

# سورة المطففين - Surah Al Mufafifeen

برنامج التربية القرآنية والنبوية - المتدبر الصغير

Quranic and Prophetic Nurturing Program

دليل المعلم

Teacher Manual

# بسم الله الرحمن الرحيم

لا حول ولا قوة إلا بالله

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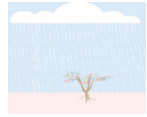
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مركز السلام الإسلامي  
Al Salam Islamic Center

# مركز السلام الإسلامي

## Al Salam Islamic Center

### لمحة عن مركز السلام الإسلامي

**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.

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-base 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.

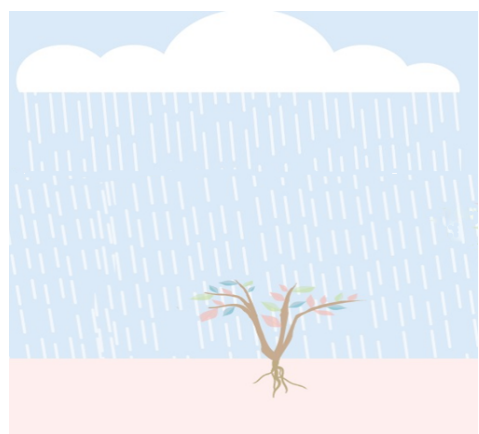
### ما هدف البرنامج؟

- 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.



# المتدبر الصغير

## The Young Ponderer

# المتدبر الصغير

## The Young Ponderer

### لمحة عن برنامج التربية القرآنية النبوية (المتدبر الصغير):

يطرح مركز السلام الإسلامي برنامج التربية القرآنية والنبوية (المتدبر الصغير) وهو برنامج يهدف إلى ربط الجيل الجديد بالقرآن الكريم والسنة النبوية ليكون منهاجا لهم في الحياة.

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

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

### الفئات العمرية:

للأطفال من عمر ست سنوات فأكثر لوضع أساس قوي لهم وغرس القيم الإسلامية لبناء جيل واثق وفعال في المجتمع.

### Age groups:

Children aged six and older. The goal is to place a strong foundation of Islamic values so the children may grow and bloom to become a good and confident person who serves the society and religion.

### هدف البرنامج:

تربية القدوة الواثقة المتوازنة الفعالة والتي تخدم مجتمعا وبلدها ودينها.  
1. اقتباس فكرة البرنامج من القرآن الكريم مَثَل الشجرة الطيبة أصلها إيمان وفرعها العلم وثمارها الأخلاق الحسنة.

2. توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.
3. استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.
4. خلق جو من الإيجابية والمرح وغرس قيمة التسامح بينهم.
5. تعزيز الأخلاق الإسلامية للجيل الجديد.
6. إشاعة جو من الألفة والترابط بين الأولد.
7. غرس أهمية التلاحم الأسري من خلال أنشطة تساهم في إبراز هذه القيمة.
8. تطوير مهاراتهم ومساعدتهم في إيجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
9. معالجة المشاكل والأمراض التي يتعرضون لها في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.
10. حفظهم من المتغيرات والتحديات التي يتعرضون لها والأفكار المتطرفة من خلال إظهار سماحة الإسلام 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 student's 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 the students face in their life through pondering the Qur'an and learning the Prophetic Sunnah.
10. To protect them from changes and challenges which they face externally, and from extremist views by showing them the tolerance of Islam and its balanced beliefs.

## 'The Good Tree' (الشجرة الطيبة)

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

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

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

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



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



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



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

## 'The Good Tree' (الشجرة الطيبة)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَنَحْنُ 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 (القرآن)

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



## Manners (الآداب)

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



### Roots

- Observation (الملاحظة)
- Tafsir (التفسير)
- Taddabur (التدبر)



### Trunk & Branches

- Recite (التلاوة)
- Tajweed (التجويد)
- Memorize (الحفظ)

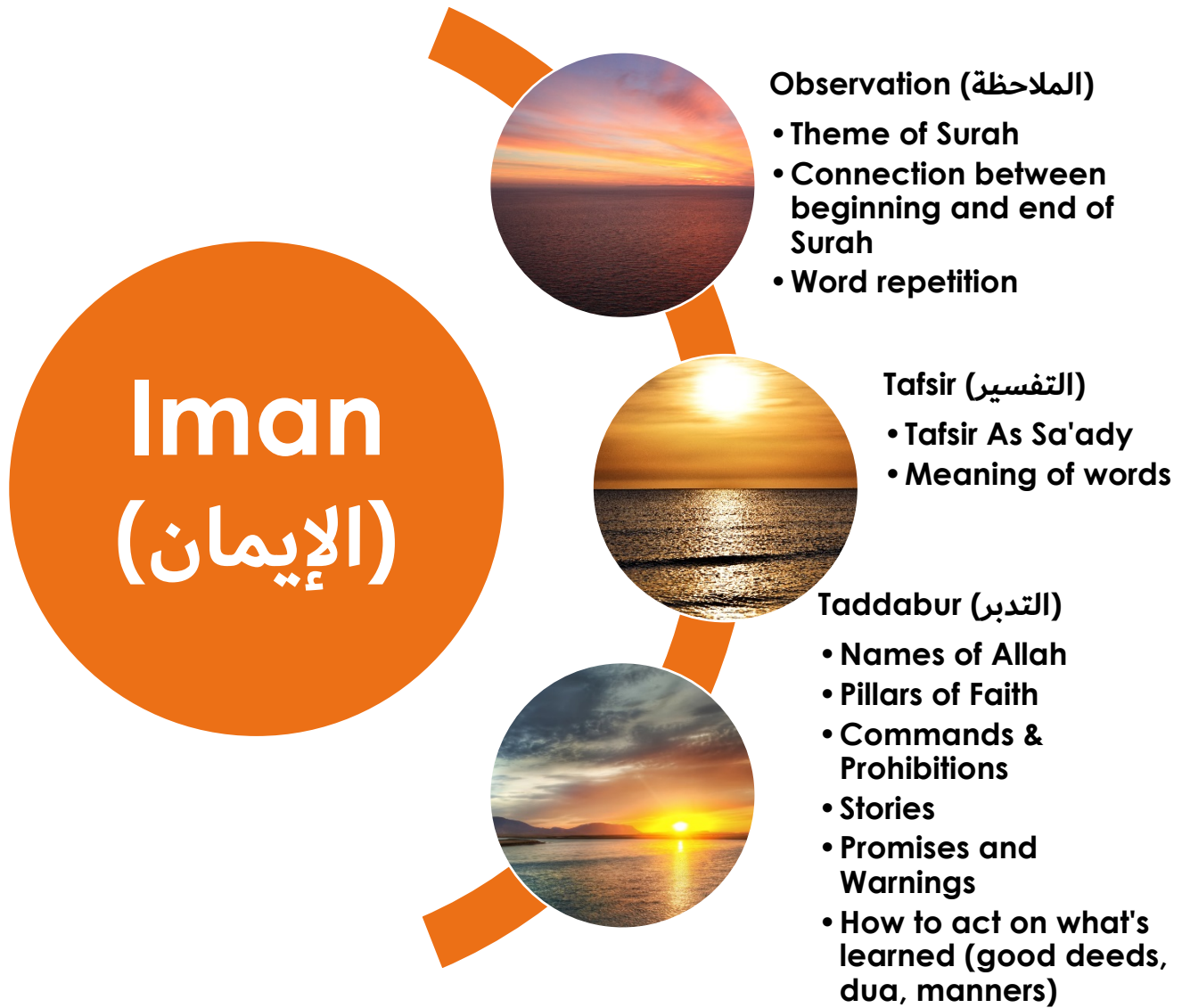


### Fruits

- Manners (الآداب)
- Values (القيم)
- Purification (التزكية)



## Iman (الإيمان) – Topics Breakdown





## Qur'an (القرآن) –Topics Breakdown





## Manners (الآداب) – Topics Breakdown

### Manners (الآداب)



#### Manners (الآداب)

- Good manners mentioned in the surah



#### Values (القيم)

- Morals mentioned in the Surah



#### Purification (التزكية)

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



# توجيهات للمعلم والصف

## Teacher and Classroom Guidelines

# توجيهات للمعلم

## 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).**

حديث: عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: " كلكم راعٍ، وكلكم مسئول عن رعيته، والأمير راعٍ، والرجل راعٍ على أهل بيته؛ والمرأة راعية على بيت زوجها وولده، فكلكم راعٍ، وكلكم مسئول عن رعيته." (رياض الصالحين، البخاري والمسلم، كتاب 1، حديث 283)

**Hadith: (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 والدين من أعظم أبواب الطاعة الذي فُتِحَ لنا كمعلمين ومتطوعين. فعلينا أن نتذكر أننا محاسبون على كل ما نُعلِّم. هدفنا جميعاً يجب أن يكون رضا الله 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

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

حديث: 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. " (صحيح مسلم 2674)

**Hadith: (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)**

- تَحَلَّى بِالْأَخْلَاقِ الْحَمِيدَةِ فَكُنْ عَادِلًا مَعَ طِلَابِكَ، متواضعًا، صبورًا، رفيقًا، لا تغضب ولا تنتقم لنفسك، وتجمّل بالسكينة والوقار.
- Adorn yourself with praiseworthy morals such as being fair with the students, humble, patient, gentle, do not get angry, and be tranquil.
- اغرس القيم الطيبة كالأمانة والصدق والعدل وحسن الخلق والتعاون والوسطية.
- Plant important concepts such as honesty, truthfulness, being fair, good morals, sharing, and moderation in everything.
- عزّز كلامك بالكلمة الطيبة، عزز كلامك بالثناء والمدح أحيانًا، أو بالدعاء والبسمة وبالمكافأة.
- Make your voice clear, do not scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.

- هَيِّئِ الطالب لاستقبال العلم، أي الهدوء تمامًا قبل بدء الحصة، حتى يجذب انتباههم الدرس.
- Prepare the student to receive the knowledge by ensuring all are quiet and by making them aware this is 'Qur'an time' for example.

### (بعض الأمور المهمة أثناء التدريس):

## Matters to Consider while Teaching

- تطبق أسماء الله خلال المواقف التي يمرون بها. مثلًا إذا يقول الطفل، 'أنا جائع'، ذكر الطفل أن يطلب من الله أولًا.
- 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 الإنتهاء منها، والأكل باليد اليمنى.
- Encourage children to always say 'Bism Allah' (بسم الله) before eating and drinking. To eat and drink with their right hand. To say 'Alhamdulillah' (الحمد لله) after eating and drinking.
- تشجيع الصغار على الصلاة على النبي (صلى الله عليه وسلم) عند ذكر اسمه في حضورهم.
- Encourage children to say (ﷺ) after the Prophet's name is mentioned.
  - تشجيعهم على تحية الإسلام (السلام عليكم ورحمة الله وبركاته) عند مقابلة المسلمين وشكرهم بقول "جزاكم الله خيرا".
  - Encourage children to say 'assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خير) to each other.
- تشجيعهم على الاستماع والإنصات 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 muehdin when adhaan is heard.
- عدم تمثيل أفعال الله وصفاته، مثلا عدم الإشارة إلى أعضاء الجسد عند شرح عين الله وساق الله. من المهم شرح صفات الله وأفعاله ولكن الله ليس كمثلته شيء، عين الله ليس كعين أحد، سمع الله ليس كسمع أحد. حتى تخيل الله 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.
- أئذنا النبي صلى الله عليه وسلم من التصوير، كَوْن الله هو المصور.
- Avoid using images of humans, animals and objects with facial features as drawing activities. Use of the real images is permissible. The one who draws or sculpts images with facial features will be told on the Day of Judgment to bring them to life and he will be unable to. Only Allah is The Creator.
- أركان الإيمان يجب أن تُشرح شفويا ولا نستخدم أي صور أو فيديوهات.
- Avoid books or showing cartoons which show images of the prophets, angels or the Last Day. This will disturb their belief in the unseen when they see it as an image. As a teacher, you can tell them about these matters verbally.
- الموسيقى والغناء بكل أشكالها لا يجب أن تستعمل.
- Avoid music and sing along activities
- 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.

- لا يسمح بتصوير أو تسجيل صوت الأطفال.
- Photography or recording of the children is not allowed.

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

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

## قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح تصوير أو تسجيل صوت المعلم والطلاب.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك او لطالب آخر.



5. لا نتحدث بينما المعلم يتحدث.



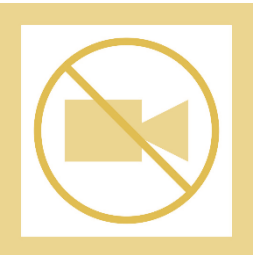
6. يجب على الطلاب رفع أيديهم والانتظار حتى يناديهم المعلم قبل التحدث.



# Classroom Rules



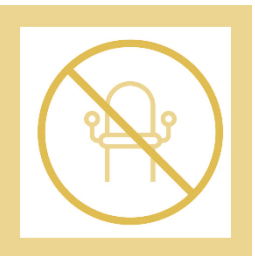
1. Respect, respect, respect. Respect the teacher, respect the students, respect the property.



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



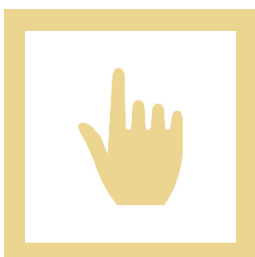
3. Please come regularly.



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 المطففين

## Surah Al Mutafifeen

## Lessons Overview

Lesson الدرس		Topics الموضوعات
1	Introduction and Observation	
2	Observation	Continued
3	Ayat 1 to 3	وَيْلٌ لِّلْمُطَفِّفِينَ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ
4	Ayat 4 to 6	أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ
5	Ayat 7 to 9	كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ وَمَا أَدْرَاكَ مَا سِجِّينٌ كِتَابٌ مَّرْقُومٌ
6	Ayat 10 to 14	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ الَّذِينَ يُكذِّبُونَ بِيَوْمِ الدِّينِ وَمَا يُكذِّبُ بِهِ إِلَّا كُلٌّ مُعْتَدٍ أَثِيمٍ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ كَلَّا ۖ بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

7	Complete Ayat 10 to 14	
8	Ayat 15 to 17	<p>كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّخُوبُونَ  ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ  ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ</p>
9	Ayat 18 to 21	<p>كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ  وَمَا أَدْرَاكَ مَا عِلِّيُّونَ  كِتَابٌ مَرْقُومٌ  يَشْهَدُهُ الْمُقَرَّبُونَ</p>
10	Ayat 22 to 28	<p>إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ  عَلَى الْأَرَائِكِ يَنْظُرُونَ  تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ  يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ  خِتَامُهُ مِسْكَ ۗ وَفِي ذَلِكَ فَلْيَتَنَافَسِ  الْمُتَنَافِسُونَ  وَمِرَاجُهُ مِنْ تَسْنِيمٍ  عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ</p>
11	Complete Ayat 22 to 28	
12	Additional week to complete Ayat 22 to 28	

13	Ayah 29 to 33	<p>إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ  وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ  وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ  وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ  وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ</p>
14	Additional week to complete Ayat 29 to 33	
15	Ayah 34 to 35	<p>فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ  عَلَى الْأَرَائِكِ يَنْظُرُونَ</p>
16	Ayah 36	<p>هَلْ تُؤْتِبُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ</p>
17	Revision	



# Introduction (المقدمة)

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

**Name of Surah:** سورة المطففين

**Order in the Qur'an:** 83rd Surah, there are 114 Surahs in the Qur'an

**Number of ayat:** 36 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 (المطففين):** Those who deal in fraud.

**Theme of the Surah:** The value of morals in Islam.  
(قيمة الأخلاق في الإسلام)

**What is special about this surah?**

It teaches us to be conscious of two basic things in life in order to be successful.

- 1- The rights of the Creator, Allah
- 2- The rights of the creation

This surah is teaching us about justice with people. When we are just with people, we are in fact obedient to Allah.

The matter is so important that Allah has started the surah with the word of torment for those who are not giving rights to people. They have different standards of measure for themselves versus others.

Islam wants us to protect the rights of people more than our own rights because we will be answerable for our deeds but not for the actions of others.

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

**That no bearer of burdens will bear the burden of another**

(سورة النجم 38)

Allah and His creation love the one who is concerned about his own duties and the rights of others. Before starting this surah, we need to try and increase humility within ourselves, with the help of Allah.

## Humility (التواضع)

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

**O mankind! it is you who stand in need of Allah, But Allah is Rich (Free of all needs), Worthy of all praise.** (سورة فاطر 15)

Humility is when we become real slaves of Allah by surrendering our desires for His love and pleasure and always feeling weak, poor, needy and powerless in front of Him.

### What does it mean to be humble towards people?

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى وَلَسَوْفَ يَرْضَى

**And have in his mind no favour from anyone for which a reward is expected in return, Except only the desire to seek the Countenance of his Lord, the Most High; He surely will be pleased (when he will enter Paradise).** (سورة الليل 21 – 19)

- A humble person does not think of his own actions as being a favor on others and does not have any expectations from people. On the contrary he sees the favor of others on him and their rights on him; he does not make demands for his rights from them.
- This person has a strict eye on his own actions. For example, he is more concerned about saying salam to others and not whether others are greeting him or not. His focus is on

giving and not on taking, and whatever he does is with the hope of being able to see the Face of Allah in Akhira. He is constantly seeking reward from Him and not from His creation.

### What should we do to remain humble?

1. Keep gaining knowledge about Allah, knowing Him through His Names, Attributes and His Actions.
2. Focus on ourselves and our faults.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيكُمْ أَنْفُسَكُمْ

O you who believe! Take care of your own selves, (سورة المائدة 105)

Note to teacher: Narrate the story of Abu Bakar (may Allah be pleased with him) when his beloved daughter, Mother of the Believers, Ayesha (may Allah be pleased with her) was slandered by the one whom he used to support. How Allah reminded Abu Bakar (may Allah be pleased with him) to keep giving him and forgive him also.

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَغْفُوا ۗ وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Off-Forgiving, Most Merciful. (سورة النور 22)

## Breakdown of the Surah:

Ayat 1 to 3: Description of Mutafifeen (أوصاف المطففين)

Ayat 4 to 6: The Day of Resurrection (يوم البعث)

Ayat 7 to 9: The book of Fujjar (كتاب الفجار)

Ayat 10 to 14: Description of Deniers (أوصاف المكذبين)

Ayat 15 to 17: Recompense of Fujjar (جزاء الفجار)

Ayat 18 to 21: The book of Abrar (كتاب الابرار)

Ayat 22 to 28: Recompense of Abrar (جزاء الابرار)

Ayat 29 to 33: Actions of criminals in dunia

(أفعال المجرمين في الدنيا)

Ayat 34 to 35: Recompense of a believer and a disbeliever

(جزاء المؤمن و الكافر)

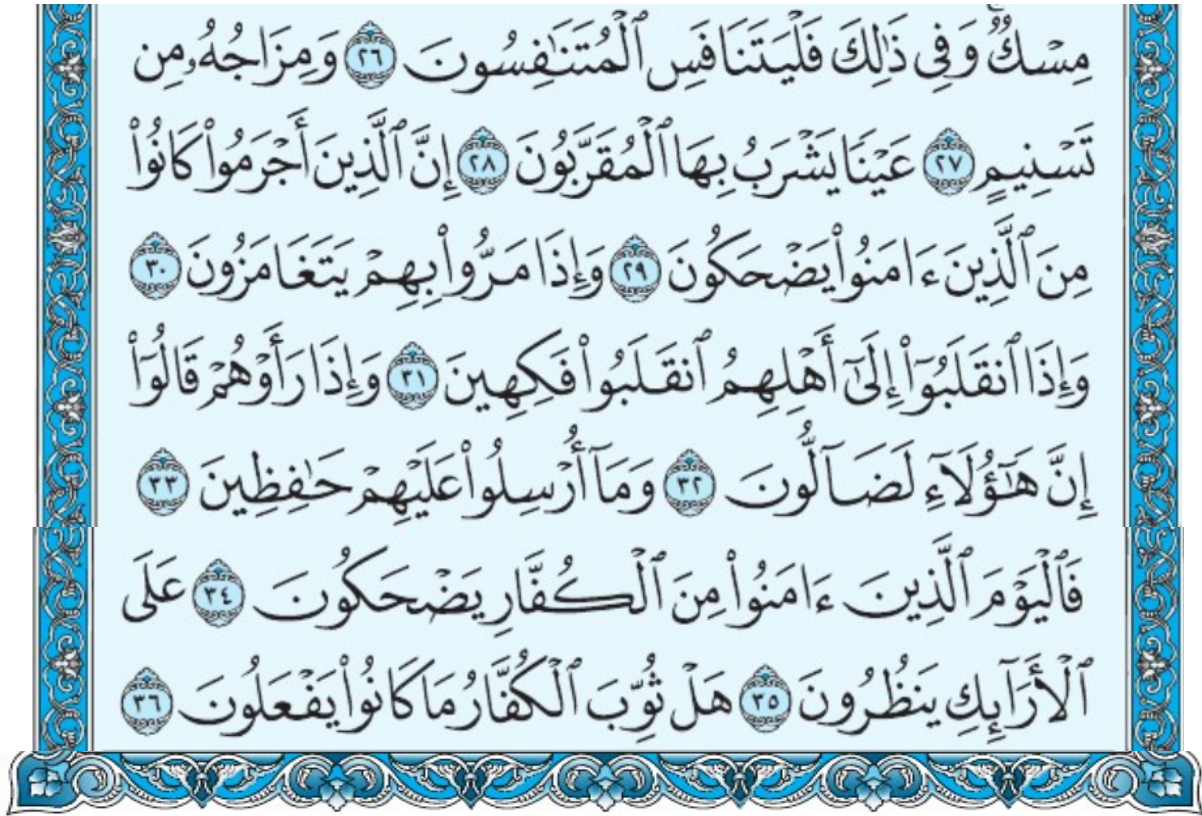
# Observation (الملاحظة)

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

## سُورَةُ الْمَطْفِينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّينَ ١ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ٢  
وَإِذَا كَالُوهُمْ أَوَّزَوْهُمْ يَخْسِرُونَ ٣ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ٤  
لِيَوْمٍ عَظِيمٍ ٥ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ٦ كَلَّا إِنَّ كِتَابَ  
الْفُجَّارِ لَفِي سِجِّينٍ ٧ وَمَا أَدْرَاكَ مَا سِجِّينٌ ٨ كِتَابٌ مَّرْقُومٌ ٩  
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ١٠ الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ١١ وَمَا يَكْذِبُ  
بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ١٢ إِذِ اتَّخَذَ عَلَيْهِمُ الْبُيُوتَ الْأُولَىٰ  
١٣ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ١٤ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ  
يَوْمَئِذٍ لَمَّحْجُوبُونَ ١٥ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ١٦ ثُمَّ يُقَالُ هَذَا  
الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ١٧ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ١٨  
وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ١٩ كِتَابٌ مَّرْقُومٌ ٢٠ يَشْهَدُهُ الْمُقَرَّبُونَ ٢١  
إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ٢٢ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ٢٣ تَعْرِفُ فِي  
وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ٢٤ يُسْقَوْنَ مِنْ رَحِيقٍ مَّخْتومٍ ٢٥ خِتْمُهُ



### Names and Attributes of Allah:

Name/ Attribute of Allah	Meaning	No. of Times
الرب	The Lord, Nurturer	Twice

**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. In this surah the name of Ar Rabb is mentioned the most. This means we need to take note of Allah's nurturing. Sometimes we cannot see the Names and Attributes of Allah, but while pondering we can understand Allah's Names and Actions hidden in the ayah. For example, we can see the Name Al-Birr, Al-Hafidh, Al-Hafeedh in this surah.

## Other repeated words:

WORDS	MEANING
وَيْلٌ	Woe
الَّذِينَ	Those
النَّاسِ	People
يَوْمَ	Day
كَلَّا	Nay
كِتَابٍ	Book
سِجِّينٍ	Sijjin
وَمَا أَدْرَاكَ	And what will make you know
مَّرْقُومٍ	Inscribed
يُكَذِّبُ	Deny
يَوْمَئِذٍ	That Day
الْأَبْرَارِ	The righteous
عَلِيِّينَ	Illiyun
الْمُقَرَّبُونَ	Those nearest to Allah
عَلَى الْأَرَائِكِ يَنْظُرُونَ	On adorned couches, observing
نَعِيمٍ	Delight
وَإِذَا	And when
آمَنُوا	Who believed
الْكَفَّارِ	Disbelievers
وَمَا أَدْرَاكَ	And what will make you know



الْأَبْرَارَ	The righteous
عَلَى الْأَرَائِكِ يَنْظُرُونَ	On adorned couches, observing
يَضْحَكُونَ	Laugh

### Observations of connections between repeated words

- We find the same words used for both the groups, Al-Fujjar and Al- Abrar, for example, **وما ادراك، مرقوم، يومئذ، كذا، كتاب،** **يضحكون**. This highlights the vastness of the Arabic language, same words but different meanings for different groups. So we should strive to learn and teach the Arabic language. The understanding of Words of Allah increases with knowledge of the Arabic language.
- The word **الذين** is used for the description of Fujjar because the name of the surah is about them, it starts with “Woe on them”, therefore it is very important to know their characteristics.
- **وما أدراك** is used to magnify the matter, whether it is good or evil, it demands the reciter’s / ponderer’s attention.

# 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 (الإيمان بالله)

### Belief in His Names & Attributes

### الإيمان بأسمائه وصفاته

	Ar Rabb – The Lord, Nurturer	الرب
1	The Day when (all) mankind will stand before the Lord of the 'Alamin (mankind, jinns and all that exists)?	يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (6)
2	When Our Verses (of the Quran) are recited to him he says: "Tales of the ancients!"	إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (13)
3	Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.	كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّخُجُونَ (15)
	Face of Allah (Attribute)	لَمَّخُجُونَ
1	Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.	كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّخُجُونَ (15)

## BELIEF IN ALLAH (الإيمان بالله)

### Our Actions to Allah

(الألوهية)

	Strive	الْمُتَنَافِسُونَ
1	And when the Qur'an is recited to them, they do not prostrate [to Allah]?	خَتَامُهُ مِسْكَ ۖ وَفِي ذَلِكَ فَلْيَتَنَافِسِ الْمُتَنَافِسُونَ (26)
	Believe and do righteous good deeds	آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
1	Verily! (During the worldly life) those who committed crimes used to laugh at those who believed.	إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ (29)
2	But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers	فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ (34)

## BELIEF IN THE BOOKS (الإيمان بالكتب)

	Meaning	Ayah
1	When Our Verses (of the Quran) are recited to him he says: "Tales of the ancients!"	إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (13)

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

	Meaning	Ayah
1	Think they not that they will be resurrected (for reckoning),	أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (4)
2	On a Great Day,	لِيَوْمٍ عَظِيمٍ (5)
3	The Day when (all) mankind will stand before the Lord of the 'Alamin (mankind, jinns and all that exists)?	يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (6)
4	Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, sinners, evil-doers and wicked) is (preserved) in Sijjin.	كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ (7)
5	And what will make you know what Sijjin is?	وَمَا أَدْرَاكَ مَا سِجِّينٌ (8)
6	A Register inscribed.	كِتَابٌ مَّرْقُومٌ (9)
7	Woe, that Day, to those who deny [(Allah, His Angels, His Books, His Messengers, the Day of Resurrection, and Al-Qadar (Divine Preordainments)].	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (10)
8	Those who deny the Day of Recompense.	الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ (11)

9	And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience of Allah, the sinner!)	وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ (12)
10	Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.	كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّخْجُوبُونَ (15)
11	Then, verily they will indeed enter and taste the burning flame of Hell.	ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ (16)
12	Then, it will be said to them: "This is what you used to deny!"	ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (17)
13	Nay! Verily, the Record (writing of the deeds) of Al-Abrar (the pious who fear Allah and avoid evil), is (preserved) in 'Illiyun.	كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ (18)
14	And what will make you know what 'Illiyun is?	وَمَا أَدْرَاكَ مَا عِلِّيُّونَ (19)
15	A Register inscribed.	كِتَابٍ مَرْفُومٍ (20)
16	To which bear witness those nearest (to Allah, i.e. the angels).	يَشْهَدُهُ الْمُقَرَّبُونَ (21)

17	Verily, Al-Abrar (the pious who fear Allah and avoid evil) will be in delight (Paradise).	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (22)
18	On thrones, looking (at all things).	عَلَى الْأَرَائِكِ يَنْظُرُونَ (23)
19	You will recognise in their faces the brightness of delight.	تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (24)
20	They will be given to drink pure sealed wine.	يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ (25)
21	The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah).	خِتَامُهُ مِسْكٌ ۗ وَفِي ذَلِكَ فَلْيَتَنَافِسِ الْمُتَنَافِسُونَ (26)
22	It (that wine) will be mixed with Tasnim.	وَمِزَاجُهُ مِنْ تَسْنِيمٍ (27)
23	A spring whereof drink those nearest to Allah.	عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ (28)
24	But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers	فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ (34)
25	On (high) thrones, looking (at all things).	عَلَى الْأَرَائِكِ يَنْظُرُونَ (35)

26	<p>Are not the disbelievers paid (fully) for what they used to do?</p>	<p>هَلْ تُؤْتَوْنَ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ (36)</p>
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### Important Notes for the Teacher:

- Keep repeating the key words in Arabic, for example: رَبِّ الْعَالَمِينَ, مَطْفَفِينَ, الْفَجَّارِ, يَوْمَ الدِّينِ, يَوْمَ عَظِيمٍ, etc.
- Always start the class by repeating the Theme of the surah.
- Recap the previous classes.
- Every ayah should be connected with Belief in Allah and the Day of Recompense.
- As a teacher, keep reciting and listening to the surah, the more we interact with the Surah the more Allah opens it for us.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Tafsir (التفسير)

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

Word	Meaning
وَيْلٌ	<p>Destruction (هلاك), ruin, woe. A very strong warning (وعيد شديد) A word of torment (كلمة للعذاب) It is a threatening word that warns of torment. It is used for those who go against the commands of Allah (جَلَّ جَلَّاهُ) and they commit sins, what He has forbidden us to do. So, for whom is this destruction (ويل)?</p> <p>It is for Mutafafoon. And who are Mutafafoon? Allah (جَلَّ جَلَّاهُ) is giving their description in the coming ayah.</p>
لِّلْمُطَفِّفِينَ	<p>(طفّف)</p> <p>Give deficient measure, be niggardly, be stingy.</p>



## Taddabur (التدبر)

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

- The word **ويل** at the start of the surah is to make us understand the intensity of the crime of Mutafafoon, who are not concerned about giving rights to people.
- **المطففين** is the title given to those who have the following characteristics:
  - Greed (**الشح**)
  - Miserliness (**البخل**)
  - Bad Manners (**سوء الخلق**)

**دعاء: اللهم إني أعوذ بك من الهم والحزن، والعجز والكسل، والجبن والبخل، وضع الدين، وغلبة الرجال**

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men." (Sahih Al Bukhari 6369)

**" الحديث: خَصَلَتَانِ لَا تَجْتَمِعَانِ فِي مُؤْمِنٍ الْبُخْلُ وَسُوءُ الْخُلُقِ "**

Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (ﷺ) said: "Two traits are not combined in a believer: Stinginess and bad manners." (Jami at Tirmidhi 1962)

## How do we act on the ayah?

- Do not take the warnings from Allah (ﷻ) casually. Be attentive, listen and obey. Follow the example of the people of Madinah:

الحديث: لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. الْمَدِينَةَ كَانُوا مِنْ أَخْبَثِ النَّاسِ كَيْلًا فَأَنْزَلَ اللَّهُ سُبْحَانَهُ {وَيْلٌ لِّلْمُطَفِّفِينَ} فَأَحْسَنُوا الْكَيْلَ بَعْدَ ذَلِكَ

"When the Prophet (ﷺ) came to Al-Madinah, they were the worst people in weights and measures. Then Allah, Glorious is He revealed: "Woe to the Mutafifeen (those who give less in measure and weight)",[1] and they were fair in weights and measures after that (Vol, book 12 hadith 2223)

- Instead of looking for these characteristics in others, we should assess within ourselves as every ayah is for us.
- The warnings from Allah (ﷻ) are full of His mercy. They are not to break us but to fix us, so we should praise and magnify Him.
- For the ones who take the message and change their behaviors, the warnings become a mercy from Allah.
- When it comes to dunia related matters we tend to take warnings seriously and make efforts to avoid misfortune. For example, students study hard to make sure that they do not fail in exams. However, many people tend to neglect the clear warnings in the Quran related to Al-Akhira.
- Does it make sense to neglect and ignore the warnings of

رَبِّ الْعَالَمِينَ

# Teacher's Notes

A series of horizontal dotted lines for writing notes.



Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

Merging without  
Ghunna  
(إدغام بغير غنة)

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

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

## Tafsir (التفسير)

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

Word	Meaning
الَّذِينَ	Those who (المطففين)
إِذَا	When
أَكْتَالُوا	They take a measure (اكتال) measure something accurately
عَلَى	From.  This word also means on, as if المطففون are on people's heads to get their rights, it shows their dominating and forceful nature.
النَّاسِ	the people
يَسْتَوْفُونَ	They take in full (يستوف/وفي)  Complete, accurate.

Allah explains who the Mutafifeen are by saying they are those who when they have to receive any measure from people, they insist on taking the full measure due to them, demanding in it its entirety, and without any decrease.

## Taddabur (التدبر)

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

- The word **يستوفون** is a verb and is the action of the Mutafifeen. It is in present tense which shows these people have this behavior as their habit / attribute.
- They have no mercy towards people.
- They have a selfish attitude, always preferring their own interests.
- The word **النّاس** is in plural form which indicates the Mutafifeen are like this with everyone they encounter, regardless of friends, colleagues, neighbors, relatives, siblings, children or even parents.

### How do we act on the ayah?

- Constantly think of our dealings with people around us such as our parents, siblings, servants, relatives.

- Expecting and demanding our full rights from others should never be our focus.
- Demanding rights from people is humiliating and can create ill feelings and negativity in relationships.
- We should give up our rights and try to forgive people. Our expectations should only be from Allah, The Creator of rights, Lord and Master of all human beings. He will reward us for our patience and sacrifices.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

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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Word	Meaning
وَإِذَا	And when
كَالُوهُمْ	They give by measure to them, (كال) to give by measure (accurate) (هم) them, other people
أَوْ	or
وَزَنُوهُمْ	they weigh (for) them (وزن) to weigh (هم) (for) them, for other people
يُخْسِرُونَ	they give less (يخسر)

When Mutafifeen have to give by measure or weight to other people i.e. when having to give others their rights, they give less than due. They reduce it either by using insufficient weight and measure or by not filling the scales as they should.

This honorable ayah also indicates that just as humankind is allowed to take what's due to them from other people, they too are required to give all that is due to other people.

## Taddabur (التدبر)

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

Mutafifeen are miserly and greedy and because of these sicknesses they deal with the creation of Allah with injustice. They have love for tangible things and because of this they mock and laugh at the believers which we can find in the later ayat.

#### Hadith:

"اتقوا الظلم، فإن الظلم ظلمات يوم القيامة، واتقوا الشح فإن الشح أهلك من كان قبلكم، حملهم على أن سفكوا دماءهم واستحلوا محارمهم" ((رواه مسلم)).

Jabir bin 'Abdullah (May Allah(ﷺ) be pleased with him) reported: The Messenger of Allah(ﷺ) said, "Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful." (Muslim 1945)

Mutafifeen focus on their rights because they want everything for themselves and do not practice giving the people's full rights. Allah says in the Qur'an:

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ

**And indeed, We have fully explained to mankind, in this Qur'ân, every kind of example. (سورة الإسراء 89)**

### **Example: Story of the People of Shuaib**

- Prophet Shuaib عليه السلام was amongst the great prophets of Allah. He was sent to the people of Madyan.
- The people of Madyan were Arabs. They were greedy people who did not believe Allah existed. They led wicked lives.
- They gave short measure, raised their goods beyond their worth, and hid their defects. They lied to their customers, thereby cheating them.
- Prophet Shuaib عليه السلام, preached to them, begging them to be mindful of Allah's favors and warning them of the consequences of their evil ways, but they only mocked him.
- The Messenger turned to his Lord for help, and his plea was answered. Allah sent down on them scorching heat, and they suffered terribly. On seeing a cloud gathering in the sky, they thought it would bring cool, refreshing rain, and rushed outside in the hope of enjoying the rainfall.
- Instead, the cloud burst, hurling thunderbolts and fire. They heard a thunderous sound from above, which caused the

earth under their feet to tremble. The evil-doers perished in this state of horror.

### **Example: Owners of the Garden**

- The following story is mentioned in Surah Qalam.
- Once there was a wealthy and pious man. He had a big garden full of green trees laden with fruits. After the fruits were picked, this righteous man used to distribute some fruits among the poor who would gather at the garden every season to take their share.
- Allah liked this act of the man. By the grace of Allah, the garden used to give rich harvest every season. Truly, one who spends for the sake of Allah gets the reward in the hereafter as well as in this life.
- This man had many sons who were not as pious as him. When their father died, they discussed a plan and said to each other that their father was not a wise man. He did not know how it was difficult to earn livelihood. They did not like the habit of distributing some of the fruits among the poor. They felt as if all their efforts would go to vain if the poor had some share.
- One of the sons had a concern. What will they tell the poor people when they gather to take their fruits next time? They

thought over its implications, as they were worried about losing their prestige. However, they were not afraid of Allah's wrath. One of them suggested removing all the fruits in the night and thus clearing the garden before dawn so that nobody could come and ask for his share. Everyone agreed to this suggestion. Since they were not even afraid of Allah, they forgot to say 'In sha'a Allah'.

- All the brothers went to sleep with a view to getting up early in the morning and gather the ripe fruits. In the meantime, by the Will of Allah"...there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep." (Verse 19)
- In the early morning, all of them got up and hurried up and "...called out one to another as soon as the morning broke, saying: 'Go to your tilth in the morning, if you would pluck the fruits.' So they departed, conversing in secret low tones (saying), No Miskin (poor man) shall enter upon you into it today." (Verses 21-24)
- As they were proceeding towards the garden, they were quite unaware Allah had willed otherwise. Because the garden had become "black by the morning, like a pitch-dark night (in complete ruins)" (Verse 20). So when they reached the garden, they said this was not their garden,



and that they had strayed away from the right path to the garden. But when they saw there was no other way around, they were wonder struck! Soon they realized the situation and yelled: "Verily, we have gone astray," "Nay! Indeed, we are deprived of (the fruits)!"

### **Science: Volume and Weight** الكيل و الوزن

- Allah is the source of all knowledge including whatever we learn from the educational institutions, and as mentioned in the above ayah we can find every example in the Qur'an.
- He is the One Who opens knowledge for us according to His wisdom at the right time.

The two words used in this surah for volume and weight are:

1. **الكيل**: الحجم، volume, size, degree of largeness or smallness, bulk, quantity, number....

Volume is the amount of space an object takes up. For example, if the object is hollow (empty) volume is the amount of water it can hold. It is also a measure of the size of an object (length x height x width)

**Units for volume:** Liter/milliliter or cubic meters/cubic feet

2. **الوزن: الثقل**, weight, load, heaviness, mass, pressure, burden, force..

Weight - a body's relative mass or the quantity of the matter contained by it. It is the heaviness of a person or a thing.

**Units for weight:** Grams/kilograms or ounce/pound

**Note to Teacher: The students may be shown a video on volume and weight.**

Now let's study two more words,

### **يستوفون ويخسرون**

These words describe the actions of the Mutafifeen, and are both in present tense proving that they are done continuously i.e. demanding rights for themselves and not giving others their due rights.

### **How do we act on the ayah?**

- This ayah is a reminder for us in all types of dealings in our lives, whether with colleagues, teachers, friends, neighbors, servants, relatives, children, siblings, parents etc.
- Humans generally give excuses to themselves rather than others, but we need to change the approach - be just in giving excuses to others and be critical of our own actions.

- Keep thinking positive about others. Make an extra and conscious effort for positive behavior so that eventually it becomes a part of you and positivity comes out naturally.
- Do not do things which you hate when others do the same to you. For example, getting upset quickly, not talking to parents or siblings, judging people, rude behavior, shouting, showing anger, backbiting etc. Remember what goes around, comes around.
- If we see the big picture, we are the ones who benefit from justice as it gives contentment of the soul. We become free from grudges and full of gratitude towards our Rabb. We start understanding the reforming of our Rabb and learn to receive everything in life with patience and gratitude.
- Instead of being greedy and hasty for the dunia, we should keep these actions only for Al-Akhira.
- Firm belief in Al-Akhira gives a totally different intellect level to a person which is different from those who desire the temporary life of this dunia. His thinking process becomes different as he thinks above temporary benefits and harms and becomes firm on the pillars of justice and honesty.
- Justice by every individual builds an honest society and injustice destroys its morals.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَإِذَا كَانُوا لَهُمْ أَوْ وَزَنُواهُمْ يُخْسِرُونَ ﴿٣﴾

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
أَلَا	means question and لا mean negation  ((استفهام انكاري)) Do not
يَظُنُّ	To believe something to be true, to have a particular opinion about something
أُولَئِكَ	Those (Mutafifeen)
أَنَّهُمْ	That they, affirmation
مَبْعُوثُونَ	(بعث) Will be resurrected  The word مبعث also means, cause, motive, reason, incentive.

In this ayah, Allah threatens Al-Mutafifeen and questions their behavior by saying, “Do they not think that they will be resurrected” What makes these people act like this is the fact that they lack faith in the Hereafter.

## Taddabur (التدبر)

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

- When the verb ظَنَّ is followed by أَنَّ it means complete certainty, it could be certainty of the correct or incorrect belief. For example, Allah says in the Qur'an:

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ إِلَهِهِ رَاجِعُونَ

**(They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return. (سورة البقرة: 46)**

- In this ayah the same words are used but telling of a certainty – the firm belief in Al-Akhira. Whereas in ayah no 4, they believe that they will not be resurrected for the recompense.
- Mutafifeen believe in death because they see it in their lives, whereas they do not believe in resurrection as it is unseen. That is why we find the word بعث used in this ayah and not مات (death). This highlights their low intellect level, and their thinking does not go beyond Dunia.
- As mentioned earlier, the word بعث also means, cause, motive, reason, incentive. Therefore, our actions should be based on the motive, which is resurrection, as that is the time on incentive.



وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ (47) أَوَآبَاؤُنَا الْأَوَّلُونَ (48)  
قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ (49) لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ (50)

And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? (47) "And also our forefathers?" (48) Say (O Muhammad ﷺ) "(Yes) verily, those of old, and those of later times. (49) "All will surely be gathered together for appointed Meeting of a known Day. (50) "Then moreover, verily, you the erring- ones, the deniers of Resurrection)! (سورة الواقعة 47-50)

### How do we act on the ayah?

- Make a routine of reading and understanding the Qur'an every day, even if it is just a page, as Qur'an keeps the belief of Al- Akhira alive in our hearts.
- Check before doing or saying something if our action is based on justice.
- Do not be in the companionship of those who do not believe in Al-Akhira as this will lead to a sinful life.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna  
(غنة)  
2 counts

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

Qalqala  
(قلقلة)

Med (مد)  
Stretch 4  
counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
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Word	Meaning
لِيَوْمٍ	for a day
عَظِيمٍ	Great

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. (سورة الحج 1)

The Final Day is great in its length and in its horror. It is described as great because of the terrible earthquake and all the massive changes occurring on that day e.g. the mountains will become like wool, and the sky will be wrapped etc...

فَذَلِكَ يَوْمًا يَوْمًا عَسِيرٌ (9) عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ (10)

Truly, that Day will be a Hard Day Far from easy for the disbelievers.

(سورة المدثر 10/9)

#### Hadith:

قَالَ حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّكُمْ تُحْشَرُونَ حُفَاةً عُرَاةً " . قُلْتُ الرَّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ قَالَ " إِنَّ الْأَمْرَ أَشَدُّ مِنْ أَنْ يُهَمَّهُمْ ذَلِكَ " ..

It was narrated from 'Aishah that the Prophet said:"You will be gathered (on the Day of Resurrection) barefoot and naked." I said: "Men and women looking at one another?" he said: "The matter will be too difficult for people to pay attention to that." (Sahih,An-Nasa'i)

## Taddabur (التدبر)

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

- There is not a single day, week, month, year or years of Dunia greater than this Great Day. Therefore, happiness and sadness of the Dunia should not hold any significance for us.
- Anything that is not permanent, can never be great. So, how can something happening in this Dunia be great when we know it will perish.

كُلُّ مَنْ عَلَيْهَا فَانٍ

**Whatsoever is on it (the earth) will perish** ( سورة الرحمن 26 )

- This ayah is a cure to depression. Whenever there is a feeling of sadness regarding the matters of dunia, we should keep refreshing the short and insignificant nature of this place.
- There is only one Great Day and that is the Day of Resurrection, **يوم البعث**

## How do we act on the ayah?

- We need to stay away from indulging into the Dunia and its petty matters.
- Avoid saying any day of Dunia as a great day, same goes with everything of it.
- Make the Pleasure of Allah as a goal in our lives.
- As excellence in dealing with others increases (ihsaan), one starts surrendering his own rights.
- We need to keep reminding ourselves about the Great Day as we know its constant remembrance gives us steadfastness in fulfilling the rights of Allah and His creation.
- His firm belief in the Great Day, where everyone will be accountable, makes him surrender his rights.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
"يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية  
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Word	Meaning
يَوْمَ	The Day, referring to the Day of Judgement
يَقُومُ	will stand
النَّاسُ	mankind
	يقومون من قبورهم
	When people will come out from their graves
لِرَبِّ	Before the Lord, the Nurturer, Reformer,
	Disposer of all affairs. The One Who creates us and never neglects us.
الْعَالَمِينَ	of the worlds

Allah is رَبِّ الْعَالَمِينَ , He has perfect ability to resurrect all of us together on يوم البعث . Nobody has power to give life to a single dead soul accept رَبِّ الْعَالَمِينَ

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ خَاشِعَةً بَصَارُهُمْ تَرَهَّقُوهُمْ ذَلَّةً  
 ۞ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ هُمْ سَالِمُونَ

**(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves to Allah (ﷻ), but they (hypocrites) shall not be able to do so. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not). (سورة القلم 42-43)**

They will be shown the Shin of Allah and only the believers will recognize and prostrate, but others will not be able to because they did not submit to the nurturing of **رَبِّ الْعَالَمِينَ** in the Dunia.

Only Allah **رَبِّ الْعَالَمِينَ** is **مَالِكِ يَوْمِ الدِّينِ** (Owner of the Day of Judgement) and everyone else's kingdom will be perished.

**يَوْمَ هُمْ بَارِزُونَ ۖ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۗ لَمَّا لَمَّ الْمَلَكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ**  
**The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah's the One, the Irresistible! (سورة غافر 16)**

Had they believed in the Hereafter and felt certain they will stand when **رَبِّ الْعَالَمِينَ** judges their deeds, whether big or small, they would have ceased being Al- Mutafifeen and repented from their behavior.

# NAME OF ALLAH

## AR RABB (الرب)

### THE NURTURER

#### Knowledge (علم)

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

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

#### **General nurturing for all people:**

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

#### **Special nurturing for believers:**

- The more one believes, the more he will attain from Allah's special nurturing which includes, increase in faith, knowing

Him and turning to Him at all times, establishing worships, making easy for them all goodness, and protection from all evil.

### Action (عمل)

- Be pleased with Allah as your Rabb, with Islam as your religion, and Mohammed (ﷺ) as your prophet.
- The first question of the grave is 'Who is your Rabb'
- Ask Allah by His Name Ar Rabb to have special nurturing
- This ayah tells that in the akhira everyone from Adam till the last human on earth will stand in front of **رَبِّ الْعَالَمِينَ**.
- The Dunia is a place of test, we need to fulfill our assigned responsibilities and the akhira is the final destination, a time of standing before **رَبِّ الْعَالَمِينَ** and the Day of our results.
- The fitra is created inf justice and can distinguish between right and wrong, along with this, **رَبِّ الْعَالَمِينَ** is constantly nurturing us from one stage to another in order we choose His path. For instance, stealing, killing, breaking laws are sins, according to our fitra, on top of that He nurtures us by showing the consequences of being obedient and disobedient to Him.

- This makes a division among people, Al-Fujjar, live according to their desires and neglect the reforming and nurturing, whereas Al-Abrar, the other group, gains from Allah's nurturing by submitting to His commands and abstaining from His prohibitions.

## Taddabur (التدبير)

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

#### لربّ العالمين

- General nurturing of everything He has created, for example, humans, angels, jinn, animals, etc.
- This nurturing is belief in Him as the Only god and to worship Him alone without associating any partners with Him.
- Prophet Muhammad (ﷺ) has taught us the following supplication:

أُضْبِحْنَا عَلَىٰ فِطْرَةِ الْإِسْلَامِ وَعَلَىٰ كَلِمَةِ الْإِخْلَاصِ، وَعَلَىٰ دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَىٰ مِلَّةِ أَبِينَا إِبْرَاهِيمَ، حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

We have entered a new day upon the natural religion of Islam, upon the statement of sincerity, upon the religion of our Prophet Muhammad (ﷺ), and upon the path of our father Ibrahim. He was upright (in worshiping Allah), and a Muslim. He was not of those who worship others besides Allah.

- Islam is the fitra of a newborn, which is from ربّ العالمين

- The one who remembers the standing in front of **رَبِّ الْعَالَمِينَ** benefits from His general nurturing and will take him to the next level of special nurturing from **رَبِّ الْعَالَمِينَ**

**يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيَّكُمْ أَنْفُسَكُمْ**

**O you who believe! Take care of your own selves.** (سورة المائدة 105)

- Islam has two main requirements from a believer. One is connected to the Creator, Allah and the other is with His creation, **الخالق و المخلوق**
- The one who gives the deserved rights to the Creator and His creation will truly be successful in the dunia and Akhirah. This surah is based on protecting the rights of the people and when we fulfill their rights, we are actually giving the rights of Allah as this is living on fitra.
- Therefore, the rights of Allah's creation are connected to the rights of the Creator. Following Islam creates a society where people are trained to give and protect the rights of others more than focusing on their own rights. On the contrary, the dunia teaches us to be selfish, miserly, greedy, complain and feel dissatisfied. These feelings are encouraged in society and such people are considered smart because they are always standing up for their rights and have excellent judgement about others' intentions.



- Allah has shown His anger for such people in the beginning of the surah by saying **ويل** because this is an incorrect way of thinking and behaving and will cause destruction in the dunia and Akhira.
- In dunia people lose trust in others and this selfish, greedy, miserly behavior starts spreading like fire in society. It is not a small thing, it is a very important matter, because it is not restricted to an individual. For example, a mother behaving in such a manner will spread these mannerisms among her children and then the children to theirs and so forth. This is a sign of weak or no faith in the Akhira.

### Hadith :

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "أتدرون من المفلس؟" قالوا: المفلس فينا من لا درهم له ولا متاع فقال: "إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحت عليه، ثم طرح في النار"

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good

**deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire".**

(Muslim, Book , Hadith 218)

## How do we act on the ayah?

- This is the picture of **المطفف**, but we do not want to be like this loser. We have to break the chain and reset our inner selves according to the teachings of Islam, which is based on the beautiful fitra from **رَبِّ الْعَالَمِينَ**.
- We have to change our way of thinking by having strong belief in the resurrection.
- We need to expand the boundaries of our thoughts beyond this dunia, as the love of dunia reduces intellect and restricts our success in this world, which is temporary.
- We need to have an honest relationship with Allah and with His slaves (His creation).





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

Ghunna  
(غنة)  
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
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Word	Meaning
كَلَّا	<p>Nay,</p> <p>This letter has different meanings, like ردع و زجر, to deter, warning, also حَقًّا this is the truth and it will happen like this with Mutafifeen. This is the beauty of the Arabic language, that even a single letter has many meanings. The Qur'an is given to us in a clear Arabic language (بلسان عربي مّبين) and it is a blessing from our Rabb that we can understand it.</p>
إِنَّ	<p>Indeed, no doubt, the coming information is truth, because it is from الحَقّ Allah – The Truth</p>
كِتَابٍ	<p>The record</p>
الْفُجَّارِ	<p>of the wicked (فجر), those acting immorally sinfully, living a self-indulgent life. This includes every wicked person from the disbelievers, hypocrites and sinners.</p>
لَفِي	<p>Surely in the letter لام is for emphasis, meaning no doubt, the coming information is truth, الحَقّ, because it is from الحَقّ</p> <p>The letter في means dipped in سِجِّين</p>

## سَجِّين

The root word is **سجن**, which means confined, held in custody, jail, a tight place. Therefore **سَجِّين**, is a miserable narrow space where the book of the Fajar is held. It is the opposite of **عليين**, where the record of the pious is preserved, as will be explained. It is said that it is the bottom of the seventh earth.

## Taddabur (التدبر)

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

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ

Truly! Allah wrongs not mankind in aught; but mankind wrong themselves. – Surah Yunus 44

- They were withholding the rights of people in the Dunia.
- Their hearts were tight in the Dunia, therefore the punishment in the Akhira is justice for them, **سَجِّين**, they will be imprisoned in a tight place, the Hell fire, **و العياذ بالله**.
- From ayat 7 till 28 Allah is telling us about:
  - 1- **كتاب الفجار** (7- 17)
  - 2- **كتاب الأبرار** (18- 28)
- This includes their way of life in the Dunia, spent against the nurturing of **رب العالمين** and subsequently their end in Al-Akhira.

- رَبِّ الْعَالَمِينَ has made our fitra on الْحَقِّ and then He sent messengers, the last prophet Muhammad ﷺ and the Qur'an. Regardless of all this nurturing from رَبِّ الْعَالَمِينَ, they rejected and became disobedient, so what should the end result be? Justice.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا  
لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا

**And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. (13) Exclaim not today for one destruction, but exclaim for many destructions.**

(سورة الفرقان 13-14)

- Everything in the Dunia is connected to the Akhira. The book of a student who has never been attentive in class, did not benefit from the teaching, wasted his entire time in useless matters, will be at the end of the pile. Imagine his feeling of regret and humiliation and for sure this is what he earned himself.
- Therefore it is important to benefit from the nurturing and reforming from رَبِّ الْعَالَمِينَ before it is too late.



## How do we act on the ayah?

- We want everything best and complete in this world although it is a temporary place and we are here only for a limited period of time. We need to work hard in this life for the Akhira, so our record is not in **سجّين**.
- Imagine how embarrassing it is when we experience something like this in the Dunia although here we can reverse the situation, but in Akhira it is not only embarrassment, regret and loss with second chance.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Med (مد)  
Stretch 4  
counts

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينِ ﴿٧﴾

Ghunna  
(غنة)  
2 counts

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"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*

Word	Meaning
وَمَا	<p>And what</p> <p>(الاستفهام للتعظيم) This question is for glorification, it does not need an answer, only glorification is required. Sometimes magnification is for high status, something which has respect and honor like: ما ادراك ما عليين</p> <p>but the glorification in this ayah (وما ادراك ما سجّين) is not for the high level or position but is for its low level and position.</p>
أَدْرَاكَ	<p>can make you know</p> <p>(أدرى + ك)</p> <p>(وما أدراك) : The matter is confirmed and there is no doubt about it. This question is followed by a warning, warning for which we humans are accountable for, followed by the matter's details/description. That is why when we find (وما أدراك) in the Qur'an, we should glorify and magnify the matter, which means to make it important in our lives. This news is also the nurturing from ربّ العالمين</p>
مَا سِجِّينٌ	<p>What is Sijjin?</p>

Thus Allah expresses the significance of the matter. It is a great matter, an eternal prison, and a painful torment that is full of hardship.

"يقول الله عزّ وجلّ في روح الكافر اكتبوا كتابه في سجّين. وسجّين هي تحت الأرض السابعة"

**"Allah says concerning the soul of the disbeliever, 'Record his book in Sijjin.' And Sijjin is beneath the seventh earth"**

(At-Tiwal of At-Tabarani 238)

**Note to Teacher: Tell the children that there are seven earths like seven skies, perfect coordination of ربّ العالمين**

It is known the destination of the wicked people will be Hell, and it is the lowest of the low.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

**Then We reduced him to the lowest of the low, (سورة التين 5)**

## Taddabur (التدبير)

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

- Those who deal with humans unjustly face a miserable end in the Hell fire.
- Although this is a very serious matter, we take it very lightly in our lives with regards to our relationships with our parents, siblings, blood relatives and even helpers. Undoubtedly, all of them will pose as tests for us, but the way we deal with

them will affect our end in Akhira and not how they deal with us.

### How do we act on the ayah?

- Keep a strict eye on your actions and reactions.
- Always start the process of change from your heart.
- Think good of people.
- Understand that everyone is human like you.
- Keep giving them excuses.
- Remember Allah has not created anyone without purpose and no decree without reason.
- With the people we are being tested with, it is important to remember they have come in our lives and are acting in this particular way for our nurturing, from **رَبِّ الْعَالَمِينَ**. This approach shows us a bigger picture and reduces/eliminates our expectations from people. It also makes us focus on our own deeds which leads to ikhlas. Ikhlas / sincerity should be the core of our deeds as it gives contentment to the heart.
- Undoubtedly, we will make mistakes, but the best person is the one who returns back to Allah with sincere repentance and makes a new start every time and every day.

- Learn to forgive and forget people's mistakes, this will give you the forgiveness of **رَبِّ الْعَالَمِينَ**.
- Do not discuss your trials with people as it leads to backbiting. Instead, be candid with **رَبِّ الْعَالَمِينَ**.
- Control your tongue, as often when we are not given our rights, we start sinning by discussing it with others.
- Be easygoing with people regarding their affairs but not with your own.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Med (مد)  
Stretch 4  
counts

وَمَا أَدْرَاكَ مَا سَجِّينٌ ﴿٨﴾

Qalqala  
(قلقلة)

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

Word	Meaning
كِتَابٌ	<p>A book</p> <p>The word <b>الكتب</b> means to stitch two pieces of skin together, so that it is closed. It also means to bring the letters together and preserve them by writing.</p> <p>Although Allah Himself is enough as Witness, He has Perfect knowledge, Power and Strength to inform us about our deeds, and has no need of angels and books.</p>
مَّرْقُومٌ	<p>Inscribed (رقم)</p> <p>It also means number, to set a record, compile, punctuate.</p>

Therefore, it is a book which is written in a perfect way, no one can add or remove anything from it, and no one can change or transfers from it. It is complete and perfect justice.

## Taddabur (التدبر)

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

- Justice of Allah is perfect and the disbelievers will also witness this in Al-Akhira.
- This ayah is a warning for us to fix our affairs with people and never withhold their rights.
- Important matters of the Dunya are also being recorded, for example, when a baby comes in this world, the hospital staff records the time, date, place of his birth. His weight and height are also recorded, even his blood group, monthly vaccination, passport, national ID, school records, degrees, achievements, and finally his death is recorded.
- Technology is an amazing storage of records.
- We have our records at airports, hospitals, different departments etc.
- Everything of the Dunya connects us to the Akhira. Allah has given us the knowledge of recording matters of the Dunya, then do we think it is difficult on **رَبِّ الْعَالَمِينَ** to record our deeds (good and evil) for the Akhira?

## How do we act on the ayah?

- Be conscious of our actions as everything is being recorded.
- Stay away from judging people, instead always be aware of the nurturing of **رَبِّ الْعَالَمِينَ**. He is the One Who has made us social beings, so remember He is the One nurturing us all together.
- We should not fight or demand for our rights as most of the time it can lead to injustice while we believe we are being truthful.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



Merging with  
Ghunna  
(إدغام بغنة)  
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
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Word	Meaning
وَيْلٌ	<p>Woe, هلاك, destruction, this word is at the start of the surah as well and is used for the second time. This shows the intensity of the matter and how important this warning is for us. The reason why these people are مطفف is because they are denying a pillar of faith.</p>
يَوْمَئِذٍ	<p>That day, Al- Akhira</p> <p>The destruction of that day cannot be compared to any of the calamities of this Dunia because it is يوم عظيم As the day is great so the destruction is great as well.</p>
لِلْمُكَذِّبِينَ	<p>To the deniers (مكذب)</p> <p>This is a noun, confirming their end. It is given to them in Al-Akhira.</p>

## Taddabur (التدبر)

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

- Two names are used for this group:

1- المطفّفين

2- المكذّبين

They are given these titles in Al-Akhira because of their actions.

- Even their book has a Name, **كتاب الفجار**, which is a very humiliating name.
- Also, the location of their book **سجين** shows how disgraced they will be on the Day of Recompense.
- This proves that humans will be given titles in the Akhira and these will be according to our actions in the Dunia.
- We have titles in the Dunia as well such as mother, father, grand parents, children, doctors, teachers, students, engineers, farmers, criminals, killers, addicts, etc. Everything of the Dunia is a reminder of the Akhira.
- Bad titles of the Dunia can always be replaced by returning back to Allah with true repentance but the titles of Akhira cannot be changed.

## How do we act on the ayah?

- Take advantage of the time we have and start working on our titles for the hereafter as those titles are everlasting and we will be treated according to them.
- We need to change our thinking process, from selfishness to selflessness.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Merging with  
Ghunna

(إدغام بغنة)

2 counts

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾

Merging without  
Ghunna

(إدغام بغير غنة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
"يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية  
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Word	Meaning
الَّذِينَ	Those who (مكذِّبين)
يُكَذِّبُونَ	They are denying (يكذِّب). This is their action in the dunia.
بِیَوْمِ الدِّينِ	<p>The Day of Recompense.</p> <p>(بیوم) the letter (الباء) shows their association or attachment in denying the Day of Recompense. The Shaddah on (یکذِّب) and the letter (الباء) both are proofs of their intensity and continuity of denying the Day of Recompense. (الدین): means recompense (الجزاء). This means that Allah will repay people accordingly to their actions in the Dunia. No injustice will be done to any one and no deed will be neglected. Therefore, this ayah shows they believed the Day of Recompense would not occur. Thus, they consider it a matter that is farfetched.</p>



## Taddabur (التدبر)

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

- Denying the “Day of Recompense” (يوم الدين) gives the title of المكذبين to the people i.e. they will be called liars.
- A title which cannot be changed as denying the “Day of Recompense” (يوم الدين) makes the person a non-believer.
- How can a person deny the “Day of Recompense” يوم الدين while we also have recompense in the Duniya. Are we not answerable for breaking the rules of parents, neighborhood, city, country?
- Imagine the feeling of humiliation and disgrace for the one who is being called a liar in the Dunia? However, the feelings of this world have no comparison to the feelings of humiliation of Akhirah because that day is Great (يوم العظيم) and everything on that day is going to be great, even our feelings.
- A person can only be steadfast on the commands and prohibitions if he has firm belief in the Day of Recompense (يوم الدين).

- Belief in Allah is the start and belief in Akhira is the end

### الإيمان بالله ابتداء والإيمان باليوم الآخر انتهاء

- There is no benefit if one has faith in Allah but not in “The Day of Recompense” (يوم الدين).
- A person who is in denial of a matter can never act upon it. Therefore, our actions cannot be independent of our faith. (reference سورة العصر)

### How do we act on the ayah?

- Stay connected to the Qur'an as it reminds us about the Day of Recompense.
- Stay away from people and trends on social media which can pollute our belief in the Day of recompense.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾

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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Word	Meaning
وَمَا	And none
يُكَذِّبُ	Denies
بِهِ	It (يوم الدين)
إِلَّا	Except
كُلُّ	Every
مُعْتَدٍ	A person taking possession of other's rights, time, the one who exceeds, is unjust, an encroacher, and transgressor.
أَثِيمٍ	Sinful (أثم) those actions which keep one away from the good recompense. Person who commits a crime.

Those who transgress Allah's prohibitions, going beyond the boundaries of the permissible, to persistently commit sins. Consequently, the aggression of such a person causes him to deny The Day of Recompense, while his arrogance lures him to reject the Truth. He is a sinner in his statements because he lies whenever he speaks, he breaks his promises whenever he makes them, and he behaves in an abusive and wicked manner whenever he argues.

## Taddabur (التدبر)

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

- The one who is **معتد أثيم** is among Mutafifeen, and is not giving rights to others because he is denying the Day of Recompense **يوم الدين**.
- The one who is always conscious about **يوم الدين** will never treat people in this manner as he knows he will be answerable to his Lord. For example, while driving, we are afraid to break the red light as we have to pay a price for that therefore we do not break the rules.

## How do we act on the ayah?

- Be a **مقسط**, the one who deals with justice. How?
  1. Do not keep an eye on what our parents are not doing for us, keep check on what we are not doing for them.
  2. Do not ask siblings to be nice to us, be nice to them.
  3. Do not expect gifts from family and friends, be the first one to gift them.
- When we are expecting our rights from others, we actually forget the Day of Recompense **يوم الدين**, where everything and every matter will be recompensed with justice. So why should we waste our energy on begging people for our rights and be sinful by withholding theirs?
- A **مطفف** cannot see what he is not giving to others but instead will expect his complete rights from the people. For example, he will expect people to invite him for dinner, share the matters of their lives, buy him gifts, call/message him frequently, but he does not give them their rights. Is this justice?
- We should analyze ourselves all the time in order to take our focus away from people's actions.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَمَا يَكْذِبُ بِهِ إِلَّا كَلٌّ مُعْتَدِ أَثِيمٍ ﴿١٢﴾

Med (مد)

Stretch

4 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
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Word	Meaning
إِذَا	When
تُنزَلُ	are recited
عَلَيْهِ	on him (معتد أثيم), the one who is not giving rights to others and demanding his own because is a denier of the Day of Recompense يوم الدين
آيَاتِنَا	Our verses i.e the Qur'an.
قَالَ	He says
أَسَاطِيرُ	Stories  The word سطر means row/lines, could be of a book, people or trees etc.
الْأَوَّلِينَ	(of )The former (people)

- The ayah testifies to the truth and trustworthiness of what Allah's messengers came with, but they are rejected and denied by these people. They say these are just legends from the people of ancient, they are fairy tales told by ancient nations, and not from Allah. This is said out of arrogance and stubbornness.
- As for those who are just, who seek the plain truth, they will not deny the Day of Recompense, especially since Allah established clear evidence for its existence, making it a definite truth.

## Taddabur (التدبر)

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

- These people are not connected with the Qur'an as the verb **تتلى** is in a passive form, which means when someone recites the ayat on them.
- Today most people believe in everything which they are receiving from other sources, especially through social media, without any clear proof, but when they hear the stories of the Qur'an, which are from Allah, perfect and complete truth, without any doubt, they deny and reject them.
- We need to have a strong relationship with the Qur'an and it should be part of our daily routine.

- If it is occasional or not being read, then the person will become **معتد أثيم**

## How do we act on the ayah?

- Do not follow **المكذبين**. They are those who either do not believe in the Day of Recompense or are confused about its occurrence.
- If we follow them (either through social media or physically being with them) then we are in danger of compromising our religion.
- Allah is warning us in the Qur'an, not to follow **المكذبين**.
- Their characteristics are also described, so we should be careful in choosing our friends and keep checking ourselves also.

فَلَا تُطِيعِ الْمُكْذِبِينَ  
 وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ  
 وَلَا تُطِيعِ كُلَّ حَلَّافٍ مَّهِينٍ  
 هَمَّازٍ مَّشَاءٍ بِنَمِيمٍ  
 مَنَّاغٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ  
 عُتُلٌّ بَعْدَ ذَلِكَ زَنِيمٍ  
 أَنْ كَانَ ذَا مَالٍ وَبَنِينَ  
 إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

So (O Muhammad **صلى الله عليه وسلم**) obey you not the deniers [(of Islâmic Monotheism those who belie the Verses of Allah), the Oneness of Allah, and the Messengership of Muhammad **صلى الله عليه وسلم**]. (8) They wish that you should compromise (in religion out of courtesy) with

them, so they (too) would compromise with you. (9) And (O Muhammad ﷺ) obey you not everyone Hallaf Mahin (the one who swears much, and is a liar or is worthless). (10) A slanderer, going about with calumnies, (11) Hinderer of the good, transgressor, sinful, (12) Cruel, and moreover baseborn (of illegitimate birth). (13) (He was so) because he had wealth and children. (14) When Our Verses (of the Qur'an) are recited to him, he says: "Tales of the men of old!"

(سورة القلم 8-15)







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

إِذْ أَنْتَلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾

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

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## Tafsir (التفسير)

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Word	Meaning
كَلَّا	Nay (ردع) to deter  For sure (حقا)
بَلْ	But, rather, nay
رَانَ	Rust, it which covers a clean thing.  Allah has given us clean hearts and then we make them rusty by moving away from the Qur'an which results in the denial of the Day of Recompense. Rust stops them to distinguish between good and bad actions.
عَلَى قُلُوبِهِمْ	On their hearts
مَا كَانُوا	What they used to
يَكْسِبُونَ	They earn

- The word (كسب) is used for the actions a person with the assumption he will gain out of it, but in fact he becomes a loser. And this is how the Mutafifeen are living their lives.
- They do not like giving rights to others but demand their rights and think they are gaining from this action. In fact, they are the real losers and their loss is mentioned in the following ayat (15,16,17).
- Their hearts are covered by Raan, rusted, because of the sins they used to commit and are prevented from seeing the truth.

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِّتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبَهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ : (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ)

Abu Hurairah (may Allah be pleased with him) narrated that:

The Messenger of Allah (ﷺ) said: "Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the 'Ran' which Allah mentioned: 'Nay, but on their hearts is the Ran which they used to earn.'" (Jami' At Tirmidhi Book 47, Hadith 3654)

## Taddabur (التدبير)

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

- They have rust on their hearts because of their evil words and actions.

- The word ران is used for something which is clean. Our ربّ has given us a clean, pure heart based on the perfect fitra but we humans make it rusty with our evil actions, by withholding others' rights and demanding full rights for ourselves.
- Due to the ران on their hearts, they think taking others' rights and demanding their own will give them success. The word كسب is proof of their thinking process.
- Basically, their main goal is to gain Dunia because by being disconnected from the Qur'an, they rejected the Day of Recompense and ended up with ران on their hearts.
- Now let's understand the tangible meaning of rusting.

### What is Rusting?

Rusting occurs when iron is exposed to oxygen in the air, water or water vapor. The process of rust formation in presence of oxygen and water or water vapor is called rusting.

### How to Prevent Rusting?

- The best way to prevent it is to keep oxygen and water apart from iron; which is what paint does.

- Keep the tools dry; wipe down the bike after a ride; keep water away and it can't rust.
- Therefore, we have to keep a strict eye and perform regular maintenance.

### **How to remove rust?**

Show a video so that the children can see how difficult it is to remove rust, and how much effort and energy is needed to clean rusted iron)

### **How do we act on the ayah?**

(Keep the iron rusting in mind)

- Cleaning of the souls, تزكية النفس, keep a check and balance on your actions.
- Suppress ill feelings, bad ideas etc.

### **How can we remove the rust from our hearts?**

1. Think a lot before speaking and taking any action.
2. Always question if your speech or action will be liked by Allah or not.
3. Stop complaining, blaming, demanding. (talk to the children regarding matters which are important for them

at their age and then explain how content they will feel when they act like Muqsatoon)

- The best example is in **سورة الضحى**
- How Allah reminded the Prophet Muhammad (ﷺ) about His favors on him and then commanded him to take care of people's rights. (recite and explain the surah to them).
- Do we think if we give up our rights, we will be left unattended and neglected? No, never, **سورة الضحى** is evidence given to us from the life of Prophet Muhammad (ﷺ)
- So do not let the rust grow, keep on purifying your souls, **تزكية النفس**







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Ghunna (غنة)

2 counts

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

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

Word	Meaning
كَلَّا	Nay (حرف ردع) Certainly (حقاً)
إِنَّهُمْ	Indeed they
عَنْ	From
رَبِّهِمْ	Their Lord
يَوْمَئِذٍ	That day
لَمَّحْجُوبُونَ	Surely will be veiled

The blessings Allah bestows upon His slaves cannot be counted. Allah has singled out believers for additional blessings in this world, as He has blessed them with Islam, chosen them to be guided by the Qur'an, and He will bless them exclusively in Paradise with the greatest blessing that He can bestow, which is the honor of looking upon His Face in the Paradise. We ask Allah of His great favor. Ameen.

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ  
إِلَىٰ رَبِّهَا نَاظِرَةٌ

Some faces that Day shall be Nâdirah (shining and radiant).  
Looking at their Lord (Allah); (سورة القيامة 22-23)

The faces of the believers will be beautiful, radiant and joyful because they are looking at the Face of their Lord.

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic (سورة ق 35))

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ - قَالَ - فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ "

When the people of Paradise enter Paradise, Allaah will say, 'Do you want anything more?' They will say, 'Have You not brightened our faces, admitted us to Paradise and saved us from Hell?' Then the veil will be lifted, and they will not have seen anything dearer to them than looking upon their Lord, may He be glorified and exalted.

(Sahih Muslim)

This is what is meant by 'even more.' (سورة ق 35)

وعن جرير بن عبد الله البجلي رضي الله عنه قال: كنا عند النبي صلى الله عليه وسلم، فنظر إلى القمر ليلة البدر فقال: "إنكم سترون ربكم كما ترون هذا القمر، لاتضمامون في رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس، وقبل غروبها فافعلوا"

Jarir bin 'Abdullah Al-Bajali (May Allah be pleased with him) reported: We were sitting with the Messenger of Allah (ﷺ) when he looked at the full moon and observed, "You will see your Rabb in the Hereafter as you see this moon having no difficulty in seeing it. So, try your best to perform the prayers before the rising of the sun and that before its setting." [Al-Bukhari and Muslim]

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن في الجنة سوقاً يأتونها كل جمعة. فتهب ريح الشمال، فتحثوا في وجوههم وثيابهم، فيزدادون حسناً وجمالاً فيرجعون إلى أهلهم، وقد ازدادوا حسناً وجمالاً، فيقول لهم أهلهم: والله لقد ازددتم حسناً وجمالاً، فيقولون: وأنتم والله لقد ازددتم بعدنا حسناً وجمالاً!"

Anas (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) said, "In Jannah there is a market to which the people will come every Friday. The northern wind will blow and shower fragrance on their faces and clothes and, consequently, it will enhance their beauty and loveliness. They will then return to their wives who will also have increased in their beauty and loveliness, and their families will say to them: 'We swear by Allah that you have been increased in beauty and loveliness since leaving us.' Thereupon they will reply: 'We swear by Allah that you have also been increased in beauty and loveliness since we left you.'" [Muslim]

- The people of Paradise will enjoy various delights, and the greatest delight is to see their Lord, in Paradise. Just as they will vary in terms of the physical delights of Paradise, they will also vary in terms of intangible bliss.
- Whereas it will be veiled from the **مطففين، مكذبين، معتد أثيم** those who left and rejected the Qur'an by saying **اساطير الاولين**. Therefore, their evil actions caused their clean hearts which were based on fitra to be covered with **ران**.
- This rusting prevented them from seeing the truth (**الحق**), veiled them from ayat of Allah in the Duniya and the punishment of the Day of Recompense (**يوم الدين**) is

complete justice, where they will be veiled from seeing Allah.

## **We ask Allah to keep us safe and sound. Ameen**

Allah's Name **الرَّبِّ** is also in ayah 6:

**يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ**

**The Day when (all) mankind will stand before the Lord of the 'Alamîn (mankind, jinn and all that exists)?**

In this surah, only the Name **الرَّبِّ** is mentioned and at both places it is in relation with Akhira. (refer to the notes on the Name of Allah **الرَّبِّ**).

## **Taddabur (التدبير)**

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

- We all know Allah is our Rabb, which means He is our Creator, Owner, Sustainer, Nurturer, and Obeyed Master.
- He is the One Who has given us life through the means of our parents. Imagine a child who grows up as an orphan and has never seen his parents, how would he feel in his life? Deprived, lonely and sad when he sees others around him enjoying their lives with their parents. **ولله المثل الأعلى** for

Allah is the highest example, (We cannot compare Him with any of His creation) how will these people feel in Al-Akhira when they will be deprived from seeing the Face of **رَبِّ الْعَالَمِينَ**?

- A distressed child's face brightens up when he sees his mother because he knows that she is the one who loves him the most, cares for him with mercy, and is always there for him. **ولله المثل الأعلى** for Allah is the highest example, (We cannot compare Him with any of His creation, He is **رَبِّ الْعَالَمِينَ**, our Creator, Owner, Sustainer, Provider, Nurturer taking care of all our affairs with love and mercy. The one distressed on the Day of Recompense (**يوم الدين**) will stay in the same condition because he will be veiled from seeing the Face of **رَبِّ الْعَالَمِينَ** because he denied His Words.
- There are three affirmations in this ayah (**كَلَّا، إِنَّ، لَامٍ**) confirming that these people will surely be punished like this.

## How do we act on the ayah?

- Be obedient to رَبِّ الْعَالَمِينَ
- Our goal should be the pleasure of Allah so that we are not deprived from seeing Him.
- Make dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ

O Allah, I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation.



## Teacher's Notes

A series of horizontal dotted lines for writing notes.



Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna

(غنة)

2 counts

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ ﴿١٥﴾

Merging without

Ghunna

(إدغام بغير غنة)

Med (مد)

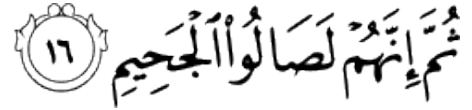
Stretch

4 counts

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

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

## Tafsir (التفسير)



Word	Meaning
ثُمَّ	Then
إِنَّهُمْ	إِنَّ : Indeed, no doubt هم : They
لَصَالُوا	They will burn (صلي) It means to set fire, broil, grill, roast
الْجَحِيمِ	In the Hellfire (جحيم)

Along with the severe punishment of not seeing their Lord (رَبِّهِمْ) on the Day of Recompense ((يوم الدين)), the فجار will indeed enter the burning flame of Hell. نسأل الله العافية.

## Taddabur (التدبر)

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

- Nothing is neglected or overlooked in life, we will be answerable for everything in the Akhirah.

- A person who does good will receive the same and the one who does evil will get the same in return, **الجزاء من جنس العمل**

### **العمل**

- Is there anyone who likes fire? No, even in the duniya the fire scares us and we safeguard our bodies from it. Everything of the Duniya is a sign of the Akhira.

### **How do we act on the ayah?**

- Make the Qur'an part of our daily lives as it keeps renewing our belief in the Day of Recompense (**يوم الدين**)
- The daily renewal of our belief will keep us away from being among **مطففين، مكذبين، معتد أثيم**.
- Strive for the knowledge of **قال الله و قال الرسول** – the Qur'an and Sunnah.
- Every time we want to take away or decrease people's rights, our knowledge will save us either by stopping us or by guiding us to repentance, if we commit this evil.

# Teacher's Notes

A series of 23 horizontal dotted lines for writing notes.



Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna

(غنة)

2 counts

تَمَّ بِإِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

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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## Tafsir (التفسير)

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

Word	Meaning
ثُمَّ	Then
يُقَالُ	It will be said
هَذَا	This (اسم إشارة قريب)
الَّذِي	(is) what
كُنْتُمْ	You used to (all)
بِهِ	of it
تُكَذِّبُونَ	You deny

Then the Fajar will be reproached and admonished by hearing “this is what you used to deny”. Meaning this will be said to them by way of scolding, rebuking, belittling and humiliation.

## Taddabur (التدبر)

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

- The Fajjar will receive physical and mental punishment.
- This will be according to their actions in Duniya.
- They denied (يوم الدين) in the Duniya therefore will be reminded of their denial when they will be in الجحيم
- In the Duniya when someone insults us, we can easily ignore and leave them but this will not be the case in the Hereafter.

### How do we act on the ayah?

- We need to change our thinking process and make Akhira our main concern.
- Forgive and forget the actions of people when they insult us, as any insult of Duniya has no value and will perish. This action increases the worship of taqwa, which is the essence of faith.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

شُمُّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكْذِبُونَ ﴿١٧﴾

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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Word	Meaning
كَلَّا	For Sure (حَقًّا)
إِنَّ	Indeed
كِتَابِ الْأَبْرَارِ	The record of the righteous.  The word ابر is the opposite of البحر and it means land whereas البحر means sea. It also means devotion, great loyalty to religion, generous, friendly, gentle in nature, affectionate. Land also has characteristics, it is friendly, gentle natured and is generous too, keeps serving and fulfilling its assigned duty without asking for anything in return. Whereas when the sea takes something in, it drowns it and will not return it.
لَفِي	Surely in, the letter لام is for emphasis, meaning no doubt, the coming information is the truth, الحق, because it is from الحق
عَلِيَيْنِ	The word is علو which means, altitude, height

- After Allah has stated the book of the Fujjar, the wicked, is in the lowest, most constricted place, He now mentions

the book of the Abrar, the pious, being in the highest, widest and most spacious place. These people are in the opposite situation of the Fujjar.

**Note to Teacher:** Explain the key words of the surah in detail, in order to show the children the depth and beauty of Arabic language. A particular Arabic word can have multiple meanings, but we need to identify it in accordance to the theme of the surah. For example, Abrar also translates to land, and land silently gives without asking for anything in return. This can be compared to the generosity of Abrar and is the opposite of Mutafifeen.

عَنْ عَبْدِ اللَّهِ. رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صَدِيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا ".

Narrated `Abdullah: The Prophet (ﷺ) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fujjar (i.e. wickedness, evil-doing), and Al-Fujjar (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar." (Sahih al-Bukhari 6094)

## Taddabur (التدبير)

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

Note: We will try to understand Allah's Name **البر**". Although we cannot see this Name in this ayah or in the surah, but the actions of **الأبرار** show us that these people are acting upon Allah's Name of Allah Al Barr (**البر**). It is an example for us to live according to Allah's Names and Attributes.

# NAME OF ALLAH

## AL BARR - (البر)

### THE MOST VAST IN GOODNESS

#### Knowledge (علم)

#### Actions of Al-Birr Towards His Creation:

- Allah **رَبِّ الْعَالَمِينَ**, is **البر**.
- He is nurturing His creation with Birr.
- **البر** is the only One Who grants us unmerited and unlimited favors.
- The favors from **البر** cover us all the time.
- **البر** is the one who does not discontinue His favors from the sinners as well.
- His favors are full of kindness and love.
- He never refrains from granting provisions to His Creation.
- **البر** favors by increasing the reward of the righteous and forgiving the mistakes of the sinners.



## Action (عمل)

### How can we act on this Name?

- The right of Allah on His Creation is tawheed.
- We must observe the Actions of **رَبِّ الْعَالَمِينَ** and then act on them while dealing with His creation.
- Mutafifeen are clearly acting against what **رَبِّ الْعَالَمِينَ** is teaching us through His Actions, therefore they deserve the punishment.
- On the contrary, Al-Abrar are the ones who are nurtured by observing the Actions of **الْبِرِّ**. Therefore, their reward is also from **الْبِرِّ**, abundant, Paradise and its delights and seeing the Face of **رَبِّ الْعَالَمِينَ, الْبِرِّ**.

## Who are Al Abrar? (الأبرار)

They have so much goodness in them, they are obedient, they worship with ihsan and show ihsan towards the people. These are the people whom Allah has favored with doing good deeds and abstaining from the prohibitions.

- We need to be role models wherever we are.
- Deal with the creation of Allah with love, kindness and compassion.
- Keep favoring them and do not demand anything in return as we are not dealing with them, we are dealing with **البر**.
- If we expect favors from people then we will lose what **البر** has kept for us, but if our goal is the pleasure and reward from **رَبِّ الْعَالَمِينَ, البر**, then our favors are countless.
- Compare ayah 7 and 18, word by word as they are completely opposite to each other.
- The book of Fujjar is in the lowest level of the earth whereas the record of Abrar is in the highest of the heavens.

- The word Abrar portrays the good, kind, compassionate heart of these people.
- This surah is about the value of morals in Islam.
- It shows the generosity of these people while dealing with others.
- They are always concerned with fulfilling their duties and are not worried about their rights.
- They are affectionate, gentle natured, generous, friendly and have the best of manners.
- Just by reading about their nature we feel relaxed and happy and start loving these people and want to be in their companionship because they are living under Allah's Name **البره**.

### **What is Al-Birr?**

It is a very condensed word which includes complete obedience of Allah from all aspects and performing righteous deeds only for His pleasure.

### **How do we act on the ayah?**

#### **Be Among Al- Abrar**

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ  
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ  
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqoon ( سورة البقرة 177 )

**Note to Teacher: Explain this ayah in points**

Therefore Al-Birr is:

1. Belief in Allah, Al-Akhira, Angels, Books, Prophets.
2. Perform Salah
3. Give Zakat
4. Fulfill covenant
5. Patience on Decree

**Note to Teacher: The last pillar of Iman is mentioned in the end with the example of the situations**

We will take examples from the Qur'an and Sunnah to further explain Al-Birr:

**" صَلَاةٌ فِي أَثَرِ صَلَاةٍ لَا لَعْوَ بَيْنَهُمَا كِتَابٌ فِي عَلَيَيْنِ "**

**The Prophet (ﷺ) said: Prayer followed by a prayer with no idle talk between the two is recorded in Illiyun.**

(Sunan Abi Dawud 1288 , Authenticated by Al Albani as Hasan)

**وعن النّوأس بن سمعان رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم عن البر والإثم فقال: "البر حسن الخلق، والإثم: ما حاك في نفسك وكرهت أن يطلع عليه الناس"**

**Nawwas bin Sam'an (May Allah be pleased with him) reported: I asked Messenger of Allah (ﷺ) about virtue and sin, and he said, "Virtue is noble behavior, and sin is that which creates doubt and you do not like people to know about it." (Muslim)**

**قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: عَلَيكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ يَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا،**

**'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "You must be truthful. Truthfulness leads to dutifulness and dutifulness leads to the Garden. A man continues to tell the truth until he is written as a siddiq with Allah. (Sahih -Al-Albani)**

**وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا**

**And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents). (سورة مريم 14)**

- Make duaa, as without His help we cannot achieve the title Al-Abrar.
- Choose to be among righteous companions.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Med (مد)  
Stretch  
4 counts

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيَيْنَ ﴿١٨﴾

Qalqala  
(قلقلة)

Ghunna  
(غنة)  
2 counts

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

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



Word	Meaning
وَمَا	<p>And what</p> <p>الاستفهام للتعظيم</p> <p>This question is for glorification, it does not need an answer. Sometimes glorification is not for a high level or position but is for a low level and position. Like in the previous ayah (وما ادراك ما سجّين) but in this ayah it is for magnification because of the high status which deserves respect and honor.</p>
أَدْرَاكَ	<p>can make you know</p> <p>(أدرى + ك)</p> <p>(وما أدراك): The matter is confirmed and there is no doubt about it. This question is followed by a glad tiding so whenever we find (وما أدراك) in the Qur'an, we should glorify and magnify the matter.</p>
مَا عَلَيْنَا	<p>What (is) Illiyun?</p>

## Taddabur (التدبر)

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

- Our source of knowledge should be from the Qur'an and Sunnah because this is one hundred percent correct and accurate.
- Illiyun, which is the highest level of Jannah, is Al-Haqq and it is part of our belief in Al-Akhira.
- We all like to go higher and higher in the matters of Duniya. Higher in wealth, education, clothing etc. Everything of the Duniya has a sign of the Akhira in it.

اللهم لا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا

**O Allah, let not worldly affairs be our principal concern, or  
the ultimate limit of our knowledge**

### How do we act on the ayah?

- Magnify Allah as He is giving us news about the Hereafter.
- We should protect and guard our belief by staying away from unknown and unreliable sources of information.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Med (مد)

Stretch  
4 counts

وَمَا أَدْرَاكَ مَا عَلَيْنَا ۙ

Qalqala  
(قلقلة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
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Word	Meaning
كِتَابٌ	<p>a book</p> <p>The word <b>الكتب</b> means to stitch two pieces of skin together, so that it is closed. It also means to bring the letters together and preserve them by writing. Although Allah Himself is enough as a Shaheed (Witness) but the writing of our deeds is done to give us a tangible witness.</p>
مَرْقُومٌ	<p>inscribed (رقم)</p> <p>It also means number, to set a record, compiled, punctuate.</p>

Therefore, it is a book which is written in a perfect way, no one can add to it and no one can remove anything from it, no one can change or transfer from it. It is complete and perfect justice.

## Taddabur (التدبر)

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

- Everyone will be judged with proof.
- This shows the justice of **رَبِّ الْعَالَمِينَ** with all of His slaves.
- No special preferences is given.
- No one is exempted.

### How do we act on the ayah?

- Do not belittle any good deed as everything is recorded.
- We need to keep renewing our intentions in order for our deeds to be accepted on the Day of Recompense, otherwise it will be a big loss.
- Deeds done for people or duniya will be a waste on the Day of Recompense.
- Make the deeds purely for **رَبِّ الْعَالَمِينَ** who is disposing our affairs with Birr.

# Teacher's Notes

A series of horizontal dotted lines for writing notes.

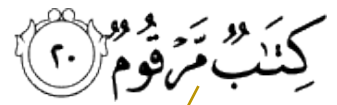




Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



Merging with  
Ghunna  
(إدغام بغنة)  
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
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Word	Meaning
يَشْهَدُهُ	<p>witness it</p> <p>The word شهد means to bear witness</p> <p>The letter هاء is for كتاب مرقوم</p>
الْمُقَرَّبُونَ	<p>By those brought near (to Allah)</p> <p>The word مقرب means nearest, close</p>

Allah states that their inscribed register is that, to which bear witness to those nearest to Allah, from the honorable angels and the souls of the Prophets, the siddiqun (the foremost in faith) and the martyrs. In addition to Allah mentioning them to the highest gathering. Illiyun is the name of the highest part of Paradise.

## Taddabur (التدبر)

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

#### Who are Al-Muqarraboon?

Al-Muqarraboon have the highest place in Paradise and the uppermost among them are the prophets, the siddiqun, the martyrs, and the righteous.

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ

**And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm,] will be foremost (in Paradise). (10) These will be those nearest (to Allah). (11) In the Gardens of Delight (Paradise)**

(سورة الواقعة 10-12)

- Illiyun is the highest place which has angels and muqarab (Prophets and Messengers, truthful, martyrs and the righteous).
- They will witness the book of Al-Abrar, which is an honor for them, as Al-Muqarraboon are the real stars of Duniya and Akhira. May Allah make us among them.

#### How do we act on the ayah?

- Al-Muqaraboon should be our role models.
- Belief in the angels, prophets and Messengers are parts of the Pillars of Fman.
- Angles prostrate to Allah and fear Him, they are not arrogant, and they follow all of His commands.

- All of the prophets came to warn and give glad tidings to the people.
- Mention the Names of some of the prophets and especially the prophets of determination. Explain their stories briefly.
- Our main role model should be Prophet Muhammad ﷺ
- We need to strive hard to be with Muqarraboon and to know how they lived their lives.
- Follow them and not random people on social media.
- Ask Allah to guide us on their path.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The Way of those on whom You have bestowed Your Grace

(سورة الفاتحة 6-7)

# Teacher's Notes

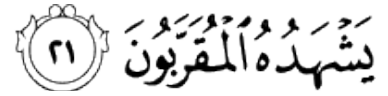
A large area of dotted lines for writing notes, consisting of 25 horizontal lines.



Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
"يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية  
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Word	Meaning
إِنَّ	Indeed, no doubt, this is confirmation حرف توكيد
الْأَبْرَارَ	The word البر is the opposite of البحر and it means land whereas البحر means sea. It also means devotion, great loyalty to religion, generous, friendly, gentle in nature, affectionate. Land also has similar characteristics, it is friendly, gentle in nature and is generous too, it keeps serving and fulfilling its assigned duty without asking for anything in return. Whereas when the sea takes something in, it drowns it and will not return it.
لَفِي	Surely in. The letter لام is for emphasis, meaning no doubt, the coming information is truth, الحَقُّ, because it is from الحَقُّ – Allah The Truth. The letter في also gives the feeling of drowning.
نَعِيمٍ	Delight, comfort, ease, happiness, pleasure

On the Day of Recompense (يوم الدين) they will be in eternal pleasure and gardens. They will enjoy all the blessings which encompasses delight of the heart, soul and body.

## Taddabur (التدبر)

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

- Ayah number 18 till 21 are about the book of Al-Abrar, its location and who will witness it.
- This ayah is telling us about the final abode of Al-Abrar in Paradise.

**Note:** With regard to numbers, there is one Hell and one Paradise, but each of them has degrees and levels. Paradise is sometimes mentioned in plural, but this does not mean that there are several types of Paradise. Rather, this is indicative of its greatness and the various degrees and levels in it, or it is indicative of the greatness of the reward of the one who enters it.

### What is Naeem?

They will enjoy the eternal delights of the body, heart and soul.

## Naeem of Body:

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ

Trays of gold and cups will be passed round them, (there will be) therein all that the one's inner-selves could desire, all that the eyes could delight in, and you will abide therein forever. (سورة الزخرف 71)

## Naeem of Heart:

They will have perfect Naeem of the hearts, when death will be slaughtered and they will get the glad tiding that they will live in Naeem forever and will never face death. They will be told to enjoy the delights and there is no grief for them forever, and they will never grow old. All these and much more are the delights of the heart for them.

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۗ فَنِعْمَ عُقْبَى الدَّارِ

"Salamun 'Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!" (سورة السجدة 24)

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ "

Abu Huraira reported Allah's Messenger (ﷺ) as saying that: Allah the Exalted and Glorious, said: I have prepared for My pious servants which no eye has ever seen, and no ear has ever heard, and no human heart has ever perceived (Sahih Muslim)

- We experience the delights of Duniya, but they all have an end, for example going on holidays, day out with friends

etc. This is the reality of this world whereas the Akhira is forever.

- Moreover, the delights of Duniya require struggle, for example, asking permission from parents, preparing clothes, getting ready and in the end, we come home tired.
- How about we struggle for something which has everlasting delights?
- The letter **في** explains that Abrar will be completely drowned in delights, no efforts, no tiredness, no end, and completely enjoyable.
- All the blessings of Paradise are complete and perfect. Happiness of the heart, pleasure of seeing the Face of **رَبِّ**

**العالمين**

### **What will they say when they will witness Naeem:**

- **سورة الطور 17-28** recite these ayat and explain their delights and that how Al-Abrar will attribute the Naeem to Allah **الْبَرِّ**.

## How do we act on the ayah?

- The delights of the Duniya are temporary so do not be sad if we miss out of them.

اللهم لا عيشَ إلاَّ عيشُ الآخِرَةِ

**O Allah, there is no life, but the life of the Hereafter**

- Our goal should be the everlasting delights of Paradise and for that we are not in need of the short-term pleasures of Duniya. Therefore, anyone can strive for it but there is one basic condition, Faith.

يا مقلب القلوب ثبت قلبي على دينك

**O Turner of the hearts keep my heart first on Your religion**





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna

(غنة)

2 counts

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

Qalqala

(قلقلة)

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

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Word	Meaning
عَلَى	on
الْأَرَائِكِ	the thrones, beautifully decorated beds or sofas
يَنْظُرُونَ	looking (at Allah and the Naeem)  The root word is (نظر) which means to notice, observe, view.

**(Note: ayat 23 till 28 are the delights prepared for Al-Abrar)**

After Allah mentioned the record of the righteous, He next states they are in Naeem. This is a word that encompasses meanings of delight of the heart, soul and body, on thrones and couches adorned with beautiful covers, observing what Allah has prepared of delight for them, and looking at the Face of their Honorable Lord. This is opposite of what the wicked people have been described with.

## Taddabur (التدبر)

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

We love surprises.

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

No person knows what is kept hidden for them of joy as a reward for what they used to do. (سورة السجدة 17)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ نَاسٌ يَا رَسُولَ اللَّهِ أَنْتَ رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ " هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ لَيْسَتْ فِي سَحَابَةٍ " . قَالُوا لَا . قَالَ " هَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ " . قَالُوا لَا . قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَا تُضَارُّونَ فِي رُؤْيَتِهِ إِلَّا كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا "

Abu Hurairah (may Allah be pleased with him) said: The people asked: Messenger of Allah (ﷺ)! Shall we see our lord, the Exalted, on the Day of resurrection? He replied: Do you feel any trouble in seeing the sun at noon when it is not in the cloud? They said: No. He asked: Do you feel any trouble in seeing the moon on the night when it is full and not in the cloud? They replied: No. He said: By him in whose hand my soul is, you will not feel any trouble in seeing him except as much as you feel in seeing any of them.

Sunan Abi Dawud 4730, Authenticated by Al Albani as Sahih

- Perfect relaxation will be attained in Paradise as it is full of delights and the best of it is seeing the Face of **رَبِّ الْعَالَمِينَ**
- On the contrary, Mutafifeen will be deprived from all of this, as mentioned in ayah 15 and 16, because their goal in the duniya was not the pleasure of **رَبِّ الْعَالَمِينَ**, instead it was their own pleasure and desire.

- They rejected the word and nurturing from **رَبِّ الْعَالَمِينَ**, Who deals us with Birr, therefore the punishment of not seeing the Face of **رَبِّ الْعَالَمِينَ** is just for them.
- And what the people of Naeem will get is out of the grace and bounty of **رَبِّ الْعَالَمِينَ**
- So, if we are living according to the Qur'an, giving rights to Allah and His creation, with the sincere intention for the Face of Allah, then we will be dealt with the overflowing bounties from **الرَّبِّ** in Akhira.

**Note: ayah 23 and 35 are same**

### **How do we act on the ayah?**

- Enjoying the Naeem of Jannah requires hard work of Duniya.
- It requires taqwa, giving up our desires and pleasures and fulfilling the rights of others.
- Remember everything of the Duniya is temporary, even its pleasures, whereas Paradise is everlasting, so we need to work for the place which has perfection in all of its delights
- Always ask the best level of Paradise

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ  
وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ

The Prophet (ﷺ) said, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise." (Sahih al-Bukhari)





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Med (مد)  
Stretch  
4 counts

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾

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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Word	Meaning
تَعْرِفُ	You will recognize. The root word is عرف which means to make somebody or oneself aware of something through signs and effects, to identify. It also means aroma, fragrance.
فِي	in
وُجُوهِهِمْ	Their faces (وجوه + هم) The word وجه is singular, it also means, outside, surface, honor, manner, mode.
نَضْرَةَ	Brightness, health and wealth, the state of being well in body and mind, freshness, bloom, refresh, flourishing.
النَّعِيمِ	The delight, happiness. Ayah 22 also has نعيم but here it is النعيم



فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

So Allah saved them from the evil of that Day, and gave them  
“Nadratan” (a light of beauty) and joy. (سورة الانسان 11)

The brilliant glow of the Naeem, with its brightness and glitter. Indeed, enjoying eternal delight and comfort brings a glow, beauty and comfort to the face. This is the description of opulence, decorum, happiness, composure, and authority that they will be experiencing from this great delight.

## Taddabur (التدبر)

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

- Their facial expression will show that Allah has protected them from the evil of that Day and has given them radiance and happiness.
- They will enjoy the blessings of Paradise, sitting on their couches like kings and queens.
- Their faces will prove they are living a happy life in Paradise.
- The word **نضرة** shows they will have perfect pleasure because of the happy state of their bodies and hearts.
- They will also have a beautiful fragrance as it is one of the meanings of the word **عرف**.

- Sometimes in Duniya, we have to pretend to be happy and delighted but this **نصرة** will be real and pure.

### How do we act on the ayah?

- Our faces and facial expressions are a blessing from Allah.
- It is a nonverbal way of communication.
- Even a newborn communicates through his expressions.
- We need to be grateful to Allah for this blessing as our relationships would have been meaningless without any feelings of love and compassion, if we had not been given a beautiful face with the ability of expressing our emotions.
- We are extremely conscious about our appearance and put a lot of effort and time to make the outside of our faces look beautiful, but if we live a life on the path of Abrar, then it will have a natural charm and brightness from Allah. This can be achieved without spending any money on expensive makeup products, only by submitting to the nurturing of **رَبِّ الْعَالَمِينَ**





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

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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Word	Meaning
يُسْقَوْنَ	They will be given to drink. This is a passive verb which means the doer is not mentioned. The root word is اسقى, which means to soak or supply with water. This shows they will never be deprived from drinking, getting the delight of the body without any physical efforts. This is love and favor of البر
مِنْ	From
رَحِيقٍ	Pure, best quality wine (non-intoxicating)
مَخْتُومٍ	Sealed. Nicely packed, has fresh and pure taste. Sealed so that the taste can be enjoyed.

Al-Abrar will be given the best tasting, sealed and most delightful drinks. Nothing can spoil its taste or blemish its flavor.

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ  
بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ

They will be served by immortal boys (17) With cups, and jugs, and a glass from the flowing wine, (18) (سورة الواقعة)

عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ فِي الْجَنَّةِ بَحْرَ الْمَاءِ وَبَحْرَ الْعَسَلِ وَبَحْرَ اللَّبَنِ وَبَحْرَ الْخَمْرِ ثُمَّ تُشَقُّ الْأَنْهَارُ بَعْدُ "

Hakim bin Mu'awiyah narrated from his father, that the Prophet said: "Indeed in Paradise there is a sea of water, and a sea of honey, and a sea of milk, and a sea of wine, then the rivers shall split off afterwards." (Jami' At Tirmidhi, Book 38, Hadith 2771)

## Taddabur (التدبر)

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

- The wine of the Duniya has a bad smell, a bitter taste and is intoxicating.
- It effects the brain and can cause a person to lose his senses.
- Whereas what Allah has kept for Al-Abrar is pure and will not cause any harm to the brain. No headaches, no damage and no vomiting.
- Allah is our Creator and He knows that we love food and drinks, so He is giving us an incentive in order to encourage us to be on the path of the Abrar.
- All of this is achieved without any efforts.

- Al-Abrar deal with people with sincerity, love and compassion without having any expectations from them. In return the reward from Allah is pure, full of ihsan, from **البرذلك**.
- In Paradise, the Abrar will be given drinks without asking because in the Duniya they lived a life without demanding people.
- So when we give up asking people for the pleasure of Allah, He will deal us with Birr.

### How do we act on the ayah?

- Be grateful to Allah for the provisions of the Duniya and Akhira.
- Live a life for His Pleasure only, asking and demanding from Him only.
- The more we submit to the nurturing of **رَبِّ الْعَالَمِينَ** the more He will shower us with His blessings in the Duniya and Akhira.



# Teacher's Notes

A series of horizontal dotted lines for writing notes.



Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna  
(غنة)  
2 counts

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾

Merging without  
Ghunna  
(إدغام بغير غنة)

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

خَتَمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾

Word	Meaning
خَتَمُهُ	It is pure (رحيق) sealed (مختوم). It has two words (ختام + ه) meaning the seal of the drink
مِسْكٌ	(It is the seal) musk. To grasp something tightly, to hold it closely, firmly and to protect it also. Protect its nourishment. وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۗ “He withholds the heaven from falling on the earth except by His Leave”. (Surah Al-Hajj 65) It also means skin, which is holding the bone structure of the human. This one word is showing us much love and mercy from our Rabb. The delights of Paradise are perfectly made, even minute details are being taken care of.
وَفِي	And for
ذَلِكَ	that (refers to النعيم)

**فَلْيَتَنَافِسِ**

let (all) those strive. (الفاء + يتنافس) it means to compete, strive, race, aspire.

**الْمُتَنَافِسُونَ**

who have aspiration

- So, the drink of Al-Abrar is sealed with musk. It is also possible that the meaning pertains to there being a residue from pure musk in the bottom of the cup from which they drink.
- In this life, the film remaining from drinks is usually discarded. In Paradise, it is described as mentioned here, and for this everlasting delight that only Allah knows of its value and beauty, let them hasten earnestly towards it and towards the actions that lead to it.
- This indeed, is the worthiest cause for which sake precious efforts should be made, also worthy of humans competing in achieving it.

## Taddabur (التدبر)

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

- Time is the most precious treasure because it neither stops for any one nor does it go back, in fact it is always moving forward.

- So, plan and use every second of it with wisdom.
- Allah swears by the time in **سورة العصر** ayah 1 and gives the road plan to success.

وَالْعَصْرِ

By Al-'Asr (the time)

### How do we act on the ayah?

- The best motivation is to remind the Delights of Paradise.
- Anything of the Duniya should not be the mean of incentive, as this narrows our thinking process and our goal moves from Akhirah to this world.

فَاسْتَبِقُوا الْخَيْرَاتِ

So race to [all that is] good.

(سورة البقرة 148)

### Different Types of Good Deeds:

- Establish obligatory prayers
- Fast the month of Ramadhan
- Umrah and Hajj
- Give Zakat
- Volunteer prayers, fasts etc.
- Reading Qur'an
- Dhikr of Allah

- Duaa
- Starting with salam
- Smiling
- Patience
- Controlling anger
- Best behavior towards parents, siblings, servants, neighbors, relatives, etc.
- Controlling negative emotions, like hatred, jealousy etc.
- Charity
- Giving rights to people
- Do not belittle even the slightest good deed as Allah says:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ  
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

**So whosoever does good equal to the weight of an atom (small ant), shall see it. And whosoever does evil equal to the weight of an atom (small ant), shall see it. (سورة الزلزلة 7، 8)**







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

خَتَمَهُ، مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾

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

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Word	Meaning
وَمِزَاجُهُ	<p>And its mixture.</p> <p>The word مزاج means temperament, nature, mood, state of mind. The word مزج means to add something to the drink and when it is added, its nature changes. And it become a perfect drink, free from any harm.</p>
مِنْ تَسْنِيمٍ	<p>from Tasneem.</p> <p>It is a name of a spring in Paradise.</p> <p>It is the most excellent and exalted drink of the people of Paradise.</p>

## Taddabur (التدبر)

So what do we learn from the ayah?

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْبٍ كَانَ مِزَاجُهَا كَأْفُورًا

Verily, the Abrar (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kafur.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا

And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.), (سورة الانسان 5، 17)

The word مزاج means mixtures and the above ayat are telling us about different mixtures:

1. Tasneem
2. Camphor
3. Ginger

**Camphor** is topically used to relieve pain and reduce itching. It is also used to treat fungal infections.

It is unsafe when taken by mouth.

**Ginger** is a flowering plant and is widely used as a spice. It is also used as a medicine.

Camphor and ginger are both in the Duniya but for sure they are not the same as in Paradise.

Everything in the Duniya is a sign of the Day of Recompense.

وعنه رضي الله عنه قال: شهدت من النبي صلى الله عليه وسلم مجلساً وصف فيه الجنة حتى انتهى، ثم قال في آخر حديثه: "فيها ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر".

Sahl bin Sa'd (May Allah be pleased with him) said: I was in the company of the Prophet (ﷺ). He gave a description of Jannah and concluded with these words, "There will be bounties which no eye has seen, no ear has heard, and no human heart has ever perceived." (Sahih Al Bukhari Book 65, Hadith 4780)

- How much care has been taken just for the perfection of drinks.
- If drinks are made perfect from all aspects, then can we imagine the perfection of other delights, like houses, gardens, rivers, springs, clothing, food, servants, and the like.
- This is all from the impacts of Allah Al Barr **الْبَرِّ**.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۗ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

**Verily, we used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."** (سورة الطور 17)

### How do we act on the ayah?

- Be grateful to Allah as there is no one like Him.
- Our gratitude should be shown through our actions.
- Love Allah's Name Allah **الْبَرِّ**
- Treat people with Ihsan.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَمِنْ آجُلِهِ مِنْ تَسْنِيمٍ ٢٧

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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## Tafsir (التفسير)



Word	Meaning
عَيْنًا	a spring
يَشْرَبُ	will drink
بِهَا	from it
الْمُقَرَّبُونَ	those nearest to Allah

Those who are near to Allah, will drink from it (Tasneem) as they wish, and Al-Abrar, will be given a drink that is mixed with it. Tasneem is a spring of Paradise which comes from Firdaus. And Firdaus is the highest level of Paradise. Above it is The Throne of **رَبِّ الْعَالَمِينَ**

## Taddabur (التدبر)

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

- An honor that the drinks of Al-Abrar will be mixed with Tasneem as Al-Muqarraboon will be drinking from the same spring.

- Tasneem is the spring for the “Elite” class, may we be among them.
- They have the highest place in Paradise.

**(Note: Please refer to ayah no 21)**

### **Benefits of spring water:**

- It is characterized by its purity.
- It is free from toxins.
- It has an ideal mineral composition required by the body.
- Minerals also improve the flavor of the water.

### **How do we act on the ayah?**

Take Al-Muqarraboon as our role models, as Allah guides us in the Qur'an to follow their path:

**اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ**

**Guide us to the Straight Way**

**صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ**

**The Way of those on whom You have bestowed Your Grace**

(سورة الفاتحة 6,7)

# Teacher's Notes

A series of horizontal dotted lines for writing notes.



Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

Merging with  
Ghunna  
(إدغام بغنة)  
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
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إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾

Word	Meaning
إِنَّ	Indeed
الَّذِينَ	Those
أَجْرَمُوا	Committed crimes. The root word is جرم and it has the following meanings: <ul style="list-style-type: none"><li>○ Someone who is guilty, has broken the law, convicted, offense for which is severe in punishment by law, something that causes displeasure.</li><li>○ bulk, volume, size, mass.</li><li>○ to cut the fruit from a tree</li></ul>
كَانُوا	Used to
مِنَ	At
الَّذِينَ	Those who
آمَنُوا	Believed
يَضْحَكُونَ	They laugh, pull someone's leg

Allah informs us that the criminals used to laugh at the believers in the Duniya. In other words, they would mock them and despise them.

## Taddabur (التدبر)

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

- Laughing at the believers means making fun of Islam.

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ

**But when he came to them with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) behold! They laughed at them**

(سورة الزخرف 47)

- In the Qur'an, Allah is commanding believers to not to make fun of anyone in this world, in any matter. This shows that Allah is completely aware of our feelings and does not want us to hurt each other.
- We can see that Allah is Al-Barr in His commands as well.
- Making fun of any ones deen is definitely a serious crime.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

**O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.].**

**And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.). (سورة الحجرات 11 )**

- Mocking is a major sin
- It is a characteristic of a Mujrim
- Anyone who mocks is called a “Dhalim” - wrongdoer

### **List of their crimes:**

1. They take full measure for themselves.
2. Give less to others.
3. Deny the Day of Recompense.
4. Reject the Qur'an.
5. Mock the believers by laughing and winking (facial expressions), indirectly making fun of Islam.
6. Calling them misguided.

### **Condition of their Hearts:**

Stained and rusted

### **Titles according to their crime:**

1. المطففين
2. الفجار
3. المكذبين
4. معتد أثيم



## Their Punishment:

1. Their book will be in sijjeen.

They will be veiled from seeing **رَبِّ الْعَالَمِينَ**

2. They will be burnt in the Hellfire since they did not believe in standing before **رَبِّ الْعَالَمِينَ**.

3. And even they will be verbally tortured.

## How do we act on the ayah?

Allah says in the Qur'an:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell, (سورة النساء 140)

- Our reactions should be according to the commands of Allah and not according to our desires.
- This is the command for matters of the deen which should be our top priority.
- Do not mock or laugh at anyone, even who makes fun of us, always think how would we like if anyone laughs at us.

- Do not get affected by the mocking of people, as neither people's praise or dispraise has any significance.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾

Qalqala  
(قلقلة)

Ghunna  
(غنة)  
2 counts

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

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

Word	Meaning
وَإِذَا	And when
مَرُّوا	They passed. The root word is مَرَّ which means, go through, be or become bitter, painful, unpleasant, severe. Their passing by is with bitterness.
بِهِمْ	By them
يَتَغَامِرُونَ	They winked at one another. The root word is غَمَزَ which means to wink. It also means palpate, touch and feel.

Whenever these wicked people pass by the believers, they would wink at each other, meaning in contempt of them, to belittle and degrade them. Yet the believers felt safe and fear did not strike their hearts.

## Taddabur (التدبر)

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ  
عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ  
بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (سورة الحجرات 11)

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Dhalimun (wrong-doers, etc.)

- When we read the ayat about Paradise, we find perfection in all of its delights, even minute details are been taken care of, like drinks of Paradise. Similarly, when we read about the commands and prohibitions, we find the same perfection. Our Rabb has commanded us to not mock any person. This shows love and mercy of **البر**, how much He cares about the feelings of His slaves, regardless if the slave is obedient or disobedient.
- His delights, His commands, His prohibitions, His actions are perfect and complete, free from any fault or negativity. This is **رب العالمين**, our Master, so can we neglect His commands and prohibitions?

- This ayah shows Allah's special love and care for the believers whereas in **سورة الحجرات** it shows His general love and care for all of His slaves.
- It is backbiting through body language.
- Backbiting, with the tongue or through body language, is an act of taking away the rights of people.

### How do we act on the ayah?

- Every ayah of the Qur'an should make us magnify **رَبِّ الْعَالَمِينَ**

**وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا**

**And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.**

(سورة الفرقان 72)

- These are **عباد الرحمن** "Slaves of the Most Merciful" mentioned in **سورة الفرقان**, even when they pass by evil, they do not react or mock or wink or announce that they are leaving because of the evil. They just quietly disconnect themselves from falsehood.
- Choose righteous companions, stay away from those who like to make fun of others.
- Be conscious that Allah is watching us.



- Whether people are mocking us or we hear falsehood, a believer should pass by quietly, without making a fuss about it.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ﴿٣٠﴾

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

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)

وَإِذَا أُنْقَلَبُوا إِلَىٰ أَهْلِهِمْ اُنْقَلَبُوا فَكِهِينَ ﴿٣١﴾

Word	Meaning
وَإِذَا	And when
اُنْقَلَبُوا	they returned. The root word is قلب which means swap, transaction, act of changing,
إِلَىٰ	to
أَهْلِهِمْ	their people
اُنْقَلَبُوا	they would return
فَكِهِينَ	jesting (to speak in a joking way)

- When these criminals turn back, or return to their homes, they go back pleased, happy and delighted (for mocking the believers).
- This is indeed a type of utmost arrogance in that they combined both total aggression and feeling safe from

Allah's torment in this life. It is as if they have received a book containing a promise from Allah that they would achieve a happy ending.

## Taddabur (التدبر)

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

وَمَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

**And never came a Messenger to them but they did mock him.**

(سورة الحجر 11)

- People in the past made fun of their messengers.
- Only rusted hearts can do such indecent actions.
- Their rust is of pride and arrogance.

صُمُّ بُكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ

**They are deaf, dumb, and blind, so they return not (to the Right Path).** (سورة البقرة 18)

- They are deaf, dumb and blind, because they rejected the Qur'an **(ref: ayah 13)**

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ

**Those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in darkness.** (سورة الانعام )

(39)

They are unable to see the truth because of being drowned in falsehood and are content and happy with their actions.

Mocking is also a way of taking away others rights. And on the contrary these criminals do not like when others make fun of them.

Those who are deaf and dumb to the reminders have rusted hearts.

### How do we act on the ayah?

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

**And those who, when they are reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat. (سورة الفرقان 73)**

- We need to constantly guard our actions towards the obedience of Allah.
- At the same time to not feel secure from the punishment of Allah.
- Hurting others' feelings will never give us happiness.
- Make dua for those who are drowning in darkness.
- And ask Allah to give us steadfastness on the deen.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna  
(غنة)  
2 counts

وَإِذَا أَنْقَلَبُوا إِلَىٰ أَهْلِهِمْ أَنْقَلَبُوا فَكِهِينَ ﴿٣١﴾

Med (مد)  
Stretch 4  
counts

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

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

Word	Meaning
وَإِذَا	And when
رَأَوْهُمْ	they saw them
قَالُوا	they said
إِنَّ	indeed
هَؤُلَاءِ	these
لَضَالُّونَ	surely have gone astray, misguided, corrupt.  They decided, for themselves that they are rightly guided and that the believers are misguided, thereby, inventing a lie about Allah and daring to claim things about Him which they have no knowledge.

## Taddabur (التدبر)

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

- This statement is based on jealousy, pride and arrogance.
- It has two affirmations, (إِنَّ + لَام), showing that the Fujjar are confident the Abrar are misguided.
- When a person is not focusing on himself but is always observing others, judging and demanding from them, his heart gets rusted and then he believes falsehood is truth and truth is falsehood.
- They like to see bad things happening to Al-Abrar because this gives them satisfaction.
- They easily pass big statements on people.
- Sicknesses of the heart need immediate attention i.e. purification of the souls, **تزكية النفس**
- If a person does not inspect and correct himself, then there is no doubt he deserves the punishment.

### How do we act on the ayah?

#### Principles for Purification of the Soul

#### (قواعد في تزكية النفس)

- Tawheed
- Duaa

- Attachment to the Qur'an
- Follow the Prophet Muhammad ﷺ
- Abandon the heart from its sicknesses and beautify it with good deeds
- Remember death often and The Day of judgement
- Choose right companions
- Leave self-praising
- Know yourself

**Note to Teacher: A presentation on the above points can be made to explain the above points in detail to the children.**





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna  
(غنة)

2 counts

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

Med (مد)  
Stretch  
6 counts

Med (مد)  
Stretch 4  
counts

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

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾

Word	Meaning
وَمَا	And not
أَرْسَلْنَا	They had been sent. The root word is أرسل which is to lower, dispatch, expediate, send someone for a particular purpose.
عَلَيْهِمْ	over them
حَافِظِينَ	guardians, caretakers, custodians,

- The Fujjar, were not sent as watchers over the Abrar or entrusted with the job of observing their actions. To the contrary, their conduct is plainly based on stubbornness, obstinacy, and mockery, for which they have no excuse or justification. Consequently, their recompense in the Hereafter is similar to their conduct in this life.
- This ayah is a warning from Allah, it is enough for a person to understand he should guard and observe himself only.

## Taddabur (التدبر)

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

- We praise Allah that He is the only one Who is Al Hafidh – The Protector.
- He has appointed some angels for our protection but the Source of security, refuge, and guardianship is only from Him.

# NAME OF ALLAH

## AL HAFIDH AL HAFEEDH (الحفيظ الحافظ)

### THE PROTECTOR THE PRESERVER

#### Knowledge (علم)

These two great names signify that Allah is attributed with protection and preservation

**This is inclusive of two matters:**

1. Preservation of all information by His knowledge; therefore, nothing is absent from Him. The opposite of that is forgetfulness, which Allah has negated from Himself due to His perfect knowledge and protection.

In Surah Ta-Ha (52), Allah says:

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

**[Musa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets, "**

He preserves the deeds of His creation, enumerates their utterances, and knows their intentions and what is inside their breasts. Nothing is absent from Him and nothing is hidden from Him. He has written everything in The Preserved Tablet.

In addition to that, He has entrusted Angels as noble scribes to preserve the deeds of His slaves. In Surah Al-Infitar (10,11,12), Allah says:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ

**But verily, over you (are appointed angels in charge of mankind) to watch you.**

كِرَامًا كَاتِبِينَ

**Kiraman (honourable) Katibin writing down (your deeds).**

يَعْلَمُونَ مَا تَفْعَلُونَ

**They know all that you do.**

2. Protection of all of His creation in the heavens and earth and what is in between them, in order for them to remain for the period of their existence. They neither vanish, nor are they neglected, nor do they shake, nor does any part fall on top of another, nor is it heavy for Him, nor does any of it render Him incapable. He protects the sky from falling on Earth as He says in Surah Al-Hajj (22):

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

**And He withholds the heaven from falling on the earth except by His Leave.**

From His protection is that He has taken responsibility for preserving His Mighty Book. In Surah Hijir (9) regarding the Qur'an He says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

**Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).**

The Qur'an is neither made longer by the distortion of letters, nor has a substitute been exchanged with it, nor has a letter been changed. Despite the length of days and prolongment of time, the Qur'an has remained as it was revealed upon the Prophet (peace and blessings be upon him). It will continue to remain preserved by the protection of Allah.

**His protection is two kinds, general and special.**

**General Protection:**

- Allah protects the creation by facilitating food, drink and air as well as by guiding them to what is beneficial for them and to what He has ordained for them in terms of their needs.
- This protection includes both the good-doer and evil-doer, as well as the animals and those besides them.
- In addition to that, Allah has entrusted Angels to protect the children of Adam by His command. In Surah Ar-Ra'd (11), Allah says:

لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ

**For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah.**

### **Special Protection:**

- This protection is particularly for the believers. In addition to the previously mentioned protection, Allah protects their faith from deviating doubts, harrowing trials and destructive temptations, so He grants them well-being from all that.
- He protects them from their enemies from amongst the jinn and mankind by supporting them against them and by repelling the plots and plans of their enemies.
- In Surah Al-Hajj (38), Allah says:

**إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا**

**Truly, Allah defends those who believe.**

- Allah's defense of the slave is in accordance to the amount of belief he has in Him. For this reason, the Prophet (ﷺ) instructed Ibn Abbas (may Allah be pleased with him):

**احفظ الله يحفظك**

**“Be mindful of Allah (guard His commands) and He will protect you.”**

- This means to guard the commandments of Allah by acting upon them, His prohibitions by abstaining from them and the limits He has set by not transgressing them.

If one does this, Allah will protect him and his religion, wealth, children and all that He has granted him from His bounty.

- Allah praised His slaves who preserve His rights and limits. This entails preservation of one's tawheed (attributing oneness to Allah) from its nullifiers and diminishers and preservation of the symbols of Islam (especially the prayer).
- It also includes protection of one's hearing, sight, heart, and private parts and everything else Allah has commanded His slaves to protect.
- He made the reward for doing so, His protection and defense of them and His guarding them against every harmful matter and calamity.
- Allah says in Surah At-Tawbah (112):

**وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ**

**and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers.**

- And there is no protector for the slave, neither in his religion nor his worldly affairs nor in any of his matters, except Allah.

Allah says in Surah Yusuf (64):

**فَاللَّهُ خَيْرٌ حَافِظًا ۗ وَهُوَ أَرْحَمُ الرَّاحِمِينَ**

**But Allah is the Best to guard, and He is the Most Merciful of those who show mercy."**

## Action (عمل)

### How do we act on the ayah?

- Living by the Name of Allah **الحافظ الحفيظ** Who will save us from hypocrisy.
- We must be conscious of our actions for **الحافظ الحفيظ** and should not be concerned about people's approval and disapproval.
- **At the same time, we should also not judge people, make opinions according to their actions, but just leave them for الحافظ الحفيظ**
- This Name makes a person independent from the people and poor to Allah; this is contentment of the heart.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ ۚ

Med (مد)

Stretch  
4 counts

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

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

Word	Meaning
فَالْيَوْمَ	So today (The Day or Recompense)
الَّذِينَ	those who
آمَنُوا	believed (Al-Abrar)
مِنَ	at
الْكُفَّارِ	the disbelievers
يَضْحَكُونَ	they will laugh

On the Day of Recompense, **يوم الدين** , those who believed will laugh at the disbelievers when they witness them in the midst of the torment being punished, having lost the lies they invented.

## Taddabur (التدبر)

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

- The final title given to the Fajjar in the Akhirah is Al-Kuffar
- Believers do not laugh at anyone in the Duniya, even at disbelievers.
- The believers have immense patience.
- Their laughing in the Akhirah is not out of pride or arrogance but it shows their happiness with the justice of Allah.
- This ayah also shows that for sure they got hurt from the mocking and laughing of Fajjar in the Duniya but they suppressed their feelings and did not respond to them.
- Al-Abrar do not waste their time in petty matters.

### How do we act on the ayah?

We will take some Hadiths about laughing in order to benefit from this ayah.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. " لَا تُكْثِرُوا الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمَيِّتُ الْقَلْبَ "

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Do not laugh a lot, for laughing a lot deadens the heart." (Sunan Ibn Majah Book 37, Hadith 4333)

We need to control laughing as it prevents the hearts from rusting, Raan.

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَجِمِعًا قَطُّ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ.

Narrated `Aisha (may Allah be pleased with her): I never saw the Prophet (ﷺ) laughing to an extent that one could see his palate, but he always used to smile only. (Sahih Al-Bukhari)

Good manners are smiling and not laughing.

عن أبو هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ تَعَلَّمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا "

Narrated Abu Huraira (may Allah be pleased with him): Allah's Messenger (ﷺ) said, "If you knew that which I know you would laugh little and weep much." (Sahih Al-Bukhari)

Laughing less softens the hearts.

عَنِ الْأَسْوَدِ، قَالَ دَخَلَ شَبَابٌ مِنْ قُرَيْشٍ عَلَى عَائِشَةَ وَهِيَ بِمِنَى وَهُمْ يَضْحَكُونَ فَقَالَتْ مَا يُضْحِكُكُمْ قَالُوا فَلَانٌ خَرَّ عَلَى طُنْبٍ فَسَطَّاطٍ فَكَادَتْ عُنُقُهُ أَوْ عَيْنُهُ أَنْ تَذْهَبَ . فَقَالَتْ لَا تَضْحَكُوا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ وَمُحِيَتْ عَنْهُ بِهَا خَطِيئَةٌ " .

Aswad reported that some young men from the Quraish visited 'A'isha as she was in Mina and they were laughing. She said: What makes you laugh? They said: Such and such person stumbled against the rope of the tent and he was about to break his neck or lose his eyes. She said: Don't laugh for I heard Allah's Messenger (ﷺ) as saying: If a Muslim runs a thorn or (gets into trouble) severe than this, there is assured for him (a higher) rank and his sins are obliterated. (Sahih Muslim)

A believer should be extremely sensitive about laughing, as it is part of good manners.

حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ، حَدَّثَنَا يَحْيَى، عَنْ بَهْزِ بْنِ حَكِيمٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ "

**Narrated Mu'awiyah ibn Jaydah al-Qushayri: The Messenger of Allah (ﷺ) said: Woe to him who tells things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him!**  
(Sunan Abi Dawud 4990 , Authenticated by Al Albani as Hasan)

## **CONCLUSION:**

Al-Abrar are extremely cautious about their laughing in the Duniya as they know that laughing at people in the Duniya can prevent them from laughing and enjoying in Al-Akhira.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

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

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

## Tafsir (التفسير)

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾

Word	Meaning
عَلَى	on
الْأَرَائِكِ	The thrones, beautifully decorated beds or sofas
يَنْظُرُونَ	observing

(Note: Ayah no. 23 is the same)

Al-Abrar will then be in utmost comfort and respite on thrones, on adorned couches, looking at what Allah has prepared for them from delight and looking at the Face of their Honorable Lord.

## Taddabur (التدبر)

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

- We find the same ayah earlier, it shows perfect relaxation. They are on couches enjoying everything, not moving and not having to make any effort.

- All their hard work is finished, it is unlimited time of enjoyment now.
- Relaxation of the Duniya also needs efforts. It is neither complete nor it is perfect. For example, if we want to relax on a couch, first we should have the means to buy it, go out to shops and search for it, then make place it in the house, decorate it with cushions, and in the end have to take out time to use and enjoy it. And while we are sitting on it, our minds are not at rest.

### How do we act on the ayah?

**فَاسْتَبِقُوا الْخَيْرَاتِ**

**So strive as in a race in good deeds.**

(سورة المائدة 48)

**وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ**

**And for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah).**

- Do not be lazy and never lose up hope in Allah.
- Keep working hard for His obedience.
- The Goal: to be among Al-Muqaraboon, as they are the elite slaves of Allah
- Keep asking Allah to make us among Al- Muqaraboon.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

عَلَى الْأَرْأَيْكَ يَنْظُرُونَ ﴿٣٥﴾

Ghunna  
(غنة)  
2 counts

Med (مد)  
Stretch  
4 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
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Word	Meaning
هَلْ	Have not (question)
تُؤَبُّ	Been rewarded  It also means, to punish severely, to make as suitable payment, apparel, clothes worn on special occasion, clothes suited for a particular purpose, the act of wearing, covering, attire, external appearance.
الْكُفَّارُ	The disbelievers, Al-Mutaffafoon, Al-Fujjar, Al Mukadhiboon, Mutadin Atheem (المطفيين ، الفجار ، الكاذبين، معتد أثيم).  Now the final title in the Akhira: AL-KUFFAR
مَا	What
كَانُوا	They used to
يَفْعَلُونَ	They are doing (in Duniya)



## Taddabur (التدبر)

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

#### What were they doing in the Duniya?

- They demand full measure, **يَسْتَوْفُونَ**
- They give less than due, **يُخْسِرُونَ**
- They deny the Day of Recompense, **يُكَذِّبُونَ بِيَوْمِ الدِّينِ**
- They say, (about the Qur'an) "Legends of the former peoples." **أَسَاطِيرُ الْأَوَّلِينَ قَالِ**
- They used to laugh at those who believed, **يَضْحَكُونَ**
- They used to wink to one another (in mockery); **يَتَغَامَزُونَ**
- They would return jesting, **انْقَلَبُوا فَاكْهِنِينَ**
- They would say about believers, "Indeed, those are truly lost." **قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ**

This is the list of things they used to do in Duniya, the list of their crimes. Yes, indeed, the disbelievers have been paid in full for what they used to do as an act of justice and wisdom from Allah, and He is All-Knowledgeable, All-Wise.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ

Truly! Allah wrongs not mankind in aught; but mankind wrong themselves. (Surah Yunus 44)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ  
وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O Allah, verily I have wronged myself much and there is None who forgives sins except You. Grant me forgiveness from You and have mercy on me for You are the Off-Forgiving, Most Merciful.

This is an immense Mercy of رَبِّ الْعَالَمِينَ that He has taken us on a journey through this surah. The start of which is the Duniya and the final abode is Al-Akhira. The last two ayat are the final destinations of the two groups, who lived a life together in the Duniya and now in the Akhira receive the reward of what they earned in this life.

Ayah 35, shows Allah's Favor on the believers.

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Is there any reward for good other than good? (سورة الرحمن 60)

Whereas the last ayah shows His Complete Knowledge, Wisdom and Justice.

وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ

and I am not unjust (to the least) to the slaves." (سورة ق 29)

## How do we act on the ayah?

- Islam is the biggest blessing for a human. We need constant rain of knowledge. Knowledge means knowing Allah through His Beautiful Names and Attributes with a strong bond of the Qur'an and Sunnah.
- This bond keeps belief in the Day of Recompense alive in our hearts, as this belief directly effects our actions.
- Knowledge makes us understand we have to give the rights of Allah and to His slaves too.
- Knowledge means actions and not claims.
- Knowledge means good manners.
- Knowledge saves us from bad companionship.
- Knowledge and acting on it with Ikhlaas and following the Sunnah of the Prophet Muhammad ﷺ is the real success in the Duniya and Akhira.

**اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا**

**O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds**

# Teacher's Notes

A series of horizontal dotted lines for writing notes, spanning the width of the page.



Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

هَلْ تُؤَبِّبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

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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تم بحمد الله



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