



مدرسة مدينة العلم
MADINATUL-ILM SCHOOL

دروس قرآنية

Quran

Level

7

مرحلة

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الدرس 1: علامات الوقوف

- 1- (م) علامة الوقف اللازم، والذي يلزم عندها الوقف عند هذه العلامة.
- (1) ﴿وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ﴾
- 2- (لا) علامة الوقف الممنوع (القبیح)، لذلك ينبغي أن لا نقف عند هذه العلامة.
- (2) ﴿الَّذِينَ تَتَوَفَّنَهُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ﴾
- 3- (ح) علامة الوقف الجائز على مستوى الطرفين، أي وقفت عند هذه العلامة أم لم تقف سواء.
- (3) ﴿وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ﴾
- 4- (صل) علامة الوقف الجائز مع كون الوصل أولى.
- (4) ﴿إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ﴾
- 5- (قل) علامة الوقف الجائز مع كون الوقف أولى.
- (5) ﴿وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ مَعَ اللَّهِ﴾
- 6- (❖ ❖) علامة تعانق الوقف، بحيث إذا وقف على أحد الموضعين فإنه لا يصح الوقف على الآخر.
- (6) ﴿قَالُوا بَلَىٰ ۗ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

الدرس 2: سورة الفجر (89)

This surah was revealed in Makkah and it has 30 *ayaat*. Imam Ja'far as-Sadiq (a.s.) urged believers to recite this surah in their prayers as it is the surah of Imam Hussein (a.s.) and the one who recites it often will be in the company of Imam Hussein (a.s.) on the Day of Judgement. It is narrated from the Holy Prophet (s.a.w.) that the one who recites this surah, Allah (s.w.t.) will forgive his sins amounting to ten times the number of people who recite this surah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾

I swear by the daybreak,

وَلَيَالٍ عَشْرٍ ﴿٢﴾

And the ten nights,

وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾

And the even and the odd,

وَاللَّيْلِ إِذَا يَسِرٍ ﴿٤﴾

And the night when it departs.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ﴿٥﴾

Truly in that there is an oath for those who possess understanding.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

Have you not considered how your Lord dealt with Ad,

﴿٧﴾ إِرَمَ ذَاتِ الْعِمَادِ

(The people of) Aram, possessors of lofty buildings,

﴿٨﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

The like of which were not created in the (other) cities;

﴿٩﴾ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

And (with) Samood, who hewed out the rocks in the valley,

﴿١٠﴾ وَفِرْعَوْنَ ذِي الْأَوْتَادِ

And (with) Firon, the lord of hosts,

﴿١١﴾ الَّذِينَ طَعَوْا فِي الْبِلَادِ

Who committed inordinacy in the cities,

﴿١٢﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ

So they made great mischief therein?

﴿١٣﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

Therefore your Lord let down upon them a portion of the chastisement.

﴿١٤﴾ إِنَّ رَبَّكَ لَبَالْمُرْصَادِ

Most sure!y your Lord is watching.

﴿١٥﴾ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

And as for man, when his Lord tries him, then treats him with honor and makes him lead an easy life, he says: My Lord honors me.

﴿١٦﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.

﴿١٧﴾ كَلَّا ط بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

Nay! but you do not honor the orphan,

﴿١٨﴾ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾

Nor do you urge one another to feed the poor,

﴿١٩﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ﴿١٩﴾

And you eat away the heritage, devouring (everything) indiscriminately,

﴿٢٠﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

And you love wealth with exceeding love.

﴿٢١﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

Nay! when the earth is made to crumble to pieces,

﴿٢٢﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

And your Lord comes and (also) the angels in ranks,

﴿٢٣﴾ وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾

And hell is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?

﴿٢٤﴾ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He shall say: O! would that I had sent before for (this) my life!

﴿٢٥﴾ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ

But on that day shall no one chastise with (anything like) His chastisement,

﴿٢٦﴾ وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

And no one shall bind with (anything like) His binding.

﴿٢٧﴾ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

O soul that art at rest!

﴿٢٨﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Return to your Lord, well-pleased (with him), well-pleasing (Him),

﴿٢٩﴾ فَادْخُلِي فِي عِبَادِي

So enter among My servants,

﴿٣٠﴾ وَادْخُلِي جَنَّتِي

And enter into My garden.

Questions

Q1) Connect the word with its meaning:

mindful

قَسَمَ

even

الوتر

an oath

يَتَذَكَّرُ

tries him

الشفع

ranks

كَلَّا

odd

ابتلاه

Nay

صَفَاءً

treats him with honor

أَكْرَمَهُ

Q2) Explain the following Ayahs

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

.....

.....

كَلَّا ط بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

.....

.....

وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾

.....

.....

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾

.....

.....

Q3) In Ayah # 20 Allah (SWT) said “And you love wealth with exceeding love” please answer the following question, what actions would show our love for money to be exceeding love?

.....

.....

Q4) In Ayah # 23 Allah (SWT) said “And hell is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?” please answer the following question, what actions would send man to hell?

.....

.....

Q5) Write a research project about Ad. Each student will present and discuss their project with his/her class mates.

الدرس 3: سورة الواقعة (56)

The Holy Prophet (s.a.w.) has said that a person who recites this surah will not be from among the absent-minded ones. Poverty does not come near this person.

Imam Muhammad al-Baqir (a.s.) said that the one who recites surah al-Waqi'ah will have a shining face of the Day of Reckoning. It is narrated from Imam Ja'far as-Sadiq (a.s.) that whoever recites this surah on every Friday, will be from those whom Allah (s.w.t.) loves and he will be loved by people also. He will be free from troubles and poverty and will be counted from the loyal companions of Imam Ali (a.s.). Reciting this surah on a dead person leads to all his sins being forgiven and if the person is on his deathbed then he will die with ease.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

When the Event inevitable cometh to pass,

لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ ﴿٢﴾

Then will no (soul) entertain falsehood concerning its coming.

خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾

(Many) will it bring low; (many) will it exalt;

إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾

When the earth shall be shaken to its depths,

وَبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾

And the mountains shall be crumbled to atoms,

﴿٦﴾ فَكَانَتْ هَبَاءً مُنْبَثًا

Becoming dust scattered abroad,

﴿٧﴾ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً

And ye shall be sorted out into three classes.

﴿٨﴾ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ

Then (there will be) the Companions of the Right Hand;- What will be the Companions of the Right Hand?

﴿٩﴾ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ

And the Companions of the Left Hand,- what will be the Companions of the Left Hand?

﴿١٠﴾ وَالسَّابِقُونَ السَّابِقُونَ

And those Foremost (in Faith) will be Foremost (in the Hereafter).

﴿١١﴾ أُولَئِكَ الْمُقَرَّبُونَ

These will be those Nearest to Allah:

﴿١٢﴾ فِي جَنَّاتِ النَّعِيمِ

In Gardens of Bliss:

﴿١٣﴾ ثَلَاثَةٌ مِّنَ الْأُولِينَ

A number of people from those of old,

﴿١٤﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ

And a few from those of later times.

﴿١٥﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ

(They will be) on Thrones encrusted (with gold and precious stones),

﴿١٦﴾ مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ

Reclining on them, facing each other.

﴿١٧﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ

Round about them will (serve) youths of perpetual (freshness),

﴿١٨﴾ بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ

With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains:

﴿١٩﴾ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ

No after-ache will they receive therefrom, nor will they suffer intoxication:

﴿٢٠﴾ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ

And with fruits, any that they may select:

﴿٢١﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ

And the flesh of fowls, any that they may desire.

﴿٢٢﴾ وَحُورٍ عِينٍ

And (there will be) Companions with beautiful, big, and lustrous eyes,-

﴿ ٢٣ ﴾ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ

Like unto Pearls well-guarded.

﴿ ٢٤ ﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

A Reward for the deeds of their past (life).

﴿ ٢٥ ﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا

Not frivolity will they hear therein, nor any taint of ill,-

﴿ ٢٦ ﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا

Only the saying, "Peace! Peace".

﴿ ٢٧ ﴾ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ

The Companions of the Right Hand,- what will be the Companions of the Right Hand?

﴿ ٢٨ ﴾ فِي سِدْرٍ مَّخْضُودٍ

(They will be) among Lote-trees without thorns,

﴿ ٢٩ ﴾ وَطَلْحٍ مَّنضُودٍ

Among Talh trees with flowers (or fruits) piled one above another,-

﴿ ٣٠ ﴾ وَظِلٍّ مَّمْدُودٍ

In shade long-extended,

﴿٣١﴾ وَمَاءٍ مَّسْكُوبٍ

By water flowing constantly,

﴿٣٢﴾ وَفَاكِهَةٍ كَثِيرَةٍ

And fruit in abundance.

﴿٣٣﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

Whose season is not limited, nor (supply) forbidden,

﴿٣٤﴾ وَفُؤُوشٍ مَّرْفُوعَةٍ

And on Thrones (of Dignity), raised high.

﴿٣٥﴾ إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً

We have created (their Companions) of special creation.

﴿٣٦﴾ فَجَعَلْنَاهُنَّ أَبْكَارًا

And made them virgin - pure (and undefiled), -

﴿٣٧﴾ عُرُبًا أَتْرَابًا

Beloved (by nature), equal in age,-

﴿٣٨﴾ لِأَصْحَابِ الْيَمِينِ

For the Companions of the Right Hand.

﴿٣٩﴾ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ

A (goodly) number from those of old,

﴿٤٠﴾ وَثَلَّةٌ مِّنَ الْآخِرِينَ

And a (goodly) number from those of later times.

﴿٤١﴾ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ

The Companions of the Left Hand,- what will be the Companions of the Left Hand?

﴿٤٢﴾ فِي سُمُومٍ وَحَمِيمٍ

(They will be) in the midst of a Fierce Blast of Fire and in Boiling Water,

﴿٤٣﴾ وَظِلٍّ مِّن يَحْمُومٍ

And in the shades of Black Smoke:

﴿٤٤﴾ لَا بَارِدٍ وَلَا كَرِيمٍ

Nothing (will there be) to refresh, nor to please:

﴿٤٥﴾ إِنْهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ

For that they were wont to be indulged, before that, in wealth (and luxury),

﴿٤٦﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ

And persisted obstinately in wickedness supreme!

﴿٤٧﴾ وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ

And they used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again?-

﴿٤٨﴾ أَوَابَاؤُنَا الْأَوَّلُونَ

"(We) and our fathers of old?"

﴿٤٩﴾ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ

Say: "Yea, those of old and those of later times,

﴿٥٠﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ

"All will certainly be gathered together for the meeting appointed for a Day well-known

﴿٥١﴾ ثُمَّ إِنَّكُمْ أَنتُمْ الضَّالُّونَ الْمُكَذِّبُونَ

"Then will ye truly, - O ye that go wrong, and treat (Truth) as Falsehood!-

﴿٥٢﴾ لَا تَكُونُوا مِنَ الشَّجَرِ مِمَّنْ زُقُّومٍ

"Ye will surely taste of the Tree of Zaqqum.

﴿٥٣﴾ فَمَالْتُونَ مِنْهَا الْبُطُونَ

"Then will ye fill your insides therewith,

﴿٥٤﴾ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

"And drink Boiling Water on top of it:

﴿٥٥﴾ فَشَارِبُونَ شُرْبَ الْهَيْمِ

"Indeed ye shall drink like diseased camels raging with thirst!"

﴿٥٦﴾ هَذَا نَزُّهُمُ يَوْمَ الدِّينِ

Such will be their entertainment on the Day of Requitall!

﴿٥٧﴾ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ

It is We Who have created you: why will ye not witness the Truth?

﴿٥٨﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ

Do ye then see?- The (human Seed) that ye throw out,-

﴿٥٩﴾ أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

Is it ye who create it, or are We the Creators?

﴿٦٠﴾ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ

We have decreed Death to be your common lot, and We are not to be frustrated

﴿٦١﴾ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ

from changing your Forms and creating you (again) in (forms) that ye know not.

﴿٦٢﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ

And ye certainly know already the first form of creation: why then do ye not celebrate

His praises?

﴿٦٣﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ

See ye the seed that ye sow in the ground?

﴿٦٤﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

Is it ye that cause it to grow, or are We the Cause?

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment,

إِنَّا لَمُعْرَمُونَ ﴿٦٦﴾

(Saying), "We are indeed left with debts (for nothing):

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾

"Indeed are we shut out (of the fruits of our labour)"

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾

See ye the water which ye drink?

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾

Do ye bring it down (in rain) from the cloud or do We?

لَوْ نَشَاءُ لَجَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

Were it Our Will, We could make it salt (and unpalatable): then why do ye not give thanks?

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

See ye the Fire which ye kindle?

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾

Is it ye who grow the tree which feeds the fire, or do We grow it?

نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَرَمَتَا لِّلْمُقْوِينَ ﴿٧٣﴾

We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

Then celebrate with praises the name of thy Lord, the Supreme!

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾

Furthermore I call to witness the setting of the Stars,-

وَإِنَّهُ لَقَسَمٌ لَّو تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

And that is indeed a mighty adjuration if ye but knew,-

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾

That this is indeed a Qur'an Most Honourable,

فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾

In Book well-guarded,

لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

Which none shall touch but those who are clean:

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

A Revelation from the Lord of the Worlds.

﴿٨١﴾ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ

Is it such a Message that ye would hold in light esteem?

﴿٨٢﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ

And have ye made it your livelihood that ye should declare it false?

﴿٨٣﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ

Then why do ye not (intervene) when (the soul of the dying man) reaches the throat,-

﴿٨٤﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ

And ye the while (sit) looking on,-

﴿٨٥﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

But We are nearer to him than ye, and yet see not,-

﴿٨٦﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ

Then why do ye not,- If you are exempt from (future) account,-

﴿٨٧﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

Call back the soul, if ye are true (in the claim of independence)?

﴿٨٨﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ

Thus, then, if he be of those Nearest to Allah,

﴿٨٩﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٌ

(There is for him) Rest and Satisfaction, and a Garden of Delights.

﴿٩٠﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ

And if he be of the Companions of the Right Hand,

﴿٩١﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ

(For him is the salutation), "Peace be unto thee", from the Companions of the Right Hand.

﴿٩٢﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ

And if he be of those who treat (Truth) as Falsehood, who go wrong,

﴿٩٣﴾ فَنُزُلٌ مِّنْ حَمِيمٍ

For him is Entertainment with Boiling Water.

﴿٩٤﴾ وَتَصْلِيَةٌ جَحِيمٍ

And burning in Hell-Fire.

﴿٩٥﴾ إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ

Verily, this is the Very Truth and Certainly.

﴿٩٦﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

So celebrate with praises the name of thy Lord, the Supreme.

Questions

Q1) Find the meaning of the following words:

.....	بَلَغَتْ	.....	خَافِضَةٌ
.....	حِينَئِذٍ	.....	رُجَّتِ
.....	تَرْجِعُونَ	.....	الْمُقَرَّبُونَ
.....	حَمِيمٍ	.....	ثَلَاثَةٌ
.....	حَقُّ الْيَقِينِ	.....	أَفْبَهَذَا

Q2) after the day of judgement the people will be divided into three classes, please list them? Also list the rewards that Allah (SWT) will give to each class? (Reference to Ayat 7 – 56)

.....

.....

.....

.....

.....
.....

Q3) Explain the meaning of

وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ

.....
.....
.....

Q4) Explain the meaning of لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

.....
.....
.....

الدرس 4: سورة نوح (71)

The Holy Prophet (s.a.w.) said that those who recite this surah will get a reward equal to the number of people who believe in Prophet *Nuh* (a.s.).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

We sent Noah to his People (with the Command): "Do thou warn thy People before there comes to them a grievous Penalty."

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾

He said: "O my People! I am to you a Warner, clear and open:

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ﴿٣﴾

"That ye should worship Allah, fear Him and obey me:

يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا

يُؤَخَّرُ ۗ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

"So He may forgive you your sins and give you respite for a stated Term: for when the Term given by Allah is accomplished, it cannot be put forward: if ye only knew."

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

He said: "O my Lord! I have called to my People night and day:

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾

"But my call only increases (their) flight (from the Right).

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا

وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾

"And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance.

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾

"So I have called to them aloud;

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

"Further I have spoken to them in public and secretly in private,

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

"Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving;

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

"He will send rain to you in abundance;

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾

"Give you increase in wealth and sons; and bestow on you gardens and bestow on you flowing water).

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

"What is the matter with you, that ye place not your hope for kindness and long-suffering in Allah,-

﴿ ١٤ ﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا

"Seeing that it is He that has created you in diverse stages?

﴿ ١٥ ﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا

"See ye not how Allah has created the seven heavens one above another,

﴿ ١٦ ﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

"And made the moon a light in their midst, and made the sun as a (Glorious) Lamp?

﴿ ١٧ ﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا

"And Allah has produced you from the earth growing (gradually),

﴿ ١٨ ﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا

"And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?

﴿ ١٩ ﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا

"And Allah has made the earth for you as a carpet (spread out),

﴿ ٢٠ ﴾ لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا

"That ye may go about therein, in spacious roads."

﴿ ٢١ ﴾ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا

Noah said: "O my Lord! They have disobeyed me, but they follow (men) whose wealth and children give them no increase but only Loss.

﴿٢٢﴾ وَمَكَرُوا مَكْرًا كُبَّارًا

"And they have devised a tremendous Plot.

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

﴿٢٣﴾

"And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uuq, nor Nasr';-

﴿٢٤﴾ وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا

"They have already misled many; and grant Thou no increase to the wrong-doers but in straying (from their mark)."

﴿٢٥﴾ مِمَّا خَطَبْتَهُمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَارًا

Because of their sins they were drowned (in the flood), and were made to enter the Fire (of Punishment): and they found- in lieu of Allah- none to help them

﴿٢٦﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضَ مِنَ الْكَافِرِينَ دَيَّارًا

And Noah, said: "O my Lord! Leave not of the Unbelievers, a single one on earth!

﴿٢٧﴾ إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

"For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.

رَّبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ

الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

"O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!"

Questions

Q1) Find the meaning of the following words:

.....	طَبَاقًا	.....	أَنْذِرُ
.....	سُبُلًا	.....	مُبِينٌ
.....	خَسَارًا	.....	وَأَطِيعُونَ
.....	أَضَلُّوا	.....	أَجَلٍ
.....	خَطِيئَاتِهِمْ	.....	أَطْوَارًا

Q2) Explain the meaning of

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ
الظَّالِمِينَ إِلَّا تَبَارًا

.....

.....

.....

Q3) Write a research project about the life of prophet Noah (A). Each student will present and discuss their project with his/her class mates. Make reference to surat Al-Noah

الدرس 5: سورة الصف (61)

This surah has 14 *ayaat* and it was revealed in Madinah. It is narrated that is a person recites this surah, as long as he remains alive, Prophet *Isa (a.s.)* seeks forgiveness from Allah (s.w.t.) for him and he will be from among the friends of Prophet *Isa (a.s.)* on the Day of Reckoning.

Imam Muhammad al-Baqir (a.s.) has said that the person who recites this surah will be placed in the group of angels and Prophets on the Day of Judgement. If this surah is continually recited during a dangerous journey, the reciter is protected until he reaches his destination.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

Whatever is in the heavens and whatever is in the earth declares the glory of Allah; and
He is the Mighty, the Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾

O you who believe! why do you say that which you do not do?

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

It is most hateful to Allah that you should say that which you do not do.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ ﴿٤﴾

Surely Allah loves those who fight in His way in ranks as if they were a firm and
compact wall.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُوذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۗ

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾

And when Musa said to his people: O my people! why do you give me trouble? And you know indeed that I am Allah's messenger to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.

وَإِذْ قَالَ عِيسَىٰ ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ

يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدٌ ۗ فَلَمَّا جَاءَهُمْ

بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

And when Isa son of Marium said: O children of Israel! surely I am the messenger of Allah to you, verifying that which is before me of the Taurat and giving the good news of an Messenger who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear magic.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۗ وَاللَّهُ لَا

يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not guide the unjust people.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ

الْمُشْرِكُونَ ﴿٩﴾

He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۗ ذَٰلِكُمْ خَيْرٌ

لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾

You shall believe in Allah and His Messenger, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know!

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي

جَنَّاتٍ عَدْنٍ ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement;

وَأُخْرَى تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٣﴾

And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ
أَنْصَارِي إِلَى اللَّهِ ۗ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۗ فَأَمَّت طَّائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ

وَكَفَرَتْ طَّائِفَةٌ ۗ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

O you who believe! be helpers (in the cause) of Allah, as Isa son of Marium said to (his) disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost.

Questions

Q1) Connect the word with its meaning:

give good news

الفوزُ

most hateful

العزیزُ

The disciples

وبشرِ

the Mighty

كَبَرُ

achievement

طائفةُ

more unjust

مبشراً

overcome

لِيُظْهِرَهُ

giving the good news

أظلم

Q2) Explain the following Ayahs

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾

.....

.....

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

.....

.....

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۗ وَاللَّهُ لَا

يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

.....
.....

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ

الْمُشْرِكُونَ ﴿٩﴾

.....
.....

Q3) In Ayah # 8 Allah (SWT) said “They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse.” please answer the following questions, what is the light of Allah? who is carrying the light of Allah?

.....
.....

Q4) In Ayah # 10 Allah (SWT) said “O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?” please answer the following question, explain what is the trade that is mention here?

.....
.....

الدرس 6: سورة النازعات (79)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرْقًا ﴿١﴾

I swear by the angels who violently pull out the souls of the wicked,

وَالنَّاشِطَاتِ نَشْطًا ﴿٢﴾

And by those who gently draw out the souls of the blessed

وَالسَّابِحَاتِ سَبْحًا ﴿٣﴾

And by those who float in space,

فَالسَّابِقَاتِ سَبْقًا ﴿٤﴾

Then those who are foremost going ahead,

فَالْمُدَبِّرَاتِ أَمْرًا ﴿٥﴾

Then those who regulate the affair.

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾

The day on which the quaking one shall quake,

﴿٧﴾ تَتَّبِعُهَا الرَّادِفَةُ

What must happen afterwards shall follow it.

﴿٨﴾ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

Hearts on that day shall palpitate,

﴿٩﴾ أَبْصَارُهَا خَاشِعَةٌ

Their eyes cast down.

﴿١٠﴾ يَقُولُونَ أَيْنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ

They say: Shall we indeed be restored to (our) first state?

﴿١١﴾ أَإِذَا كُنَّا عِظَامًا نَّخِرَةً

What! when we are rotten bones?

﴿١٢﴾ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ

They said: That then would be a return occasioning loss.

﴿١٣﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ

But it shall be only a single cry,

﴿١٤﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ

When lo! they shall be wakeful.

﴿١٥﴾ هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

Has not there come to you the story of Musa?

﴿١٦﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

When his Lord called upon him in the holy valley, twice,

﴿١٧﴾ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

Go to Firon, surely he has become inordinate.

﴿١٨﴾ فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ

Then say: Have you (a desire) to purify yourself:

﴿١٩﴾ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ

And I will guide you to your Lord so that you should fear.

﴿٢٠﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ

So he showed him the mighty sign.

﴿٢١﴾ فَكَذَّبَ وَعَصَىٰ

But he rejected (the truth) and disobeyed.

﴿٢٢﴾ ثُمَّ أَذْبَرَ يَسْعَىٰ

Then he went back hastily.

﴿٢٣﴾ فَحَشَرَ فَنَادَىٰ

Then he gathered (men) and called out.

﴿٢٤﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ

Then he said: I am your lord, the most high.

﴿٢٥﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

So Allah seized him with the punishment of the hereafter and the former life.

﴿٢٦﴾ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ

Most surely there is in this a lesson to him who fears.

﴿٢٧﴾ أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ ۖ بَنَاهَا

Are you the harder to create or the heaven? He made it.

﴿٢٨﴾ رَفَعَ سَمَكَهَا فَسَوَّاهَا

He raised high its height, then put it into a right good state.

﴿٢٩﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

And He made dark its night and brought out its light.

﴿٣٠﴾ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

And the earth, He expanded it after that.

﴿٣١﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا

He brought forth from it its water and its pasturage.

﴿٣٢﴾ وَالْجِبَالَ أَرْسَاهَا

And the mountains, He made them firm,

﴿٣٣﴾ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ

A provision for you and for your cattle.

﴿٣٤﴾ فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ

But when the great predominating calamity comes;

﴿٣٥﴾ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ

The day on which man shall recollect what he strove after,

﴿٣٦﴾ وَبُرْزَتِ الْجَحِيمُ لِمَن يَرَىٰ

And the hell shall be made manifest to him who sees

﴿٣٧﴾ فَأَمَّا مَنْ طَغَىٰ

Then as for him who is inordinate,

﴿٣٨﴾ وَآثَرَ الْحَيَاةِ الدُّنْيَا

And prefers the life of this world,

﴿٣٩﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ

Then surely the hell, that is the abode.

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

And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires,

﴿٤١﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

Then surely the garden-- that is the abode.

﴿٤٢﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

Then surely the garden-- that is the abode.

﴿٤٣﴾ فِيمَ أَنْتَ مِنْ ذِكْرَاهَا

About what! You are one to remind of it.

﴿٤٤﴾ إِلَىٰ رَبِّكَ مُنتَهَاهَا

To your Lord is the goal of it.

﴿٤٥﴾ إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يَّخْشَاهَا

You are only a warner to him who would fear it.

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

On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.

Questions

Q1) Find the meanings of the following words:

_____	نَكَالَ	_____	تَرْجَفُ
_____	لَعِبْرَةٌ	_____	تَتَّبِعُهَا
_____	أَشَدُّ	_____	يَوْمئِذٍ
_____	آثَرَ	_____	عِظَامًا نَخْرَةً
_____	الْمَأْوَى	_____	حَشَرَ

Q2) From Ayat 20 “So he showed him the mighty sign.” Explain the meaning of “mighty sign”

.....

.....

Q3) Who said in Ayat 24 “I am your lord, the most high.” and what was the punishment of Allah (SWT) for him? Make reference to surat Al-Naziat (Ayat 25).

.....

.....

.....

.....

Q4) Explain the meaning of Ayat 35 “The day on which man shall recollect what he strove after”? Make reference to surat Al-Naziat (Ayats 36 to 41)

.....

.....

.....

Q5) Write a research project about the life of prophet Musa. Each student will present and discuss their project with his/her class mates. Make reference to surat Al-Naziat (Ayats 15 to 26)

الدرس 7: سورة عبس (80)

This surah has 42 verses and it was revealed in Makkah. It is narrated from the Holy Prophet (s.a.w.) that the person who recites this surah will come out of his grave laughing on the Day of Resurrection.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿١﴾ عَبَسَ وَتَوَلَّى

He frowned and turned (his) back,

﴿٢﴾ أَنْ جَاءَهُ الْأَعْمَى

Because there came to him the blind man.

﴿٣﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى

And what would make you know that he would purify himself,

﴿٤﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى

Or become reminded so that the reminder should profit him?

﴿٥﴾ أَمَّا مَنْ اسْتَغْنَى

As for him who considers himself free from need (of you),

﴿٦﴾ فَأَنْتَ لَهُ تَصَدَّى

To him do you address yourself.

﴿٧﴾ وَمَا عَلَيْكَ أَلَّا يَزَكَّى

And no blame is on you if he would not purify himself

﴿٨﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ

And as to him who comes to you striving hard,

﴿٩﴾ وَهُوَ يَخْشَىٰ

And he fears,

﴿١٠﴾ فَأَنْتَ عَنْهُ تَلَهَّىٰ

From him will you divert yourself.

﴿١١﴾ كَلَّا إِنَّهَا تَذِكْرٌ

Nay! surely it is an admonishment.

﴿١٢﴾ فَمَنْ شَاءَ ذَكَرْهُ

So let him who pleases mind it.

﴿١٣﴾ فِي صُحُفٍ مُّكْرَمَةٍ

In honored books,

﴿١٤﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍ

Exalted, purified,

﴿١٥﴾ بِأَيْدِي سَفَرَةٍ

In the hands of scribes

﴿ ١٦ ﴾ كِرَامٍ بَرَرَةٍ

Noble, virtuous.

﴿ ١٧ ﴾ قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

Cursed be man! how ungrateful is he!

﴿ ١٨ ﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ

Of what thing did He create him?

﴿ ١٩ ﴾ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ

Of a small seed; He created him, then He made him according to a measure,

﴿ ٢٠ ﴾ ثُمَّ السَّبِيلَ يَسَّرَهُ

Then (as for) the way-- He has made it easy (for him)

﴿ ٢١ ﴾ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ

Then He causes him to die, then assigns to him a grave,

﴿ ٢٢ ﴾ ثُمَّ إِذَا شَاءَ أَنشَرَهُ

Then when He pleases, He will raise him to life again.

﴿ ٢٣ ﴾ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

Nay; but he has not done what He bade him.

﴿٢٤﴾ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾

Then let man look to his food,

﴿٢٥﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

That We pour down the water, pouring (it) down in abundance,

﴿٢٦﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

Then We cleave the earth, cleaving (it) asunder,

﴿٢٧﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

Then We cause to grow therein the grain,

﴿٢٨﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾

And grapes and clover,

﴿٢٩﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

And the olive and the palm,

﴿٣٠﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾

And thick gardens,

﴿٣١﴾ وَفَاكِهَةً وَأَبًّا ﴿٣١﴾

And fruits and herbage

﴿٣٢﴾ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

A provision for you and for your cattle.

﴿ ٣٣ ﴾ فَإِذَا جَاءَتِ الصَّاحَّةُ

But when the deafening cry comes,

﴿ ٣٤ ﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

The day on which a man shall fly from his brother,

﴿ ٣٥ ﴾ وَأُمِّهِ وَأَبِيهِ

And his mother and his father,

﴿ ٣٦ ﴾ وَصَاحِبَتِهِ وَبَنِيهِ

And his spouse and his son

﴿ ٣٧ ﴾ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Every man of them shall on that day have an affair which will occupy him.

﴿ ٣٨ ﴾ وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ

(Many) faces on that day shall be bright,

﴿ ٣٩ ﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ

Laughing, joyous.

﴿ ٤٠ ﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيَّهَا غَبْرَةٌ

And (many) faces on that day, on them shall be dust,

﴿٤١﴾ تَرْهَقُهُمْ ظُفْرَةٌ

Darkness shall cover them.

﴿٤٢﴾ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ

These are they who are unbelievers, the wicked.

Questions

Q1) what moral we can learn from Ayats 1 – 10 in surat Abasa. Give an example from your experience.

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Q2) why did Allah (swt) say “Then let man look to his food” and He continued to describe the way He produces it.

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Q3) explain the meaning of Ayas from Ayah 33 to Ayah 42

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الدرس 8: سورة القلم (68)

There are 52 verses in this 'makki' surah. The Holy Prophet (s.a.w.) has said that the one who recites this surah will never face financial difficulties.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

Noon. I swear by the pen and what the angels write,

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

By the grace of your Lord you are not mad.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

And most surely you shall have a reward never to be cut off.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

And most surely you conform (yourself) to sublime morality.

فَسْتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

So you shall see, and they (too) shall see,

بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾

Which of you is afflicted with madness.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّٰ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

Surely your Lord best knows him who errs from His way, and He best knows the followers of the right course.

﴿ ٨ ﴾ فَلَا تُطِعِ الْمُكَذِّبِينَ

So do not yield to the rejecters.

﴿ ٩ ﴾ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

They wish that you should be pliant so they (too) would be pliant.

﴿ ١٠ ﴾ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ

And yield not to any mean swearer

﴿ ١١ ﴾ هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ

Defamer, going about with slander

﴿ ١٢ ﴾ مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ

Forbiddes of good, outstepping the limits, sinful,

﴿ ١٣ ﴾ عُتْلٍ بَعْدَ ذٰلِكَ زَيْمٍ

Ignoble, besides all that, base-born;

﴿ ١٤ ﴾ اَنْ كَانَ ذَا مَالٍ وَبَنِيْنَ

Because he possesses wealth and sons.

﴿ ١٥ ﴾ اِذَا تُتْلٰى عَلَيْهِ آيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ

When Our communications are recited to him, he says: Stories of those of yore.

سَنَسِمُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾

We will brand him on the nose.

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾

Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning,

وَلَا يَسْتَنْبِئُونَ ﴿١٨﴾

And were not willing to set aside a portion (for the poor)

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

Then there encompassed it a visitation from your Lord while they were sleeping.

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

So it became as black, barren land.

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

And they called out to each other in the morning,

أَنْ ائْتُوا عَلَيَّ حَرْثَكُمْ إِن كُنتُمْ صَارِمِينَ ﴿٢٢﴾

Saying: Go early to your tilth if you would cut (the produce).

فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾

So they went, while they consulted together secretly,

﴿٢٤﴾ أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ

Saying: No poor man shall enter it today upon you.

﴿٢٥﴾ وَغَدَوْا عَلَىٰ حَرْدٍ قَادِرِينَ

And in the morning they went, having the power to prevent.

﴿٢٦﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ

But when they saw it, they said: Most surely we have gone astray

﴿٢٧﴾ بَلْ نَحْنُ مَحْرُومُونَ

Nay! we are made to suffer privation

﴿٢٨﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

The best of them said: Did I not say to you, Why do you not glorify (Allah)?

﴿٢٩﴾ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ

They said: Glory be to our Lord, surely we were unjust.

﴿٣٠﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ

Then some of them advanced against others, blaming each other.

﴿٣١﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ

Said they: O woe to us! surely we were inordinate:

عَسَىٰ رَبُّنَا أَن يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.

كَذَٰلِكَ الْعَذَابُ ۖ وَلَٰعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾

Surely those who guard (against evil) shall have with their Lord gardens of bliss.

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾

What! shall We then make (that is, treat) those who submit as the guilty?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

What has happened to you? How do you judge?

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

Or have you a book wherein you read,

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾

That you have surely therein what you choose?

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِاللَّغَةِ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾

Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand?

سَلُّهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾

Ask them which of them will vouch for that,

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾

Or have they associates if they are truthful.

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

On the day when there shall be a severe affliction, and they shall be called upon to make obeisance, but they shall not be able,

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ

﴿٤٣﴾

Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.

فَذَرْنِي وَمَنْ يُكَدِّبُ بِهَذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not:

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾

And I do bear with them, surely My plan is firm.

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّن مَّعْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾

Or do you ask from them a reward, so that they are burdened with debt?

﴿٤٧﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ

Or have they (the knowledge of) the unseen, so that they write (it) down?

﴿٤٨﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ

So wait patiently for the judgment of your Lord, and be not like the companion of the fish, when he cried while he was in distress.

﴿٤٩﴾ لَوْلَا أَن تَدَارَكُهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِدَ بِالْعُرَاءِ وَهُوَ مَذْمُومٌ

Were it not that favor from his Lord had overtaken him, he would certainly have been cast down upon the naked Found while he was blamed.

﴿٥٠﴾ فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ

Then his Lord chose him, and He made him of the good.

﴿٥١﴾ وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ

﴿٥٢﴾ لَمَجْنُونٌ

And those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: Most surely he is mad.

﴿٥٢﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ

And it is naught but a reminder to the nations.

Questions

Q1) Read the meaning of the following words:

Recited	تتلى	Reward	أجراً
became	أصبحت	His way	سبيله
They call out each other	تنادوا	forbidder	مناع

Q2) what is the meaning of 'grace of your lord' in Aya # 2 “مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ”

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Q3) Write the story of “the owners of garden”, read Ayas 17 to 33.

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Q4) Write a research project and present it either about:

- a) The life of prophet Mohammad (S) making reference to surat Al-Qalm (Ayat 4)
or
- b) The life of prophet Yunus (A) making reference to surat Al-Qalm (Ayas 48 - 50)