



سورة الغاشية - Surah Al Ghashiya

برنامج التربية القرآنية والنبوية - المتدبرة الصغيرة

Qur'anic and Prophetic Nurturing Program - Young Ponderer

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لا حول ولا قوة الا بالله

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مركز السلام الإسلامي
Al Salam Islamic Center

مركز السلام الإسلامي

Al Salam Islamic Center

لمحة عن مركز السلام الإسلامي

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

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

المسلم: من سلم المسلمون من لسانه ويده.

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

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

Overview of Al Salam Islamic Center

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

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

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

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

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

رؤيتنا: والله يدعو إلى دار السلام.

رسالتنا: السعي بإذن الله لنشر السلام في العالم وذلك بغرس معرفة الله 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 تُعنى بالعلم الشرعي عن الله وكتاب الله بصورة سهلة وميسرة للمتعلم والمعلم.
5. بناء صرح لخدمة القرآن الكريم والسنة النبوية الكترونياً وسهولة الوصول للعلم لكافة المستويات ومختلف اللغات.
6. نشر دين الإسلام وتعاليمه بصورة ميسرة ومحبية للنفوس من خلال وسائل الاتصال بمختلف اللغات.

Our vision: “And Allah invites to the Home of Peace (paradise)”.

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

Our values: Peace, Truthfulness, Love, Excellence.

Our Goals:

1. To define to the people their goal in life and that is by knowing Allah and loving Him in order to reach peace.
2. To conduct faith-based classes, academic lectures and nurturing programs about the Most Beautiful Names of Allah for all age groups, and to learn how to live with Allah, the Book of Allah and the Way of His Prophet (peace and blessings of Allah be up on him).
3. To instill Islamic manners and praiseworthy qualities through the Most Beautiful Names of Allah and pondering the Noble Qur’an.
4. To produce books, curriculums and publications related to knowledge about Allah and the Book of Allah, displayed in an easy and simple manner for the student and teacher.
5. To build a digital platform which serves the Noble Qur’an and the Prophetic Sunnah by providing easy access of knowledge to all age groups and in different languages.
6. To spread the religion of Islam and its teachings in an easy and loving way to the people through social media and different languages.



برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

ما فكرة برنامج التربية القرآنية والنبوية؟

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

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

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

ما هدف البرنامج؟

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

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

What are the goals of the program?

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



المتدبرة الصغيرة

The Young Ponderer

المتدبرة الصغيرة

The Young Ponderer

لمحة عن برنامج التربية القرآنية النبوية (المتدبرة الصغيرة):

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

Overview of the Qur'anic and Prophetic Nurturing Program

(Young Ponderer):

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

الفئات العمرية:

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

Age groups:

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

هدف البرنامج:

تربية القدوة الواثقة المتوازنة الفعالة والتي تخدم مجتمعها وبلدها ودينها.

1. اقتباس فكرة البرنامج من القرآن الكريم مَثَل الشجرة الطيبة أصلها الإيمان وفرعها العلم

وثمارها الأخلاق الحسنة.

2. توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.
3. استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.
4. خلق جو من 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 أنشطة تساهم في ابراز هذه القيمة.
8. تطوير مهارات البنات ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
9. معالجة المشاكل والامراض التي يتعرضون لها البنات في الحياة من خلال تدبر 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 وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

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

تَوَاتَىٰ أَكْلُهَا كُلِّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.

– Surah Ibrahim 24-25



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



Trunk and Branches: Application of the Qur'an.



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

'The Good Tree' (الشجرة الطيبة)

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

سنن ابن ماجه كتاب 1، حديث 64

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

Sunan Ibn Majah Book 1, Hadith 64

Learned Faith (تَعَلَّمْنَا الْإِيمَانَ)

Learned Qur'an (تَعَلَّمْنَا الْقُرْآنَ)

Faith Increased (فَازْدَدْنَا بِهِ إِيْمَانًا)

Good deeds (العمل الصالح)

Good manners (حسن الخلق)

'The Good Tree' (الشجرة الطيبة)



Iman (الإيمان)

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



Qur'an

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)

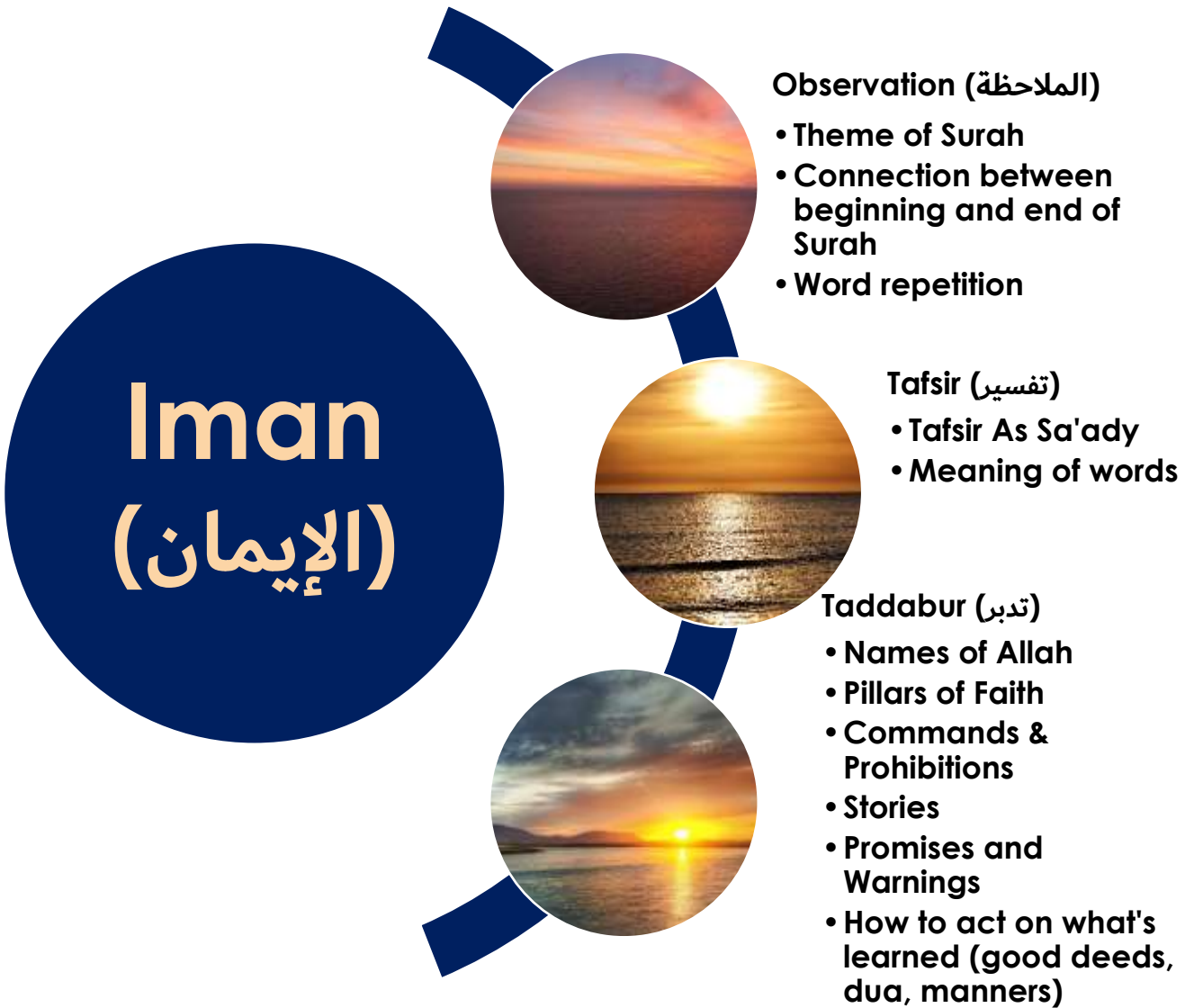


Fruits

- Manners (آداب)
- Values (قيّم)
- Purification (تذكية)



Iman (الإيمان) – Topics Breakdown



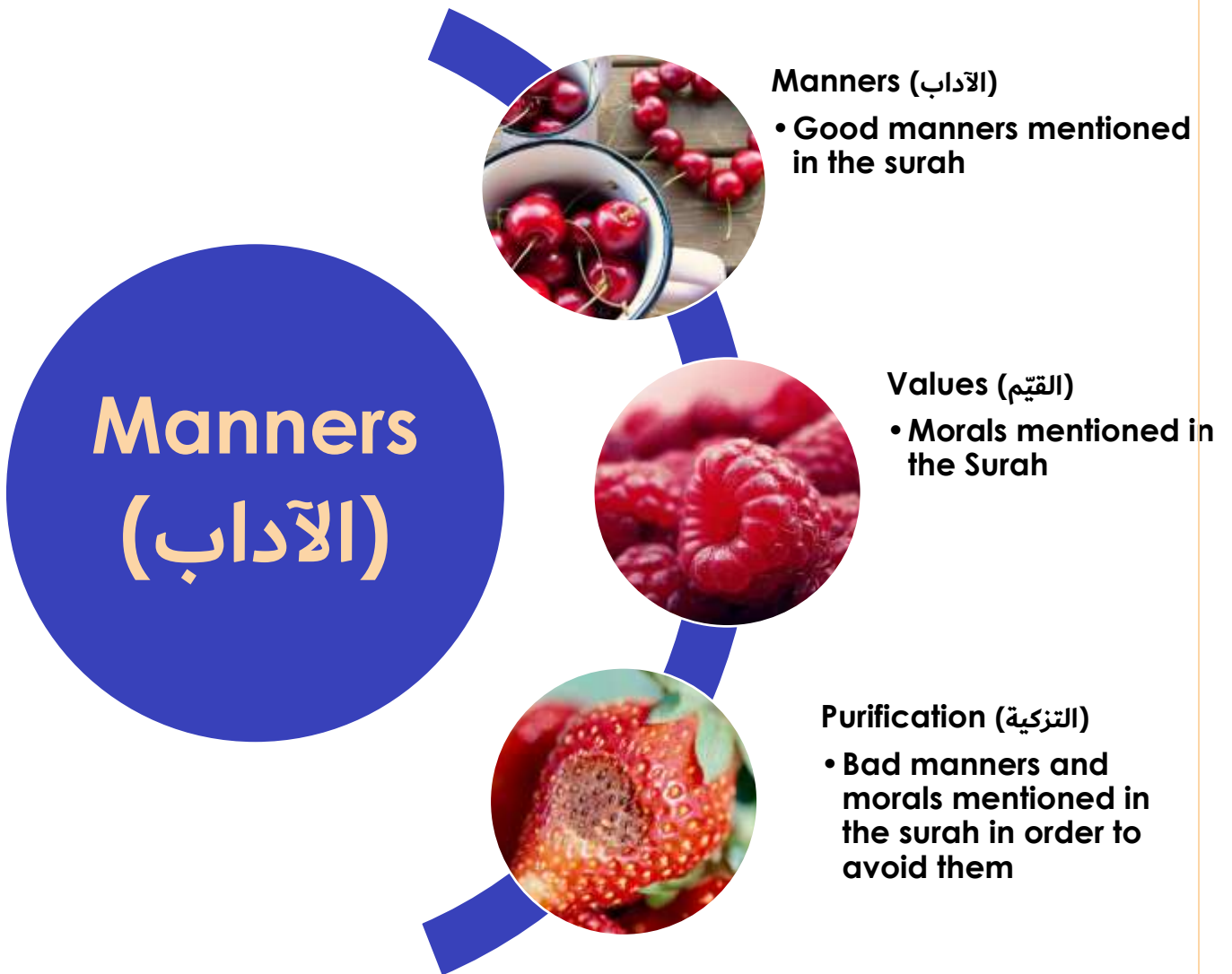


Qur'an (القرآن) –Topics Breakdown





Manners (الآداب) – Topics Breakdown





توجيهات للمعلمات والصف

Teacher and Classroom Guidelines

توجيهات للمعلمات

Teacher Guidelines

هدفنا رضا الله والجنة.

Our goal is Allah's pleasure and His paradise.

(اللهم أعنا على ذكرك وشكرك وحسن عبادتك)

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

Hadith: وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "كلكم راع، وكلكم مسئول عن رعيته، فالرجل راع على أهل بيته؛ والمرأة راعية على بيت زوجها وولده، فكلكم راع، وكلكم مسئول عن رعيته"

(Ibn 'Umar (May Allah be pleased with them) reported: The Prophet (ﷺ) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects.")

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

تعليم الصغار عن الله ودينه من أعظم أبواب الطاعة الذي فُتِح لنا كمعلمات وامتطوعات. 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 والغيبيات أمانة عظيمة. نحن هنا كي نزرع في قلوب هؤلاء الصغار محبة الله وتعظيمه، ومحبة الدين وأركان الإيمان (كالإيمان بالملائكة، والكتب والرسول واليوم الآخر) وتعظيمها.

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

لزوم تعظيم الله وكلامه عند استخدام مصادر وطرق التعليم.

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

(من الأمور المهمة قبل التعليم):

Matters to Consider before Teaching

- استحضار النية لله تعالى.
- Renew the intention and make the heart present that it's being done for Allah.
- احتسب الأجر والمثوبة من الله.
- Hope for the reward from Allah.

**أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ ()
(مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا**

(Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. - *Sahih Muslim 2674*

- اطلب التوفيق من الله.
- Ask Allah for the tawfeeq and success in what you're doing.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

And my guidance cannot come except from Allah, in Him I trust and unto Him I repent (Surah Hud 88)

▪ تَحَلَّ بالأخلاق الحميدة فكن عادلاً مع طلابك، متواضعاً، صبوراً، رقيقاً، لا تغضب ولا تنتقم لنفسك، 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 أحياناً، أو بالدعاء والبسمة وبالمكافأة.

- Make your voice clear, do not scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.

▪ هيّئ الطالب لاستقبال العلم، أي يهدؤون تمامًا قبل بدء الحصة، حتى يجذب انتباههم للدرس.

- Prepare the student to receive the knowledge by ensuring all are quiet and by making them aware this is 'Qur'an time' for example.

(بعض الأمور المهمة أثناء التدريس):

Matters to Consider while Teaching

▪ تطبق أسماء الله خلال المواقف التي يمرون بها. مثلاً اذا 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 خيراً.
- Encourage children to say 'assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خير) to each other.
- تشجيعهم على الاستماع والتنصت وعدم الانشغال عند قراءة القرآن.
- Encourage children to not speak when the Qur'an is recited but to listen carefully.
- تشجيعهم على سنن الأذان ومنها تكرار ما يقوله المؤذن.
- Encourage children to repeat after the muedhin when adhaan is heard.
- عدم تمثيل أفعال الله وصفاته، مثلاً عدم الإشارة إلى أعضاء الجسد عند شرح عين الله وساق الله. من المهم شرح صفات الله وأفعاله ولكن الله تعالى ليس كمثل شيء، عين الله ليس كعين أحد، سمع الله ليس كسمع أحد. حتى تخيل الله تعالى من الشيطان فعلينا الاستعاذة والاستغفار في حال خُيل لنا ذلك.
- Avoid explaining attributes or actions of Allah with gestures. For example, Allah has Hands and Eyes, do not show your hands or point to your eyes as a way of explanation. It is important to tell the children 'Allah has Hands but it is not like ours, we cannot imagine how'. We cannot imagine how Allah looks, Exalted is He. It's important to push away these thoughts and say (أعوذ بالله من الشيطان الرجيم) and (أستغفر الله). These thoughts are from the shaitan.

- من عدم التعظيم استخدام أسماء الله وآيات القرآن في التلوين.
- Avoid using the names of Allah or the ayat of the Qur'an or the angels or prophets as a coloring activity since this shows lack of magnification.
- أركان الإيمان يجب أن تُشرح شفويا ولا نستخدم أي صور أو فيديوها.
- Avoid books or showing cartoons which show images of the prophets, angels or the Last Day. This will disturb their belief in the unseen when they see it as an image. As a teacher, you can tell them about these matters verbally.
- الموسيقى والغناء بكل أشكالها لا يجب أن تستعمل.
- Avoid music and sing along activities
- مكافأة الأطفال عند القيام بعمل جيد. إذا كان الطفل لا يستمع شجعه على الاستماع. لا تستخدم اسم الله حتى يفعل شيئًا، 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.

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

قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح بتصوير أو تسجيل صوت المعلمة والطالبات.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك أو طالبة أخرى.



5. لا تتحدث بينما المعلم تتحدث.



6. يجب على الطالبات رفع أيديهن 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 الغاشية

Surah Al Ghashiya

جدول الدروس

Lesson Plan

	الدرس Lesson	آيات Ayah
1	Introduction and Observation – Part 1	Introduction, observations between repeated words, Actions of Allah
2	Observation – Part 2	Pillars of Imaan
3	Ayat 1	هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ
4	Ayat 2 to 3	وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَّاصِبَةٌ
5	Ayat 4 to 6	تَصَلَّىٰ نَارًا حَامِيَةً تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ
6	Ayat 7 to 8	لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ
7	Ayah 9 to 10	لَسَعِيهَا رَاضِيَةً فِي جَنَّةٍ عَالِيَةٍ
8	Ayah 11 to 13	لَا تَسْمَعُ فِيهَا لِأَغْيَةٍ فِيهَا عَيْنٌ جَارِيَةٌ

		فِيهَا سُرُرٌ مَّرْفُوعَةٌ
9	Ayat 14 to 16	وَأَكْوَابٌ مَّوْضُوعَةٌ وَنَمَارِقُ مَصْفُوفَةٌ وَزَرَابِيُّ مَبْثُوثَةٌ
10	Ayat 17 to 18	أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ
11	Ayah 19 to 20	وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ
12	Ayah 21 to 22	فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ
13	Ayat 23 to 24	إِلَّا مَنْ تَوَلَّى وَكَفَرَ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ
14	Ayah 25 to 26	إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ
15	Revision	

Introduction

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

Name of Surah: سورة الغاشية

Order in the Qur'an: 88th Surah, there are 114 Surahs in the Qur'an

Number of ayat: 26 ayat

Revealed in: Makkah

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

Meaning of (الغاشية): The Overwhelming

Theme of the Surah: Reminder of the recompense of the good doers and disbelievers.

(التذكير بجزاء الأبرار وجزاء الكفار)

What is special about this surah? This surah is among the surahs that Prophet Muhammad (ﷺ) would recite during the Friday Prayer and in the Eid Prayer. The main catch of this surah is that it starts by reminding us of the Day of Judgement and its horrors. The people will be recompensed for their actions and will separate into two groups. A group who will be the dwellers of

paradise, enjoying its delights. And the other group, inhabitants of the hell fire, whose faces will be overcome by the fire. To understand the depth of paradise and hellfire without seeing them, Allah the Most Merciful explains the marvels of the creation here (in this life). This will lead us to know for sure there is a Creator behind this perfect Creation. Attachment to the Creator out of Love and Magnification is the sole purpose of our living, thus it will make it easy for us to believe in the hereafter.

Name of Surah is mentioned in which ayah: It is mentioned only once in the first ayah.

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾

Breakdown of the Surah:

- Ayat 1 to 7: The horrors of the Day of Judgement against disbelievers
(أهوال يوم القيامة على الكافرين)
- Ayat 8 to 16: The delights of the believers in Jannah
(نعيم المؤمنين في الجنة)
- Ayat 17 to 20: From the manifestation of the Power of Allah
(من مظاهر قدرة الله)
- Ayat 21- 26: Proof of the resurrection
(إثبات وقوع البعث)

Observation

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

سُورَةُ الْغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝١ ۝ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝٢ ۝ عَامِلَةٌ
نَاصِبَةٌ ۝٣ ۝ تَصَلَّى نَارًا أَحَامِيَةً ۝٤ ۝ تُسْقَى مِنْ عَيْنٍ آتِيَةٍ ۝٥ ۝ لَيْسَ
لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ۝٦ ۝ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ۝٧ ۝ وَجُوهٌ
يَوْمَئِذٍ نَاعِمَةٌ ۝٨ ۝ لِسَعْيِهَا رَاضِيَةٌ ۝٩ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝١٠ ۝ لَا تَسْمَعُ
فِيهَا الْغِيَّةَ ۝١١ ۝ فِيهَا عَيْنٌ جَارِيَةٌ ۝١٢ ۝ فِيهَا سُرُرٌ مَرْفُوعَةٌ ۝١٣ ۝ وَأَكْوَابٌ
مَوْضُوعَةٌ ۝١٤ ۝ وَنَمَارِقُ مَصْفُوفَةٌ ۝١٥ ۝ وَزَرَابِيُّ مَبْثُوثَةٌ ۝١٦ ۝ أَفَلَا يَنْظُرُونَ
إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝١٧ ۝ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝١٨ ۝ وَإِلَى
الْجِبَالِ كَيْفَ نُصِبَتْ ۝١٩ ۝ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۝٢٠ ۝
فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۝٢١ ۝ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝٢٢ ۝
إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۝٢٣ ۝ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۝٢٤ ۝
إِنَّ إِلَيْنَا إِيَابَهُمْ ۝٢٥ ۝ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝٢٦ ۝

Names of Allah: Allah (الله)

Repeated similar ayat:

وَجُوهٌ يَوْمَئِذٍ خِشَعَةٌ ٢

وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ٨

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

Actions of Allah:

ACTIONS OF ALLAH	MEANING
خلقت	They are created
رفعت	It is raised
نصبت	They are erected
سطحت	It is spread out
فيعذبه	Then He will punish him

Other repeated words:

REPEATED WORDS	MEANING
إِلَى	And at (4 times)
كَيْفَ	How (4 times)
وُجُوهُ	Faces (2 times)
يَوْمَئِذٍ	That Day (2 times)
عَيْنٍ	Spring (2 times)
فَذَكَّرْ مَذَكَّرْ	Same root (ذَكَر) So remind Reminder
فَيُعَذِّبُهُ الْعَذَابِ	Same root (عَذَب) Punish Punishment

Observations of connections between repeated words

وجوه يومئذ:

- The above phrase means 'faces on that day'. It has been repeated to begin the description of both the groups on the Day of Resurrection.
- The word وجوه is plural for وجه (face). It occurs 78 times in the Qur'an in different derived forms.
- The meaning of the word وجه is something which is exterior, on

the surface or front part.

- Another meaning of the same word is expression, indication, or manifestation.
- The word **وجه** also means intention, purpose, goal, direction or side.
- Allah starts the description of the people with their faces. A face of a person is something exterior, it is the most expressive part of the body.
- In this life, Allah created us for a purpose. Our goal in this life is to reach Allah and attain His pleasure. Mankind is divided into two groups, the ones who prepared in this in this life to attain the pleasure of Allah, with good deeds and kindness towards Allah's creation. They were determined to reach their goal, and it will be shown that glad tidings of achieving their goals on their faces.
- Those who did not do the above will be humiliated, laboring in the torment of the Day of the Judgement. Their goal in this life was not to attain the true pleasure, thus the sorrow of the punishment will be shown on their faces.
- From another aspect, they will be directed towards the humiliation. The Arabic word **خشع** means to be humble, humiliated, fearful, and broken. They did not humiliate themselves in this life to Allah, which would have benefitted

them, therefore on the Day of Judgement they will be made to face this humiliation.

- As we closely look into the surah, we will see the Surah begins with informing about a very important pillar of Belief – Belief in the Last Day – and the horrors and delights of it. We need to believe in the given descriptions of the Day of Judgement in order to be focused on our goal and be determined to remain steadfast until we achieve our goal. And this is purely with the help of Allah alone لا حول ولا قوة الا بالله

Pillars of Faith

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

Belief in Allah (الايمن بالله) – Actions of Allah (الربوبية)

Note: All the actions of Allah are mentioned in the passive form.

Being created		خُلِقَتْ
17	Then do they not look at the camels - how they are created?	أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ
Being raised		رُفِعَتْ
18	And at the sky - how it is raised?	وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ
Being erected		نُصِبَتْ
19	And at the mountains - how they are erected?	وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ
Being spread out		سُطِحَتْ
20	And at the earth - how it is spread out?	وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ
He will punish		فَيُعَذِّبُهُ
24	Then Allah will punish him with the greatest punishment.	فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

Belief in Allah (الايمان بالله) – Our Actions to Allah (الألوهية)

To look at the creation of the camels		يَنْظُرُونَ
17	Then do they not look at the camels - how they are created?	أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ
To look at the skies		
18	And at the sky - how it is raised?	وَأِلَى السَّمَاءِ كَيْفَ رُفِعَتْ
To look at the mountains		
19	And at the mountains - how they are erected?	وَأِلَى الْجِبَالِ كَيْفَ نُصِبَتْ
To look at the earth		
20	And at the earth - how it is spread out?	وَأِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

Belief in the Messengers (الايمن بالرسول)

Belief in the Messengers		
1	Has there reached you the report of the Overwhelming [event]?	هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ
21	So remind, [O Muhammad ﷺ]; you are only a reminder.	فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

Belief in the Last Day (الايمن باليوم الآخر)

Belief in the Last Day		
1	Has there reached you the report of the Overwhelming [event]?	هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ
2	[Some] faces, that Day, will be humbled,	وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ
3	Working [hard] and exhausted.	عَامِلَةٌ نَّاصِبَةٌ
4	They will [enter to] burn in an intensely hot Fire.	تَصَلَّى نَارًا حَامِيَةً
5	They will be given drink from a boiling spring.	تُسْقَى مِنْ عَيْنٍ آنِيَةٍ
6	For them there will be no food except from a poisonous, thorny plant.	لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ

7	Which neither nourishes nor avails against hunger.	لَا يُسْمِنُ وَلَا يُغْنِي مِنَ جُوعٍ
8	[Other] faces, that Day, will show pleasure.	وُجُوهُ يَوْمَئِذٍ نَاعِمَةٌ
9	With their effort [they are] satisfied	لَسَعْيِهَا رَاضِيَةٌ
10	In an elevated garden,	فِي جَنَّةٍ عَالِيَةٍ
11	Wherein they will hear no unsuitable speech.	لَا تَسْمَعُ فِيهَا لَافِيَةٌ
12	Within it is a flowing spring.	فِيهَا عَيْنٌ جَارِيَةٌ -
13	Within it are couches raised high	فِيهَا سُرُرٌ مَّرْفُوعَةٌ
14	And cups put in place	وَأَكْوَابٌ مَّوْضُوعَةٌ
15	And cushions lined up	وَنَمَارِقُ مَصْفُوفَةٌ
16	And carpets spread around.	وَزَرَائِبٌ مَبْتُوثَةٌ
24	Then Allah will punish him with the greatest punishment.	فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ
25	Indeed, to Us is their return.	إِنَّ إِلَيْنَا إِيَابَهُمْ
26	Then indeed, upon Us is their account.	ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tafsir (التفسير)

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

Word	Meaning
هَلْ	<p>has there</p> <p>This is one of the tools of questioning, known as حروف الإستفهام. When Allah is questioning here, does it mean that He needs an answer? No. this questioning style is for suspense in order to create an eagerness to know more about the matter being asked. هل is also used to magnify things.</p>
أَتَاكَ	<p>come to you, the word أتى means to come with ease. We have جاء which also means to come but with difficulty. The pronoun 'Kaaf' which is attached here is to show it is addressing the Prophet Muhammed (ﷺ). Some of the scholars said since the Qur'an is addressing the reader, indirectly it also means the reader.</p>
حَدِيثُ	<p>The narration</p>
الْغَاشِيَةِ	<p>the overwhelming</p> <p>They will be overwhelmed because of what will happen on the Day of Judgement. This overwhelming will take place over the entire earth all at once.</p>

Taddabur (التدبر)

So what do we learn from the ayah?

- The surah begins with Allah informing us about the horrible, hard stations of the Day of Judgement, and how it will overcome the creation by its horrors.
- We learn that the mankind will be recompensed for their action. They will be separated into two groups; the people of paradise and the people of hellfire.
- The people of paradise will be the ones who will be elevated and honored by Allah for what they sent forth of their deeds in this life.
- The people of hellfire will be disgraced and humiliated as the recompense for their deeds in this life.
- Belief in the Day of Judgement and its horrors is one of the pillars of the faith which is usually denied and not accepted easily.
- The Day of Judgement has many names and one of the names is mentioned in this surah. The other names of the Day of Judgement are Al Qiyaamah, Al Aakhirah, As Saa'a, Youm al Ba'ath, Yaum al khurooj, al Qaariah, Yaum al Fasl, Yaum al Hasra, Yaum al Hisaab, Al waaqiyah, Al Haaqah, Yaum at Talaaq, Yaum at Tanaad.
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How can one have relief on the Day of Judgement?

1. The intercession

When the distress of the people becomes intense, they will search for a long time among those of high status for someone to intercede for them with their Lord so that He may come to pass judgement and the people may be relieved of the distress and terrors of that gathering.

Note to Teacher: Explain to the students what an intercession means. It means mediating for someone else to gain some benefits or ward off some harm. The intercession can be divided into two major sections.

There are two important conditions for the intercession to be met. Firstly, Allah must give permission to the intercessor to intercede, secondly, Allah must approve of the intercessor.

Among the intercessions is that of Prophet Muhammed (ﷺ) which includes the great intercession.

Other intercessions are of the angels, righteous people and the children who die before reaching puberty who will intercede with Allah the Perfect and the Most High. Finally, there is the intercession of Allah Who will remove those from the hellfire to enter paradise and those in paradise to be elevated to higher levels.

Once they are aware of this, clarify to them regarding certain beliefs and practices of the people where they feel anyone can intercede on their behalf. Thus, they elevate them in their life and rely on them without actually making an effort to worship Allah in this life.

Therefore, we need to believe in the intercession with the right understanding of the topic.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ

وَبِيَدِي لِيَوَاءِ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمُ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِيَوَائِي وَأَنَا أَوَّلُ مَنْ تَشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ قَالَ فَيَفْزَعُ النَّاسُ ثَلَاثَ فَرَغَاتٍ فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُوْنَا آدَمُ فَاشْفَعْ لَنَا إِلَى رَبِّكَ . فَيَقُولُ إِنِّي أَذْنَبْتُ ذَنْبًا أَهْبَطْتُ مِنْهُ إِلَى الْأَرْضِ وَلَكِنْ آتُوا نُوحًا . فَيَأْتُونَ نُوحًا فَيَقُولُ إِنِّي دَعَوْتُ عَلَى أَهْلِ الْأَرْضِ دَعْوَةً فَأَهْلِكُوا وَلَكِنْ آذَهُبُوا إِلَيَّ إِبْرَاهِيمَ . فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ إِنِّي كَذَبْتُ ثَلَاثَ كَذَبَاتٍ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْهَا كَذِبَةٌ إِلَّا مَاحِلَ بِهَا عَنْ دِينِ اللَّهِ وَلَكِنْ آتُوا مُوسَى . فَيَأْتُونَ مُوسَى فَيَقُولُ إِنِّي قَدْ قَتَلْتُ نَفْسًا وَلَكِنْ آتُوا عِيسَى . فَيَأْتُونَ عِيسَى فَيَقُولُ إِنِّي عُيِدْتُ مِنْ دُونِ اللَّهِ وَلَكِنْ آتُوا مُحَمَّدًا قَالَ فَيَأْتُونِي فَأَنْطَلِقُ مَعَهُمْ " . قَالَ ابْنُ جُدْعَانَ قَالَ أَنْسَ فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فَأَخَذَ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأَقْعَقَعَهَا فَيُقَالُ مَنْ هَذَا فَيُقَالُ مُحَمَّدٌ . فَيَفْتَحُونَ لِي وَيُرْحَبُونَ فَيَقُولُونَ مَرْحَبًا فَأَخِرُّ سَاجِدًا فَيُلْهِمُنِي اللَّهُ مِنَ الشَّئِءِ وَالْحَمْدُ فَيُقَالُ لِي ازْفَعْ رَأْسَكَ سَلْ تُعْطَ وَاشْفَعْ تُشْفَعُ وَقُلْ يُسْمَعُ لِقَوْلِكَ وَهُوَ الْمَقَامُ الْمَحْمُودُ الَّذِي قَالَ اللَّهُ : عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا

Narrated Abu Sa'eed Al-Khudri (may Allah be pleased with him):
That the Messenger of Allah (ﷺ) said: "I am the chief of the children of Adam on the Day of Judgement and I am not boasting, and in my hand is the banner of praise and I am not boasting, and there has been no Prophet since Adam or other than him, except that he is under my banner. And I am the first for whom the earth will split open, and I am not boasting." He said: "The people will be frightened by three frights. So they will come to Adam saying: 'You are our father Adam, so intercede for us with your Lord.' So he says: 'I committed a sin for which I was expelled to the earth, so go to Nuh.' So they will come to Nuh and he will say: 'I supplicated against the people of the earth, so they were destroyed. So go to Ibrahim.' So they will go to Ibrahim, and he says: 'I lied three times.'" Then the Messenger of Allah (ﷺ) said: "He did not lie except defending Allah's religion." "So go to Musa.' So they will come to Musa, and he will say: 'I took a life. So go to

'Eisa. So they go to 'Eisa and he says: 'I was worshiped besides Allah. So go to Muhammad (ﷺ).'" He said: "So they will come to me, and I will go to them." (One of the narrators) Ibn Ju'dan said: "Anas said: 'It is as if I am looking at the Messenger of Allah (ﷺ), and he is saying: "So I will take hold of a ring of a gate of Paradise to rattle it, and it will be said: 'Who is there?' It will be said: 'Muhammad.' They will open it for me, and welcome me saying, 'Welcome.' I will fall prostrate and Allah will inspire me with statements of gratitude and praise and it will be said to me: 'Raise your head, ask and you shall be given, intercede, and your intercession shall be accepted, speak, and your saying shall be heard.' And that is Al-Maqam Al-Mahmud about which Allah said: It may be that your Lord will raise you to Maqaman-Mahmud (17:79)." At Tirmidhi Book 47, Hadith 3441

2. The Mutawakkiloon

There will be people on the Day of Judgement who will not witness any of the horrors of the Day and will not have any reckoning, who are they? The mutawakkiloon. They are the ones who put their trust in Allah alone for all of their affairs.

Note to the Teacher: Explain to the Students the meaning of the word tawakkul.

It is an act of worship of the heart. Therefore, putting one's trust in Allah is not to be done with one's limbs and body parts. Rather, it is found in the heart. Tawakkul in Allah means: Entrusting one's affairs to Him and relying on Him in all matters and not turning to someone else for unseen support or help. Tawakkul shouldn't be mistaken with giving up your efforts thinking that somehow your challenges will get resolved. Rather striving and working with the attitude that Allah will take care of your affairs and will help you in

getting through your trials. Thus, a person takes the means, but his heart is totally relying on Allah and not the means.

The teachers can narrate the incident of Prophet Ibrahim (عليه السلام), when he was thrown into the fire. He had strong tawakkul in Allah and thereby Allah ordered the fire to change its characteristics to be cool and safe for Ibrahim (عليه السلام).

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا ابْنُ فَضَيْلٍ، حَدَّثَنَا حُصَيْنٌ، عَنْ عَامِرٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ لَا رُقِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ . فَذَكَرْتُهُ لِسَعِيدِ بْنِ جُبَيْرٍ فَقَالَ حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عُرِضْتُ عَلَى الْأُمَمِ، فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمْزُونَ مَعَهُمُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ مَا هَذَا أُمَّتِي هَذِهِ قِيلَ هَذَا مُوسَى وَقَوْمُهُ . قِيلَ انْظُرْ إِلَى الْأُفُقِ . فَإِذَا سَوَادٌ يَمْلَأُ الْأُفُقَ، ثُمَّ قِيلَ لِي انْظُرْ هَا هُنَا وَهَذَا هُنَا فِي آفَاقِ السَّمَاءِ فَإِذَا سَوَادٌ قَدْ مَلَأَ الْأُفُقَ قِيلَ هَذِهِ أُمَّتُكَ وَيَدْخُلُ الْجَنَّةَ مِنْ هَؤُلَاءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، ثُمَّ دَخَلَ وَلَمْ يُبَيِّنْ لَهُمْ فَأَفَاضَ الْقَوْمُ وَقَالُوا نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ، وَاتَّبَعْنَا رَسُولَهُ، فَنَحْنُ هُمْ أَوْ أَوْلَادُنَا الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ فَإِنَّا وُلِدْنَا فِي الْجَاهِلِيَّةِ . فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ فَقَالَ هُمْ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتُمُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ " . فَقَالَ عُكَّاشَةُ بْنُ مِحْصَنِ أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ " . فَقَامَ آخِرُ فَقَالَ أَمِنْهُمْ أَنَا قَالَ " سَبَقَكَ عُكَّاشَةُ "

Narrated Ibn `Abbas (may Allah be pleased with him):

Allah's Messenger (ﷺ) said, 'Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, Who are they Are they my followers?' It was said, 'No. It is Moses and his followers It was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your

nation out of whom seventy thousand shall enter Paradise without reckoning.' "Then the Prophet (ﷺ) entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Messenger; therefore those people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance." When the Prophet (ﷺ) heard of that, he came out and said. "Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (Cauterized). but they put their trust (only) in their Lord " On that 'Ukasha bin Muhsin said. "Am I one of them, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet (ﷺ) said, 'Ukasha has anticipated you."

Sahih al-Bukhari, Hadith 5752

3. Protection of Allah under His shade

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي حُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " سَبْعَةٌ يُظِلُّهُمْ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ فَقَالَ إِيَّيْ أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ

Narrated Abu Huraira (may Allah be pleased with him):

The Prophet (ﷺ) said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: (1) a just ruler; (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone)

sincerely from his childhood), (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque); (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah; (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity). (7) a person who remembers Allah in seclusion and his eyes get flooded with tears." *Sahih al-Bukhari, Hadith 1423*

4. Seeking protection from Allah from the torment of the Day of Judgement

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ وَضَعَ يَدَهُ - يَغْنِي الْيُمْنَى - تَحْتَ خَدِّهِ ثُمَّ قَالَ " اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ - أَوْ تَجْمَعُ - عِبَادَكَ "

It was narrated from 'Abdullah (may Allah be pleased him him) that: Whenever the Prophet (ﷺ) went to his bed, he would put his hand - meaning his right hand - beneath his cheek then say: "Allahumma qini 'adhabaka yawm tab'athu - [or: tajma'u] - 'ibadaka (O Allah, save me from Your punishment on the Day when You resurrect - or gather - Your slaves)." *Sunan Ibn Majah, Hadith 3877*

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِي

Ibn 'Umar (may Allah be pleased with him) said, "The Messenger of Allah, may Allah bless him and grant him peace, did not omit saying the following words in the morning and evening:

'O Allah, I ask you for well-being in this world and the Next. O Allah, I ask you for forgiveness and well-being in my deen and in this world and in my family and my property. O Allah, veil my faults and calm my fears. O Allah, give me protection in front of me and behind me, on my right and my left and above me. I seek refuge by Your might from being overwhelmed from under me."

Sunan Abi Dawud 5074, Authenticated by Al Albani as Sahih

How do we act on the ayah?

- Take the matter of Day of Judgement seriously.
- You need to believe in this life, to be secured from the horrors of that day.
- Be grateful for the blessings of the Qur'an, as Allah informs us clearly about the happenings of the day of Judgement.
- Be patient on the injustices done to us, as there is a day of recompense which Allah has promised.
- Judgment belongs to Allah alone, this will make us not to judge others in this life.
- Reliance on Allah alone in this life, will lead to salvation on the day of Judgement.
- Fearing Allah in this life will save us from the fear on that Day.

.....
.....
Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾

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

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

Word	Meaning
وَجُوهٌ	some faces
يَوْمَئِذٍ	that day
خَاشِعَةٌ	will be humiliated (,in the hellfire)

The word خاشعة

- It is from the root word (khasha') خشع which means to be humble, submissive, sincere, and show reverence.
- We have a similar word from the same root, ie: khushoo' which is one of the requirements for the performance of salah. The one who has this khushoo' in the salah is a believer, as its one of the most important characteristics of the believers. The Arabic word mu'min (مؤمن) comes from the root أمن, which means to be secure. So, the believer is secure from all the trials and horrors of the hereafter. What made him get this security? His khushoo' in this life while performing the acts of worship.
- As for the those who do not have this khushoo' in this life, they will be forced to have it in the hereafter.

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah is Al Qadir Al Qadeer. He is All able and with His Might and Power to make any feelings appear on the faces of the individuals, and they will have no control over it.
- The first sign on the Day of Judgement will be shown on the face of the person. He will be humiliated, submitting out of disgrace, dishonor and shame.
- In life, there are two different kinds of people, those who submit, humiliate themselves in front of Allah and believe in unseen matters voluntarily. While, there are those who continue to be stubborn, and refuse to submit to the unseen matters.
- What makes one humiliated in the hereafter? When one does not submit to Allah, His commands, and His decrees out of arrogance and pride. They transgress in sins and disobedience, and this will surely cause humiliation on the Day of Judgement.
- Shirk and kufr and will be the main reasons for humiliation on the Day of Judgement.
- Another reason for humiliation is when we do not follow the conditions of doing the deeds, which are the Sincerity (Ikhlas) and Following the Messenger (ﷺ) (Ittiba'). The deeds that do not meet the conditions will be nullified and rejected.

- The most embarrassing situation in our life is when we are exposed in front of people. The face cannot hide the feelings. For example, you had an exam coming up, and you did not take it seriously and therefore did not study for it. Then surely you will be not able to answer the paper well. Imagine it's the time of results and you are called to discuss the paper with your parents. Since you are already aware of the consequences, your face will show the humiliation and you will not be able to hide it.
- On the Day of Judgement, the humiliation of not doing well in this life will be apparent on their faces, which will make it even worse as they will be exposed in front of everyone.
- Honor comes with submission and humiliating oneself to Allah. The moment we submit in this life, we will see ourselves being honored. On the other hand, disbelief and sins will bring about disgrace both in this life and the hereafter.

How do we act on the ayah?

- We need to worship Allah with Tawheed (Oneness of Allah in our worship). This will bring us honour.
- We need to fear and humiliate ourselves in front of Allah.
- Protect our faces from humiliation on that Day by humbling in front of Allah and making more prostrations. (i.e increase in voluntary salah's)
- Stay away from arrogance and pride.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ

Merging with
Ghunna
(ادغام بغنة)
2 counts

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

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

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

Word	Meaning
عَامِلَةٌ	laboring (hard in the worldly life by worshipping others besides Allah)
نَاصِبَةٌ	weary (in the Hereafter with humility and disgrace)

- The word نَاصِبَةٌ is from the root word نصب which means to be exhausted, tired, exert one self, and work hard.

The word here is specifically related to the Day of Judgement. The disbelievers and the hypocrites will be assigned the most difficult jobs that will require from them the maximum level of hard work, thus making them tired and extremely exhausted. They will not have any help or break from their work, but it will be a continuous struggle.

Taddabur (التدبر)

So what do we learn from the ayah?

- Firstly, we need to know Allah created mankind and the jinn for a reason, which is to worship Him alone as mentioned in Surah Adh Dhariyaat.
- Secondly, we need to know that our life from birth until we die is a struggle in every stage. This is again mentioned in Surah Al Balad. Whether it deals with education, parenting, workplace, marriage, earnings, etc. Every stage needs a struggle from our side and this is deserving as we are the only ones eligible for a massive reward in the hereafter.
- After realizing the importance of working hard, still we find people relaxing in this life, joking around, or involved in doing deeds which may not be beneficial, then they deserve to face the consequences on the Day of Judgement mentioned here.
- Allah is just to all so we negate all injustice from Him. For example, we see some people who may not study well, and end up in jobs that are not paid well, and require a lot of hard physical labor. On the contrary, there are some people who work hard during their early years, get good grades, go to universities, and end up in jobs being paid well. Their jobs will be relaxing and not exhausting them out. Our job in this life was to believe in Allah and do good deeds, the believers will succeed as they did their assigned job well, but the

disbelievers and hypocrites who did not do job assigned to them will be laboring in the torment, dragging the chains and working extremely hard on the Day of Judgement. And this is out of His Wisdom and Justice.

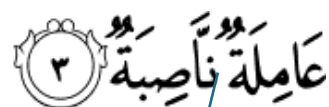
How do we act on the ayah?

- We need to believe and do good deeds.
- Good deeds should fulfill the conditions of Ikhlaas and Ittiba'.
- Increase in struggle of doing tasks for the sake of Allah in order not to struggle on the Day of Judgement.
- Any difficulties and struggles we face in this life should remind us of the horrors of the Day of Judgement.
- Be aware of the plots of shaitan as he may involve us in deeds that may not be beneficial for us.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



Merging with
Ghunna
(ادغام بغنة)

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

Word	Meaning
تَصَلَّى	they will enter
نَارًا	the fire
حَامِيَةً	hot blazing

Notice the fire has been described by the word **حَامِيَةً**, which means hot and with intense heat. The hellfire has been fueled and heated from a very long time. Why has the fire been described as **حَامِيَةً** ?

- It is said the fire will always be intensely heated, and this is the least of its description. Imagine what could be the maximum that could describe this fire. If we compare the fire of this life, it can be put off easily, and thus the heat can be discontinued unlike the fire of the Hell.
- This word also is used as a protection or guard to not cross over the set boundaries. The boundaries set by Allah are His rules and legislations, especially the Haram. We need to be cautious and take preventive measure to not come close to the haram, as there could be chances of falling into them. Just like the shepherd has an area allotted to graze his flock of sheep, if he

goes close to the fence/boundary, the sheep may wander into the territory of others.

- It also points towards an intensified anger waiting to take revenge.

To conclude, the ones who crossed the boundaries set by Allah will have a fire which will be intensified to the maximum of its heat.

Taddabur (التدبر)

So what do we learn from the ayah?

- Firstly, we need to know that Paradise and Hellfire are both already created, and they will never finish or pass away.
- Their creation was before the rest of the creation. This points to the extreme detailed knowledge of Allah, who is Al Lateef Al Khabeer. He is aware of the consequences of the matters in life. Allah knew the fact that there will be among His slaves who will disbelieve, deny and transgress in this life, after the truth comes to them, and they would be deserving the punishment. Thus, out of His complete justice to recompense them, He created for them a destination full of remorse and misery. It's important to think good of Allah and never think He is unjust. The slaves were unjust to themselves for disbelieving in Allah though He gave them everything and gave them many changes. They chose this path for themselves.

- We need to know that the people who enter the hellfire will be of two kinds. The first are those who will abide there in forever. They are the ones who died upon Kufr and Shirk. The second are believers who did not repent from their sins in this life so they will be punished in the hellfire for a time being, till they are purified and deserve to be taken out of it.
- The heat of the hellfire is 70 times more than that of the fire which we use in this life. Can we bear the pain of burns in this life? No, then how do we expect bear the fire which will be 70 times more intensified. We ask Allah to protect us from the hellfire.
- We need to think good about Allah, *حسن الظن بالله* , when He created this fire, it is surely just, and none of His actions fall into the category of injustice. The hellfire is deserving to the ones who will be thrown into it, as they themselves will agree, and submit to their wrong actions before falling into it. This is the justice of Allah to account the people for their deeds, making them to realize their wrong actions before they are taken to the hellfire.
- We will never find perfect justice in this life. Sometimes the person is either punished for not having done anything wrong, or he may be over punished for some sins. And to Allah belongs the best example, the punishment would exactly tally the amount of sins, He will not be punished more or less.

How can we save ourselves from the hellfire? We all want protection from the hell fire, and out of Allah's complete Mercy He has guided us to know deeds that can prevent us from falling into the fire.

1. Believing in Allah and His Messenger (ﷺ)
2. Being merciful to others
3. Praying regularly
4. Voluntary fasting
5. Giving charity
6. Seeking protection from the hellfire

How do we act on the ayah?

- Think good of Allah for the hellfire is a creation of Allah.
- Seek protection from the hellfire.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ

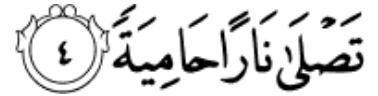
Allaahumma 'innee 'as'alukal-jannata wa 'a'oothu bika minan-naar

- We need to be very cautious of not falling into any types of Shirk, whether major or minor.
- We need to increase in asking forgiveness, and not ascribe purity to ourselves for being born Muslims and will not enter the hellfire.
- Increase in doing the deeds that will take us away from the hellfire.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

Word	Meaning
تُسْقَى	They will be given to drink
مِنْ عَيْنٍ	from a spring,
آتِيَةٍ	boiling

One of the miracles of the Qur'an is to have a word with the same letters, but has two opposite meanings. آتِيَةٍ is a feminine doer, the masculine word of it is آَن, and it is used as description for the spring with which the people of the hellfire will drink from. The spring is extremely hot, similar to boiling water at high temperatures. And this water would be a forced drink for the people who will abide therein.

The second meaning, آتِيَةٍ is an irregular plural, and its singular is أَنَاء, which are the containers for food. The word is used to describe the delights of the people of Paradise who will be served food in in containers of gold and silver.

Notice the name of the surah is Al Ghashiyah (which means overwhelming and something that covers). We already spoke about the fire covering the faces of disbelievers and now the boiling water will cover their faces. May Allah protect us from the fire.

Taddabur (التدبر)

So what do we learn from the ayah?

- The next two ayahs will explain the drink and food of the people of the hellfire.
- Imagine to be in one of those summer days where the temperature has reached its higher and you are returning from school. Facing the heat and the tiredness after a whole day at school, what do you expect to be served at this time? A nice cold drink of water or a lemonade to quench your thirst.

It is said the people of hellfire, due to the hard labor, and the extreme heat of the fire, will be very thirsty. They will beg for water, but will it be given to them easily? No, when their thirst will be unbearable, the water will be given to them, but how will it be? When this water comes close to their faces, it will burn their faces, and their flesh will melt. And when it enters their stomachs and intestines, it will cut them so they will not benefit from it at all.

- We need to believe that Allah is All Able and we should never think bad of Allah; He never wrongs His slaves. Those who disbelieved chose the path of the hellfire themselves. They were given chances again and again, but turned away and covered the truth.

- We may ask, how it is possible to have a spring in the hellfire? For this we need to first believe in whatever Allah informs us about matters of the unseen. It is not befitting for us to question “how?” For example, when the doctor prescribes us medication, he knows the required dose so we do not need to argue or give our opinions. We just take the given dose to feel better. Similarly, Allah is The Most Subtle, the All Aware, He will bring matters of unseen in doses which we are able to handle. All the news mentioned about the hellfire and the paradise will be sent in stages for us to easily believe in it, therefore leaving no room for doubt.
- We see the immense Mercy of Allah by informing us the state of the hereafter especially relating to our drink. We have something tangible and we enjoy it in our lives, but how would it be for the people of the hellfire? This will motivate us to do believe and do righteous good deeds and not fall into shirk or kufr.
- We can easily take water for granted in our lives. The water content on this earth is more than land. The earth is 70% covered with water. When we are informed about the people in the hellfire who were deprived of water initially and then given with difficulty, it will make us to thank Allah for this blessing of water in this life. We should be grateful we can drink whenever we want, without being stopped or deprived of it.

How do we act on the ayah?

- We need to seek refuge from the punishments of the hellfire.
- We need to believe in the unseen as if we are seeing it from the eyes of our heart.
- When we feel the fire as a result of our belief, then we will surely make dua to seek refuge from it.
- We need to stay away from the deeds that will lead us to the hellfire.
- Be grateful to Allah for the blessing of the water, and that it's made available with ease to quench our thirst.

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.....
Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

تُسْقَى مِنْ عَيْنٍ أَيْنَةٍ ۝

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

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ﴿٦﴾

Word	Meaning
لَيْسَ	No
لَهُمْ طَعَامٌ	food will there be for them
إِلَّا	except
مِنْ ضَرِيحٍ	thorny plants

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah created us and He provides for us. There is no creation on this earth and the heavens but Allah has decreed its provisions to reach them.
- One of the many provisions of this life is food and drink. All the creation has been blessed with the ease of having food, either grown from the earth, or from the cattle which has been subjected to us, or the fish in the seas and rivers.
- There are two types of benefits gained from food, to satisfy one's appetite, thereby removing the pain of hunger, and to nourish the body against weakness.

- This is the immense blessing of Allah which we are heedless about and therefore not grateful. The people of Quraysh had two great blessings during their time. Firstly, Allah had made their travels easier due to which they were blessed with a lot of provision. As a result, they were protected from hunger. Secondly, they had security from their enemies, so they had no fear. This required them to be grateful. Any blessings of this life require extreme gratefulness from us. How can we be grateful? Firstly, we attribute the blessings and favors to Allah alone, and then speak about them with our tongue, and lastly, use them to send forth good deeds and not use them in a sin.
- When do we realize the blessings? When they are taken away from us, or when we hear about another people's misfortune.
- Allah is informing us about the punishments of the hellfire, and specifically food which we can relate to. Food has its own benefits, delights and enjoyment, but when we hear about how the people of the hellfire will find the same food as a horror, punishment, and being unbearable, then it will make us caution in this life. How? To take every precaution to stay away from the punishments of the hellfire.
- It is said the people of the hellfire will be hungry and they will go in search of food, but they will not be able to find anything except the thorny plant. They will try to look for some food in it, but will be poked with its thorns. That's why Allah did not

inform us they will eat it, but rather eat ‘from’ it. Imagine the difficulty they will have to go through to get some food to reduce their hunger pangs. This makes us to ask ourselves, “is it worth it to commit shirk, kufr, and disobediences in our lives? Does it suit us to be arrogant and proud of ourselves or our achievements?”

How do we act on the ayah?

- We need to be grateful for the blessings of food.
- Do not waste the food or make comments when you eat. If you do not like the food then leave it without complaining or passing a comment. This was the practice of our beloved Prophet Muhammed (ﷺ).
- Make dua to be protected from kufr, shirk, and bid’ah. If you are not involved in these sins, do not attribute any goodness to yourself. It is Allah Who is protecting us from falling into these sins.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ٦

Ghunna
(غنة)
2 counts

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Tafsir (التفسير)

لَا يُسْمِنُ وَلَا يُغْنِي مِنَ جُوعٍ ﴿٧﴾

Word	Meaning
لَا يُسْمِنُ	Which will neither nourish
وَلَا يُغْنِي	nor avail
مِن جُوعٍ	against hunger

Taddabur (التدبر)

So what do we learn from the ayah?

- Every food we take in this life has two essential functions, firstly, to benefit and nourish our bodies, secondly also to satisfy our hunger.
- Anything that does not suit our body or makes us sick or we do not like the taste of it then we would stop eating it. But the disbelievers will continue to eat this food, even though it may not add any nourishment or satisfy their hunger. This will add to their humiliation.
- In this life, we may see poor children who may not have eaten for days, find some left over food near the garbage bins and would eat that rotten food, which may not give them any benefit. If we think what actually makes them go to this extent? It's the hunger.

- The food we eat should benefit our body. But there is something else which needs food as well. This is the soul. We are made up of soul and body. And both need to be taken care of and fed.
- The body gets its nourishment through food and drink that will make it develop and grow. While the soul needs to develop and grow, but how? The food for the soul is knowledge (the Qur'an and the Sunnah). Once it is fed with the right dose of knowledge then it will help the body to function better and bring out the most beautiful deeds pleasing to Allah, these deeds can be deeds of the heart, tongue or limbs.
- Now imagine if the person has not fed his soul with the right food, then he will be among those who are spoken about in the ayah. They did not look after their soul in this life, it was not nourished well nor was its hunger satisfied thus the disbeliever will have to face the consequences on the Day of Judgement.
- Allah is At Tayyib and does not accept what's Tayyib (pure). In our life, we are commanded to eat Tayyib and halal food. When we do this, we will be able to produce good deeds. Anything that is not Tayyib will have some effects on our body, sooner or later. Therefore, we should try our best to include foods that are tayyib.

How do we act on the ayah?

- Eat halal and tayyib food, this will benefit us, give us good nutrition and satisfy our hunger.
- Be grateful for all the blessings of food, even if you do not desire them.
- Ask Allah to bless us with good food that is halal and tayyib.
- When we eat right then we will be able to produce the right deeds.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

لَا يُسْمِنُ وَلَا يُغْنِي مِنَ جُوعٍ

Ghunna
(غنة)
2 counts

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

Word	Meaning
وَجُوهٌ	(Other) faces,
يَوْمَئِذٍ	that Day
نَّاعِمَةٌ	will be joyful

The surah now starts with the description of other on the Day of Judgement. The word نَّاعِمَةٌ means soft, ease and relaxed.

It also refers to the face when given a gift.

Notice here the word يَوْمَئِذٍ is repeated to emphasize that it is on that Day these faces will be relaxed, in softness, and ease.

Taddabur (التدبر)

So what do we learn from the ayah?

- On the Day of Judgement, the people of paradise will have their faces joyful and glittering with light.

How did they get this softness and joy on their faces? What did they do in this life to have their faces relaxed and glowing? They put in a lot of hard work in this life for the sake of Allah and faced all the difficulties in the path to reach Allah. Their exhaustion was in the right direction which paid off on the Day of Judgement.

Now in this life, if we are constantly working, what do our faces show? It will show tiredness with dark circles around our eyes, and the ones around us will be able to see that. Now suppose we take a break or go for a vacation; it lessens the burden and brings back the glow to our faces. This is all because our hearts were resting during the break and that appears as glow onto our faces.

On the Day of Judgement what else make these faces, soft and relaxed? It's the sound heart that will have an effect on the face. These sound hearts are the ones that longed to do the deeds for the pleasure of Allah in this life, the hearts that put their complete trust in their Lord throughout all their affairs, the hearts whose movements were far ahead the movements of their limbs.

- We will see that if one is tired and exhausted, he will not be able to work anymore so we take the load of work off him. While the ones who wake up fresh and bright faces, we assign them jobs and expect them to work. If we compare the scene on the Day of Judgement, the disbelievers who will be exhausted and humiliated will be made to work hard and this will continue forever after their resurrection. On the other hand, the believers will be relaxed and will no longer need to work after their resurrection. Their lives will be only ease and relaxation in Paradise.

How do we act on the ayah?

- Ask Allah to make us among the joyous ones on the Day of Judgement.
- We should do deeds that will bring the glow to our faces such as qiyam al layl and learning the hadiths of the Prophet (ﷺ).
- Protect your seeing and hearing because this will help us to have a sound heart.

Note to Teacher: Discuss some deeds that can make the faces glow on the Day of Judgement.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾

Ghunna
(ادغام بغنة)
2 counts

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

Word	Meaning
لَسَعِيهَا	with their endeavor
رَاضِيَةٌ	pleased

- The word as sa'ee means to walk fast.
- It also is used to refer to when one is busy working on a task and is concerned about its completion.
- This verse is telling us these people will be content with the efforts they had made in this life. The energy and the effort they put in this life for their deeds is shown by the word sa'ee.
- The word رَاضِيَةٌ is to be pleased, glad and content. But notice there is a laam which preceded the word sa'ee, this will imply the believer will be happy with himself for performing good deeds, and he will be happy for being provided the opportunities to please Allah. So he will feel honored to have been given the position to serve Allah in this life.

Taddabur (التدبر)

So what do we learn from the ayah?

- We learn the people of paradise will have their faces joyful and glittering with light. They will feel the greatest satisfaction to their deeds preserved and multiplied as a result of the effort they put in this life.
- What efforts did they do to get this contentment in the hereafter? The efforts of these people vary, starting from their prayers and purification, to the remembrance of their Lord, the efforts they put in to protect themselves and their families from the haram, the efforts they made to spread the religion and to defend its integrity, the efforts to support the weak and the oppressed in the society. All of these efforts and many more, made them be pleased and satisfied on the Day of Judgement.
- Knowing Allah al Haadi. We may wonder what made them do all these deeds and keep up with them until the end of their lives. For sure, without Allah Al Haadi The One Who guides they would not have been able to accomplish their tasks in life.
- Allah Al Haadi is the One Who guides us to the truth and averts all the evils that can distract us from our goals. The guidance of Allah is the main backbone to all success in our life. Without guidance, we would not have been able to be on the right path in the first place. Allah Al Haadi guides us to know the truth

through the Qur'an and Sunnah. Then He guides us to act upon the knowledge, thus be steadfast on the path of Allah that will make us to reach paradise.

- Did they make an effort for their worldly life? Yes they did, but after seeing their reward on the Day of Judgement they will wish they had not occupied themselves with any other worldly projects in this life.
- What's our reality? Often we have to force ourselves to strive in doing good deeds and working for the hereafter. On the other hand, deeds for the worldly life come easy. We never think twice about spending our money in shopping or expensive restaurants, etc, but we think twice before investing time and effort in attending lectures, or fundraising events, or charity. This is very common as the life of the hereafter is unseen and it is difficult to motivate people for it, whereas immediate rewards which the people can see in the life makes them struggle more towards it.

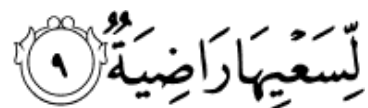
How do we act on the ayah?

- We need to struggle in the path of Allah.
- If we are doing good deeds, we should not be proud of ourselves, but hope from Allah to have them accepted.
- We need to ask Allah to guide us in our life and to do the best deeds that are beloved to Him.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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
فِي جَنَّةٍ	in Paradise
عَالِيَةٍ	lofty

- After describing the torture of the disbelievers in the hellfire, Allah is describing the blessings for the believers. On top of the contentment, we will see they will have blessings one after the other.
- **عَالِيَةٍ** means something that is elevate, or in a high status.
- Paradise is high in both its location and status. The highest of the highs, its houses are lofty with rooms constructed above one another from which the people can overlook what Allah has prepared for them in their honor.

Taddabur (التدبر)

So what do we learn from the ayah?

- In life, what are the best views we tend to enjoy? The views that are found at high points like hilltops or the top of buildings. When we go for a hotel stay, we always try to book a room that is as high as possible to get the best possible view. Similarly, if one wants to purchase a property, the houses with stunning

views, or high up are more expensive than the rest. This is here, so what about the hereafter?

- We need to know whatever description is given in the Qur'an and Sunnah about paradise, it is beyond what our minds can imagine.

As it is mentioned in the Hadith Qudsi:

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ "

Narrated Abu Huraira (may Allah be pleased with him):

The Prophet (ﷺ) said, "Allah said, "I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.' "

Sahih al-Bukhari 7498

- The Messenger of Allah (ﷺ) has taught us to ask Al Firdaus Al 'Ala which is the highest level in paradise. In a hadith it is said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هَمَّامٌ، حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عُבَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ الْأَرْبَعَةُ وَمِنْ فَوْقِهَا يَكُونُ الْعَرْشُ فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُّوهُ الْفِرْدَوْسَ "

'Ubadah bin As-Samit narrated that the Messenger of Allah (ﷺ) said:"In Paradise, there are a hundred levels, what is between

every two levels is like what is between the heavens and the earth. Al-Firdaus is in highest level, and from it the four rivers of Paradise are made to flow forth. So when you ask Allah, ask Him for Al-Firdaus." *Jami at Tirmidhi Hadith 2723*

- From the above hadith, we know that Paradise is very high, with many levels. The highest level in paradise is Al Firdaus. Firdaus is under the Throne of Allah. The people of Firdaus will look at Allah day and night. Other levels may only look at Allah once a year or once a month, or once a week or day. All the rivers will gush forth from al Firdaus. What a delight and pleasure to the eyes. But now, will everyone be able to reach to this level? Who will be the blessed ones to be in that level of Paradise?
- Firstly, we should remind ourselves, that its only through the help of Allah in this life which will make it easy for us to reach to that lofty place. Along with this, we need to rely on Allah alone to guide us to the deeds that will take us there.

How do we act on the ayah?

- We should ask Allah to grant us al Firdaus.
- Do not depend on our deeds to take us to Paradise, it is only the Mercy of Allah that will help us enter Paradise.
- Make dua to Allah to guide us to the deeds that will help us to reach these lofty gardens without much struggle.
- Have good manners, Our Prophet Muhammed (ﷺ) was on top of the best manners. And one of the ways to attain the best place in paradise is by having good manners.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

فِي جَنَّةٍ عَالِيَةٍ ۝۱۰

Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
"يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية
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Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

Word	Meaning
لَا تَسْمَعُ فِيهَا لَاغِيَةً	where they shall neither harmful speech nor falsehood

- The word لَغِيَةً comes from the root word (لغو) which means, unintentional, thoughtless utterances, vain talk that will not give us any benefit or harm.
- After describing the faces of the people of paradise, and paradise itself, now Allah describes the environment of this lofty paradise. There will be none who will hear any word of false or vile speech, let alone forbidden speech.

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah has bestowed upon us many favors and blessings, one of the favors we have with us is the sense of hearing and seeing. They are the main source of being guided in our life. When we hear what Allah wants us to hear, and see what Allah wants us to see then the ayat of Allah will reach our hearts, and we will be guided to the right actions and speech. But when our

hearing and seeing are not according to what Allah wants then we will be involved in speech and actions that are either forbidden or they are vain and of no value.

- Now, how do we check whether what action we do or utterances we speak are under laghuw or not.

Ask yourself two things, will this benefit us in this world and the hereafter? Or is there anything more beneficial we can do?

For example, useless conversations over the phone to kill boredom, or meeting people just to have chit chats, spending hours on the iPad, facebook, chat sessions, or watching comedy shows that make people laugh all come under laghuw.

The worst part of this laghuw is that it often leads to sins of various types, such backbiting, lying, foul talk etc.

So if we ask ourselves the above two questions we can really make the most of our life.

- It is said that playing with one's children, or spending time with one's spouse or animal is not considered laghuw.
- Sometimes laghuw talks can make us sad and depressed, thus taking away the pleasures and joy from us. Don't you think we all enjoy an environment that is free from such talks which can cause disturbances, and ill feelings in our hearts. The fact is that in this life we cannot guarantee this environment, as this is a place of test for the believers, all we need to do is deal with the

matter in a very honorable way. The slaves of the Most Merciful, when they walk among the people who are involved in laghuw, how do they pass by them? With honor and without making any scene.

- The above ayah negates this laghuw from the people of Paradise. Rather their speech will be righteously good and beneficial concerning the remembrance of Allah, and how He bestowed upon them His favors, and filled them with good manners. All of this is a delight to the hearts and comfort to the chest.
- When one stays away from vain talks, it will help him to concentrate more on his prayers and perform the obligatory duties towards the people.

How do we act on the ayah?

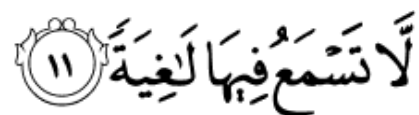
- Refrain from vain talks.
- Do not be proud and put down others when they are involved in vain talks and you are not.
- Apply the hadith, if we want to be a believer then we must make sure we speak good or remain silent. This will help us indirectly to not be involved in laghuw.
- Leave what does not concern us, this is the best of the human character.

Note to Teacher: Stress on the importance of speaking good or remaining silent.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

Word	Meaning
فِيهَا عَيْنٌ	Therein will be a spring
جَارِيَةٌ	running

After mentioning the absence of laghuw, the description of lofty gardens continues. We learn there will be flowing springs and they will gush out and flow however and wherever the dwellers of paradise wish.

The word jaariyah (جَارِيَةٌ) means something which is flowing and not stagnant, referring to water. It also means a female slave girl. These springs will have characteristics of being under the control of the dwellers of paradise.

Taddabur (التدبر)

So what do we learn from the ayah?

- The description combines a sense of quenching thirst, with beauty of movement and flow. Running water gives a sense of liveliness and youth. It is pleasant to the eye and the mind.
- In paradise there are many springs that will provide drinks of different taste. The first one mentioned is the spring of Kafoor, this will be given to the 'muqarraboon' (those who will be close

to Allah), it is pure and non-diluted. While the pious will drink from it mixed with something else.

- The other springs mentioned in the Qur'an are the spring of Tasneem, and spring of Salsabeel (which could be the same as kafoor).
- What a delight for the dwellers of paradise, they will reside in the lofty gardens and witness the springs that will be continuously flowing. Now imagine in this life to own houses in high areas and to make water fountains outside our homes, it will definitely cost us a fortune. Subhan Allah for the springs of paradise, they are cost free and never cut off. They only require sincerity in belief in Allah and doing good deeds while following the Sunnah of our beloved Prophet Muhammed (ﷺ).
- The companions at the time never witnessed any springs or rivers, as they lived in deserts. But they had strong faith in Allah that without any hesitation or doubts they believed in the springs of paradise. This clearly tells their position with Allah and what makes the early generations to be closer to Allah. It is their believe in the unseen without any doubts. As for us, since we have witnessed many springs in our daily life, and have seen images of it, it should not be difficult to believe in this ayah.

How do we act on the ayah?

- When we see the springs of this life, it should remind us about the real and everlasting springs in paradise.
- We need to believe in the unseen and do righteous good deeds.
- Praise Allah and glorify Him when we see such springs as they bring happiness to our eyes.

Note to Teacher: Ask the students to express their feelings when they see the springs and fountains.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

فِيهَا عَيْنٌ جَارِيَةٌ ١٢

Ghunna
(ادغام بغنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

Word	Meaning
فِيهَا سُرُرٌ	Therein will be thrones
مَّرْفُوعَةٌ	raised high

After the description of the springs in paradise, Allah describes the sitting area of the people of paradise.

- The word surur (سُرُرٌ) is the plural of the word 'sareer'. It is a couch that one can sit or recline on. It is also used for a sofa or bed.
- The word marfoo'ah (مَّرْفُوعَةٌ) implies that someone has raised it high. It means the couches will be tailormade and elevated for the believers. Have we wondered why the couches are raised/elevated? It is said to allow the righteous to see all of their surroundings, enjoy the breathtaking sceneries and find great pleasure in them.
- In this life we also see people in important positions and job who have seats slightly higher than everyone else. These people no doubt have worked harder in this life and are eligible for the higher jobs. Now we will understand why people

in paradise get the raised positions in their couches. It was due to their hard work and sa'ee which they did in this life.

Taddabur (التدبر)

So what do we learn from the ayah?

- In the traditional Arabic culture, people sat on the floor. This was because of the nomadic lifestyle they originally had the people were always on the move. For this reason, they would sit on the floor as it was not feasible to carry a couch around.
- These days, some people still sit on the floor despite having couches as a part of their tradition. However, those who were wealthy and lived in homes during the olden days, were able to have couches and this was the indication of their stability.
- Why are the couches explained in paradise? This is to show the stability in paradise. Their stay in paradise will be forever and there will be no fear of loss, unlike the life of this world. We may spend a lot of money and get the best couches into our home to have a relaxed life, but it will eventually leave us or we will leave it.
- Having the best of luxurious couches and best of homes in the high locations should not make us heedless of our main purpose in life. We need to remember Allah is the Provider, He is Ar Razzaq for all the creation. His provision will extend to the believers and the disbelievers in this life. This will stop our minds

from even thinking of the fact that we have any say or power to own any provision, let alone any luxury. We need to feel we are drowning in the provisions provided by Allah Ar Razzaq. If Allah did not bestow us with His Rizq then we would not have survived in this life. So all favors and blessings belong to Allah alone.

- When a believer sees the blessings, there is a tiny moment of appreciation in his heart which none can see or witness it. Allah is As Shakir As Shakoor, He will appreciate the little moments of our heart and reward us for it abundantly. So never put down any good thought that comes, even if it is a very tiny good deed. He will appreciate it, multiply it and increase it. This should motivate us to do the maximum of our ability and leave it to Allah for its acceptance.

How do we act on the ayah?

- Don't be carried away by the luxury of this life for there is paradise which is more luxurious and ever-lasting.
- When we see the delights of this duniya, we should say the dua:

وعن أنس ، رضي الله عنه، أن النبي، صلى الله عليه وسلم، قال: "اللهم لا عيش إلا عيش

الآخرة" ((متفق عليه))

Anas (May Allah be pleased with him) reported: The Prophet (ﷺ)

said: "O Allah, there is no true life but the life of the Hereafter".

Riyadh As Saliheen, Al-Bukhari and Muslim, Book 1, Hadith 460

- Do not belittle any small deeds even if its meeting your brother with a cheerful face.
- Simple acts like glorifying and praising Allah which are light on our tongues, will be heavy on the scales and beloved to Allah.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

فِيهَا سِرٌّ مَرْفُوعَةٌ ۝۱۳

Merge with
Ghunna
(ادغام بغنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

Word	Meaning
وَأَكْوَابٌ	And cups
مَّوْضُوعَةٌ	set in place

- The Arabic word Kawb means a cup that does not have handles. They are large glasses that are thin and slender from the bottom and wide at the top.
- The word 'mawdoo'ah' which is a noun and comes from the root word وضع means to be placed down. The word mawdoo'ah implies that when you drink from it, another drink is placed. And when you drink from that, another is placed. They are continuously placed for you to drink from.
- The cups will be filled with different types of tasty drinks placed within their reach, ready for them to take.

Taddabur (التدبر)

So what do we learn from the ayah?

- In our lives, how are cups placed for us? We have different scenarios depending on who is being served. If we have an important guest, then we make sure the cups are placed in

front of them, and the drinks are served according to what they request.

- If they are not important guests, then we can see the cups and the drinks are arranged on the table and the guest serve themselves by pouring the drink.
- Subhan Allah, in Paradise, the cups will be filled with different types of tasty drinks, placed within their reach, ready for them to take. The cups will be under their command and according to their preference, served by young servants of everlasting youth. What an honor!
- Have you ever felt what it would be like to be continuously served, the right amount you desire, and your favourite drink? This is a high level of luxury which only the people of Paradise would be provided.
- In this life, we have been prohibited to eat and drink from vessels of gold and silver. If we control our desires and refrain from it, then we will be rewarded with much better utensils which will be made of gold and silver in paradise.
- Similarly, wine has been prohibited for us in this life, but the people of Paradise will be served wine. How? The wine of the Hereafter is good, and does not cause any intoxication or harm. As for the wine of this world, it is harmful, causes intoxication and causes problems between the people.

How do we act on the ayah?

- Whenever we are served a drink in the hotels and restaurants, it should remind us how will the drink will be placed in Paradise.
- We need to make dua to Allah to be among the 'muqarraboon'.
- Control our desires from forbidden drinks in this life in order to be blessed with pure drinks in the hereafter.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَأَكْوَابُ مَوْضُوعَةٌ ١٤

Ghunna
(ادغام بغنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

Word	Meaning
وَنَمَارِقُ	And cushions
مَصْفُوفَةٌ	set in rows

- The word 'namaariq' is plural for 'numruqah' which refers to a pillow or a cushion that is placed on the bed or sofa to recline against, usually for relaxing.
- How will they be placed? It is said the word 'masfoofah' denotes there are numerous cushions arranged in rows upon rows for the people of Paradise.

Taddabur (التدبر)

So what do we learn from the ayah?

- It is said that the cushions of Paradise will be made of silk with gold embroidery. These cushions will be arranged in rows, so they can sit and recline on them, they will not have to arrange and set the cushions by themselves.
- In life, we need to manually place our cushions to be in rows. Thus a continuous effort must be made. While the people of Paradise will not have to make any effort from their side. This makes us long for Paradise, where every detail of luxury and

care has been taken into consideration, thus motivating us to do deeds that will take us to paradise.

- In this life, when do we see people sitting in couches with pillows arranged? This could be for some meetings, or a gathering. And we see these gatherings may have vain talks, or sins. But the gatherings of the paradise will be pure from all vain talk and sins. There will only be Praises and Glorification of Allah, greeting each other with peace, and remembering Allah's nurturing and care to take them to paradise.

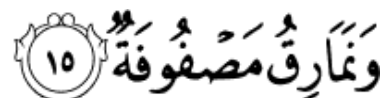
How do we act on the ayah?

- Always ask Allah for His favors and blessings in this life and the hereafter.
- When seeing items beautifully arranged and organized, remember how it will be in paradise.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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
وَزَرَائِبُ	And rich carpets
مَبْثُوثَةٌ	spread out

- The word 'zaraabiyu' is the plural for the word 'zaribah' which means piled up lush carpets made of high quality, delicate fibers.
- In paradise, it is said they will be spread out for the people to sit on. The word 'mabthoothah' comes from the word بث which means to be spread as far as the eyes can see. Another meaning of it is to be to spread here and there for the people to sit on it.

Taddabur (التدبر)

So what do we learn from the ayah?

- The above description is very common in our lives. Nearly all homes have carpets spread out either out of necessity or to give an extra décor to the room. We have seen this luxury in this life, and therefore, it should not be difficult for us to believe in this.

- The kind of rugs/carpets which the ayah explains is of extremely high quality. Throughout history we can find that the most expensive rugs are those that are either hand woven or have an origin from certain countries. Even if people invest in these expensive carpets, they will make sure they are not spread everywhere except exclusive places for certain occasions.
- However, the best quality carpets/rugs in Paradise will be spread everywhere, as far as eyes can see.
- This is a great sign for us that whatever we desire and struggle to run after in this life, will be very easily available in the hereafter.
- The real beneficial struggle is the one done for the sake of Allah and to reach His pleasure. Whereas the struggle for the provisions and luxury of this life which have already been decreed, are a waste of time and will be a regret on the Day of Judgement. This again does not mean one does not take the means to have livelihood, but it is to not prefer this life over the hereafter.

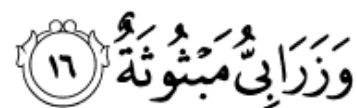
How do we act on the ayah?

- When we invest in any luxurious carpets, it should remind us that in Paradise the most exclusive carpets will be spread for the people of Paradise.
- We need to be motivated to do good deeds, stay away from the sins, as this can deprive us from enjoying the delights of Paradise.
- Increase in faith, as these delights, were not seen by the Companions yet they believed. For us, we have seen them in our lives so this should increase us more about believing in the hereafter.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



Qalqala
(قلقلة)

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

Word	Meaning
أَفَلَا	do they not
يَنْظُرُونَ	look
إِلَى الْإِبِلِ	to the camels
كَيْفَ خُلِقَتْ	how they are created ?

- After the account of the Hereafter, the subject of the surah changes. Allah now refers to the present world to show His power and perfect planning of the creation.
- This is to encourage those who disbelieve to contemplate the wonderful creation of camels, how Allah subjected and tamed them for the service of the slaves, and the many benefits which they provide.
- The word 'ibil' means a camel. There are other words in the Arabic language used for a camel too.

We have بعير, ناقة , جمل

The word ibil (إبل) is the most general word in Arabic.

The verb 'yandhuroona' comes from نظر. The disbelievers who did not believe in the unseen matters about the Day of Judgement, Allah approaches them by asking them 'to look'. The word itself means not a common way of seeing, but observing, along with thinking and considering. What should they look at?

- Firstly, the creation of the camel, then the sky, the mountains, and lastly the earth. All of these four matters are something they can relate to, so this should make them realize Who is their Creator and what they should do in their life.

INTERESTING CAMEL FACTS:

- Camels are unique-looking creatures that are easily recognized because of their humps. They live in the desert areas of Africa and Asia. There are 2 types of camel: Dromedary, which has one hump, and Bactrian, which has two humps.
- Camels can reach 7 feet in height (at the hump) and weigh up to 1500 pounds.
- They are specially adapted to the life in desert. Their eyes have three eyelids and two rows of eyelashes that prevent sand to enter their eyes.
- Camel's ears are furry. Hairs keep the sand and dust away from their ears. Besides ears and eyes, their nostrils prevent the sand from entering by closing in between two breaths.

- Camel can move easily across the sand because of its specially designed feet. Camel's foot consists of two toes that spread when animal touches the ground and prevents sinking in the sand.
- Camels are mostly famous for their humps. Most people believe that humps store water, but they actually store fat, which the camel uses as a source of energy when other food sources are not available.
- Camel can survive without food and water for a long period of time. Most mammals would die if they lose 15% of their water, but camels can lose of 20-25% water without becoming dehydrated.
- When they find water, they will drink as much as possible. They can drink up to 40 gallons of water at once.
- Camel's milk is rich in iron, vitamins and minerals and it is healthier than cow's milk because it contains less fat.
- Camels can run 40 miles per hour.
- When they are provoked, they spit greenish substance from their stomach. Also, they can use all four legs to kick their opponent in self-defense.
- Camel needs to retain as much water as possible in its body, so it produces urine that is dense as syrup and feces that is so dry, that it can be used as a fuel.

- Camels were used in numerous wars (especially in desert areas) in the past because of their ability to travel long distances without water and food, because they can carry supplies and because they can be consumed when they become old or weak (camel's meat is used for food and fur for clothing).
- Pregnancy in camel lasts from 9-14 months, depending on the availability of food. They have one calf and it can start running a few hours after it is born.
- Camels live 40-50 years.

Taddabur (التدبر)

So what do we learn from the ayah?

- Here the first question is asked, but in the passive form and starting with **أ**. When Allah starts with a question it does not mean Allah wants an answer from us. With a question it gets people's attention and makes people think.
- Allah is asking us to look closely at the camel and consider how it was created. Thus, we need to observe this creation. It will strengthen our belief in the Oneness of His actions, ie Ar Ruboobiyah.
- The camel was the most important animal for the Arabs. It was their means of transport, and to carry their load and belongings. It also nourished them with food and drink. From its hair and skin, they made their clothes and tents. The camel is unique among all animals. Despite its strength, size and firm build, it is not wild. Even a young boy can manage it. It gives man a great service and at the same time, it is inexpensive to keep, and its food is easy to find. Moreover, it is the only animal to endure hunger, thirst, hard work and poor conditions.
- The eyes of the camel have long eyelashes to protect its eyes from sand and sandstorms. The ears and nose are very tiny to prevent any sand entering them. You will not find sand in a camel's ears or nose.

- So the disbelievers are asked to ponder how the camel is made. This does not require them to undertake any difficult task. Camels were a part of their life, and they only needed to look and consider how they were made most suitable for their role. How their shape and build fitted perfectly with their environment and function. Man did not create camels, nor did camels create themselves. So, they must have been made by the Supreme Maker whose work reflects His limitless ability, perfect planning and testifies to His existence.
- There are some amazing facts about this animal's behavior. This animal is so huge and powerful, but when his master commands him to sit, he sits down, as if humbling down from a high position. He doesn't see where he's asked to sit, he will sit even if its upon rocks. This shows his extreme obedience to his master. We as believers need to adapt this character. We should be obedient and humble to Allah in all situations. Through the creation of the camel, Allah has shown us His favors and has also shown us what is true obedience.

How do we act on the ayah?

- We should be grateful for being provided an animal like a camel, for all the benefits it provides to us.
- We need to look around the creation, as this is the command of Allah, and when we follow any command of Allah, it will increase our faith.
- We need to know the camel was the only mode to travel in the desert, but now we have cars and other transport that help us to travel and protect us from the sun. This should increase us in gratitude to Allah.
- Increase our faith in Allah Ar Razaq for providing us with provisions in order to handle difficult situation in the desert and even in our difficult times.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

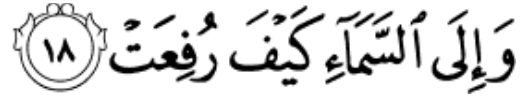
Ghunna
(غنة)
2 counts

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Tafsir (التفسير)



Word	Meaning
وَإِلَى السَّمَاءِ	and at the heavens
كَيْفَ رُفِعَتْ	how it is raised

Taddabur (التدبر)

So what do we learn from the ayah?

- Everyone has seen the sky, and the sky is like a ceiling, a preserved ceiling. Allah says 'look at the sky'. How do we see the sky? What is there? What does the sky above us have? Gases, stars, planets?
- The desert people should be the first to undertake this job because in the desert the sky is much richer and more inspiring — as if it has a unique existence. In the middle of the day, the sky is brilliant and beaming; at late afternoon, it is captivating and fascinating; at sunset, it is most charming and inspiring.
- Then as the night spreads the sky, it shows its sparkling stars and makes its friendly whispers. At sunrise, the sky comes alive again and becomes animated. All this is certainly worth a good deal of reflection and contemplation.
- Next, they should consider how it was raised up. Who placed it so high without pillars to support it? Who scattered those

innumerable stars? Who endowed it with its beauty and inspiration? Who's causing the sky to not fall down? They certainly did not lift it up, and it could not have been lifted by itself.

- Today scientists can see galaxies billions of light years away – but the universe is still expanding and still we have not reached the other heavens, the seven heavens, seven layers on top of each other. We don't know where these layers start and end. This shows our inadequate and imperfect knowledge compared to that of Allah Al A'leem. He is the One Who informed us about the seven layers in the sky through the hadith of the Prophet Muhammed (ﷺ).

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتُ الْبُنَائِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَيْتُ بِالْبُرَاقِ - وَهُوَ دَابَّةٌ أبيضُ طَوِيلٌ فَوْقَ الْجِمَارِ وَدُونَ الْبَغْلِ يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرْفِهِ - قَالَ فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ - قَالَ - فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرِبُطُ بِهَا الْأَنْبِيَاءُ - قَالَ - ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكَعَتَيْنِ ثُمَّ خَرَجْتُ فَجَاءَنِي جِبْرِيلُ - عَلَيْهِ السَّلَامُ - بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ فَاخْتَرْتُ اللَّبَنَ فَقَالَ جِبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَرْتِ الْفِطْرَةَ . ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِأَدَمَ فَرَحَبَ بِي وَدَعَا لِي بِخَيْرٍ . ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ . فَقِيلَ مَنْ أَنْتَ قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِابْنِي الْخَالَةِ عِيسَى ابْنِ مَرْيَمَ وَيَحْيَى بْنِ زَكَرِيَّا صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَرَحَبَا وَدَعَوَا لِي بِخَيْرٍ . ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ

فَاسْتَفْتَحَ جِبْرِيلُ . فَقِيلَ مَنْ أَنْتَ قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِيُوسُفَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسَيْنِ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ . ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ . قَالَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ قَالَ اللَّهُ عَزَّ وَجَلَّ { وَرَفَعْنَاهُ مَكَانًا عَلِيًّا } ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ . قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِهَارُونَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ . ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ . قِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِمُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ . ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ هَذَا قَالَ جِبْرِيلُ . قِيلَ وَمَنْ مَعَكَ قَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قِيلَ وَقَدْ بُعِثَ إِلَيْهِ قَالَ قَدْ بُعِثَ إِلَيْهِ . فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْنِدًا ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ ثُمَّ ذَهَبَ بِي إِلَى السِّدْرَةِ الْمُنْتَهَى وَإِذَا وَرَقُهَا كَأَذَانِ الْفَيْلَةِ وَإِذَا ثَمَرُهَا كَالْقِلَاقِ - قَالَ - فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَ تَغَيَّرَتْ فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا . فَأَوْحَى اللَّهُ إِلَيَّ مَا أَوْحَى فَفَرَضَ عَلَيَّ خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَنَزَلْتُ إِلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا فَرَضَ رَبُّكَ عَلَيَّ أُمَّتِكَ قُلْتُ خَمْسِينَ صَلَاةً . قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَإِنَّ أُمَّتَكَ لَا يُطِيقُونَ ذَلِكَ فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ . قَالَ فَارْجِعْتُ إِلَى رَبِّي فَقُلْتُ يَا رَبِّ خَفِّفْ عَلَيَّ أُمَّتِي . فَحَطَّ عَنِّي خَمْسًا فَارْجِعْتُ إِلَى مُوسَى فَقُلْتُ حَطَّ عَنِّي خَمْسًا . قَالَ إِنَّ أُمَّتَكَ لَا يُطِيقُونَ ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ . - قَالَ - فَلَمْ أَرْزُجْ بَيْنَ رَبِّي تَبَارَكَ وَتَعَالَى وَبَيْنَ مُوسَى - عَلَيْهِ السَّلَامُ - حَتَّى قَالَ يَا مُحَمَّدُ إِنَّهُمْ خَمْسُ صَلَوَاتٍ كُلَّ يَوْمٍ وَلَيْلَةٍ لِكُلِّ صَلَاةٍ عَشْرُ فَذَلِكَ خَمْسُونَ صَلَاةً . وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ

يَعْمَلَهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ
شَيْئًا فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةٌ وَاحِدَةً - قَالَ - فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقُلْتُ قَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ "

It is narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said: I was brought al-Buraq Who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of vision. I mounted it and came to the Temple (Bait Maqdis in Jerusalem), then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me to heaven. Gabriel then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Gabriel. He was again asked: Who is with you? He (Gabriel) said: Muhammad. It was said: Has he been sent for? Gabriel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam. He welcomed me and prayed for my good. Then we ascended to the second heaven. Gabriel (peace be upon him) (asked the door of heaven to be opened), and he was asked who he was. He answered: Gabriel; and was again asked: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been

sent for. The gate was opened. When I entered 'Isa b. Maryam and Yahya b. Zakariya (peace be upon both of them), cousins from the maternal side. welcomed me and prayed for my good Then I was taken to the third heaven and Gabriel asked for the opening (of the door). He was asked: Who are you? He replied: Gabriel. He was (again) asked: Who is with you? He replied Muhammad (ﷺ). It was said: Has he been sent for? He replied He has indeed been sent for. (The gate) was opened for us and I saw Yusuf (peace of Allah be upon him) who had been given half of (world) beauty. He welcomed me prayed for my well-being. Then he ascended with us to the fourth heaven. Gabriel (peace be upon him) asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was (again) said: Who is with you? He said: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The (gate) was opened for us, and lo! Idris was there. He welcomed me and prayed for my well-being (About him) Allah, the Exalted and the Glorious, has said:" We elevated him (Idris) to the exalted position" (Qur'an xix. 57). Then he ascended with us to the fifth heaven and Gabriel asked for the (gate) to be opened. It was said: Who is he? He replied Gabriel. It was (again) said: Who is with thee? He replied: Muhammad. It was said Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and then I was with Harun (Aaron-peace of Allah be upon him). He

welcomed me prayed for my well-being. Then I was taken to the sixth heaven. Gabriel (peace be upon him) asked for the door to be opened. It was said: Who is he? He replied: Gabriel. It was said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa (Moses peace be upon him) He welcomed me and prayed for my well-being. Then I was taken up to the seventh heaven. Gabriel asked the (gate) to be opened. It was said: Who is he? He said: Gabriel It was said. Who is with thee? He replied: Muhammad (may peace be upon him.) It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ibrahim (Abraham peace be upon him) reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again. Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty. Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Moses (peace be upon him) and he said: What has your Lord enjoined upon your Ummah? I said: Fifty prayers. He said: Return to thy Lord and beg for reduction (in the number of prayers), for your

community shall not be able to bear this burden. as I have put to test the children of Isra'il and tried them (and found them too weak to bear such a heavy burden). He (the Holy Prophet) said: I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Moses and said. (The Lord) reduced five (prayers) for me, He said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord Blessed and Exalted and Moses, till He said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Moses and informed him, he said: Go back to thy Lord and ask Him to make things lighter. Upon this the Messenger of Allah remarked: I returned to my Lord until I felt ashamed before Him. *Sahih Muslim 162*

- When one looks at the sky, then let them look out for any cracks or faults. Their eyes will come back to them in humiliation. They will only witness perfection and no fault.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۗ فَارْجِعِ الْبَصَرَ

هَلْ تَرَىٰ مِن فُطُورٍ

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?"

Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

(Surah Al Mulk:3,4)

How do we act on the ayah?

- We need to look at the greatness of the sky, and say

ربنا ما خلقت هذا باطلا

"Our Lord, You did not create this in vain".

- Glorify and praise Allah for the perfect creation because the sky is a protected ceiling for us.
- This creation is subjected to us by serving us. We learn since we are also slaves of Allah, we should always serve His commands as well.
- Seeing the obedience of the sky should remind us to be obedient to Allah.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وإِلَى السَّمَاءِ كَيْفَ رُفِعَتِ ۱۸

Stretch for
4 counts
(مد)

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
وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ	And at the mountains how they are rooted and fixed firm?

The word نُصِبَ has two opposite meanings, which can show the beauty of the Arabic language and the richness of the language. It means to be pegged to the ground, to be outward and apparent. This itself is a double meaning, due to the mountains being in and out of the ground.

It also means to fall or bend over. The mountains are firm now, but it will eventually fall off and move from their place on the Day of Judgement.

So the rigidity of the mountains in this life, and its falling effect on the Day of Judgement both have been captured in this ayah.

Taddabur (التدبر)

So what do we learn from the ayah?

- Have you ever wondered how the mountains got here? Did they fall out of the sky and land where they are now? Not quite!

- There are several different ways that mountains can form. One thing these methods have in common is that they all take millions of years!
- Many mountains were formed as a result of the Earth's tectonic plates smashing together. The Earth's crust is made up of multiple tectonic plates that still move today as a result of geologic activity below the surface.
- When two tectonic plates converge, their edges can crumple of like an aluminium can does when you crush it. The result of these tectonic plates crumpling is huge slabs or rocks being pushed up into the air. What are those called? Mountains, of course!
- For example, the tectonic plates that lie underneath India and Asia crashed into each other over 25 million years ago. What happened? The Himalayas, including Mount Everest, were formed. And they're still pushing against each other. That means the Himalayas continue to grow even today!
- Mountains can also form along natural fault lines. These are places in Earth's crust where tectonic plates grind against each other. Occasionally, two plates will grind together, resulting in one plate lifting and tilting over. The result? A mountain range, like the Sierra Nevada mountain range in California.
- One other way mountains form is as the result of volcanic activity below Earth's surface. Sometimes molten rock called

magma gets pushed up toward the surface. When that happens, it cools and forms hard rock. Eventually, the softer rock above it erodes to reveal a dome-shaped mountain below. If the magma actually breaks through to the surface, you get a volcano! Mountains can also form by way of erosion. In an area with a high plateau, rivers and streams can carve away stone in the form of deep channels. Over millions of years, what is left is a mountain between deep river valleys!

- For the Arabs in particular, a mountain is a refuge and a friend. Next to a mountain, a man appears small and humble. It is natural for a man on a mountain to think about Allah and feel himself to be nearer to Him. We would find our Prophet Muhammed (ﷺ) would go to the cave on Mount Noor for worship and contemplation before he was honored with Prophethood.
- Nusibat, are pegs used by Arabs to hold up tents. The mountains are like pegs. Why? If it weren't for the mountains, we would have earthquakes every second and the land would be unstable. The Earth is like a tent and we need pegs to keep it firm.
- One of the amazing facts about mountains is that it is among the hardest of rocks found on the earth's surface. Yet it is said if the Qur'an were to be revealed upon these mountains, what would be their state? We would surely see this mountain

humbling itself and cleaving out of the fear of Allah. "Humbling" – that is, submissively. And from its severe fright of Allah, "Rending asunder" it cleaves and tears apart.

- In this, there is evidence the mountains have senses because it humbles itself and cleaves.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَعَ لَهُ أُحُدٌ فَقَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا ". رَوَاهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated Anas bin Malik:

When the mountain of Uhud came in the sight of Allah's Messenger (ﷺ) he said. "This is a mountain that loves us and is loved by us. O Allah! Abraham made Mecca a sanctuary, and I make (the area) in between these two mountains (of Medina) a sanctuary." *Sahih al-Bukhari 3367*

- What will happen to the mountains on the Day of Judgement? It is said these firm and solid mountains will be turned into fine sand, and in other places it is said it will become like woo., Then Allah will move these mountains from their places, and it will flatten out the earth and there will be no peaks or troughs.

How do we act on the ayah?

- We need to show firmness from outside, but our inside should always be humble and submitting to Allah.
- We need to increase our faith, as this is like strengthening our pegs into the ground.
- Love the mountain especially the Uhud, as it was the command of our Prophet Muhammed (ﷺ).

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَأِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

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
وَإِلَى الْأَرْضِ	and at the earth
كَيْفَ سُطِحَتْ	how it is spread out ?

- Allah mentions the camel, sky, and then the mountain, and for all of them we need to look above to reflect upon them.
- But for the earth, we need to look down to reflect upon it.
- The word **سُطِحَ** means to spread out, stretch out, unfold and unroll. It also means to flatten something with a roller. The roof of the house is also called **سطح**. When we are on the earth, the sky becomes our roof and ceiling. When we die and are buried under the earth, the surface of the earth becomes our roof/ ceiling, subhan Allah.

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah created the earth by spreading it out and making it a levelled, smooth plain (even though it is a circular sphere).
- As a result, the creation lives on it securely, and we can till it, plant it and build on its surface.
- Notice the amazing submission of the earth to Allah without retaliating. Humans commit many errors, sins, and murders which the earth cannot bear, however it does not react to any of the corruptions caused by man. On the other hand, it continues to serve mankind for all their needs until the Day of Judgement.
- We also know this earth is a recorder as mentioned in Surah Az Zalzalah Ayah 4. It records all the actions of the people, hidden and apparent. On the Day of Judgement, Allah will give it the permission to speak and it will.
- Though we can just see the flat surface of the earth, but the amazing fact is the earth is a storage to all the bodies and treasures. The treasures inside the earth surface are in the form of metals and other elements.
- We need to know the earth is continuously moving, but are we feeling the movement? Allah is Al Lateef and the movements of the earth are so slow, that we hardly feel anything. Imagine

if the movements were felt, would we be able to construct buildings on the earth or grow vegetation?

How do we act on the ayah?

- We need to be grateful to Allah that the earth is subjected to us, so we can grow and build on it for our needs.
- The earth submits to Allah by never arguing or opposing any matters. This should motivate us to submit to Allah in all matters.
- Be cautious of our actions (hidden and apparent) as the earth is recording all of our actions and utterances.
- The next time we see plants growing and buildings constructed on the earth, it should make us realize it is all from the favours and blessings of Allah. We are not able to grow or build anything on our own, but only by Allah's permission.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

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

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

Word	Meaning
فَذَكِّرْ	So remind them (O Muhammad ﷺ)
إِنَّمَا أَنْتَ	you are only a one
مُذَكِّرٌ	who reminds.

This means to remind the humankind, advise them, warn them and give them glad tidings.

The main purpose of sending the Prophet Muhammed (ﷺ), is to call the creation to Allah and remind them.

Taddabur (التدبر)

So what do we learn from the ayah?

- After having dealt with the Hereafter, and pointing out some apparent aspects of the universe, the Surah now addresses the Prophet Muhammed (ﷺ) and every caller who calls the people to Allah. The address begins with the importance of reminding people about Allah.
- Notice here it is not mentioned specifically whom to remind. In general, it is all the people, whether disbelievers, believers,

sinner and good doers. We all need reminders in every place, time and situation.

- Now whether anyone listens or not, is influenced or not, the instruction is just to remind without any worry.
- What should this reminder consist of?
 - Remind them of the past failures of human beings and of nations that were destroyed.
 - Of what Allah has told them of the future and Judgement Day.
 - Of the covenant they have made with Allah and their inner conscience that tells them what is wrong and what is right and of the consequences of their actions.
- After the reminder, people will react differently according to what is in their heart. The reminder will go to the heart, some hearts will accept the reminders and some will reject it.
- The reminder will benefit only those whose hearts are open, accepting and wanting to change.
- We should not expect change from the people when the reminders come because our role is only to convey and not force the people to change.
- Without reminders the purpose of life cannot be served at its best. Reminders we get from fellow human beings are a treasure because they are deeply rooted with concern, care

and always spread light. These reminders help us to see what's right and what's not.

- The Prophet Muhammad (ﷺ) reminded the people until the last moment of his life. Even before his death, he was reminding the Companions to perform the prayer. Imagine the Companions (may Allah be pleased with them) who were already far ahead in doing good deeds were being reminded of the prayer. Thus we do not feel offended if we are reminded.
- Reminders can be of different kinds. Sometimes we need to give strong reminders in order to save others from dangers, and sometimes we need to give reminders as light as possible, in order not to distance the people. We have so many incidents in the Qur'an where Allah sends the Prophets to remind the people.
- For example, when Allah sent Moosa (peace be upon him) to Firaun, he was asked to speak in a very mild tone. Imagine Firaun was a tyrant, but still a soft tone of reminder is required to bring him back.
- On the other hand, when Moosa (peace be upon him) reminded the magicians, it was a strong admonition. This admonition did have an impact upon the magicians which later became one of the reasons for them to submit and believe.

- When one is reminding others, there should be no element of fear, except the fear of Allah. The reminders may lose the sincerity and may not be productive. Also, the reminders should be free of desires, or fulfilling inner personal motives, such as putting someone down, or exposing someone's sins under the “umbrella” of reminders.
- Again, the reminders should be based on wisdom, choosing the right time and words to convey the message. The source of the reminders should always go back to the Qur'an and Sunnah.

How do we act on the ayah?

- We need to remind in a gentle low tone, with the best of manners.
- The reminders should be done for the sake of Allah, and not by following our desires.
- Reminders are based on the Qur'an and Sunnah.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

Ghunna
(غنة)
2 counts

فَذِكْرٌ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾

Stretch for
4 counts
(مد)

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

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

Tafsir (التفسير)

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾

Word	Meaning
لَسْتَ	you are not
عَلَيْهِمْ	over them
بِمُصَيِّرٍ	a dictator

The word مُصَيِّرٍ means, someone having authority, dominating, controlling, a commanding person, and domineering.

Allah is clearly informing the role of the Prophet Muhammed (ﷺ) in the form of a negated action. He is not a مُصَيِّرٍ, meaning he's not someone to dictate or control the people.

Taddabur (التدبر)

So what do we learn from the ayah?

- This is a perfect example of the principle “there is no compulsion in religion” and even the messenger is told this. Reminders are powerful and humans are always in need of reminders. When we get reminders in any subject, we are studying it, always reawakens our knowledge in that subject.

- Now the point to emphasize here is no one can compel others to accept the faith and practice the religion. The people's hearts are in the Hands of Allah. He alone can guide anyone He wants and at the right time according to His perfect knowledge and wisdom.
- We find this command many times in the Qur'an, "You are not over them a controller". There are many clarifications behind this command.
- Firstly, to relieve Prophet Muhammed (ﷺ) from the heavy duty to guide the people after conveying the message. He must leave it to Allah once he's done his job. He does not have to necessarily see them guided.
- Secondly, this repetition is required for those da'ees who are yearning to get as many people as possible to benefit from the goodness of the truth. For them they need to distinguish their own ambitions and desires from their mission. When one knows this ayah, this makes them to proceed in fulfilling their mission regardless of the response and the consequences.
- Thus callers of Islam do not worry themselves over who has accepted the faith and who has not. They are not charged with this burden of guiding the people.
- Allah is all Just and He is the One Who will judge His slaves on the Day of Judgement. We usually find people taking up this position of judging others when they find them not accepting

their message. Thus they busy themselves with the burden of going to the extreme to convince people to accept. This is an absolute deviation from the right path, therefore we need to have the concept clear in the mind “we are not controller over the people”.

- Allah is Al Haadhi, He’s the One Who guides His slaves to know the truth and then guides them to follow it, in order words we have two types of guidance.
 - The guidance of ‘bayaan’ which is to convey the truth of (لا اله الا الله) to everyone whether it’s through a message, book, person, thought.
 - The second guidance is the Guidance of ‘At tawfeeq’ which is only in the hands of Allah. He alone can guide us to accept the truth and act upon it.
- The main issue is here, where we assume guidance is our responsibility, thus we take it upon our hands to ensure people are guided and acting upon the knowledge.
- This will not only add stress to our minds, but also take away the sincerity of our mission.

How do we act on the ayah?

- We should not force anyone in matters of the religion.
- Our duty is to convey the message with sincerity and truthfulness.
- Be aware of following desires when conveying the message.
- Be aware of judging others especially those who have not accepted your message.
- We need to rely on Allah for guidance, and know we cannot guide ourselves or others.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ



Ghunna
(غنة)
2 counts

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

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

Word	Meaning
إِلَّا مَنْ	However, he who
تَوَلَّى وَكَفَرَ	turns away and disbelieves

After all the signs have been shown and made clear, there is an exception.

The word **إِلَّا** means **لكن** here which means 'but'. Generally, the word **إِلَّا** conveys the meaning 'except'. But in this case, it means 'but' referring to the group who do not listen to the admonition and the message and what follows after it.

Taddabur (التدبر)

So what do we learn from the ayah?

- We need to know the truth will be always shown to the mankind whether through universal signs, ayat from the Qur'an, or through decrees.
- Allah is our Ar Rabb and the Rabb of all the worlds. He's the only One Who will nurture every creation in the way suitable for their development. Even a disbeliever is given a customized nurturing according to who he is.

- Despite Him knowing they will remain on disbelief; He will still be nurturing them. Now it is upon the disbelievers to either accept the nurturing of Allah, submit to it and get elevated, or turn away and ignore the nurturing of Allah.
- Allah is warning us of the consequences. Allah is the Most Merciful and He makes the ayat clear to us so we choose the correct path and proceed to success. But if there are people who wish to continue on the path of misguidance, then they are responsible for the choice they have made and are blameworthy.
- Despite the Mercy of Allah, there will be people who will still go to the hellfire. This is because they chose it out of their will to disbelieve and sin. Allah showed them signs in different ways, through the ayat of the Qur'an, informing about the hereafter, then through the universe, but still they chose to turn away and disbelieve. Who is to be blamed here?

How do we act on the ayah?

- We need to ask Allah to protect us from disbelief and turning away from the religion.
- We need to ask Allah to make us to accept all the signs and not ignore them, as this is the way of our reforming.

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

Anas bin Malik narrated that the Messenger of Allah (ﷺ) said: "Whoever asks Allah Paradise three times, Paradise says: 'O Allah, admit him into Paradise', and whoever seeks refuge from the Fire three times, the Fire says: 'O Allah, save him from the Fire.'" *Sunan an-Nasa'i 5521*

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

إِلَّا مَنْ تَوَلَّىٰ وَكُفِرَ ۚ

Ghunna
(غنة)
2 counts

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

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

Word	Meaning
فَيُعَذِّبُهُ اللَّهُ	Then Allah will punish him
الْعَذَابَ	the punishment
الْأَكْبَرَ	greatest

- The delivery of Allah's message is not the end of the matter as the disbelievers will not be left alone.
- Allah says whoever turns away from His message then he will be afflicted with a great punishment (everlasting and severe).
- The 'fa' indicates it is a result of the previous verse and due to their turning away and their disbelief.

NAME OF ALLAH

ALLAH (الله)

Knowledge (علم)

- Allah is the only One being worshipped.
- He is the One being attached to out of love and magnification.
- He is the Owner of divinity/perfection and Owner of worship over all of His creation.

OWNER OF DIVINITY AND PERFECTION: (الله ذو الألوهية)

- الألوهية means the perfection that makes Him Allah. To Him belongs all perfect beauty, perfect greatness, perfect mercy, perfect majesty, and perfect greatness.
- Allah is the Most perfect, this makes our minds overwhelmed thinking about Him. We cannot imagine Allah, that is why we need to just believe in our heart and not think too much in our minds. Our minds cannot encompass Allah because Allah is beyond it.

OWNER OF WORSHIP (الله ذو العبودية)

- العبودية means the worship. All the worship only belongs to Allah alone, as He is the most Perfect. Every Creation of Allah whether in the heavens or the earth, is worshipping Allah,

willingly or unwillingly. Even the disbeliever is worshipping Allah unwillingly, without even knowing, subhan Allah.

- How do the slaves unwillingly worship Allah? They have no choice but to submit to His greatness and follow His will and decrees. They are thus forced to be the slaves of Allah with His decrees. This makes them to worship Allah unwillingly.
- There are those who worship Allah willingly which makes them His special slaves. They attribute Allah with perfection and are always attached and connected to Him. They take the first steps to come closer to Him and be His true servants.
- We will always find this name with 'alif' and 'laam', we cannot remove these two letters. It is always defined and recognized subhan Allah.
- One of the characteristics of this names is that Allah has stopped the tongues and hearts of any human being to name themselves 'Allah'.

Action (عمل)

- Attachment to Allah alone, as no one is worthy of our worship out of love and magnification except Allah.
- Constant remembrance by mentioning His names whether by tongue or in our hearts.
- Hasten towards His pleasure and work for His sake alone.

Taddabur (التدبر)

So what do we learn from the ayah?

- The the Prophet's role and the role of every da'ee is made clear. They only have to remind and the account will be made by Allah.
- In this ayah, we have the name of Allah mentioned. Subhan Allah, the name of Allah encompasses the meanings of all His other names. This is to emphasize that if one turns away from the reminders and chooses to continue to disbelieve, then how Allah will punish him. It will be a great punishment which they will deserve.
- There is a beautiful connection with this name of Allah to the previous ayat. The main objective of showing us the signs of the hereafter, followed by the universal signs to ponder, is to feel the Greatness of Allah. That none can deal with us in the manner of how He deals with us. None can be so Perfect in disposing the affairs of the creation except Him.
- This requires us to love and magnify Him more, and thus attach to Him alone. This is what is called 'worship' which is the main goal in our life. We need to attach to Allah alone as He is the only One deserving of all praises, love and magnification due to His Perfect Names and Attributes. Any ones besides Allah is

a creation of Allah, and thus cannot even come near to the perfection of the Creator.

- But what was the consequence? Had people attached themselves to this Great Name of Allah then they would have paved their way to success in this life and the next. Instead they chose to disbelieve and turn away thus for them is the greatest punishment.
- In our life, we need to have hope in the Mercy of Allah and fear His punishment. This is the most balanced approach, and will keep us moving in our life.
- Though Allah is the Most Merciful, we should not be deceived by His Mercy, and ignore the other aspect of being severe in punishment as well. This is what has been described here, Allah will punish those who turned away with a great punishment.
- We need to believe the hellfire is the justice of Allah and paradise is the favor of Allah. When we hear about the punishment this should never make us have bad feelings towards Allah or think bad of Him. Therefore, we need to know Allah never wanted mankind to enter the hellfire but they chose it by their own will.
- Also, this is the Mercy of Allah for warning us of the hellfire in this life, so we take the necessary precautions.

How do we act on the ayah?

- We need to ask Allah to avert the greatest punishment from us. This is by seeking refuge from the hellfire.

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- Hope in the mercy of Allah, for its not our deeds that will take us to Paradise, but the mercy and favor of Allah.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾

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

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

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

Word	Meaning
إِنَّ إِلَيْنَا	Indeed, to Us
إِيَابَهُمْ	is their return

The return here refers to the return of the creation and their gathering for the Day of Resurrection.

Taddabur (التدبر)

So what do we learn from the ayah?

- Our life journey is divided into four main stages. It starts from the womb, then continues into this life. After this stage there is the return back to the earth which is the grave, and then there is resurrection on the Day of Judgement.
- We need to know our return is only to Allah. For the disbelievers, this is a warning to take heed of their actions in this life, for they will surely return to Allah and no one else.
- For the believers, this is a delight, as they love and hope to meet Allah. This motivates them to do their best in this life in order to accomplish their goal of meeting Allah with honor.
- It is said in the hadith anyone who longs to meet Allah, then Allah loves to meet him, and the opposite is true.

حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ أَبُو سَلَمَةَ، حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ " . فَقِيلَ لَهُ : يَا رَسُولَ اللَّهِ كَرَاهِيَةُ لِقَاءِ اللَّهِ فِي كَرَاهِيَةِ لِقَاءِ الْمَوْتِ فَكُلُّنَا يَكْرَهُ الْمَوْتَ قَالَ : " لَا إِنَّمَا ذَاكَ عِنْدَ مَوْتِهِ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَمَغْفِرَتِهِ أَحَبَّ لِقَاءَ اللَّهِ فَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِذَا بُشِّرَ بِعَذَابِ اللَّهِ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ " .

It was narrated from ‘Aishah that the Messenger of Allah (ﷺ) said: “Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him.” It was said to him: “O Messenger of Allah, does hating to meet Allah mean hating to meet death? For all of us hate death.” He said: “No. Rather that is only at the moment of death. But if he is given the glad tidings of the mercy and forgiveness of Allah, he loves to meet Allah and Allah loves to meet him; and if he is given the tidings of the punishment of Allah, he hates to meet Allah and Allah hates to meet him.” *Sunan Ibn Majah, Hadith 4264*

How do we act on the ayah?

- We need to believe in life after death.
- We all will return to Allah.
- Do good deeds and grab all the opportunities to do good.
- Be prepared in this life as none of us are aware of our return dates.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

إِنَّ إِلَيْنَا إِيَابَهُمْ

Stretch for
4 counts
(مد)

Ghunna
(غنة)
2 counts

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

Word	Meaning
ثُمَّ إِنَّ	Then indeed
عَلَيْنَا	upon Us
حِسَابَهُمْ	is their account

The ayah continues, it is not only the return to Allah, but the disbelievers need to know they will be questioned and a complete accounting will be taken only by Allah.

Taddabur (التدبر)

So what do we learn from the ayah?

- The first stage of the reckoning is in the grave. In the grave the first thing a person will be asked will be: Who is your Lord? What is your religion? Who is your prophet?

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثِدٍ، قَالَ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، يُحَدِّثُ عَنِ الْبَرَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ: (يُثَبَّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ) قَالَ " فِي الْقَبْرِ إِذَا قِيلَ لَهُ مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ ". قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated Al-Bara (may Allah be pleased with him): That regarding Allah's saying: Allah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter (14:27). The Prophet (ﷺ) said: "In the grave, when it is said to him: 'Who is your Lord? What is your religion? And who is your Prophet?'" Jami At-Tirmidhi, Hadith 3120.

- Then on the Day of Resurrection he will be brought to account for every major and minor action. The first thing for which he will be accounted is his prayer. If the prayer is good then the rest of the deeds will be good and if the prayer is bad then the rest of the deeds will be bad. The prayer is our connection to Allah, if we are doing things without being connected to Him then it defeats our purpose in this life.
- This ayah was a console to Prophet Mohammed (ﷺ) in order to remove his grief and sorrow. Allah is addressing him indirectly to not be sad over their disbelief and mockery as they will be returning to Allah. He will account them and punish them for their deeds, and there is no escape from the punishment then. The accounting will be visible to all and He's able to do everything.
- This ayah gives relief to the people being oppressed, by taking their rights or not giving them their rights. If someone is not giving you your rights, do not shout and waste energy. Sometimes by our own demanding and acting in a wrong way,

it can lead us from being oppressed to oppressor. We need to know we will die and return to Allah, and He will account the wrongdoers.

- How will Allah account us? We need to believe in the ability of Allah. He has full power and might. Just as He is able to hear us all at the same time, respond to us at the same time, provide us at the same time, then surely He is able to account us all at the same time, and there is no doubt in this.
- There are different kinds of accounting that will take place on the Day of Judgement. The believer and the disbelievers will be dealt in different ways.
- The disbeliever underestimating Allah, associating a partner with Allah, will be called to his account in public. They will wish to be sand or dust on that Day or will agree to give ransom of their loved ones and all they possess in order to get away from the accounting.
- The believers on the hand will have different type of accounting according to their level of belief in this life.
- For the mutawakkiloon, there will be no account, 70,000 who will enter Paradise without any reckoning. They are the ones who relied fully on Allah.
- The other group will have an easy reckoning – Allah will call that believer and then screen him from others. Allah will show

him and tell him about his sins, and the believer will agree with no dispute or debate.

- Allah will see he confession and then He will conceal his sins and forgive them all.
- Another type of reckoning is a difficult one, in which the person will be questioned in detail.

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، سَمِعْتُ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ أَبِي يُونُسَ، حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَيْسَ أَحَدٌ يُحَاسَبُ إِلَّا هَلَكَ " . قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ، أَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ { فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا } . قَالَ " ذَاكَ الْعَرَضُ يُعْرَضُونَ، وَمَنْ نُوقِسَ الْحِسَابَ هَلَكَ " .

Narrated Aisha (may Allah be pleased with her): Allah's Messenger (ﷺ) said, " (On the Day of Resurrection) any one whose account will be taken will be ruined (i.e. go to Hell)." I said, "O Allah's Messenger (ﷺ)! May Allah make me be sacrificed for you. Doesn't Allah say: "Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.?" (84.7-8) He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

Sahih Al Bukhari, Book 65, Hadith 4939

- So, from the above hadith, we know that the people who will be given the account in the right hand, it's the way of the presentation that will be easy, but if he's questioned then he will surely face the difficulty.

How do we act on the ayah?

- Make dua for having an easy reckoning. There is a dua mentioned which is a part of a long hadith narrated by Aisha (may Allah be pleased with her) that the Prophet Muhammed (ﷺ) used to say in some of his prayers, 'Oh Allah, make for me an easy reckoning'.

سمعتُ النبيَّ صَلَّى اللهُ عليه وسلم يقولُ في بعضِ صلواتِهِ: اللهمَّ حاسبِني حسابًا يسيرًا

المحدث: الألباني | المصدر: أصل صفة الصلاة

خلاصة حكم المحدث: إسناده جيد

- Be easy with the people in this life when we are accounting them, for example our maids, drivers, or those who are under us.
- Forgive and overlook the faults of the people in order to be forgiven and overlooked on that Day.
- Do not judge any one for their actions.
- If you are among the oppressed ones, be patient, as every oppressor will be accounted for their deeds.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

Ghunna
(غنة)
2 counts

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

تم بحمد الله



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