



سورة النبأ - Surah An Naba'

برنامج التربية القرآنية والنبوية - المتدبر الصغير

Qur'anic and Prophetic Nurturing Program

دليل المعلم

Teacher Manual

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بسم الله الرحمن الرحيم

لا حول ولا قوة الا بالله

Contents

Page



مركز السلام الإسلامي

Al Salam Islamic Center

3

Who we are? (من نحن؟)

Our Mission, Vision and Values (رؤيتنا، رسالتنا وقيمنا)

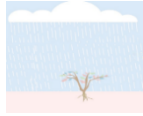


برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

7

Our Core Offering (المنهج الأساسي)



المتدبر الصغير

The Young Ponderer

10

Program Overview (لمحة عن البرنامج)

'The Good Tree' – Study Topics Overview (الشجرة الطيبة)



توجيهات للمعلمات والصف

Teacher and Classroom Guidelines

20

Teacher Guidelines (توجيهات للمعلمات)

Classroom Rules (قوانين الصف)



Lesson Plan (جدول الدروس)

Introduction (مقدمة عن السورة)

Surah An Naba' (سورة النبأ) – Ayah by Ayah Breakdown

Observation (الملاحظة)

Tafsir (التفسير)

Taddabur (التدبر)

Recitation (التلاوة)

Tajweed (التجويد)

Memorize (الحفظ)



مركز السلام الإسلامي

Al Salam Islamic Center

مركز السلام الإسلامي

Al Salam Islamic Center

لمحة عن مركز السلام الإسلامي

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

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

المسلم: من سلم المسلمون من لسانه ويده.

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

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

Overview of Al Salam Islamic Center

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

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

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

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

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

رؤيتنا: والله يدعو إلى دار السلام.

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

قيمنا: السلام، الصدق، المحبة، الإحسان.

أهدافنا:

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

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

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

Our values: Peace, Truthfulness, Love, Excellence.

Our Goals:

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



برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

ما فكرة برنامج التربية القرآنية والنبوية؟

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

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

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

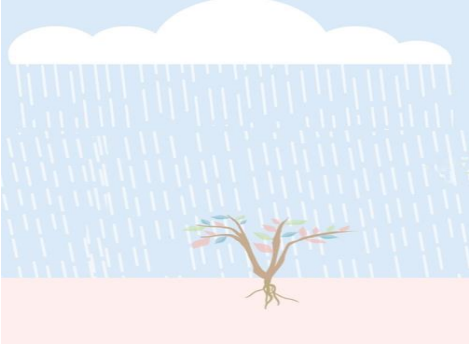
ما هدف البرنامج؟

1. معالجة المشاكل 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 إظهار سماحة الاسلام.
- 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 الاسلامي برنامج التربية القرآنية والنبوية (المتدبر الصغير) وهو برنامج يهدف الى ربط الجيل الجديد بالقرآن الكريم والسنة النبوية ليكون منهاجا لهم في الحياة.

Overview of the Qur'anic and Prophetic Nurturing Program

(Young Ponderer):

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

الفئات العمرية:

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

Age group:

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

هدف البرنامج:

تربية القدوة الواثقة المتوازنة الفعالة والتي تخدم مجتمعها وبلدها ودينها.

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

Program objectives:

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

1. Extracting the idea of the program from the Noble Qur'an, like the good tree, its roots are faith, its branches are knowledge and its fruits are good manners.
2. Providing an attractive, distinctive and secure environment.
3. Use of innovative, modern means in nurturing and teaching.
4. Creating a positive and fun atmosphere to place and instil the value of tolerance between the students.
5. Instil Islamic manners in the new generation.
6. Bring forth an air of affinity and connection between the youth.
7. Plant the importance of family bonding through activities which support this value.
8. Develop the students' talents and help them discover themselves and their noble goal in life by connecting them to Allah, and placing the love of Allah in their hearts.
9. Treat internal issues and problems which students face in their life through pondering the Qur'an and learning the Prophetic Sunnah.
10. To protect them from changes and challenges which they face externally, and from extremist views by showing them the tolerance of Islam and its balanced beliefs.

'The Good Tree' (الشجرة الطيبة)

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

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

تَوْتَىٰ أَكْلَهَا كُلِّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

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

– Surah Ibrahim 24-25



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



Trunk and Branches: Application of the Qur'an.



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

'The Good Tree' (الشجرة الطيبة)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَنَحْنُ
فُتْيَانٌ 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 (صلى الله عليه وسلم) 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 (ملاحظة)
- Tafsir (تفسير)
- Taddabur (تدبر)



Trunk & Branches

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

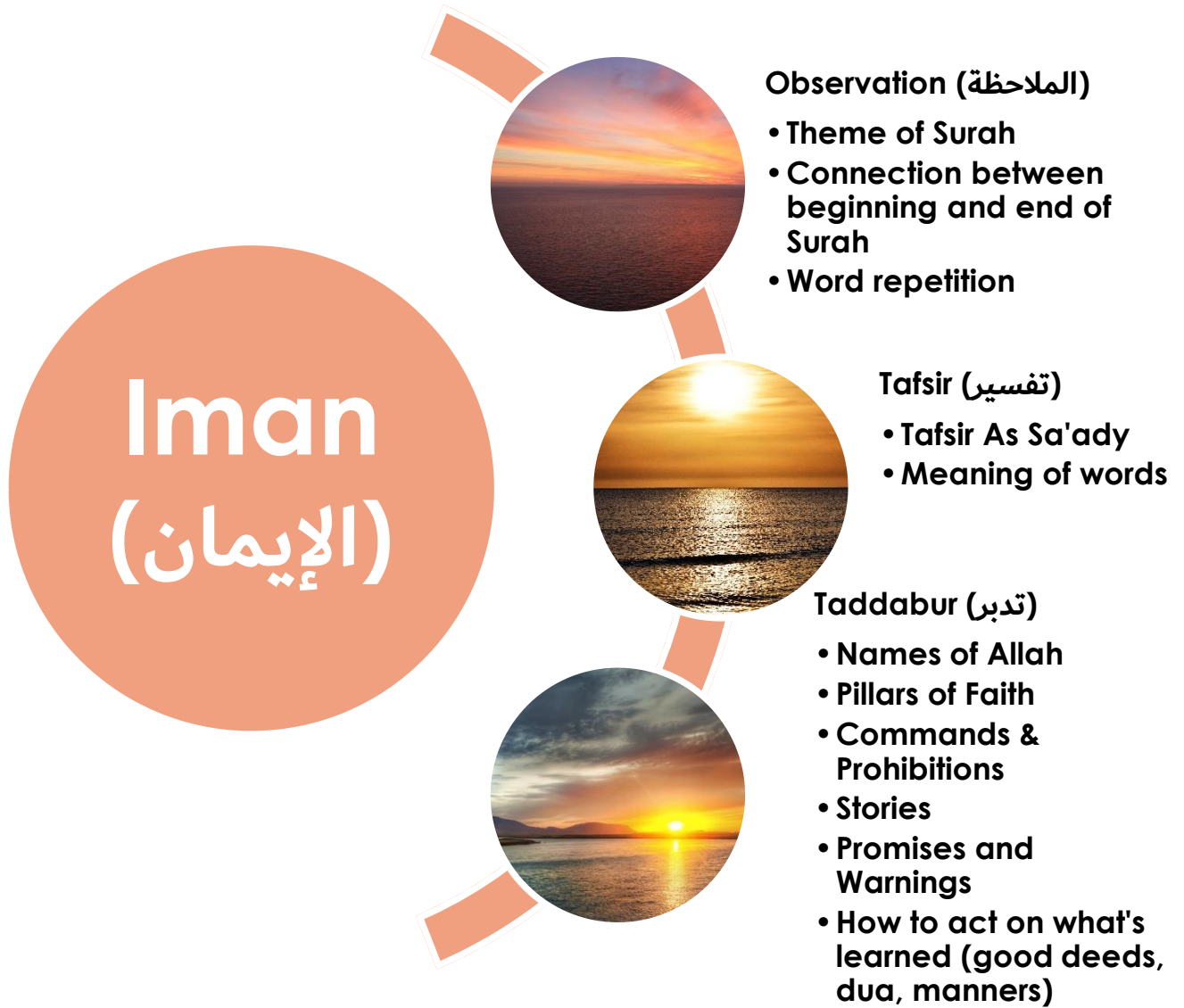


Fruits

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



Iman (الإيمان) – Topics Breakdown





Qur'an (القرآن) –Topics Breakdown

Qur'an (القرآن)



Recite (تلاوة)

- Listen and recite
- Improve makharij



Tajweed (تجويد)

- Emphasize important tajweed rules in the Surah



Memorize (حفظ)

- Memorize the ayat after learning about them



Manners (الآداب) – Topics Breakdown

Manners (الآداب)



Manners (الآداب)

- Good manners mentioned in the surah



Values (القيّم)

- Morals mentioned in the Surah



Purification (التزكية)

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



توجيهات للمعلمات والصف

Teacher and Classroom Guidelines

توجيهات للمعلمات

Teacher Guidelines

هدفنا رضا الله والجنة.

Our goal is Allah's pleasure and His paradise.

(اللهم أعنا على ذكرك وشكرك وحسن عبادتك)

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

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

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

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

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

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

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

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

لزوم تعظيم الله وكلامه عند استخدام مصادر وطرق التعليم.

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

(من الأمور المهمة قبل التعليم):

Matters to Consider before Teaching

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

- Hope for the reward from Allah.

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

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

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

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

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

- تَحَلَّ بالأخلاق الحميدة فكن عادلاً مع طلابك، متواضعاً، صبوراً، رقيقاً، لا تغضب ولا تنتقم لنفسك، وتجمّل بالسكينة والوقار.
- Adorn yourself with praiseworthy morals such as being fair with the students, humble, patient, gentle, do not get angry, and be tranquil.
- اغرس القيم الطيبة كالأمانة والصدق والعدل وحسن الخلق والتعاون والوسطية.
- Plant important concepts such as honesty, truthfulness, being fair, good morals, sharing, and moderation in everything.
- عزّز كلامك بالكلمة الطيبة، عزز كلامك بالثناء والمدح أحياناً، أو بالدعاء والبسمة وبالمكافأة.
- Make your voice clear, do not scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.
- هَيِّئ الطالب لاستقبال العلم، أي يهدؤون تمامًا قبل بدء الحصة، حتى يجذب انتباههم للدرس.
- Prepare the student to receive the knowledge by ensuring all are quiet and by making them aware this is 'Qur'an time' for example.

(بعض الأمور المهمة أثناء التدريس):

Matters to Consider while Teaching

- تطبق أسماء الله خلال المواقف التي يمرون بها. مثلاً اذا يقول الطفل، 'أنا جائع'، ذكّر الطفل أن أولاً يطلب من الله.
- Names of Allah are to be enforced through situations they go through by reminding them to ask Allah. For example, if a child says, 'I'm hungry'. Tell them, 'ask Allah first to give you food'.
- تكرر السورة خلال الحصة.
- Always repeat the surah that has been taught to the children throughout the day.
- تشجيع الصغار على قول بسم الله عند البدء بالطعام والشراب والحمد لله عند الانتهاء منها، والأكل باليد اليمنى.

- Encourage children to always say 'Bism Allah' (بِسْمِ اللَّهِ) before eating and drinking. To eat and drink with their right hand. To say 'Alhamdulillah' (الحمد لله) after eating and drinking.

• تشجيع الصغار على الصلاة على النبي صلى الله عليه وسلم عند ذكر اسمه في حضورهم.

- Encourage children to say (ﷺ) after the Prophet's name is mentioned.

▪ تشجيعهم على تحية الإسلام (السلام عليكم ورحمة الله وبركاته) عند مقابلة المسلمين وشكرهم بقول جزاكم الله خيرا.

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

▪ تشجيعهم على الاستماع والتنصت وعدم الانشغال عند قراءة القرآن.

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

• تشجيعهم على سنن الأذان ومنها تكرار ما يقوله المؤذن.

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

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

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

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

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

- أركان الإيمان يجب أن تُشرح شفويا ولا نستخدم أي صور أو فيديوهات.
- Avoid books or showing cartoons which show images of the prophets, angels or the Last Day. This will disturb their belief in the unseen when they see it as an image. As a teacher, you can tell them about these matters verbally.
- الموسيقى والغناء بكل أشكالها لا يجب أن تستعمل.
- Avoid music and sing along activities
- مكافأة الأطفال عند القيام بعمل جيد. إذا كان الطفل لا يستمع شجعه على الاستماع. لا تستخدم اسم الله حتى يفعل شيئاً، يجب تعظيم اسم الله.
- When a child listens then reward them by saying 'good job, well done, or sticker'. When a child doesn't listen then encourage them to listen and not put them down. Do not use Allah's name or the Prophet's to make the children do or not so something, such as 'Allah will love you when you eat your food', 'Allah does not like those who don't listen'. The name of Allah is to be magnified and not used to make the children listen to you.

نسأل الله أن يهدينا الى ما يحب ويرضى. آمين

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

قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح بتصوير أو تسجيل صوت المعلمة والطالبات.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك أو طالبة أخرى.



5. لا نتحدث بينما المعلم يتحدث.



6. يجب على الطلاب رفع أيديهم قبل التحدث.



Classroom Rules



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



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



3. Please come regularly.



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



5. No talking while the teacher is speaking.



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



سورة النبأ

Surah An Naba'

جدول الدروس

Lesson Plan

	الدرس Lesson	آيات Ayat
1	Introduction and Observation	
2	Ayat 1 - 5	عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ كَلَّا سَيَعْلَمُونَ ثُمَّ كَلَّا سَيَعْلَمُونَ
3	Ayat 6 - 7	أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا وَالْجِبَالَ أَوْتَادًا
4	Ayah 8 - 9	وَخَلَقْنَاكُمْ أَزْوَاجًا وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
5	Ayah 10 - 13	وَجَعَلْنَا اللَّيْلَ لِبَاسًا وَجَعَلْنَا النَّهَارَ مَعَاشًا وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا
6	Ayah 14 - 16	وَجَعَلْنَا سِرَاجًا وَهَاجًا وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا وَجَنَّاتٍ أَلْفَافًا

7	Ayah 17- 20	<p>إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا</p>
8	Ayat 21- 23	<p>إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا لِلطَّاعِينَ مَا بَا لَأَبْثِينَ فِيهَا أَحْقَابًا</p>
9	Ayat 24 - 26	<p>لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا إِلَّا حَمِيمًا وَغَسَّاقًا جَزَاءً وَفَاقًا</p>
10	Ayah 27 - 30	<p>إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا وَكَذَّبُوا بِآيَاتِنَا كِذَابًا وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا</p>
11	Ayah 31 - 34	<p>إِنَّ لِلْمُتَّقِينَ مَفَازًا حَدَائِقَ وَأَعْنَابًا وَكَوَاعِبَ أَثْرَابًا وَكَأْسًا دِهَاقًا</p>
12	Ayah 35 - 36	<p>لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا</p>
13	Ayah 37	<p>رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ ۖ لَا يَمْلِكُونَ مِنْهُ خِطَابًا</p>

14	Ayah 38	<p>يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا</p>
15	Ayah 39 - 40	<p>ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَا بَا إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمُرءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرِيَا لَيْتَنِي كُنْتُ تُرَابًا</p>

Introduction (المقدمة)

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

Name of Surah: سورة النبأ

Order in the Quran: 78th Surah

Number of ayat: 40 ayah

Revealed in: Makkah

Meaning of (النبأ): Major news

Theme of the Surah: Confirming belief in the resurrection

(إثبات عقيدة البعث)

Where is the name of the Surah mentioned? Once in the second ayah.

Breakdown of the Surah:

Ayat 1 to 5: Differences between the people regarding the great news (اختلاف الناس في النبأ)

Ayat 6 to 16: Allah's ability (قدرة الله)

Ayat 17 to 20: Day of Separation (يوم الفصل)

Ayat 21 to 30: Hellfire and the people of hellfire

(جهنم وأصحاب جهنم)

Ayat 31 to 36: Paradise and the people of paradise

(الجنة وأصحاب الجنة)

Ayat 37 to 40: Day of Judgement (يوم القيامة)

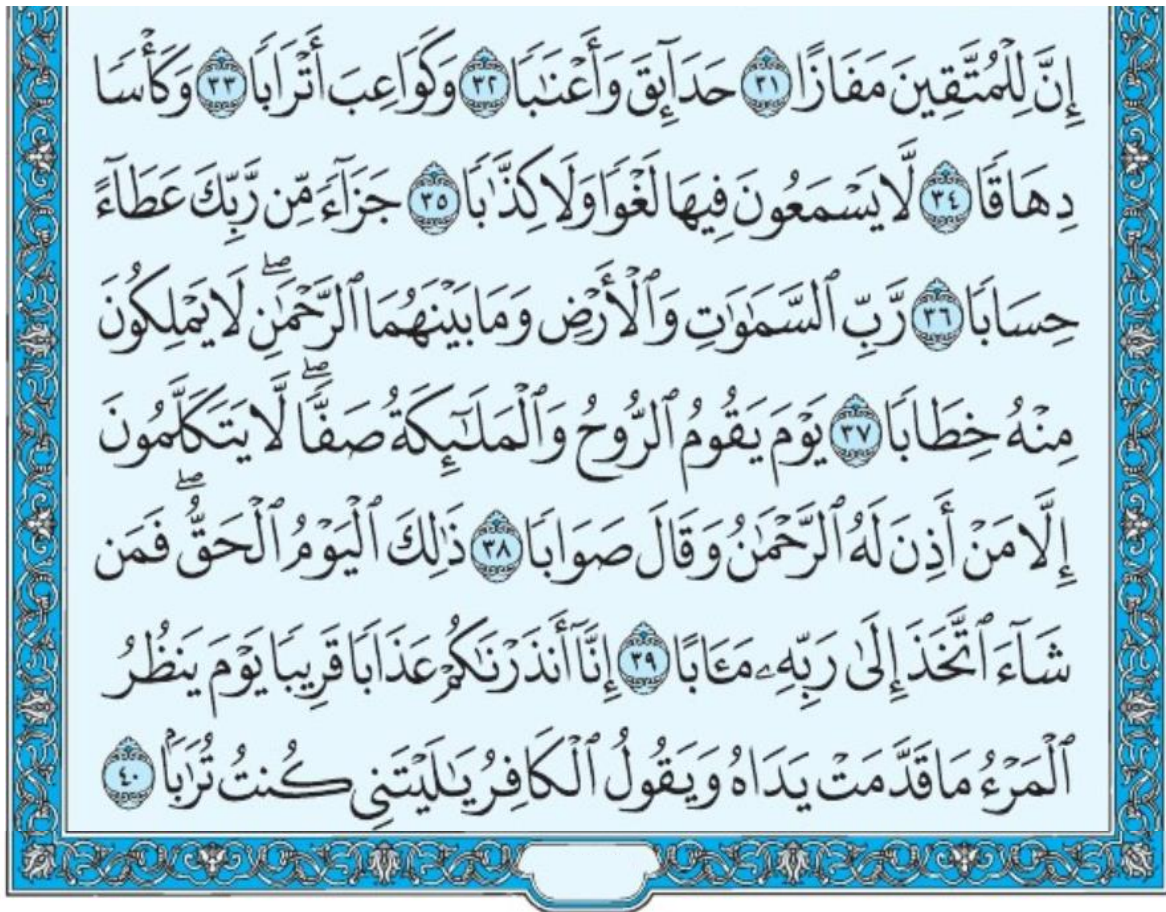
Observation (الملاحظة)

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 the below. After each recitation, ask them did they hear anything in particular.

سُورَةُ النَّبَاِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ۚ ١ عَنِ النَّبَاِ الْعَظِيمِ ۚ ٢ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ۚ ٣
كَلَّا سَيَعْمُونَ ۚ ٤ ثُمَّ كَلَّا سَيَعْمُونَ ۚ ٥ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۚ ٦
وَالْجِبَالَ أَوْتَادًا ۚ ٧ وَخَلَقْنَاكُمْ أَزْوَاجًا ۚ ٨ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۚ ٩ وَجَعَلْنَا النَّهَارَ مَعَاشًا ۚ ١١ وَبَنَيْنَا
فَوْقَكُمْ سَبْعًا شَدَادًا ۚ ١٢ وَجَعَلْنَا سِرَاجًا وَهَاجًا ۚ ١٣ وَأَنْزَلْنَا مِنَ
الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۚ ١٤ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۚ ١٥ وَجَنَّاتٍ
أَلْفَافًا ۚ ١٦ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتًا ۚ ١٧ يَوْمَ يُنْفَخُ فِي الصُّورِ
فَتَأْتُونَ أَفْوَاجًا ۚ ١٨ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۚ ١٩ وَسُيِّرَتِ
الْجِبَالُ فَكَانَتْ سَرَابًا ۚ ٢٠ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۚ ٢١ لِلطَّاغِينَ
مَعَابًا ۚ ٢٢ لَبِثِينَ فِيهَا أَحْقَابًا ۚ ٢٣ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا
إِلَّا أَحْمِيمًا وَغَسَّاقًا ۚ ٢٥ جَزَاءً وَفَاقًا ۚ ٢٦ إِنَّهُمْ كَانُوا
لَا يَرْجُونَ حِسَابًا ۚ ٢٧ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۚ ٢٨ وَكُلَّ شَيْءٍ
أَحْصَيْنَاهُ كِتَابًا ۚ ٢٩ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۚ ٣٠



Names of Allah:

Name	Meaning	No. Of Times
الرب	The Lord, Nurturer	3 times
الرحمن	The Most Merciful	Twice

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

Word Repetition

Note to Teacher: Below you will find the words repeated in Surah An Naba'. Inform the children the word that's being repeated and let them tell you the ayat. Then observe the type of words being repeated. This gives an indication of the theme of the Surah.

	Nay they will come to know	كَلَّا سَيَعْلَمُونَ
1	Nay, they will come to know! (4)	كَلَّا سَيَعْلَمُونَ
2	Nay, again, they will come to know! (5)	ثُمَّ كَلَّا سَيَعْلَمُونَ
	And We have made	وَجَعَلْنَا
1	And We have made your sleep as a thing for rest (9)	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
2	And We have made the night as a covering, (10)	وَجَعَلْنَا اللَّيْلَ لِبَاسًا
3	And We have made the day for livelihood. (11)	وَجَعَلْنَا النَّهَارَ مَعَاشًا
4	And We have made a shining lamp. (13)	وَجَعَلْنَا سِرَاجًا وَهَّاجًا
	Recompense	جَزَاءً
1	An exact recompense (26)	جَزَاءً وَفَاقًا

2	A reward from your Lord, an ample calculated gift. (36)	جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا
	Day	يَوْمَ
1	Verily, the Day of Decision is a fixed time, (17)	إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا
2	The Day when the Trumpet will be blown, and you shall come forth in crowds (18)	يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا
3	The Day that Ar-Rûh and the angels will stand forth in rows, none they will not speak except him whom the Most Gracious allows, and he will speak what is right. (38)	يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا أَلَّا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا
4	That is the True Day, so, whosoever wills, let him seek a place with His Lord! (39)	ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا
5	Verily, We have warned you of a near torment — the Day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!" (40)	إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

	The mountains	الجِبَالُ
1	And the mountains as pegs? (7)	وَالْجِبَالُ أَوْتَادًا
2	And the mountains shall be moved away from their places and they will be as if they were a mirage. (20)	وَسَيَّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا
	The earth	الأَرْضَ
1	Have We not made the earth as a bed, (6)	أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا
2	The Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious with whom they dare to speak. (37)	رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا
	Reckoning	حِسَابًا
1	For verily, they used not to look for a reckoning. (27)	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
2	A reward from your Lord, an ample calculated gift. (36)	جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا

	Lying	كَذَابًا
1	But they belied Our Ayât completely. (28)	وَكَذَّبُوا بِآيَاتِنَا كِذَابًا
2	No Laghw shall they hear therein, nor lying; (35)	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا
	Torment	عَذَابًا
1	So taste you; No increase shall We give you, except in torment. (30)	فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا
2	Verily, We have warned you of a near torment — the Day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!" (40)	إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمُرءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرِيَا لَيْتَنِي كُنْتُ تُرَابًا
	Place	مَآبًا
1	A dwelling place for the Tâghûn (22)	لِلطَّاغِيْنَ مَآبًا
2	That is the True Day, so, whosoever wills, let him seek a place with His Lord! (39)	ذٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ اِلَى رَبِّهِ مَآبًا

Note to Teacher: Tell the students to notice which words are being repeated the most. Most of the words are related to what? Notice they're related to the Day of Judgement. Remind the students, what is the theme of the Surah? Confirming the Resurrection. Thus there is a strong connection of why words related to the Last Day are being repeated in the Surah.

Pillars of Faith

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

Belief in Allah (الايمان بالله) – Names and Attributes

(الاسماء و الصفات)

	Lord	رَبِّ
1	A reward from your Lord, an ample calculated gift. (36)	جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا
2	The Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious with whome they dare to speak. (37)	رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ ص لَا يَمْلِكُونَ مِنْهُ خِطَابًا
3	That is the True Day, so, whosoever wills, let him seek a place with His Lord ! (39)	ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا
	Ar Rahman - The Most Merciful	الرَّحْمَنِ
1	The Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious with whome they dare to speak. (37)	رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ ص لَا يَمْلِكُونَ مِنْهُ خِطَابًا

2	The Day that Ar-Rûh and the angels will stand forth in rows, none they will not speak except him whom the Most Gracious allows, and he will speak what is right. (38)	رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا
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Belief in Allah (الايمان بالله) – Actions of Allah (الربوبية)

	Make / And We have Made	نَجْعَلُ / وَجَعَلْنَا
1	Have We not made the earth as a bed, (6)	أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا
2	And We have made your sleep as a thing for rest (9)	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
3	And We have made the night as a covering, (10)	وَجَعَلْنَا اللَّيْلَ لِبَاسًا
4	And We have made the day for livelihood. (11)	وَجَعَلْنَا النَّهَارَ مَعَاشًا
5	And We have made a shining lamp. (13)	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا
	We created you	وَخَلَقْنَاكُمْ
1	And We have created you in pairs (8)	وَخَلَقْنَاكُمْ أَزْوَاجًا
	And We have built	وَبَنَيْنَا
1	And We have built above you seven strong, (12)	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

	And We have sent down	وَأَنْزَلْنَا
1	And We have sent down from the rainy clouds abundant water. (14)	وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا
	That We may bring forth	لِنُخْرِجَ
1	That We may produce therewith corn and vegetations, (15)	لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا
	We have recorded it	أَحْصَيْنَاهُ
1	And all things We have recorded in a Book. (29)	وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا
	So taste you - We shall increase	فَذُوقُوا - نَزِيدْكُمْ
1	So taste you ; No increase shall We give you, except in torment. (30)	فَذُوقُوا فَلَنْ نَزِيدْكُمْ إِلَّا عَذَابًا
	Allows	أَذِنَ
1	The Day that Ar-Rûh and the angels will stand forth in rows, none they will not speak except him whom the Most Gracious allows, and he will speak what is right. (38)	يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

	We have warned you	أَنْذَرْنَاكُمْ
1	Verily, We have warned you of a near torment — the Day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!" (40)	<p>إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا</p>

Note to Teacher: Notice names of Allah and the actions mentioned in the Surah. There are many actions of Allah mentioned. Notice two names of Allah are mentioned – Ar Rabb and Ar Rahman – and they are mentioned in the context of the akhira. Point out to the students the significance of this, and ask them why? Because the theme of the Surah is about resurrection and belief in the Last Day. Who is the Owner of the Last Day? Allah. Tell them you can't believe in the Last Day until you believe in Allah, so Allah is telling us about His many actions in this life so we believe in Him. Let the students notice these observations and connections.

Belief in the Last Day (الايمن باليوم الآخر)

Belief in Day of Judgement		
1	About the great news, (2)	عَنِ النَّبِيِّ الْعَظِيمِ
2	Verily, the Day of Decision is a fixed time, (17)	إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا
3	The Day when the Trumpet will be blown, and you shall come forth in crowds (18)	يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا
4	And the heaven shall be opened, and it will become as gates, (19)	وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا
5	And the mountains shall be moved away from their places and they will be as if they were a mirage. (20)	وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا
6	Truly, Hell is a place of ambush – (21)	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا
7	They will abide therein for ages. (23)	لَا يَبْثِنَ فِيهَا أَحْقَابًا
8	Nothing cool shall they taste therein, nor any drink. (24)	لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

9	Except boiling water, and dirty wound discharges – (25)	إِلَّا حَمِيمًا وَغَسَّاقًا
10	Gardens and vineyards, (32)	حَدَائِقَ وَأَعْنَابًا
11	And a full cup (32)	وَكَأْسًا دِهَاقًا
12	No Laghw (dirty, false, evil talk) shall they hear therein, nor lying; (35)	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا
13	The Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious with whome they dare to speak. (37)	رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا
14	The Day that Ar-Rûh and the angels will stand forth in rows, none they will not speak except him whom the Most Gracious allows, and he will speak what is right. (38)	يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أذنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا
15	That is the True Day, so, whosoever wills, let him seek a place with His Lord ! (39)	ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَى رَبِّهِ مَآبًا

16	Verily, We have warned you of a near torment — the Day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!" (40)	<p>إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرِيَا لَيْتَنِي كُنْتُ تُرَابًا</p>
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Note to Teacher: Let the students notice the many ayat related to Belief in the Last Day. Ask them 'why do you think so?'. Let them at this point recognize because the theme of the Surah is related to the Last Day. Tell them when Allah mentions details about the Last Day, it's in order we increase in faith and have certainty it will happen.

Belief in the Angels (الايمان بالملائكة)

Belief in the Angels		
1	The Day when the Trumpet will be blown, and you shall come forth in crowds (18)	<p>يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا</p>
2	The Day that Ar-Rûh and the angels will stand forth in rows, none they will not speak except him whom the Most Gracious allows, and he will speak what is right. (38)	<p>يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا</p>

Belief in the Decree (الايمن بالقدر)

Belief in the Decree

1 And all things We have recorded
in a Book. (29)

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

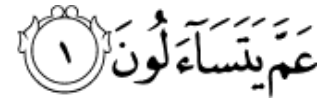
2 That is the True Day, so,
whosoever wills, let him seek a
place with His Lord ! (39)

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ

رَبِّهِ مَأْبًا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Tafsir (التفسير)



Word	Meaning
عَمَّ	About what
يَتَسَاءَلُونَ	Are they asking, comes from (سأل) Allah (ﷻ) is posing this question, but not because He wants an answer. The ones asking are not believers but those who disbelieve.

Taddabur (التدبر)

So what do we learn from the ayah?

- Those who don't want to believe will keep asking questions, not because they want the truth, but to make fun or not want to do something.

How do we act on the ayah?

- Don't keep asking questions when your intention is not to do something and only to delay.
- When you don't know something, ask Allah first to guide you and show you the truth.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

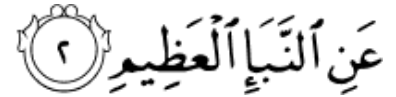
Med (مد)
Stretch for
4 counts

Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
"يقال لصاحب القرآن: اقرأ 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
عَنِ	About
النَّبِيِّ	the great and major news
الْعَظِيمِ	Very great and major Allah (ﷻ) created us and He will cause us to die, surely He will bring us back to life. The great news is concerning the Day of Judgement and Resurrection.

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah is emphasizing how great is the news which is the Last Day and we're going to come back to life again after we die. This means we need to have no doubts in our belief.

How do we act on the ayah?

- Always remember this great news. Put it in front of your eyes that you will be brought back to life.
- When you know this, then you will do good and be good to the people.

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

عَنِ النَّبِيِّ الْعَظِيمِ ۲

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)

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

Word	Meaning
الَّذِي	which
هُمْ	they, referring to disbelievers who are asking
فِيهِ	in it
مُخْتَلِفُونَ	all different, the root word is (خلف) which means back. As if when someone is in disagreement, he gives his back to the others.

Taddabur (التدبر)

So what do we learn from the ayah?

- What brings people together? Truth. What makes people differ? Falsehood.

How do we act on the ayah?

- Don't be from those who differ and argue. There is no good in arguing.
- Always return back to the truth and return back to Allah.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

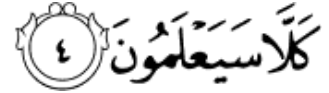
Memorization (حفظ)

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿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*

Tafsir (التفسير)



Word	Meaning
كَلَّا	No
سَيَعْلَمُونَ	They will know, it comes from (علم): which is to know and it also means 'flag'. What is the connection between knowledge and flag? Knowledge should be visible like a flag, this means it needs to have evidence.

Note to Teacher: Emphasize to the students the beauty of the Arabic language and how everything is connected. Tell them this is the language of the Quran and Allah chose it so we may understand.

Taddabur (التدبر)

So what do we learn from the ayah?

- We don't need to see the Day of Judgement to believe it because if we saw it then it wouldn't be belief. Belief is belief in the unseen.
- When we do see it, who will be surprised? The disbeliever. The believer will not be surprised when he sees the Day of Judgement because he already believed in it.

How do we act on the ayah?

- Take knowledge with evidence. What are the sources we have? Quran and Sunnah.
- Believe now and not later.

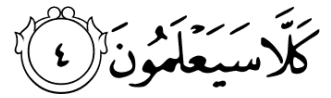
Teacher’s Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

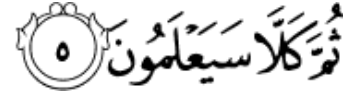
Memorization (حفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
"يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر
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The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'" *Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001*

Tafsir (التفسير)



Word	Meaning
ثُمَّ	then
كَلَّا	No
سَيَعْلَمُونَ	They will know

Taddabur (التدبر)

So what do we learn from the ayah?

- Notice the ayah is repeated twice to emphasize the greatness of the matter. We only have this life to believe and no other time.
- The disbeliever will come on the Day of Judgement and he will see everything and all the details but he will not get any credit for it; it's too late then.

How do we act on the ayah?

- Believe now and not later.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

ثُمَّ كَلَّا سَيَعْلَمُونَ ه

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*

Tafsir (التفسير)

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۝٦

Word	Meaning
أَلَمْ	have not
نَجْعَلِ	We made
الْأَرْضَ	the earth
مِهْدًا	cradle, what is a cradle for? To sleep and rest.

Note to Teacher: in the upcoming ayat, many actions of Allah will be mentioned. Inform them this is part of Belief in Allah / Pillars of Faith. The actions of Allah is specifically called 'Tawheed Ar Roobubiyah' which means only Allah alone has these actions.

Taddabur (التدبر)

So what do we learn from the ayah?

- The earth is the only place where humans can live. We don't float on earth.
- Allah is the One Who made this earth ready made for us to live in it. Notice the actions of Allah.

How do we act on the ayah?

- Be grateful to Allah that He made this earth an easy place to rest, we're not floating, we can rest.

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

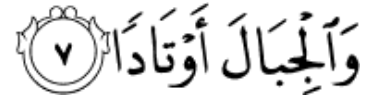
أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾

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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Tafsir (التفسير)



Word	Meaning
وَ	And
الْجِبَالِ	The mountains
أوتَادًا	pegs Allah described the mountains as pegs which keep the earth in place from shaking and moving. The roots of the mountains are deeper than what we see above.

Taddabur (التدبر)

So what do we learn from the ayah?

- Why did Allah make the earth a resting place and the mountains as pegs? So we can worship Him.
- Only Allah can place mountains, this should make you believe in Him more.

How do we act on the ayah?

- Ask Allah to keep you firm on the religion, just as the mountains keep the earth firm from shaking.

Teacher's Notes

A series of 20 horizontal dotted lines for writing notes.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

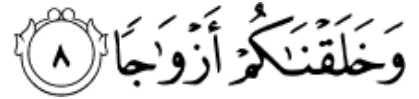
Memorization (حفظ)

وَالْجَبَالَ أُوتَادًا ۝

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
وَ	And
خَلَقْنَاكُمْ	We created you Allah is Al Khaliq, He is the One Who creates from nothing; He needs no sample.
أَزْوَاجًا	Pairs You have males and females (ذكر وأُنثى): mother/father, husband/wife, son/daughter, uncle/aunt. You also have pairs that are big and small (صغير وكبير), tall and short (طويل وقصير), happy and miserable (شقي وسعيد). If everything is the same then it will be boring.

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah is telling us more about His actions, why? So we believe in Him.

- With pairs and opposites we learn to appreciate things. We will not appreciate being happy if we don't go through sadness. We will not appreciate when we have something until we lose it.

How do we act on the ayah?

- Be grateful for everything even if it's different.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَخَلَقْنَاكُمْ أَزْوَاجًا ۝

Qalqala
(قلقلة)

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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Tafsir (التفسير)

وَجَعَلْنَا نَوْمَكُمْ سُباتًا ﴿٩﴾

Word	Meaning
وَجَعَلْنَا	And We made
نَوْمَكُمْ	your sleep
سُباتًا	restful
	It comes from the word (سبت) which means to cut-off tiredness. Also (سبت) is Saturday in Arabic.

Taddabur (التدبر)

So what do we learn from the ayah?

- This means when we're tired we should sleep, and notice Allah's kindness not only to sleep, but He said He made it restful for us.

How do we act on the ayah?

- When we sleep, we have to believe Allah will make it restful for us because He said He made our sleep for rest. We believe in Allah and not our bed or pillows.

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَجَعَلْنَا نَوْمَكُمْ سُبَّانًا ﴿١﴾

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

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Tafsir (التفسير)

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

Word	Meaning
وَجَعَلْنَا	And We made
اللَّيْلَ	The night
لِبَاسًا	gown, it comes from the word (لبس) which means a garment, gown and covering. So the night is like a covering and best sleep is at night.

Taddabur (التدبر)

So what do we learn from the ayah?

- How Allah is so kind to us for giving us day to work and go out and night to sleep and rest.

How do we act on the ayah?

- Best to sleep at night
- Ask Allah to cover you with 'libas at taqwa' – the covering of taqwa, which is to do what is pleasing to Allah.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

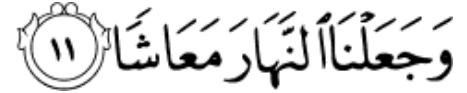
Memorization (حفظ)

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۗ

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
وَجَعَلْنَا	And We made
النَّهَارَ	The day
مَعَاشًا	livelihood, it comes from (عاش) which is to live

Taddabur (التدبر)

So what do we learn from the ayah?

- The best time to strive for our livelihood and work is during the daytime, especially after fajr. Hadith: (اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا) (The Prophet (ﷺ) said: "O Allah, bless my people in their early mornings." - Sunan Abi Dawud 2606, Authenticated by Al Albani as Sahih
- So the best time to work is during the day and the best time to rest is at night

How do we act on the ayah?

- Wake up early and go to bed early.
- Try to do most of your work during the day and especially after fajr.

A series of 24 horizontal dotted lines spanning the width of the page, intended for handwriting practice or notes.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

Ghunna
(غنة)

2 counts

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

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Tafsir (التفسير)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

Word	Meaning
وَبَنَيْنَا	And We built, this is the action of Allah
فَوْقَكُمْ	above you
سَبْعًا	seven
شِدَادًا	strong, this is referring to the seven heavens. And what's above us is the lowest heaven which contains all of the galaxies. Above the seven heavens is paradise and the Throne of Allah. Where is Allah? Above the seven heavens.

Taddabur (التدبر)

So what do we learn from the ayah?

- Imagine having a building or construction above your head. Allah is holding the heavens from falling on our heads though we take it for granted

How do we act on the ayah?

- Believe in Allah and worship Him and know that no one is kinder than Him to make a sky that doesn't fall on us.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

Ghunna
(غنة)

2 counts

وَبَيْنَنَا فَوْقَكُمْ سَبْعًا شَدِيدًا ۝١٢

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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Tafsir (التفسير)

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

Word	Meaning
وَجَعَلْنَا	And We made
سِرَاجًا	Lamp, this is referring to the sun
وَهَّاجًا	Illuminating

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah is so great that He gave us a natural light that doesn't run on electricity and is free for all. No one is like Allah.

How do we act on the ayah?

- Ask Allah to give you light, meaning faith, knowledge, to do good deeds, to be on the truth.

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

Idgham with
Ghunna

(ادغام بغنة)

2 counts

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

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Tafsir (التفسير)

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

Word	Meaning
وَأَنْزَلْنَا	And We brought down, this is the action of Allah, only He can bring down the rain
مِنَ	from
الْمُعْصِرَاتِ	the squeezers, referring to the clouds. When Allah commands for the rain to be sent down, the clouds are squeezed.
مَاءً	water
ثَجَّاجًا	heavy and abundant

Taddabur (التدبر)

So what do we learn from the ayah?

- No one can interfere when the rain falls. Sometimes it sprinkles, sometimes it drizzles and sometimes it showers. And this is teaching us the same with rizq. Our provision is not in the hands of the people. Even if we see with our eyes someone giving us, it's Allah Who's behind it.
- The divine knowledge is like rain and the people's hearts are like valleys. Some valleys can take on more water and some

less. The 'knowledge' purifies the hearts. The purpose of 'rain' is to clean and have a new start so a person can keep it up. Notice when it showers outside and then it stops, you look outside and everything looks clean and fresh. The house outside looks clean, the air smells clean, and this is the effect of knowledge.

How do we act on the ayah?

- Ask Allah to give you knowledge that will make you humble, productive and benefitting others.
- If you want anything, ask Allah because only He can bring it to you.

A series of 20 horizontal dotted lines spaced evenly down the page, serving as a template for handwriting practice.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

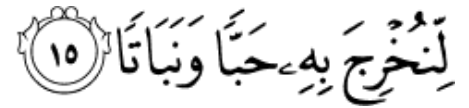
Med (مد)
Stretch for
4 counts

Ghunna
(غنة)
2 counts

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Tafsir (التفسير)



Word	Meaning
لِنُخْرِجَ بِهِ	so We bring out by it
حَبًّا	seeds and grains
وَنَبَاتًا	plants

Taddabur (التدبر)

So what do we learn from the ayah?

- There are means in life such as rain to bring out plants and vegetables, but Who's behind the means? Allah.
- Only Allah can split a tiny seed and make it grow.

How do we act on the ayah?

- When you see something growing, remember it's Allah Who makes it to grow.
- Ask Allah for the barakah in your time, health, money and knowledge.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

Idgham with
Ghunna

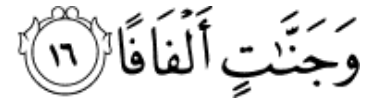
(ادغام بغنة)

2 counts

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Tafsir (التفسير)



Word	Meaning
وَجَنَّاتٍ	And gardens
أَلْفَافًا	intertwined

Note to Teacher: Recap the many actions of Allah mentioned because the next ayah will be a transition to belief in the Last Day. Why does Allah mention His actions while in this life? Because we need to believe in Him, attach to Him, so that we believe in the Last Day. When we know all about His actions in this life then for sure we know He will resurrect us in the next life.

Taddabur (التدبر)

So what do we learn from the ayah?

- When you see thick, beautiful and lush gardens, remember how it will be in paradise, which is what no eye has seen, no ear has heard and never crossed the hearts.
- The trees in paradise are so great that it takes a rider one hundred years to ride under its shade.
- By saying, 'subhan Allah, alhamdulillah, la ilah ila Allah, Allahu Akbar' a tree in paradise is there for you. In this life it takes years to plant a tree.

How do we act on the ayah?

- When you see beautiful gardens and plants, don't stop there, but remember paradise. Ask Allah to grant you paradise.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَجَنَّتٍ أَلْفَافًا ﴿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 وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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Tafsir (التفسير)

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾

Word	Meaning
إِنَّ	Verily
يَوْمَ الْفَصْلِ	Day of Separation, this is another name for the Day of Judgement. People in this life are mixed between believer and disbeliever, but on the Day of Judgement all will be separated.
كَانَ مِيقَاتًا	was appointed Remember in the beginning of the Surah it speaks of people questioning one another, on the Day of Judgement it will all be cleared.

Taddabur (التدبر)

So what do we learn from the ayah?

Note to Teacher: Remind students of 'Belief in the Last Day' as part of the Six Pillars of Iman.

- Out of Allah's mercy, we don't know when is the Day of Judgement. If we knew then we would be terrified and not do

anything, or we might be careless and then one Day before we would repent.

- It's not about knowing when is the Day of Judgement, but what have you prepared for it?

How do we act on the ayah?

- Now that we're alive, we need to prepare for the aakhira.

A series of horizontal dotted lines for writing, consisting of 25 lines spaced evenly down the page.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتَنَا ﴿١٧﴾

Ghunna
(غنة)

2 counts

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Word	Meaning
يَوْمَ	Day
يُنْفَخُ	blow Allah assigned the angel Israfeel and his job is to carry the Throne of Allah and he's waiting to blow into the trumpet to start the Day of Judgement. His eyes are looking and not blinking so that he doesn't miss the moment of command to blow the trumpet.
فِي الصُّورِ	in the trumpet There will be two blows: <ul style="list-style-type: none">• First blow of the trumpet will be a means to cause everyone to die.• After a period of 40, only Allah knows if it's 40 days, months, years, will be the Second blowing of the trumpet and we will be brought back to life.
فَتَأْتُونَ	you will all come

أَفْوَاجًا

in crowds

All of us will be gathered in the 'Land of Gathering', which is a flat, white land. No one can escape or hide here. Not only humans, but even jinns, animals, beasts and birds will be gathered. All will be crowds and groups, subhan Allah. Why are they coming? For the accounts and recompense. When we come everything will be settled between everyone.

Taddabur (التدبر)

So what do we learn from the ayah?

- Don't scare people with loud or sudden sounds.
- When you see large crowds or the Kaa'ba remember how it will be on the Day of Judgement when everyone is gathered from Adam to the last person on this earth.

How do we act on the ayah?

- Believe in the Last Day and the details which Allah is telling us.
- Account yourself now before you're accounted. This life is not a joke.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

يَوْمَ يَنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾

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)

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

Word	Meaning
وَفُتِحَتِ	And it will be opened, it comes from (فتح) which is to open
السَّمَاءُ	the sky
فَكَانَتْ	and it will be
أَبْوَابًا	gates

Taddabur (التدبر)

So what do we learn from the ayah?

- These are changes on the Day of Judgement
- We see Allah's perfect ability because only He can take something that's closed and open it.

How do we act on the ayah?

- When there's anything closed or locked in your life, ask Allah Al Fattah to open it for you.

Teacher's Notes

A series of 22 horizontal dotted lines providing space for handwritten notes.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

Qalqala
(قلقلة)

Med (مد)
Stretch for
4 counts

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

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Tafsir (التفسير)

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

Word	Meaning
وَسُيِّرَتِ	Move easily
الْجِبَالُ	the mountains
فَكَانَتْ	so it will be
سَرَابًا	mirage

The mountains are like pegs as previously mentioned, but what will happen on the Day of Judgement? It will be removed like it was never there.

Taddabur (التدبر)

So what do we learn from the ayah?

- This life is a tent and when the 'picnic' is over, the pegs are removed.
- Everything will go away except for our faith and good deeds.

How do we act on the ayah?

- Do everything for Allah and following the sunnah so that it will remain. Anything not done for Allah or follow the sunnah will go away.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

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

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Tafsir (التفسير)

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

Word	Meaning
إِنَّ	surely
جَهَنَّمَ	hellfire
كَانَتْ	was
مِرْصَادًا	it comes from the word (رصد) which means to look and observe a target as in hunting

Taddabur (التدبر)

So what do we learn from the ayah?

- The hellfire is a creation from before. It is angry for Allah, it even has feelings for Allah because it is upset people didn't believe.

How do we act on the ayah?

- Ask Allah to protect us from the hellfire. Believe in Allah and do good deeds.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

Ghunna

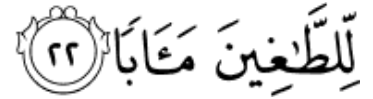
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Tafsir (التفسير)



Word	Meaning
لِلطَّٰغِيْنَ	<p>For the transgressors</p> <p>It comes from (طغى) which means to cross the boundaries. For example, someone is told 'don't do this' and they still do it. This person is a transgressor. An example of someone who transgressed in the Quran is Firaoun.</p>
مَآبًا	<p>place to return to</p>

Taddabur (التدبر)

So what do we learn from the ayah?

- The hellfire is for the people who transgress and cross their boundaries. For example, someone who does shirk is transgressing.

How do we act on the ayah?

- To live in tawheed.
- Not cross the boundaries.
- Ask Allah to return us back to paradise.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

لِّلطَّالِّغِينَ مَأَابًا ۝۲۲

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)

لَبِثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾

Word	Meaning
لَبِثِينَ	They are remaining
فِيهَا	In it, in what? The hellfire
أَحْقَابًا	Centuries

Taddabur (التدبر)

So what do we learn from the ayah?

- Remember Allah is just and He never does wrong to us. He sent messengers and signs to the people to believe in Him but they refused and turned away. They chose this for themselves.
- Every person has the same opportunity to go to paradise and there are those who choose to believe and do good and those who don't.

How do we act on the ayah?

- Ask Allah for forgiveness and do good deeds. Have hope in Allah and His mercy.

Dotted lines for writing practice on a page with a light blue border.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

لَبِثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾

Med (مد)

Stretch for
4 counts

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

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

Word	Meaning
لَا يَذُوقُونَ	They do not taste
فِيهَا	In it, in what? The hellfire
بَرْدًا	Coolness
وَلَا شَرَابًا	Nor drink

Taddabur (التدبر)

So what do we learn from the ayah?

- When Allah tells us these details about the hellfire, it's in order we increase our belief in the Last Day, but we should not despair.
- We need enough fear to stop from the sins, but not fear that stops us from doing good.

How do we act on the ayah?

- Be grateful to have cool water and a/c.
- When seeing boiling water in life, remember 'how will it be in the hellfire?', ask Allah to protect you from the hellfire and make you enter paradise.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

Idgham with
Ghunna

(ادغام بغنة)

2 counts

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

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Tafsir (التفسير)

إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾

Word	Meaning
إِلَّا	Except
حَمِيمًا	Boiling water
وَغَسَّاقًا	Type of drink of the people of the hellfire

Taddabur (التدبر)

So what do we learn from the ayah?

- When Allah tells us these details about the hellfire, it's in order we increase our belief in the Last Day, but we should not despair.
- We need enough fear to stop from the sins, but not fear that stops us from doing good.

How do we act on the ayah?

- Be grateful when you get to drink something cool and nice tasting.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾

Idgham with
Ghunna

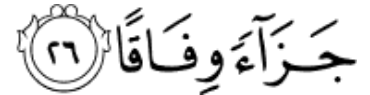
(ادغام بغنة)

2 counts

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Tafsir (التفسير)



Word	Meaning
جَزَاءٌ	recompense
وَفَاقًا	exact

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah is never unjair to anyone. A person will get recompensed exactly for what he did.

How do we act on the ayah?

- Always ask Allah for forgiveness, return back to Him.
- Don't be stubborn on doing bad. Always there's a chance with Allah as long as you're still alive.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

Med (مد)
Stretch for
4 counts

جَزَاءٌ وِفَاقًا ﴿٢٦﴾

Idgham with
Ghunna
(ادغام بغنة)
2 counts

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

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

Word	Meaning
إِنَّهُمْ	They
كَانُوا	were
لَا يَرْجُونَ	not wanting
حِسَابًا	to be accounted

Taddabur (التدبر)

So what do we learn from the ayah?

- Someone might think, 'what is the bad they did?'. They didn't think they will be accounted. Remember what is the theme of the Surah? Belief in the resurrection. We will be brought back to life, why? To be accounted and then recompensed.
- So they didn't believe in being resurrected or the Last Day. It is part of the six pillars of faith to believe in the Last Day. If we don't believe it then it's disbelief.

How do we act on the ayah?

- **Account yourself now before you are accounted by Allah. Ask Allah the help to do good and ask for forgiveness when doing something bad.**

Teacher's Notes

Dotted lines for writing notes.

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿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)

وَكَذَّبُوا بِآيَاتِنَا كَذَّابًا ﴿٢٨﴾

Word	Meaning
وَكَذَّبُوا	And they belied
بِآيَاتِنَا	Our ayat, it comes from the word (آية): sign. And ayah is a sign which Allah sends so that people will believe. Examples of ayat are the Quran, hadith, sun, moon, yourself, the creation.
كَذَّابًا	always belying

Taddabur (التدبر)

So what do we learn from the ayah?

- Notice how Allah didn't say 'They belied Our ayat' but 'They belied Our ayat always belying'. Which one shows a greater crime? The second. So it means they're always doing it and not just one time. Allah gives chances again and again until we die.

How do we act on the ayah?

- Do not belie the ayat. When you read the Quran, believe in Allah, when some tells you about Allah, believe in Him, when you see how beautiful is the sea, know how beautiful and great is Allah – The Creator of the sea.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَكَذَّبُوا بِآيَاتِنَا كَذَّابًا ﴿٢٨﴾

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

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Tafsir (التفسير)

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾

Word	Meaning
وَكُلَّ شَيْءٍ	And everything
أَحْصَيْنَاهُ	We recorded
كِتَابًا	In a Book

Allah recorded everything from His actions and our actions in the Preserved Tablet (اللوحة المحفوظة). Everything is written in detail. What you're doing now, what you're wearing, what you're feeling is already written. Allah knows everything.

Note to Teacher: Inform the students of 'Belief in the Decree' which is one of the Pillars of Faith. Allah knows everything, wrote it in the Preserved Tablet, and when He wills for it to happen, He creates the means. We have a will to choose thus we are accountable.

Taddabur (التدبر)

So what do we learn from the ayah?

- Everything we're doing is being recorded. Who's writing what we're doing right now? The two angels. And what's written by them will be exactly the same as what Allah already wrote in the Preserved Tablet.

- Imagine so many writing and still there are people who will believe on the Day of Judgement and say 'I didn't do it'. What will happen then? Allah will make their skin to speak.

How do we act on the ayah?

- When you know Allah is watching you and the angels are writing, you will feel shy to do something bad.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾

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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Tafsir (التفسير)

فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

Word	Meaning
فَذُوقُوا	So taste
فَلَنْ نَّزِيدَكُمْ	We will not increase you
إِلَّا عَذَابًا	Except in torment
	Allah doesn't want to punish us but the people chose the punishment for themselves because they chose to not follow Allah's commands.
	مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا
	Why should Allah punish you if you have thanked (Him) and have believed in Him (An Nisa'a:147)

Taddabur (التدبر)

So what do we learn from the ayah?

- This treatment is fair for them because they disbelieved while Allah was patient on them and gave them chances again and again.

- Where is our original home? Where was our father Adam? In paradise. Allah wants us to go back to paradise, but they chose the way to the hellfire and not paradise.

How do we act on the ayah?

- Ask Allah to always guide you to the Straight Path, the way to reach His pleasure and paradise.

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

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
إِنَّ	surely
لِلْمُتَّقِينَ	for the muttaqeen Who are the muttaqeen? They are the believers who followed what Allah said and not what their desires said. For example, it's prayer time and you're watching TV. Do you leave the TV and get up and pray, or follow your desire which is to continue watching TV? If you get up and pray then this is taqwa because you chose what Allah is pleased with. If you followed your desire then this is not taqwa. What do we need as well in order to have taqwa? Knowledge because you need to know what Allah wants us to do and not do.
مَفَازًا	success, which is paradise

Taddabur (التدبر)

So what do we learn from the ayah?

- After Allah tells us about the hellfire and its people, Allah tells us about paradise and its people. There is always balance between hope and fear.
- In this life we get tested for taqwa, are we doing things to please Allah or ourselves or the people?
- Those of the hellfire were called what in this surah? (طاغين) – transgressors. What does it mean? They crossed their boundaries. Are the muttafeen crossing the boundaries and doing whatever they want? No. They're opposite each other.

How do we act on the ayah?

- Before doing or saying anything, ask Allah to guide you to what's pleasing to Him.
- Winning is not about being the smartest or fastest or prettiest, but about having taqwa and doing what Allah wants.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

إِنَّ لِلْمُتَّقِينَ مَفَازًا ٣١

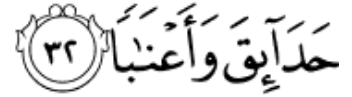
Ghunna
(غنة)

2 counts

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

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Tafsir (التفسير)



Word	Meaning
حَدَائِقَ	gardens, is plural for garden (حديقة)
وَأَعْنَابًا	and grapes

Taddabur (التدبر)

So what do we learn from the ayah?

- There is no comparison between the gardens of this life and the gardens of paradise. One tree in paradise takes a rider 100 years to ride under its shade.
- They will not have one garden but many gardens. Imagine how beautiful it will be to spend time there, enjoying the gardens and grapes.

How do we act on the ayah?

- When you say 'subhan Allah, alhamdulillah, la ilah ila Allah, Allahu Akbar' a tree is planted for you.
- Ask Allah to make you enter paradise

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

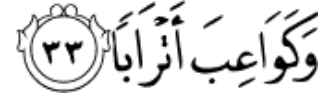
Med (مد)
Stretch for
4 counts

حَدَائِقِ وَأَعْنَابٍ ۝۳۲

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
وَكَوَاعِبَ	ladies with nice bodies
أَثْرَابًا	equal age It comes from (ترب) which means 'sand'. Grains of sand are similar and the age of everyone in paradise is the same. It is said everyone will be 33 years. Imagine your parents and grandparents will all be the same because the test is over.

Taddabur (التدبر)

So what do we learn from the ayah?

- The muttaqeen are the ones who do what Allah says. What did Allah say about the women when she goes out? She should wear the hijab.

How do we act on the ayah?

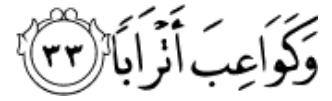
- Dress the way Allah has told us; for the ladies to wear hijab.

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

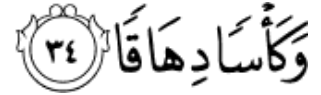
Memorization (حفظ)



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Tafsir (التفسير)



Word	Meaning
وَكَأْسًا	and cup
دِهَاقًا	full

Taddabur (التدبر)

So what do we learn from the ayah?

- There are different drinks in paradise. There are rivers of water, milk, honey and wine which doesn't intoxicate. Only the names are the same in the duniya, but there are no faults in these drinks in the aakhira. For example water can get dirty, milk can spoil and expire, honey can get dirty, but everything is pure in paradise.

How do we act on the ayah?

- When you see a cup filled to the top, remember how it will be in paradise. Ask Allah to make you go to paradise.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَكَأْسًا دِهَاقًا ٣٤

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)

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٣٥﴾

Word	Meaning
لَا يَسْمَعُونَ	they will not hear It comes from the word (سمع) which is to hear
فِيهَا	in it, in where? In paradise
لَغْوًا	useless talk Useless talk is not haram, but there is no reward or sin
وَلَا كِذَابًا	nor lies, lying is sinful

Taddabur (التدبر)

So what do we learn from the ayah?

- This reminds us that the people of paradise speak beneficial talk, for example talking about Allah, the Quran.
- The people of paradise are not liars. Their tongues are pure from bad talk. Remember the muttaqeen are the ones holding themselves, they want to do what's pleasing to Allah, not what they want.

- In paradise no will say words that will hurt you or make you sad or cry.

How do we act on the ayah?

- Say good talk, don't lie and don't say words that will hurt others.
- If we hear something disturbing, remember it's a test and have taqwa. Don't talk back or argue or say something bad.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٣٥﴾

Idgham with Ghunna

(ادغام بغنة)

2 counts

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

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Word	Meaning
جَزَاءٌ	Recompense
مِّن	From
رَّبِّكَ	Your Rabb (see next page)
عَطَاءٌ	Giving
حِسَابًا	Enough

NAME OF ALLAH

AR RABB (الرب)

THE NURTURER

Knowledge (علم)

- 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.

Note to Teacher: After learning about the actions of Allah from the surah, ask the students to name them, and tell them this is all part of Allah's name Ar Rabb. Show them the connection of having the name Ar Rabb mentioned and His actions.

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, makes easy for them all goodness, protection from all evil.

Action (عمل)

- Be pleased with Allah as your Rabb, with Islam as your religion, and Mohammed peace and blessings upon him as my prophet
- First question of the grave 'Who is your Rabb'
- Ask Allah by His name Ar Rabb to have special nurturing

Taddabur (التدبر)

So what do we learn from the ayah?

- Paradise is the favor and bounty of Allah and the hellfire is the justice of Allah. We can only enter paradise by Allah's mercy and not because of our good deeds. Who is the One Who made you Muslim and guided you to do good deeds? Allah.
- The believer knows he's being nurtured by his Rabb through decrees and people. They accept the nurturing because they know Allah is Rabb Al 'Alameen. For example we miss an appointment or reach late. The believer knows it's best for him because perhaps Allah was protecting him from something.

How do we act on the ayah?

- Sometimes we go through situations though we don't understand the lesson behind it, what should we do? Be patient.

Teacher's Notes

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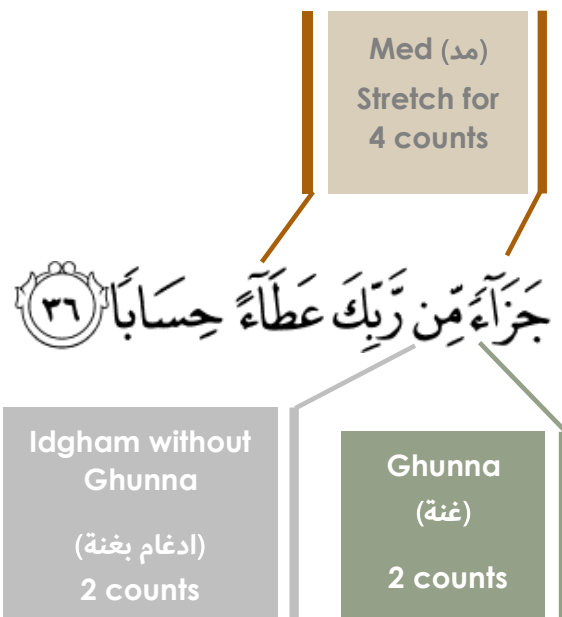
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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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Tafsir (التفسير)

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

Word	Meaning
رَبِّ السَّمَوَاتِ	Rabb of the heavens
وَالْأَرْضِ	and the earth
وَمَا بَيْنَهُمَا	and what's in between them
الرَّحْمَنُ	The Most Merciful (see next page) Notice a second name of Allah is mentioned.
لَا يَمْلِكُونَ	they do not own, only Allah owns, He is Al Malik
مِنْهُ	from Him
خِطَابًا	Speech

- Notice the name Ar Rabb is mentioned again

NAME OF ALLAH

AR RAHMAN AR RAHEEM (الرحمن الرحيم)

THE MOST MERCIFUL, THE ESPECIALLY MERCIFUL

Knowledge (علم)

- What is the meaning of mercy? Attaining all benefits and pushing away all harm
- Allah's mercy encompasses everything, no one is more merciful than Allah.
- Mercy in His commands, legislations and prohibitions. When He tells us to do something, it's good for us, and when He tells us to not do something because it's bad for us. For example He told us to pray because this is good for us to connect to Allah.
- Ar Rahman: general mercy for everyone, believer/disbeliever, even animals, gives them food, drink, move. We can't do anything without Allah's mercy.
- Ar Raheem: special mercy for the believers, to enter paradise and be saved from the hellfire, to do good deeds, to have victory over shaitan and nafs, push away evil.

Action (عمل)

- Hope and attach to Allah's mercy
- Do things to have mercy, such as listening and following the Quran, prayer, obeying Allah and His Messenger ﷺ
- Be merciful to people, animals, plants, so Allah shows mercy to you.

Taddabur (التدبر)

So what do we learn from the ayah?

- Notice Ar Rabb, Ar Rahman, and only Allah owns are mentioned in this ayah. Can you see the connection between these names and attributes? Beginning of Surah Al Fatiha. Allah nurtures us with mercy, and we will go back to Him to be judged. The more we accept Allah's nurturing, the more mercy we'll be shown.
- On the Day of Judgement, no one can speak without Allah's permission. Now we can speak, but we are accountable for what we say.

How do we act on the ayah?

- Watch our tongue. Say what's good or remain silent.

Hadith: (مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَصْمُتْ)

Whoever believes in Allah and the Last Day should talk what is good or keep quiet - Sahih al-Bukhari 6475

- Accept Allah's nurturing so that you can be shown more mercy. If something happens that you don't like be patient and if something happens which you like then be grateful. The life of the believer is between patience and gratitude.

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

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Tafsir (التفسير)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ

وَقَالَ صَوَابًا ﴿٣٨﴾

Word

Meaning

يَوْمَ

Day, referring to Day of Judgement

يَقُومُ

stand ; no one will sit or lie down on the Day
Of Judgement, everyone is standing

الرُّوحُ

Jibreel ; Jibreel is the leader of all angels,
He is the most powerful angel with 600 wings, each wing covering the horizon. He's assigned the most noble work which is to deliver the revelation. He's an angel messenger who delivers the revelation to the human messengers. We need to believe in him and love him.

وَالْمَلَائِكَةُ

and the angels

Angels are made of light and they never disobey Allah; they have intellect, but they don't have desires. How will they stand on the Day of Judgement?

صَفَا

rows ; row after row the angels will be standing

لَا يَتَكَلَّمُونَ

they will not speak

إِلَّا مَنْ

except who

أُذِنَ لَهُ

is given permission to him

الرَّحْمَنُ

(by) Ar Rahman

وَقَالَ

and he will say

صَوَابًا

right, true and pleasing to Allah

Note to Teacher: Bring to the attention of the student 'Belief in the angels' which is one of the Pillars of Faith. Ask them which pillars of faith are mentioned in this ayah? Belief in Allah, Angels and Last Day.

Taddabur (التدبر)

So what do we learn from the ayah?

- When Allah gives permission for the angels to speak, this is out of His mercy because He is Ar Rahman.
- Notice how there is no one like Allah. The Day of Judgement is a great and intense Day, but which name of Allah is mentioned? Did it say Al Qawiy or Al Malik, the name of Allah

Ar Rahman – The Most Merciful is mentioned. Truly there is no one like Allah (لا اله الا الله).

- In this life the muttaqeen say what's pleasing to Allah, not what I want to say or what others want me to say.

How do we act on the ayah?

- Speak the truth and say what's pleasing to Allah, not what you feel like saying.
- When in class, do not speak until given permission by the teacher

Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

Med (مد)
Stretch for
4 counts

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ
وَقَالَ صَوَابًا ﴿٣٨﴾

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Tafsir (التفسير)

ذَلِكَ الْيَوْمِ الْحَقِّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَا بَابًا ﴿٣٩﴾

Word	Meaning
ذَلِكَ	This is
الْيَوْمِ الْحَقِّ	The Day of Truth ; another name for the Day of Judgement is the Day of Truth. This is Day when the truth will be established, and the one who was on the truth will be known and the one who was on falsehood will be known.
فَمَنْ	Whoever
شَاءَ	Wills ; All of us have the will to choose between right and wrong, but Allah already knows what we will choose because He has perfect knowledge. And nothing can happen without His permission. Decrees like how we look, who are our parents, where we're born; we are not accountable. But we are accountable for what we do.
اتَّخَذَ	(let him) take

إِلَى

رَبِّهِ

مَأْتًا

to

his Rabb ; notice the name of Allah Ar Rabb is mentioned a third time in the Surah. All the names of Allah in this surah have been mentioned in the context of the hereafter.

(a way of) return

A person should choose the way of truth and taqwa. And if a person truly wants it then Allah will show him the way.

Note to Teacher: Bring to the attention of the student 'Belief in the Last Day' and 'Belief in the decree' are the Pillars of Faith.

Taddabur (التدبر)

So what do we learn from the ayah?

- The more we take the path of truth, the more our Rabb will take care of us with special nurturing.
- When we take the path of true, we reach faster and easier, but when we don't, we slow down and it becomes harder.

How do we act on the ayah?

- Ask Allah to always guide you to the truth and help you to act on it

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

Med (مد)
Stretch for
4 counts

ذَلِكَ الْيَوْمِ الْحَقِّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾

Ghunna
(غنة)
2 counts

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".

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)

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ
الْكَافِرُ يَلِيَّتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

Word	Meaning
إِنَّا	surely
أَنْذَرْنَاكُمْ	We warned you
عَذَابًا	punishment
قَرِيبًا	near
يَوْمَ	day
يَنْظُرُ	he will see
الْمَرْءُ	the person
مَا	what
قَدَّمَتْ	he sent forward
يَدَاهُ	his hands
وَيَقُولُ	and he will say

الْكَافِرُ	the disbeliever
يَا لَيْتَنِي	I wish
كُنْتُ	I was
تُرَابًا	dust

Taddabur (التدبر)

So what do we learn from the ayah?

- Out of Allah's nurturing and mercy is to warn us because warnings can quickly change a person. For example, is someone tells you 'if you don't eat this then you'll fall sick' or 'if you eat this then you'll be healthy', which one will you react to? The warning, 'if you don't eat this then you'll fall sick'. Imagine Allah is warning us about the Day of Judgement.
- Anything we're doing in this life then our 'hands' are sending it forward to the aakhira. If you prayed in this life then you'll see it in the aakhira, if you fast in this life then you'll see it in the aakhira. If you cheated in this life without asking for forgiveness then you'll see it in the aakhira.
- The disbeliever will say on the Day of Judgement 'I wish I was dust', something with no value. Why does the disbeliever say this? Because he sees the animals not being recompensed and just turning to sand, and he will wish to be like that.

How do we act on the ayah?

Note to Teacher: Remind the students of the first ayah of the surah and the last ayah, what is the connection?

- Remember the first ayah, the disbelievers were arguing about the Last Day, thinking it won't happen, and what is the last ayah? They will wish to be dust. Do you see a connection? Arguing and not following the truth will never bring goodness.
- A person shouldn't waste his life arguing, but submit to Allah and follow the truth, the way which Allah wants.

Teacher's Notes

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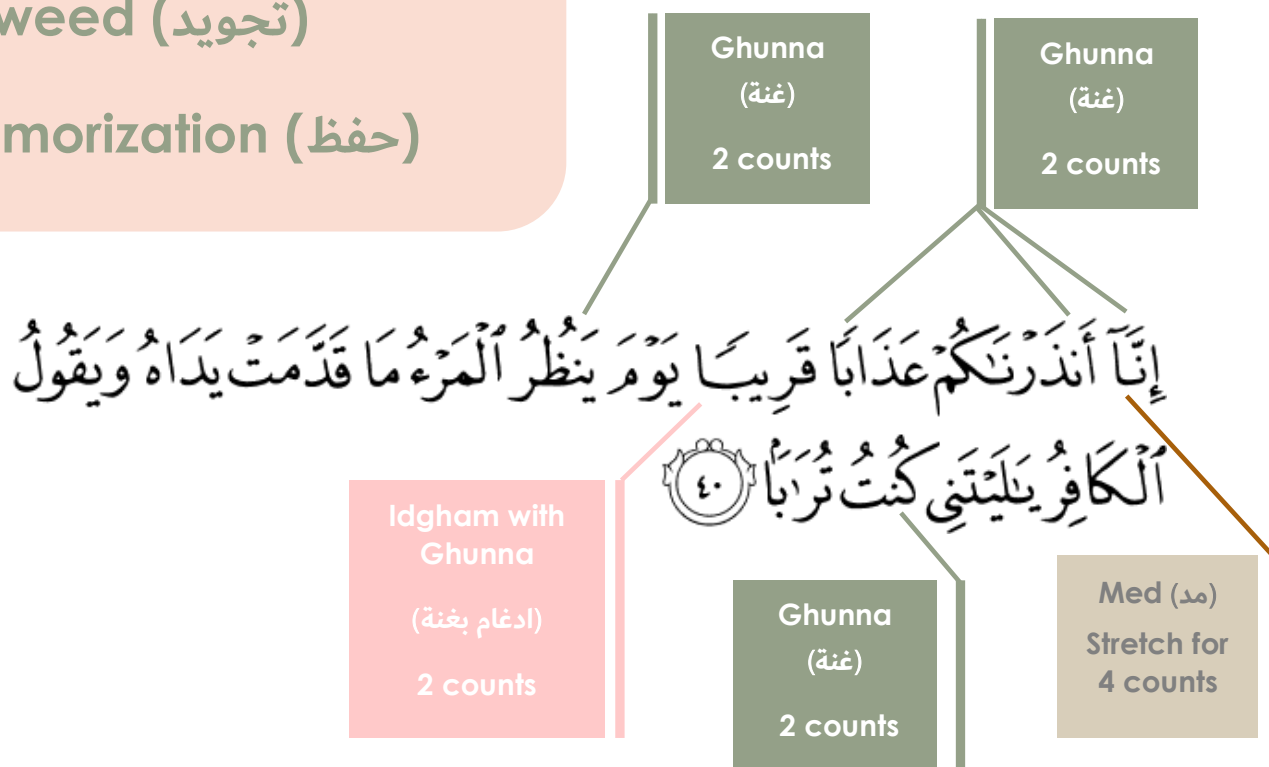
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A series of 20 horizontal dotted lines spaced evenly down the page, providing a guide for handwriting practice.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

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تم بحمد الله



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