



Qur'anic Studies

For Students

Part 2

Name _____

Parent / Guardian _____

Grade _____ Section _____

School _____



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Acknowledgments

By the grace of Allah ﷻ, every endeavor has been made and utmost care taken to check for accuracy and to avoid errors in the book; those that may appear inadvertently will be corrected in the next edition, *in sha Allah*. Comments and corrections are welcome.

This book is provided free of cost, purely for the sake of Allah ﷻ.



FOREWORD

The Holy Qur'an is the final and ultimate Message of Allah ﷻ. It is the means of guidance and success in the world and the Hereafter. The Holy Qur'an is the deciding Word for us. Allah ﷻ says in the Holy Qur'an,

“Indeed this (the Qur'an) is a decisive Word.”

(Surah At-Tariq 86 : Ayat 13)

Our elevation and decline in this world is associated with the Holy Qur'an. As the Holy Prophet ﷺ said, **“Allah ﷻ will certainly elevate the nations by the Qur'an and degrade (the nations) due to its avoidance.”** (Muslim)

Likewise, our success in the Hereafter is also connected with the Holy Qur'an. As the Holy Prophet ﷺ said, **“The Qur'an will have evidence, either in your favour or against you.”** (Muslim)

Therefore, we all need to consolidate our association with the Holy Qur'an. We should wholeheartedly believe in it, recite it regularly, understand its meaning, act upon its teachings, and convey its message to others.

It is a well-known fact that instructions imparted at an early age stay firm in the minds and have long-lasting effects. By the Grace of Allah ﷻ, the fundamental studies regarding recitation of the Holy Qur'an (*Tilawat*) and memorization of the Holy Qur'an (*Hifz*) are taught at an early age in our society. Hence, recitation of the Holy Qur'an becomes easier for the lifetime. Similarly, if we explain the meanings and exegesis of the Holy Qur'an at an early age, it is expected that understanding, remembering, and following the teachings of the Holy Qur'an will also get much easier.

Qur'anic Studies for Students is a well-devised and integrated effort to connect our new generation with the Holy Qur'an at an early age in a simple and easy to understand way. The Qur'anic Studies course will be a part of the regular Islamic studies curriculum. It is expected that within seven years (about 350 hrs.), students will become acquainted with the translation, brief exegesis, important topics, and practical guidelines of the entire Holy Qur'an, *in sha Allah*. It will help them live their lives according to the precepts of the Holy Qur'an. Thus, a positive change amongst the people will pave the way towards the establishment of a pious society.

May Allah ﷻ make the teaching and completion of **Qur'anic Studies for Students** easy for us, accept our endeavors, and make the students of this course a ceaseless reward for us, *Ameen*.



Distinctive Features of “Qur’anic Studies for Students”

1. **Simple and easy to understand** translation of the Holy Qur’an.
2. **Bicolor** idiomatic translation is presented to match the translation appropriately with the Arabic text.
3. A **blank page** is added with each lesson so that students can note down important points.
4. **Complex terminologies** and **difficult words** are avoided.
5. The course is prepared with respect to the **intellectual level and interest of children**. The first part of **Qur’anic Studies for Students** includes *Surah Al-Fatiha*, the last ten *Surahs*, and the stories of five Prophets (**Prophet Adam** ﷺ, **Prophet Nuh** ﷺ, **Prophet Hud** ﷺ, **Prophet Salih** ﷺ and **Prophet Shu’aib** ﷺ). The second part consists of *Surahs* from 30th *Juz* (part) of the Holy Qur’an (from *Surah An-Naba* to *Surah Al-Humaza*) and stories of **Prophet Ibrahim** ﷺ and **Prophet Musa** ﷺ. The third part includes the story of **Prophet Yusuf** ﷺ, and the fourth part comprises the stories of **Prophet Zakariyya** ﷺ, **Maryum** ﷺ, **Prophet Sulaiman** ﷺ, and **Prophet ‘Isa** ﷺ along with Makki (Makkan) *Surahs*. Madni (Mediniian) *Surahs* are discussed in the sixth and the seventh parts of the course.
6. **Introduction and Historical Background** is given before each *Surah*.
7. **Stories of the Prophets** ﷺ are presented in an interesting and easy to understand manner before the study of the *Ayaat* about them. Moreover, only authentic text is included in these stories.
8. **Maps** are used in the narratives of the Prophets ﷺ to facilitate better understanding and to indicate the respective locations.
9. To provide practical and thoughtful guidelines from the Holy Qur’an, key points are given under the title **Points to remember** along with Qur’anic references at the end of each *Surah* and story.
10. Pragmatic and interesting activities under the title **Review Exercises** are added about every *Surah* and story to review and analyze students’ understanding of the Holy Qur’an.
11. To associate the family of the student with the Holy Qur’an, various activities are suggested under the title **Home Activity**.
12. To facilitate the students regarding the meanings of difficult words, a **Glossary** is given in an alphabetical order at the end of the book.
13. A separate **Teacher’s Guide** is developed as a teaching aid.
14. Significant details to explain each *Ayat* are compiled separately to assist teachers under the title **Notes for Teaching**.
15. To help teachers, an **Answer Key** is provided separately.
16. For the convenience of teachers, **Lesson Plans** are also proposed.
17. It has been particularly taken into consideration that **no sectarian differences are discussed or included** in the entire **Qur’anic Studies for Students** course. Furthermore only those points and explanations are included on which a unanimous consensus is found.
18. **Reviews and Suggestions** from Ulama, Huffaz, teachers, and parents were taken substantially in the preparation of this course.



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The Story of Prophet Ibrahim ؑ

The Status and Titles of Prophet Ibrahim ؑ

Prophet Ibrahim ؑ was the noble Prophet of Allah ﷻ. Allah ﷻ had given him wisdom and directed him to the right path since his childhood. Allah ﷻ tested him through many trials, and he was successful in all of them. Allah ﷻ has given him 3 noble statuses and granted him the positions of:

1. *Khalil-Ullah* خَلِيلُ اللَّهِ (Friend of Allah ﷻ)
2. *Imam-un-Naas* إِمَامُ النَّاسِ (Leader of humankind)
3. *Abul-Anbiya* أَبُو الْأَنْبِيَاءِ (Father of the Prophets ﷺ)

1) Prophet Ibrahim's ؑ Invitation of 'Tauheed' (The Oneness of Allah ﷻ) to Azar

Prophet Ibrahim ؑ loved Allah ﷻ and hated false idols. He exerted maximum efforts to restrain his family from worshipping false idols and to guide them to worship only one Allah ﷻ. He started preaching from his home by calling Azar who used to make statues with his own hands and worship them. According to the opinion of the commentators (*muffasssireen*) of the Holy Qur'an, Azar was the father of Prophet Ibrahim ؑ. Some historians have said that his father's name was Tarakh and his title was Azar, whereas a group of commentators of the Holy Qur'an has the opinion that the name of Prophet Ibrahim's ؑ father was Tarakh who believed in 'Tauheed', whereas Azar was the name of his uncle who was engaged in *shirk*. Prophet Ibrahim ؑ used to guide Azar that these idols neither listen to us nor are they able to answer us; neither can they harm us nor do they have any ability to benefit us. So, we should worship only One God that is Allah ﷻ. In response, Azar threatened Prophet Ibrahim ؑ that he would stone him to death, and then he finally turned him out of his house. While leaving Azar, Prophet Ibrahim ؑ promised him that he would pray for him. However, when it became evident to Prophet Ibrahim ؑ that Azar was the enemy of Allah ﷻ who rejected 'Tauheed', Prophet Ibrahim ؑ broke all relations with him.

2) Prophet Ibrahim's ؑ Invitation of 'Tauheed' (The Oneness of Allah ﷻ) to his People

Prophet Ibrahim's ؑ nation was polytheist (believing in many gods). Apart from the idols, they used to worship the sun, moon, and stars. Prophet Ibrahim ؑ used to grieve due to his people's deeds. Prophet Ibrahim ؑ then decided to reveal the deception of idol worship and invited them to recognize Allah ﷻ, the real deity. One night, while watching a star, he asked his people "Is this my Lord?" But when the star disappeared,



he said, "I don't like something which has such short-term existence." After sometime, when the moon rose over the horizon, he asked his people, "Is this my Lord?" But, when the moon also vanished, he said, "If Allah ﷻ had not guided me, then I would have definitely gone astray." When the sun appeared, he asked his people, "Is this my Lord, since it is the biggest of them?" But when the sun set, he said to his people that these stars, moon, and sun cannot be the Lord. The Lord is the One Who created this whole universe and I believe in only Allah ﷻ as my Lord. I follow only Him instead of anyone else and I am not among the polytheists (believing in many gods).

3) Breaking of Idols by Prophet Ibrahim ؑ

Prophet Ibrahim's ؑ nation used to worship idols also. They had made a large temple in which lots of idols were decked, and the nation used to worship those idols with solemnity. One day, when all the people had gone out of the town to celebrate a festival, Prophet Ibrahim's ؑ made a plan to show his people the helplessness of these idols. He picked up a hammer and entered the temple. He saw food lying in front of the idols, and he said, "Why don't you eat? And why don't you speak?" Then he started smashing all the idols except the biggest one. He left it untouched and put the hammer on its shoulder. When the people came back from the festival, they found their idols shattered and shouted in anger, "Who did this to our idols?" The people said that a young man with the name of Ibrahim is against our idols. So this must be his work. They called Prophet Ibrahim ؑ in front of all the people and asked him, "Is it you who broke the idols?" Prophet Ibrahim ؑ said with irony that this must have been done by the big idol, who has the hammer on his shoulder, or you may ask these broken idols. The people said these idols cannot speak, and this was the time which Prophet Ibrahim ؑ was waiting for. He said to them, "Woe to you that you worship these idols who cannot speak; they cannot listen to you or benefit you or harm you." After this incident, even though the people started realizing the feebleness of idols, they remained biased towards the idols and decided to punish Prophet Ibrahim ؑ severely. "مَعَاذَ اللَّهِ" (Allah forbid)

4) Prophet Ibrahim ؑ in the Palace of Namrud

Namrud was the king of Iraq at that time. He used to force people to believe that he was god. People used to worship him. When he came to know that Prophet Ibrahim ؑ did not consider him as god, he called Prophet Ibrahim ؑ in his palace and asked him, "Who is your god?" Prophet Ibrahim ؑ replied, "The One Who gives life and death." Namrud said, "I can also do the same." Then he called for a prisoner on a death row and acquitted him. Then he ordered for an innocent person to be killed. When Prophet Ibrahim ؑ saw all this, he said, "My Lord is the One Who raises sun from the East. If you consider yourself as god, then make the sun rise from the West." On hearing this, Namrud was speechless.



5) Prophet Ibrahim ؑ and the Fire of King Namrud

Namrud passed the judgement to punish Prophet Ibrahim ؑ and ordered to set a fire ablaze. When the fire became intense, Prophet Ibrahim ؑ was thrown into it. All the idol worshippers thought that Prophet Ibrahim ؑ would turn into ashes within no time. However, Allah ﷻ ordered the fire to be cool and peace for Prophet Ibrahim ؑ and he remained unharmed and safe from it.

6) Migration (Hijrah) of Prophet Ibrahim ؑ

When Prophet Ibrahim ؑ realized the persistent transgression of his people, he decided to leave his homeland (Iraq) and migrate to Syria, Palestine, and Egypt in order to please Allah ﷻ. Prophet Ibrahim ؑ migrated with his wife Sarah ؑ and his nephew Prophet Lut ؑ. Name of Prophet Lut's ؑ father was Haran. Allah ﷻ appointed Prophet Lut ؑ as a prophet to the towns of "Amoura and Sodom" in Jordan. When Prophet Ibrahim ؑ reached Egypt, he married Hajirah ؑ, daughter of Egypt's king.

7) The Birth of Prophet Isma'il ؑ in the House of Prophet Ibrahim ؑ and the Trial from Allah ﷻ

Allah ﷻ blessed Prophet Ibrahim ؑ with his first son named Prophet Isma'il ؑ in old age. Prophet Ibrahim ؑ used to love his son very much. Allah ﷻ tested Prophet Ibrahim ؑ and ordered him to leave his wife (Hajirah ؑ) and his infant son (Prophet Isma'il ؑ) in Makkah which used to be a barren and deserted place. Prophet Ibrahim ؑ obeyed the command of Allah ﷻ and left them in that deserted valley of Makkah near the House of Allah ﷻ with some water and a few dates. Hajirah ؑ followed Prophet Ibrahim ؑ and repeatedly asked where he was leaving them since no one was living there and there was nothing to eat and drink. Prophet Ibrahim ؑ remained silent. Lastly, Hajirah ؑ asked, "Did Allah ﷻ order you to do this?" On this, Prophet Ibrahim ؑ said: "Yes." Hajirah ؑ uttered, "Then it is alright, Allah ﷻ will not leave us alone," and reverted.

8) The Anxiety of Noble Mother for Noble Child

The dates and water finished soon. Prophet Isma'il ؑ became restless due to hunger and thirst. Hajirah ؑ climbed Mount Safa in anxiety to search for water or a caravan. Then she got down and climbed Mount Marwah. She ran back and forth between the two mountains so that Prophet Isma'il ؑ remained in her sight. She ran seven times between the two mountains. Allah ﷻ adored her act so much that it became part of *Umrah* and *Hajj* and is known as *Sa'i*.



9) Zamzam Water and Inhabitation in Makkah

A spring of water sprouted by the blessing of Allah ﷻ near Prophet Isma'il ؑ. Hajirah ؑ was very glad to see water gushing from the ground and tried to stop it with her hands and said, "Zam Zam" which means "stop, stop." After sometime, the tribe of Jurhum also came to settle in this area, and this way the city of Makkah was inhabited.

10) The Greatest Sacrifice of Noble Father and Son

Prophet Ibrahim ؑ used to visit Makkah to meet his family. When Prophet Isma'il ؑ grew a little older and became a helping hand to his father, Allah ﷻ tested him in a very significant way. Prophet Ibrahim ؑ had a dream in which he was sacrificing his son Prophet Isma'il ؑ. As the dreams of Prophets ؑ are true and from Allah ﷻ, so Prophet Ibrahim ؑ narrated this dream to Prophet Isma'il ؑ and asked him, "What do you say?" Prophet Isma'il ؑ replied, "O my father! Do as you are ordered and you will find me among the steadfast, *in sha Allah*." Now, both the father and son were ready to fulfill the commandment of Allah ﷻ. Prophet Ibrahim ؑ set Prophet Isma'il ؑ down on his forehead and was about to sacrifice him. But Allah ﷻ said, "O Ibrahim! You have fulfilled the dream." A sheep had been sacrificed instead of Prophet Isma'il ؑ. This was a major trial and Prophet Ibrahim ؑ passed it. We celebrate *Eid-ul-Adha* and make the sacrifice every year to commemorate this great incident.

11) The Construction of the Holy Ka'bah by Prophet Ibrahim ؑ and Prophet Isma'il ؑ

The Holy Ka'bah was the first house which was constructed for the worship of Allah ﷻ. After the storm of Prophet Nuh ؑ, only the foundations of the Holy Ka'bah were left and Prophet Ibrahim ؑ and Prophet Isma'il ؑ built it on the same foundations. Prophet Isma'il ؑ used to bring stones from a nearby mountain and Prophet Ibrahim ؑ used to build the Holy Ka'bah. While building the Holy Ka'bah, both of them used to pray, "Our Lord accept (this service) from us! Indeed, You (alone) are the All-Hearing, the All-Knowing! Our Lord, make us both submissive to You, and (make) of our offspring as well, a people submissive to You and show us our rites of worship and accept our repentance. Indeed, You (alone) are the Most-Relenting, the Very-Merciful." (*Surah Al-Baqarah 2 : Ayaat 127-128*)

12) Call for Hajj

Upon the completion of the construction of the Holy Ka'bah, Allah ﷻ ordered Prophet Ibrahim ؑ not to worship anyone besides Him and keep His House pure for the people who do *Tawaf, Ruku and Sujood*. He further ordered Prophet Ibrahim ؑ to call people for Hajj. Then, when Prophet Ibrahim ؑ announced the *Hajj* from the top of the



mountain of Abu Qubays, Allah ﷻ made everyone – even those hear the call who were still in their mothers' wombs and their fathers' loins and those who were in depth of the seven oceans – hear this call. Even today, Muslims from around the world go for *Hajj* to answer this call and those who responded to the call of Prophet Ibrahim عليه السلام will perform the *Hajj* the number of times they responded to the call of Prophet Ibrahim عليه السلام.

13) Visit of Strange Guests at Prophet Ibrahim's عليه السلام House

One day, some strangers came to Prophet Ibrahim's عليه السلام house. They greeted him with *Salam* (peace), and he answered them. Prophet Ibrahim عليه السلام immediately arranged food for these guests, but felt a stab of fear when he observed that they were not eating anything. Putting him at ease, the strangers said, "We are not human beings but we are angels sent by Allah ﷻ. We are sent to punish the people of Prophet Lut عليه السلام." They also gave good news to Prophet Ibrahim عليه السلام of another son, Prophet Ishaq عليه السلام and a grandson Prophet Ya'qub عليه السلام. After Prophet Ibrahim عليه السلام, all the Prophets عليهم السلام who were sent to this world were from his lineage and the Holy Prophet ﷺ was the last *Nabi* and *Rasul* to conclude the Prophethood.





Prophet Ibrahim ؑ Invites Azar and his People to 'Tauheed'

(The Oneness of Allah ﷻ) (Surah Al-An'am 6 : Ayaat 74 to 83)

I seek refuge with Allah from the accursed Satan

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

In the name of Allah, the Most Compassionate, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

74. And (remember) when Ibrahim ؑ said to his father, Azar:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزْرَ

Do you take idols for gods?

أَتَتَّخِذُ أَصْنَامًا مِمَّا رَهَةً

Indeed, I see you and your people in manifest error.

إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

75. Thus We showed Ibrahim ؑ the kingdom of the heavens and the earth, so that he might be of those who are firm in belief.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ

وَلِيَكُونَ مِنَ الْمُؤَقِنِينَ ﴿٧٥﴾

76. So, when the night over-shadowed him, he saw a star.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا

(Ibrahim ؑ) said: This is my Lord. But, when it set, he said: I do not like those that set.

قَالَ هَذَا رَبِّي ۚ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْإِفْلِينَ ﴿٧٦﴾

77. Then, when he saw the moon rising, he said: This is my Lord. But, when it set, (Ibrahim ؑ) said: Had my Lord not guided me,

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۚ فَلَمَّا أَفَلَ

قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي

surely, I would have been among those gone astray.

لَا كُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

78. Thereafter, when he saw the sun rising, he said: This is my Lord. This is greatest.

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي ۚ هَذَا أَكْبَرُ

Again, when it set, (Ibrahim ؑ) said: O my people!

فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِ

I disown whatever you associate (with Allah).

إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾

79. I have, indeed, turned my face straight towards the One Who created the heavens and the earth, and I am not one of those who associate (partners with Allah).

إِنِّي وَجَّهْتُ وَجْهِيَ

لِلدِّينِ فَطَرِ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا

وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾



Notes

Handwriting practice area with 18 horizontal lines. Includes decorative corner icons and a small illustration of a spiral notebook and a red pencil at the bottom right.



<p>80. And his people argued with him. (Ibrahim (عليه السلام)) said: Do you argue with me about Allah</p>	<p>وَحَاجَّةُ قَوْمِهِ ۗ قَالَ أَتُحَاجُّونِي فِي اللَّهِ</p>
<p>while He has guided me I do not fear that which you associate with Him,</p>	<p>وَقَدْ هَدَانِ ۗ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ</p>
<p>(no evil can affect) except my Lord wills something. My Lord has encompassed everything with (His) knowledge.</p>	<p>إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۗ</p>
<p>Would you, then, take no lesson?</p>	<p>أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾</p>
<p>81. And how should I fear that which you associate with Him, while you do not fear</p>	<p>وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ</p>
<p>that you have associated with Allah</p>	<p>أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ</p>
<p>something for which He did not send down to you any authority? Now, which of the two parties</p>	<p>مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ۗ فَأَيُّ الْفَرِيقَيْنِ</p>
<p>has more right to be in security? If you know.</p>	<p>أَحَقُّ بِالْأَمْنِ ۗ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾</p>
<p>82. Those who have believed and have not mixed their faith with injustice</p>	<p>الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ</p>
<p>are the ones who shall have security, and they are guided.</p>	<p>أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾</p>
<p>83. And this was Our argument which We gave to Ibrahim (عليه السلام) against his people.</p>	<p>وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۗ</p>
<p>We raise in ranks whomsoever We will. Surely, your Lord is Wise, Knowing.</p>	<p>نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾</p>

Prophet Ibrahim's (عليه السلام) Status and Titles

(Surah Al-An'am 6 : Ayaat 84 to 90)

<p>84. We bestowed upon him (Ibrahim (عليه السلام)) Ishaq (عليه السلام) and Ya'qub (عليه السلام).</p>	<p>وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ</p>
<p>We guided them all. Earlier, We guided Nuh (عليه السلام)</p>	<p>كُلًّا هَدَيْنَاهُ ۗ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ</p>
<p>and, of his progeny, (We guided) Dawud (عليه السلام) and Sulaiman (عليه السلام)</p>	<p>وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ</p>
<p>and Ayyub (عليه السلام) and Yusuf (عليه السلام) and Musa (عليه السلام) and Harun (عليه السلام).</p>	<p>وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ</p>
<p>And thus We reward those who do good.</p>	<p>وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾</p>



<p>85. And (We guided) Zakariyya (عليه السلام) and Yahya (عليه السلام) and 'Isa (عليه السلام), and Ilyas (عليه السلام); all of them were righteous.</p>	<p>وَذَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ ط كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾</p>
<p>86. And (We guided) Isma'il (عليه السلام) and Al-Yas'a (عليه السلام) and Yunus (عليه السلام) and Lut (عليه السلام); and all of them We made to excel over all the people of the world (in their respective times).</p>	<p>وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ط وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾</p>
<p>87. (We made to excel many) among their forefathers and their children and their brothers, and We chose them and guided them on the Straight Path.</p>	<p>وَمِن آبَائِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ ط وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾</p>
<p>88. That is Allah's guidance. He guides with it whomsoever He wills from among His servants. Had they associated (partners with Allah), all they did would have been nullified for them.</p>	<p>ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّن عِبَادِهِ ط وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾</p>
<p>89. They are those to whom We gave the Book and wisdom and Prophethood. So, if these people disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.</p>	<p>أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ ط فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾</p>
<p>90. Those are the people whom Allah has guided, therefore follow their guidance. Say, I do not ask any reward from you for (preaching) it; it is not but a reminder for all the worlds.</p>	<p>أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهِهِمْ آفْتَدُهُ ط قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ط إِن هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ﴿٩٠﴾</p>

Prophet Ibrahim (عليه السلام) Invites Azar and his People to 'Tauheed'
(The Oneness of Allah (ﷻ)) (Surah Ash-Shu'ara 26 : Ayaat 69 to 77)

69. And (O Prophet (ﷺ)) recite to them the story of Ibrahim (عليه السلام).
70. When he said to his father and to his people: What do you worship?

وَاقْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾
إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾



71. They said: We worship idols, and stay ever devoted to them.	قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَّلُ لَهَا عَكْفِينَ ﴿٤١﴾
72. (Ibrahim <small>عليه السلام</small>) said: Do they listen to you when you call (on them)?	قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٤٢﴾
73. Or do they benefit you or harm?	أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٤٣﴾
74. They said: No, but we have found our forefathers doing like this.	قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٤٤﴾
75. (Ibrahim <small>عليه السلام</small>) said: Have you then ever considered what you have been worshipping?	قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٤٥﴾
76. You and your ancient forefathers,	أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٤٦﴾
77. Indeed, they are all enemies to me, except the Lord of all the worlds,	فَأِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ ﴿٤٧﴾

Prophet Ibrahim's عليه السلام Announcement of 'Tauheed'
(The Oneness of Allah ﷻ) (Surah Ash-Shu'ara 26 : Ayaat 78 to 82)

78. Who created me, and it is He Who guides me,	الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾
79. And it is He Who feeds me and gives me drink,	وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾
80. And when I get sick, it is He Who heals me,	وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾
81. And He Who will casue me to die, then bring me back to life,	وَالَّذِي يُبَيِّتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾
82. And Who, I hope, will forgive my faults on the Day of Judgement.	وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾

Supplications of Prophet Ibrahim عليه السلام
(Surah Ash-Shu'ara 26 : Ayaat 83 to 88)

83. O my Lord! Grant me wisdom, and join me with the righteous,	رَبِّ هَبْ لِي حُكْمًا وَارْتَبِطْ بِالصَّالِحِينَ ﴿٨٣﴾
84. And destine for me a truthful description among later generations,	وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾
85. And make me among those who will inherit the Garden of Bliss,	وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾



Notes

Handwriting practice area with 20 horizontal lines. Includes decorative corner icons and a small illustration of a spiral notebook and a red pencil at the bottom right.



86. And forgive my father. Indeed, he is of those who went astray,	وَاعْفِرْ لِرَبِّیْ إِنَّهُ كَانَ مِنَ الضَّالِّیْنَ ﴿٨٦﴾
87. And do not disgrace me on the Day when everybody will be raised back to life,	وَلَا تُخْزِنِیْ یَوْمَ یُبْعَثُونَ ﴿٨٧﴾
88. The Day when neither wealth will be of any use nor sons,	یَوْمَ لَا یَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾
The Consequence of the Obedient and the Disobedient on the Day of Judgement (Surah Ash-Shu'ara 26: Ayaat 89 to 104)	
89. Except him who will come to Allah with a sound heart (will attain success),	إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِیْمٍ ﴿٨٩﴾
90. And Paradise will be brought near to the God-fearing	وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِیْنَ ﴿٩٠﴾
91. And Hell will be fully uncovered for those who strayed,	وَكُبِّرَتِ الْجَحِیْمُ لِلْعَاطِیْنَ ﴿٩١﴾
92. And it will be said to them: Where are those you used to worship	وَقِیْلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾
93. Besides Allah? Can they help you or help themselves?	مِنْ دُونِ اللَّهِ هَلْ یَنْصُرُونَکُمْ أَوْ یَنْتَصِرُونَ ﴿٩٣﴾
94. So they (their false gods) will be thrown on their faces into it (Hell), they and those who strayed	فَلْيُكْفَبُوا فِیْهَا هُمْ وَالْعَاوَنُ ﴿٩٤﴾
95. And the armies of Iblis, all together.	وَجُنُودِ إِبْلِیْسَ أَجْمَعُونَ ﴿٩٥﴾
96. They will say when they will be quarreling therein with each other:	قَالُوا وَهُمْ فِیْهَا یَحْتَصِمُونَ ﴿٩٦﴾
97. By Allah, we were in clear error	تَاللَّهِ إِنْ كُنَّا لَفِی ضَلٰلٍ مُّبِیْنٍ ﴿٩٧﴾
98. When we used to equate you with the Lord of all the worlds,	إِذْ سَوَّیْکُمْ بِرَبِّ الْعٰلَمِیْنَ ﴿٩٨﴾
99. And it is only the criminals who misguided us.	وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾
100. So now we have no intercessors	فَمَا لَنَا مِنْ شَافِعِیْنَ ﴿١٠٠﴾
101. Nor any true friend.	وَلَا صَدِیْقِیْ حَسِیْمٍ ﴿١٠١﴾
102. (Alas!) If we only had a chance to return (to the world) we shall truly be among the believers!	فَلَوْ أَنَّ لَنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِیْنَ ﴿١٠٢﴾
103. Surely, in this (story) is indeed a sign, but most of them were not believers.	إِنَّ فِیْ ذٰلِكَ لَآیَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِیْنَ ﴿١٠٣﴾



104. And surely! your Lord, He is indeed the Almighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥٤﴾

Prophet Ibrahim's عليه السلام Invitation to 'Tauheed' (The Oneness of Allah الله)
(Surah Al-Anbiya 21 : Ayaat 51 to 57)

51. And indeed (long before Musa عليه السلام) We bestowed Ibrahim عليه السلام his right course (commensurate with his rank)

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ

and We knew him well.

وَكَفَّاهُ عَلِيمِينَ ﴿٥٥﴾

52. When (Ibrahim عليه السلام) said to his father and his people: What are these statues

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ

you are devoted to?

الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٦﴾

53. They said: We found our forefathers worshipping them,

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٧﴾

54. (Ibrahim عليه السلام) said: Surely you and your forefathers

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ

have been in clear error.

فِي ضَلَالٍ مُبِينٍ ﴿٥٨﴾

55. They said: Have you come to us with truth or are you of those who simply play?

قَالُوا أَجَعَلْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٩﴾

56. (Ibrahim عليه السلام) said: Rather, your Lord is the Lord of the heavens and the earth,

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ

Who has created them,

الَّذِي فَطَرَهُنَّ

and I am one of those who bear witness to this.

وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ ﴿٦٠﴾

57. And (I swear) by Allah that I will certainly plan against your idols after you have gone away turning your backs.

وَتَأْتِيهِمْ لَأَكِيدَنَّ أَصْنَامَكُمْ

بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٦١﴾

Breaking of Idols by Prophet Ibrahim عليه السلام
(Surah Al-Anbiya 21 : Ayaat 58 to 67)

58. Then, he (Ibrahim عليه السلام) broke all of those (idols) into pieces, except the big one of them, so that they might turn to it.

فَجَعَلَهُمْ جُذَاذًا

إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٦٢﴾



59. They said: Who has done this to our gods? He is one of the wrongdoers indeed.	قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾
60. Some (of them) said: We have heard a youth talking (ill) about them.	قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ
He is called Ibrahim.	يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾
61. They said: Then, bring him before the eyes of the people,	قَالُوا فَاتُوا بِهِ عَلَى عَيْنِ النَّاسِ
so that they may bear witness (his fate).	لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾
62. (When Ibrahim ؑ came) they said: Is it you who has done this to our gods? O Ibrahim!	قَالُوا أَنْتَ فَعَدْتَ هَذَا بِالْهَيْتِنَا يَا بُرْهِيمُ ﴿٦٢﴾
63. (Ibrahim ؑ) said: Rather, this, the big one of them did it	قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا
So, ask them if they can speak.	فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾
64. So they turned to their (inner) selves then said (to themselves):	فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا
Surely, you yourselves are the wrongdoers.	إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾
65. Then, they hung their heads (in shame and replied to Ibrahim ؑ):	ثُمَّ نَكَسُوا عَلَى رُءُوسِهِمْ
You know very well that these (idols) do not speak	لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾
66. He (Ibrahim ؑ) said: Do you then worship, beside Allah,	قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ
that can neither benefit you in any way nor harm you?	مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
67. Fie upon you and upon what you worship besides Allah. Do you then not understand?	أَفِ لَكُمْ وَلِبِائِعِبُدِّوَنَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾
Prophet Ibrahim ؑ and the Fire of King Namrud (Surah Al-Anbiya 21 : Ayaat 68 to 73)	
68. They said: Burn him and help your gods,	قَالُوا احْرَقُوهُ وَانصُرُوا آلِهَتَكُمْ
if you are to take any action.	إِنْ كُنْتُمْ فَعِلِينَ ﴿٦٨﴾
69. We (Allah) said: O fire! Be cool and peace for Ibrahim (ؑ).	قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾



70. And they intended to harm him, but We made them the worst losers.	وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ۝
71. And We rescued him (Ibrahim ؑ) and Lut (ؑ) to the land which We had blessed for the worlds.	وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ۝
72. And We bestowed upon him (Ibrahim ؑ) Ishaq (ؑ) and (Ishaq's (ؑ) son) Yaqub (ؑ) as an additional gift and all (of them) We made righteous.	وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ ۝
73. And We made them the leaders who guided (people) by Our command, and We revealed to them to do good deeds and to establish prayer and pay Zakat, and they were worshippers of Us (alone).	وَجَعَلْنَاهُمْ أِمَمَّةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ۝

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Points to remember

1. Firstly, we should invite people who are closest to us towards *Deen*.
(Surah Al-An'am 6 : Ayat 74)
2. One reason for '*shirk*' is not recognizing Allah ﷻ. (Surah Al-An'am 6 : Ayaat 76-78)
3. The sun, moon, stars, and the entire universe is created by Allah ﷻ. We should only worship Allah ﷻ. (Surah Al-An'am 6 : Ayaat 76-79)
4. Those who have faith in Allah ﷻ and are saved from '*shirk*' will earn peace and guidance. (Surah Al-An'am 6 : Ayat 82)
5. False gods cannot benefit or harm in any way. All authority is with the true God, Allah ﷻ. (Surah Ash-Shu'ara 26 : Ayat 73)
6. One major reason for '*shirk*' is following the false beliefs of astray forefathers. (Surah Ash-Shu'ara 26 : Ayat 74)
7. Allah ﷻ has created us. Indeed, only He can give us guidance and only He can feed us. (Surah Ash-Shu'ara 26 : Ayaat 78, 79)
8. Indeed, only Allah ﷻ is the One Who can cure us from our illnesses. (Surah Ash-Shu'ara 26 : Ayat 80)
9. Only Allah ﷻ is the One Who can forgive us for our sins. (Surah Ash-Shu'ara 26 : Ayat 82)
10. On the Day of Judgement, no intercessor or friend would be able to help a disbeliever. (Surah Ash-Shu'ara 26 : Ayaat 100, 101)

Review Exercises



1. Mark the correct answer:

1. What was worshipped by the nation of Prophet Ibrahim ؑ?

a. Earth, sky, and mountains <input type="checkbox"/>	b. Sun, moon, and stars <input type="checkbox"/>	c. <i>Jinns</i> , angels, and spirits <input type="checkbox"/>
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2. Which king was invited to '*Tauheed*' (the oneness of Allah ﷻ) by Prophet Ibrahim ؑ?

a. Zulqarnain <input type="checkbox"/>	b. Pharaoh <input type="checkbox"/>	c. Namrud <input type="checkbox"/>
--	-------------------------------------	------------------------------------
3. Who was the first one to go back and forth seven times between the mountains of Safa and Marwah?

a. Sarah ؑ <input type="checkbox"/>	b. Hajirah ؑ <input type="checkbox"/>	c. Maryam ؑ <input type="checkbox"/>
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4. Who came as strange guests to Prophet Ibrahim's ؑ house?

a. Angels <input type="checkbox"/>	b. <i>Jinns</i> <input type="checkbox"/>	c. The people of Makkah <input type="checkbox"/>
------------------------------------	--	--
5. On the commandment of Allah ﷻ, where did Prophet Ibrahim ؑ leave his wife, Hajirah ؑ, and his son, Prophet Isma'il ؑ?

a. Palestine <input type="checkbox"/>	b. Iraq <input type="checkbox"/>	c. Makkah <input type="checkbox"/>
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2. In the given boxes, chronologically number the sequence of events:

- To clarify the concept of 'Tauheed' to his nation, Prophet Ibrahim ؑ destroyed the idols.
- Allah ﷻ commanded Prophet Ibrahim ؑ to sacrifice Prophet Isma'il ؑ.
- Prophet Ibrahim ؑ migrated from Iraq to Syria, Palestine, and Egypt along with his wife and nephew.
- In a human form, the angels arrived at Prophet Ibrahim's ؑ house to give him the good news of the birth of Prophet Ishaq ؑ.
- Azar asked Prophet Ibrahim ؑ to leave the house when he refused to worship idols.
- Prophet Ibrahim ؑ called out to the people to perform *Hajj*.
- Allah ﷻ blessed Prophet Ibrahim ؑ with an obedient son, Prophet Isma'il ؑ.
- Prophet Ibrahim ؑ invited Azar towards *Tauheed*.
- The nation got Prophet Ibrahim ؑ thrown into the fire.
- Prophet Ibrahim ؑ, along with Prophet Isma'il ؑ, built the Holy Ka'bah on its then-existing foundations.

3. Give short answers to the following questions:

1. Where should we initiate the invitation of *Deen* from?

2. What was the outcome of throwing Prophet Ibrahim ؑ into the fire?

3. Why did Prophet Ibrahim ؑ break the idols?

4. What did Prophet Ibrahim ؑ see in his dream?

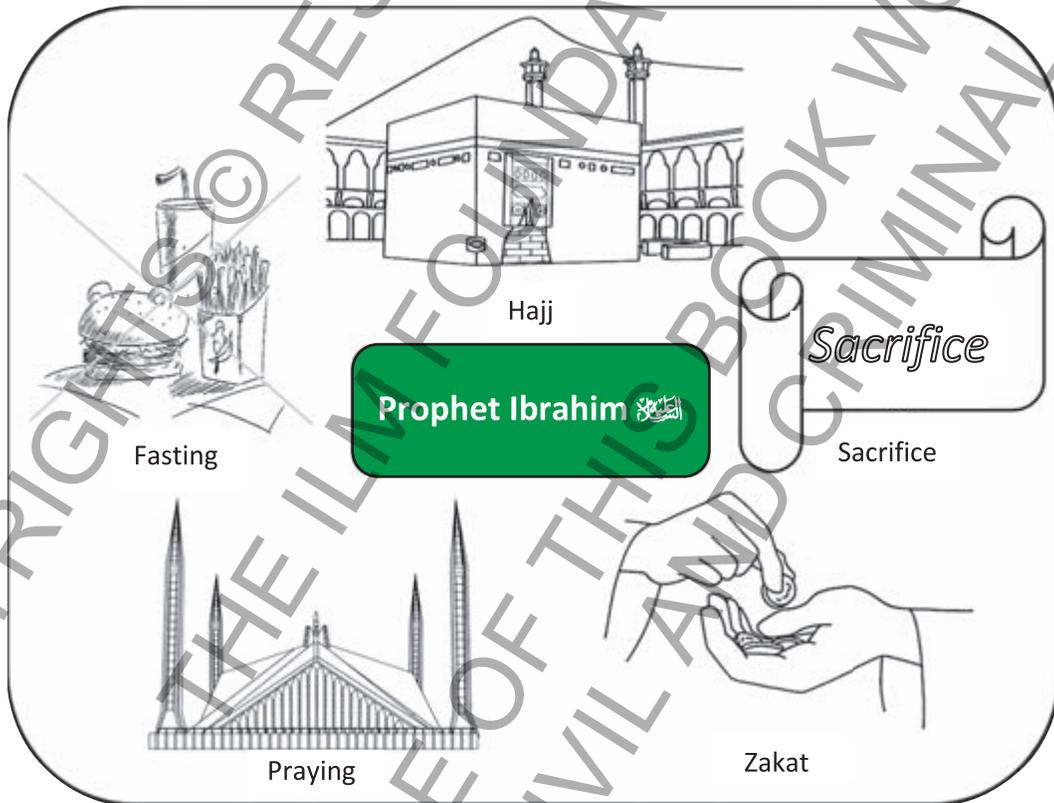
5. What titles were granted to Prophet Ibrahim ؑ?



Home Activity



1. Learn the supplication of Prophet Ibrahim عليه السلام (as mentioned in *Surah Ibrahim* 7 : Ayaat 40-41) with translation. Write it down in a beautiful manner on a chart paper and hang it at a prominent place in your home.
2. Make a chart with pictures of various places linked to Prophet Ibrahim عليه السلام for instance, City of Makkah, The Holy Ka'bah, *Maqam-e-Ibrahim* (the standing place of Prophet Ibrahim عليه السلام), *Mina* and *Jamarat*.
3. From the images provided below, colour the actions that are related to Prophet Ibrahim عليه السلام.



Teacher's Signature _____
Date: _____

Parent's / Guardian's Signature _____
Date: _____



The Story of Prophet Musa (Part 1)

The First Phase of Prophet Musa's Life: From Birth till Arrival in Madyan

Allah sent many Prophets to the Children of Israel, one of whom was the great Messenger Prophet Musa. After the Holy Prophet, it is Prophet Musa, among all the others Prophets, who is mentioned the most in the Holy Qur'an. Prophet Ibrahim's grandson Prophet Ya'qub's title was "Israel" (which means Allah's servant). Allah blessed Prophet Ya'qub with twelve sons. Hence, twelve tribes called 'the Children of Israel' were formed from the children of these sons. The Children of Israel were the residents of Palestine. It was a beloved nation of Allah and received many blessings from Him, but the Children of Israel continued to be rebellious and ungrateful to Allah.

1) Entrance of the Children of Israel into Egypt, Pharaoh's Oppression and Persecution of the Children of Israel

Among Prophet Ya'qub's twelve sons was Prophet Yusuf who was granted a great status in Egypt by Allah. Prophet Yusuf asked his father, brothers and his family to join him in Egypt. Hence, the Children of Israel moved from Palestine to Egypt and settled down. In the following several years, the Children of Israel enjoyed governing Egypt with comfort and ease. Many years after the death of Prophet Yusuf, the Coptic Egyptians rebelled, made Pharaoh their king, and enslaved the Children of Israel.

Pharaoh treated these oppressed people cruelly and made them work like animals. Interpreters of dreams warned Pharaoh that a male child, born among the Children of Israel, would eventually end his rule. Thus, Pharaoh ordered for all male babies of the Children of Israel to be killed and female babies to be spared. Allah sent Prophet Musa as His Messenger to free the Children of Israel from Pharaoh's oppression and persecution.

2) Prophet Musa's Birth and Allah's Arrangement for his Protection

At the birth of Prophet Musa, his mother was worried as she feared that Pharaoh would get him murdered. Allah inclined her heart towards keeping him in a chest and letting the chest flow in the river. He reassured her that her son would join her again. That is exactly what Prophet Musa's mother did. The chest carrying Prophet Musa flowed with the tide, and his elder sister followed the chest along the riverside.



3) Prophet Musa in Pharaoh's Palace

The chest carrying Prophet Musa flowed down the river and finally reached the shores near Pharaoh's palace. Pharaoh's people pulled it out of the river and presented it to Pharaoh and his queen. When the chest was opened, they found a very beautiful child inside. Allah put love for Prophet Musa in Queen Asiyah's heart. The queen told Pharaoh that they should adopt him as a son. Pharaoh duly agreed with what the queen said. This kept Pharaoh from killing Prophet Musa. Midwives were asked to come in and feed Prophet Musa, but he would not drink the milk of any of them. Prophet Musa's sister was watching the situation from afar. She then went forward and said that she knew a woman who would be able to feed him. Queen Asiyah was very worried about him thus his sister's request was duly granted. Prophet Musa's sister, then, brought her mother to the palace. When Prophet Musa's mother started to feed him, he accepted her milk. Seeing this, Queen Asiyah was satisfied. Hence, Prophet Musa's mother was selected to feed him. This way, Allah returned Prophet Musa to his mother's lap again and fulfilled her desire to bring him up. Then, Prophet Musa reached adolescence.

4) Accidental Killing of a Coptic Egyptian by Prophet Musa

One day, Prophet Musa arrived in the city and saw two men fighting each other. One of them was from the nation of Prophet Musa, an Israelite, and the other was from the people of Pharaoh, a Coptic Egyptian. The Israelite called him for help. Prophet Musa punched the Coptic Egyptian which resulted in his death. Prophet Musa had not intended to kill him. Prophet Musa immediately asked Allah for forgiveness, so Allah forgave him. The Coptic Egyptian's death came at a time when everyone was resting, so no one found out who had killed him. The next morning, when Prophet Musa arrived in the city, he saw the same Israelite fighting with another Coptic Egyptian. Prophet Musa told the Israelite that indeed he was the one who was astray and stepped ahead to save him from the Coptic Egyptian. Hearing this from Prophet Musa, the Israelite felt scared and thought that Prophet Musa wanted to take action against him, so he asked, "Do you want to kill me just like you killed the Coptic Egyptian yesterday?" The news spread across the city that the Coptic Egyptian had been killed by Prophet Musa. Soon after, a man came running to Prophet Musa and informed him that Pharaoh and his nation's leaders were preparing to kill him, so he should leave the city immediately. Henceforth, Prophet Musa left Egypt for a faraway area called Madyan.



Pharaoh's Oppression and Persecution of the Children of Israel (Surah Al-Qasas 28 : Ayaat 1 to 6)

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Ta Seen Meem.	طسّم
2. These are Ayaat of the clear Book.	تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ
3. We recite to you a part of the story of Musa (ﷺ) and Pharaoh with truth for a people who believe.	نَقَلْنَا عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ
4. Indeed, Pharaoh had exalted in the land, and had divided its people into different groups; he used to persecute a group of them, slaughtering their sons and keeping their women alive. Indeed he was one of the mischief-makers,	إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعِفُ طَائِفَةٌ مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ
5. While We intended to (grant) favour upon those who were considered weak in the land, and to make them leaders and make them inheritors (for their wealth and land),	وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ
6. And grant them power in the land, and to show Pharaoh, Haman and their armies the very thing they were fearing from them.	وَنُمِّكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

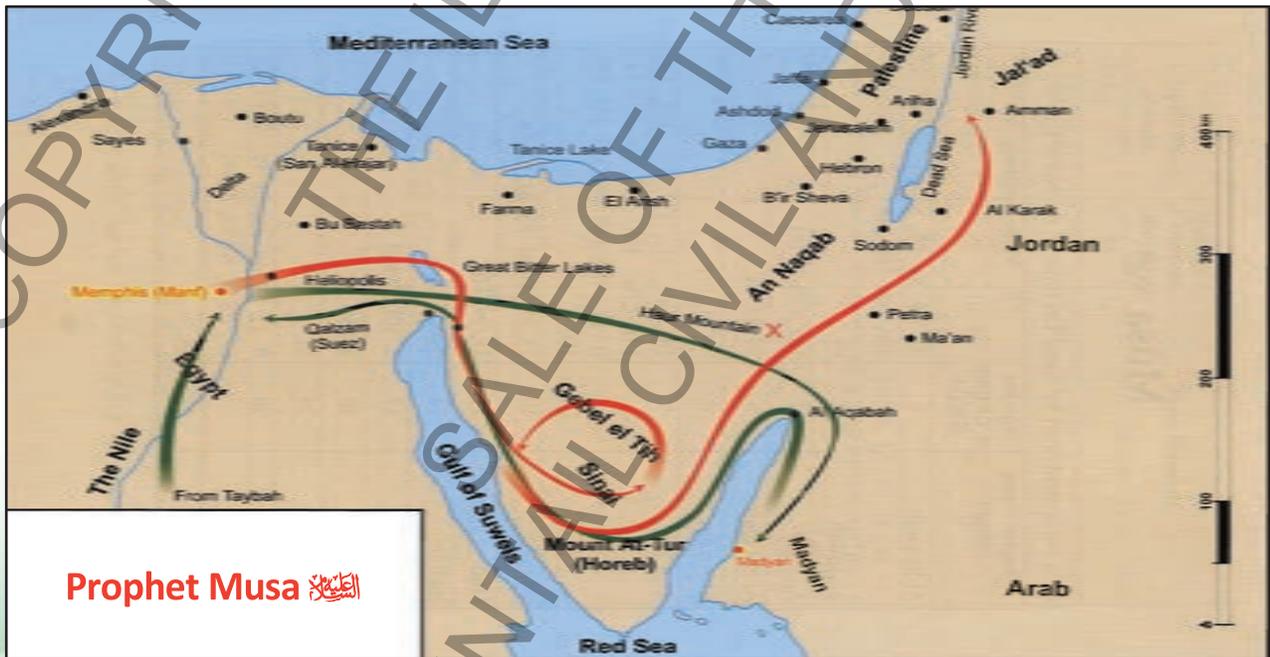
Prophet Musa's (ﷺ) Birth and Allah's (ﷻ) Arrangement of his Protection (Surah Al-Qasas 28 : Ayat 7)

7. And We revealed to the mother of Musa (ﷺ) saying:) Suckle him.	وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ
When you fear for him, cast him into the river, and do not fear, and do not grieve.	فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي
Surely We are going to bring him back to you and appoint him one of (Our) Messengers.	إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ



Prophet Musa (عليه السلام) in Pharaoh's Palace (Surah Al-Qasas 28 : Ayaat 8 to 13)

<p>8. So the family of Pharaoh picked him up, so that he would become for them an enemy and a (cause of) grief.</p>	<p>فَالْتَفَطَّةَ آلِ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ</p>
<p>Indeed Pharaoh, Haman and their armies were wrongdoers.</p>	<p>إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ ۝</p>
<p>9. And the wife of Pharaoh (Asiyah (عليها السلام)) said: (This child is) a comfort of eye for me and you.</p>	<p>وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قَرَّتْ عَيْنِي لِي وَلَكَ ۗ</p>
<p>Do not kill him. Perhaps he may benefit us, or we will adopt him as a son. And they were not aware (of the result of that).</p>	<p>لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا ۖ أَوْ نَتَّخِذَهُ وَلَدًا ۖ وَهُمْ لَا يَشْعُرُونَ ۝</p>
<p>10. And the heart of the mother of Musa (عليه السلام) became restless; indeed she was about to disclose this (secret), had We not strengthened her heart to remain among those who have firm belief.</p>	<p>وَاصْبِحَ فُؤَادُ أُمِّ مُوسَىٰ فُرْعَاءً ۗ إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَّنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ۝</p>
<p>11. And she said to his sister: Follow him. So she watched him from a distance, while they were not aware.</p>	<p>وَقَالَتْ لِأُخْتِهِ قُصِّبِي ۗ فَبَصَّرْتِ بِهِ مِنْ جُنُبٍ ۖ وَهُمْ لَا يَشْعُرُونَ ۝</p>



Prophet Musa (عليه السلام)



Notes

Handwriting practice area with 20 horizontal lines. Includes decorative corner icons and a small illustration of a spiral notebook and a red pencil at the bottom right.



12. And We had already barred him (Musa) from (accepting) any suckling women,	وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ
so she (his sister) said (to Pharaoh's people): Shall I point out to you a family	فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ
who will take care of him for you, and they will be his well-wishers?	يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾
13. Thus We brought him (Musa) back to his mother, so that her eye might have comfort	فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا
and she might not grieve, and so that she might know that Allah's promise is true,	وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ
but most of them do not know.	وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾
Prophet Musa's Accidental Killing of a Coptic Egyptian (Surah Al-Qasas 28 : Ayaat 14 to 21)	
14. And when he (Musa) reached his maturity and became perfect,	وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ
We granted him wisdom and knowledge.	آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ
And this is how We reward those who are righteous.	وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾
15. And (one day) he (Musa) entered the city	وَدَخَلَ الْمَدِينَةَ
at a time when its people were heedless;	عَلَىٰ حِينٍ غَفَلَةٍ مِّنْ أَهْلِهَا
so he found therein two men fighting each other; one was from his own group,	فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ ۚ هَٰذَا مِنْ شِيعَتِهِ
and the other one from his enemies. So the one from his own group called him for help	وَهَٰذَا مِنْ عَدُوِّهِ ۗ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ
against the one who was from his enemies.	عَلَىٰ الَّذِي مِنْ عَدُوِّهِ ۗ
So Musa gave him a blow with his fist which killed him.	فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۗ
(Then) He (Musa) said (out of remorse): This is Satan's act.	قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۗ
He is indeed a clear misleading enemy.	إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾



<p>16. (Musa (عليه السلام)) said: O my Lord! I have wronged myself, so forgive me. So He forgave him. Indeed He is surely Oft-Forgiving, the Most Merciful.</p>	<p>قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾</p>
<p>17. (Musa (عليه السلام)) said: O my Lord! As You have favoured me, I will never be a supporter of the sinners.</p>	<p>قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾</p>
<p>18. Then next morning he was fearful in the city, waiting (for what comes next) when the man who sought his help the day before, cried out to him for help (again). Musa (عليه السلام) said to him: You are surely a clear trouble-maker.</p>	<p>فَاصْبِحْ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ ۗ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾</p>
<p>19. Thereafter when he (Musa (عليه السلام)) intended to grasp at the one who was an enemy to both of them, he (the Israelite) said: O Musa! Do you want to kill me as you have killed a person yesterday? Your intention is only to become a tyrant in the land, and you do not intend to be one of those who set things right.</p>	<p>فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا ۗ قَالَ يَهُوسُفُ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۗ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾</p>
<p>20. And there came a man running from the farthest part of the city. He said: O Musa! The chiefs are counseling each other about you, so that they kill you. So, leave (the city). I am one of your well-wishers.</p>	<p>وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى ۗ قَالَ يَهُوسُفُ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾</p>
<p>21. So, he (Musa (عليه السلام)) went forth therefrom, looking around in a state of fear. (Musa (عليه السلام)) said: O my Lord! Save me from wrongdoing people.</p>	<p>فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۗ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾</p>



Points to remember

1. Allah ﷻ does not like mischief-makers and sinners. (Surah Al-Qasas 28 : Ayaat 4,8)
2. Allah ﷻ helps the oppressed people. (Surah Al-Qasas 28 : Ayat 5)
3. The people who trust Allah ﷻ do not feel fear and sorrow. (Surah Al-Qasas 28 : Ayat 7)
4. Whoever is protected by Allah ﷻ cannot be harmed. (Surah Al-Qasas 28 : Ayaat 7,9)
5. Allah ﷻ keeps His promise. (Surah Al-Qasas 28 : Ayat 13)
6. Allah ﷻ gives His pious people wisdom and knowledge. (Surah Al-Qasas 28 : Ayat 14)
7. We should be against the offenders and be supportive of the oppressed people. (Surah Al-Qasas 28 : Ayaat 15,17)
8. We should ask Allah ﷻ for forgiveness if we make a mistake. (Surah Al-Qasas 28 : Ayat 16)
9. An ignorant friend is more harmful than an enemy. (Surah Al-Qasas 28 : Ayat 19)
10. In difficult times, we should supplicate to Allah ﷻ and ask His help alone because He is the real Helper and Acceptor of supplications. (Surah Al-Qasas 28 : Ayat 21)

Review Exercises



1. Mark the correct answer:

1. To which nation did Prophet Musa (عليه السلام) belong?

- a. The Children of Israel b. The Children of Isma'il (عليه السلام) c. The Children of Hashim

2. Whose title was Israel?

- a. Prophet Ibrahim (عليه السلام) b. Prophet Musa (عليه السلام) c. Prophet Ya'qub (عليه السلام)

3. Where did the Children of Israel come from to settle in Egypt?

- a. Palestine b. Madyan c. Iran

4. Who did the people living in Egypt make their king?

- a. Namrud b. Jalut c. Pharaoh

5. From whose nation was the Coptic Egyptian?

- a. Namrud b. Pharaoh c. Qarun



2. In the given boxes, chronologically number the sequence of events:

- Because of her love for Prophet Musa (عليه السلام), Pharaoh's queen decided to make him her son.
- Prophet Musa (عليه السلام) moved from Egypt to Madyan.
- After the death of Prophet Yusuf (عليه السلام), Pharaoh enslaved the Children of Israel.
- In the city, Prophet Musa (عليه السلام) saw a Coptic Egyptian and a person from the Children of Israel fighting each other.
- Prophet Musa's (عليه السلام) mother put him in a chest and placed it in the river.
- Prophet Yusuf (عليه السلام) asked the Children of Israel to come from Palestine to Egypt.
- Allah (ﷻ) returned Prophet Musa (عليه السلام) to his mother once again in an arrangement for his upbringing.
- A Coptic Egyptian was killed by Prophet Musa (عليه السلام).
- Pharaoh would kill the Children of Israel's newborn male babies.
- Pharaoh and his nation's leaders intended to kill Prophet Musa (عليه السلام).

3. Give short answers to the following questions:

1. Who were the Children of Israel?

2. Why did Pharaoh get the Children of Israel's newborn male babies killed?

3. To save Prophet Musa (عليه السلام), what was the plan that Allah (ﷻ) inspired in his mother's heart?

4. How did Allah (ﷻ) bring Prophet Musa (عليه السلام) back to his mother?

5. Why did Prophet Musa (عليه السلام) leave Egypt and go to Madyan?



Home Activity



1. Write down the names of five Prophets عليه السلام who belonged to the Children of Israel:

2. Write down the names of three books revealed to the Messengers who belonged to the Children of Israel:

3. From the images of places provided below, draw a line from those that are related to Prophet Musa عليه السلام to his name written in the middle:

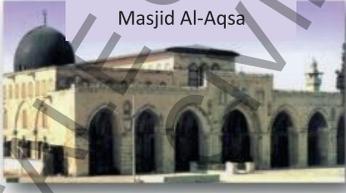






Prophet Musa عليه السلام







Teacher's Signature _____

Date: _____

Parent's / Guardian's Signature _____

Date: _____



The Story of Prophet Musa ﷺ (Part 2)

The Second Phase of Prophet Musa's ﷺ Life : From his Stay in Madyan till his Migration to the Desert of Sinai

1) Prophet Musa ﷺ in Madyan

When Prophet Musa ﷺ arrived at a water well in Madyan, he saw people drawing water and giving it to their animals. He noticed two young women who were standing aside with their goats. Then he discovered that their father was an old man and they were waiting for all the people there to finish giving water to their animals after which they could draw water for their goats. Prophet Musa ﷺ took out water from the well, gave it to their goats, and then sat under a tree. Prophet Musa ﷺ was a stranger in the city, and he did not have a house, relatives, money, or food; yet, he was not worried. He supplicated to Allah ﷻ: "Verily, I am in dire need of whatever good you send down to me." Allah ﷻ duly answered his supplication and fulfilled all his needs.

2) Allah's ﷻ Blessings on Prophet Musa ﷺ in Madyan

After a while, one of the two young women came to Prophet Musa ﷺ and said to him that their father was calling him so that he could offer him wages for giving water to their goats. Prophet Musa ﷺ went to the elderly man and told him his entire situation. He consoled Prophet Musa ﷺ and said to him: "Do not fear; you have escaped from the wrongdoing people." One of the two young women said: "O my dear father! Hire him because he is strong and trustworthy." The elderly man then said to Prophet Musa ﷺ: "I wish to marry to you one of these two daughters of mine on the condition that you serve me for eight years. Then, if you complete ten years, it will be of your own accord." Prophet Musa ﷺ accepted what he proposed and worked for him for ten years.

3) Prophet Musa's ﷺ Return to Egypt and his Conversation with Allah ﷻ in the Desert

After ten years of living in Madyan, Prophet Musa ﷺ, along with his family, set out for Egypt. On the way, while crossing the desert, it became very cold during the night time. Prophet Musa ﷺ saw a fire in the direction of Mount Tur. He said to his family: "Stay here. I have noticed a fire. Perhaps I can bring you an ember from it, or find some guidance by the fire." When Prophet Musa ﷺ reached there, Allah ﷻ granted him a great status as He verbally spoke to him. This is why Prophet Musa ﷺ is called *Kalim Ullah* كَلِيمُ اللَّهِ (the one who speaks to Allah ﷻ). Allah ﷻ said: "Indeed, it is Me, your Lord, so remove your shoes; indeed, you are in the sacred valley of Tuwa."



4) Miracles of Prophet Musa

Allah asked Prophet Musa: "What is that in your right hand?" Prophet Musa responded: "It is my staff. I lean on it, I beat down leaves with it for my sheep, and I have many other uses for it." Allah replied: "Throw it down." So, he threw it down, and suddenly it was a snake, moving quickly. Prophet Musa was about to run away from it. Allah commanded: "Pick it up and fear not. We shall restore it to its former state." Then Allah said: "Press your hand under your arm, and it will come out bright white without any disease." This way, Allah bestowed Prophet Musa with these two miracles and commanded him to go to Pharaoh and invite him gently, as he had become a transgressor. Prophet Musa supplicated to Allah for himself and for his elder brother, Prophet Harun, so that he could be granted Prophethood to support him. Allah duly accepted all his supplications.

5) Prophet Musa in Pharaoh's Palace

Prophet Musa and Prophet Harun arrived at Pharaoh's palace and said to him: "Indeed, we are the Messengers of your Lord. So let the Children of Israel go with us, and do not persecute them." Prophet Musa showed him the miracles that were granted to him by Allah. Pharaoh rejected those miracles, blamed Prophet Musa for being a sorcerer *مكاد الله* (Allah forbid), and invited him to contest his sorcerers. A national holiday was set for this contest so everyone could be present and witness it. After seeing Prophet Musa's miracles, Pharaoh did not believe and stayed stubborn. One of his people who became a believer supported Prophet Musa in front of everyone in the palace. The believer invited Pharaoh and his leaders to believe in Prophet Musa and warned them about the severe consequences of disobedience.

6) Contest between Prophet Musa & the Sorcerers and Prophet Musa's Success

Pharaoh gathered all the top sorcerers of his nation. Luring them with rewards, he sent them out in the field to contest Prophet Musa. When they confronted each other, the sorcerers said to Prophet Musa: "O Musa! Will you throw first or shall we be the ones to throw first?" Prophet Musa replied: "You throw first." The sorcerers set their ropes and sticks down on the ground such that people saw them moving around like snakes. Allah commanded Prophet Musa to set his staff down on the ground which turned into a big python and swallowed the sorcerers' illusions. Seeing this miracle, the sorcerers bowed down in submission and became Muslims. Seeing this, everyone was shocked.



7) Pharaoh's Threat to the Believers and their Perseverance

Pharaoh became very angry and said to the sorcerers: "Have you believed without my permission?" He accused Prophet Musa (عليه السلام) of being the biggest sorcerer مَعَاذَ اللَّهِ (Allah forbid) who had taught sorcery to all the sorcerers and all of them had conspired against him. He threatened the sorcerers: "I will surely cut off your hands and your feet on opposite sides, and will surely crucify you on the trunks of palm-trees." But they remained steadfast in their faith and replied to Pharaoh that he could do whatever he wanted, but their belief in Allah (عز وجل) would not change.

8) Allah's Seven Punishments on the People of Pharaoh

Pharaoh and his people did not believe in Prophet Musa (عليه السلام) and Prophet Harun (عليه السلام). Because of their continuous rejection and firm disbelief, many punishments were sent to them. The punishments of famine, shortages of fruit, storm, locusts, lice, frogs, and blood were sent down so they could take heed. Whenever they were afflicted with a punishment, they would promise to believe, but as soon as the punishments would end, they would turn away from their promises. Thus they continued to break their promises.

1) Prophet Musa (عليه السلام) in Madyan (Surah Al-Qasas 28 : Ayaat 22 to 24)

22. And when he (Musa (عليه السلام)) set out towards Madyan, he said: I hope my Lord will guide me to the Straight Path.	وَلَمَّا تَوَجَّهَ تِنْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾
23. And when he arrived at the well of Madyan, he found there a crowd of people watering (their animals) and found, aside from them, two women keeping (their animals) back. (Musa (عليه السلام)) said: What is the matter with you?	وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ
They said: We cannot water (our animals) until these shepherds take away (their animals), and our father is a very old man.	قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصِدِّرَ الرَّعَاءُ أَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾
24. So he (Musa (عليه السلام)) watered (their animals) for them, then he turned to a shade and said: My Lord, verily, I am in dire need of whatever good you send down to me.	فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾



2) Allah's Blessings on Prophet Musa عليه السلام in Madyan (Surah Al-Qasas 28 : Ayaat 25 to 28)

25. Then one of the two women came to him, walking bashfully.

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ ۗ

She said: My father is calling you, so that he may give you a reward

قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرًا

For you have watered (our animals) for us.

مَا سَقَيْتَ لَنَا

So when he (Musa عليه السلام) came to him (the father of the women)

فَلَمَّا جَاءَهُ

and narrated to him the whole story,

وَقَصَّ عَلَيْهِ الْقِصَصَ ۗ

he said: Do not fear; you have escaped from the wrongdoing people.

قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

26. One of the two women said: O my dear father! Hire him;

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ

indeed, the best man you can hire is someone who is strong, trustworthy.

إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

27. He (the father of the women) said: I wish to marry to you

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ

one of these two daughters of mine

إِحْدَى ابْنَتَيَّ هَاتَيْنِ

on the condition that you serve me for eight years. Then if you complete ten (years)

عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجْجِ ۖ فَإِنْ أَتَمَمْتَ عَشْرًا

it will be of your own accord. And I do not want to put you in any trouble;

فَمِنْ عِنْدِكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۗ

you will find me, if Allah wills, one of the righteous.

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

28. (Musa عليه السلام) said: This is (established) between me and you.

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ ۗ

Whichever of the two terms I fulfill,

أَيُّمَا الْأَجَلَيْنِ قَضَيْتُ

there should be no injustice to me, and Allah is witness to what we say.

فَلَا عُدْوَانَ عَلَيَّ ۗ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾



Notes

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3) Prophet Musa's عليه السلام Return to Egypt and his Conversation with Allah ﷻ in the Desert (Surah Taha 20 : Ayaat 9 to 16)

9. And has there come to you the story of Musa (عليه السلام)?

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ۙ

10. When he saw a fire, he said to his family: Stay (here).

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا

Surely, I have noticed a fire.

إِنِّي آنَسْتُ نَارًا

Perhaps I can bring you an ember from it,

لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ

or find some guidance by the fire.

أَوْ آجِدُ عَلَى النَّارِ هُدًى ۝١٠

11. So when he came to it (the fire), he was called: O Musa!

فَلَمَّا أَتَاهَا نُودِيَ يَبُوسَى ۙ

12. Indeed, it is Me, your Lord, so remove your shoes;

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ

indeed, you are in the sacred valley of Tuwa.

إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ۙ

13. And I have chosen you (as a prophet), so listen to what is revealed.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ۝١١

14. Indeed, I am Allah. There is no god but Myself, so worship Me,

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۙ

and establish prayer for My remembrance.

وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۝١٢

15. Indeed, the Hour (that is the Day of Judgement) is to come.

إِنَّ السَّاعَةَ آتِيَةٌ

I would keep it hidden,

أَكَادُ أُخْفِيهَا

so that every soul may be rewarded for what it strives for.

لِيَجْزِيَ كُلَّ نَفْسٍ بِمَا تَسْعَى ۝١٣

16. So the one must not make you neglectful of it,

فَلَا يَصُدُّكَ عَنْهَا

who does not believe in it (Hereafter)

مَنْ لَا يُؤْمِنُ بِهَا

and follows his desires; otherwise you will perish.

وَاتَّبِعْ هَوَاهُ فَتَرْدَى ۝١٤



Prophet Musa's (عليه السلام) Return to Egypt and his Conversation with Allah (عز وجل) in the Desert (Surah Ash-Shu'ara 26 : Ayaat 10 to 15)

10. And (remember) when your Lord called Musa (عليه السلام) saying:	وَإِذْ نَادَى رَبُّكَ مُوسَىٰ
Go to the transgressing people;	أَنْ أَتَيْتَ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾
11. The people of Pharaoh. Do they not fear (Allah)?	قَوْمَ فِرْعَوْنَ ۗ أَلَا يَتَّقُونَ ﴿١١﴾
12. (Musa (عليه السلام)) said: My Lord, I fear that they will reject me.	قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾
13. And my chest gets straitened, and my tongue is not fluent;	وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي
so send (Prophethood) for Harun (عليه السلام).	فَارْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾
14. Moreover, they have a charge of offence against me,	وَلَهُمْ عَلَيَّ ذُنُوبٌ
and I fear they will kill me;	فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾
15. (Allah) said: (It will) not (be) so then go, both of you, with Our signs.	قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا
Verily, we are with you, listening.	إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾

Prophet Musa's (عليه السلام) Return to Egypt and his Conversation with Allah (عز وجل) in the Desert (Surah Al-Qasas 28 : Ayaat 29 to 30)

29. So, when Musa (عليه السلام) completed the term and journeyed with his family, he noticed a fire from the direction of (Mount) Tur;	فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ أَنَّسَ مِنْ جَانِبِ الطُّورِ نَارًا ۗ
(Musa (عليه السلام)) said to his family: Stay here;	قَالَ لِأَهْلِهِ امْكُثُوا
I have noticed a fire. May be I bring to you some information	إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ
or an ember from the fire, so that you may warm yourselves.	أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾



<p>30. So when he came to it, he was called from the right side of the valley in the blessed ground, from the tree, (saying:) O Musa! Indeed, I am Allah, the Lord of all the worlds.</p>	<p>فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يُّمُوسَى إِنَّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾</p>
<p>4) Miracles of Prophet Musa <small>عليه السلام</small> (Surah Taha 20 : Ayaat 17 to 24)</p>	
<p>17. And (Allah asked:) What is that in your right hand, O Musa?</p>	<p>وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ﴿١٧﴾</p>
<p>18. He said: It is my staff. I lean on it, and I beat down leaves with it for my sheep, and I have many other uses for it.</p>	<p>قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى ﴿١٨﴾</p>
<p>19. (Allah) said: Throw it down, O Musa!</p>	<p>قَالَ أَفْقَهَا يَا مُوسَى ﴿١٩﴾</p>
<p>20. So he threw it down, and suddenly it was a snake, moving quickly.</p>	<p>فَأَلْقَاهَا فَاذَاهِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾</p>
<p>21. (Allah) said: Pick it up, and fear not. We shall restore it to its former state.</p>	<p>قَالَ خُذْهَا وَلَا تَحْزَنْ ﴿٢١﴾ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿٢٢﴾</p>
<p>22. And press your hand under your arm, and it will come out bright white without any disease; (this is) another sign.</p>	<p>وَأَضْمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ﴿٢٣﴾</p>
<p>23. So that We may show you some of Our great signs.</p>	<p>لِيُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٤﴾</p>
<p>24. Go to Pharaoh. He has really exceeded all bounds.</p>	<p>إِذْ هَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٥﴾</p>
<p>Miracles of Prophet Musa <small>عليه السلام</small> (Surah Al-Qasas 28 : Ayaat 31 to 35)</p>	
<p>31. And (Allah said:) Throw down your staff. So when he saw it moving as if it were a snake, he turned back in retreat, and did not (even) look back. (Allah said:) O Musa! Come forward and fear not;</p>	<p>وَأَنْ أَلْقِ عَصَاكَ ﴿٣١﴾ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ﴿٣٢﴾ يُوسَى أَقْبِلْ وَلَا تَحْزَنْ ﴿٣٣﴾</p>
<p>you are one of those in peace.</p>	<p>إِنَّكَ مِنَ الْأَمِينِينَ ﴿٣٤﴾</p>



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32. Insert your hand into your bosom, and it will come out bright white without any disease, and draw in your arm close to you for (removing) fear. Thus these are two proofs from your Lord; (with them go) to Pharaoh and his chiefs.	أَسْلُكُ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاصْبِرْ إِلَيْكَ جُنَاحَكَ مِنَ الرَّهْبِ فَذَلِكَ بُرْهَانِنِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ
Indeed they are transgressing people.	إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ٢٣
33. He (Musa <small>عليه السلام</small>) said: My Lord, indeed, I have killed a person among them, therefore I fear that they will kill me.	قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ٢٤
34. And my brother Harun (<small>عليه السلام</small>); he is more eloquent in speech than me; so send him with me as a support to confirm me. I am afraid that they will belie me.	وَإِخِي هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَارْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ٢٥
35. (Allah) said: We will strengthen your arm with your brother, and grant you both supremacy so they will not reach you because of Our signs. You two and your followers will be the victors.	قَالَ سَنَشُدُّ عَضُدَكَ بِإِخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ٢٦

**Supplication of Prophet Musa عليه السلام and Allah's تعالى Blessings on him
(Surah Taha 20 : Ayaat 25 to 46)**

25. (Musa <small>عليه السلام</small>) said: O my Lord! Expand my breast for me;	قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ٢٥
26. And make my task easy for me;	وَيَسِّرْ لِي أَمْرِي ٢٦
27. And remove the knot from my tongue;	وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ٢٧
28. So that they may understand my speech.	يَفْقَهُوا قَوْلِي ٢٨
29. And make for me an assistant from my family,	وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ٢٩



30. (That is) Harun (عليه السلام), my brother.	هُرُونَ أَخِي ۝
31. Enhance with him my strength,	أَشْدُدْ بِهِ أَزْرِي ۝
32. And let him share my task,	وَأَشْرِكْهُ فِي أَمْرِي ۝
33. So that we may glorify You much	كِي نُسَبِّحَكَ كَثِيرًا ۝
34. And remember You much.	وَنَذُكُرَكَ كَثِيرًا ۝
35. You are certainly watchful over us.	إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۝
36. (Allah) said: You have been granted your request, O Musa!	قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ۝
37. And We had bestowed Our favour on you another time,	وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى ۝
38. When We inspired your mother what is revealed (to you now),	إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۝
39. That put him (Musa (عليه السلام)) into the chest, then cast it into the river;	أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفيه فِي الْيَمِّ
then the river will throw it on the shore;	فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ
there an enemy to Me and an enemy to him will take him. And I bestowed upon you	يَأْخُذُهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۗ وَالْحَقِيتَ عَلَيْكَ
love from Me (so that you might be the favourite of all),	مَحَبَّةً مِنِّي ۗ
and that you might be brought up under My eye.	وَلِنُصْنَعَ عَلَىٰ عَيْنِي ۝
40. (Remember) when your sister went forth and said (to the family of Pharaoh):	إِذْ تَبَشَّرَ أَخْتُكَ فَتَقُولُ
Shall I direct you to (the) one who will nurse him? Thus We brought you back to your mother,	هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ
so that her eyes might have comfort and she might not grieve. And you killed a person;	كِي تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَ قَتَلْتَ نَفْسًا
then We brought you out of distress and We tested you through various trials.	فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَ فَتَنَّاكَ فُتُونًا ۗ
Then you lived a number of years among the people of Madyan.	فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ۗ
Then you came, O Musa, at (Our) decreed time.	ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ۝



41. I have chosen you for Myself.	وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾
42. Go, you and your brother, with My signs, and do not be slack in My remembrance.	إِذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَّابَا فِي ذِكْرِي ﴿٤٢﴾
43. Go, both of you, to Pharaoh; he has really exceeded all bounds.	إِذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٤٣﴾
44. So speak to him in soft words; perhaps he may take heed or fear (Allah).	فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾
45. They said: Our Lord, we fear that he will hasten against us, or that he will transgress.	قَالَا رَبَّنَا إِنَّمَا نَخَافُ أَنْ يَفْرَطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٤٥﴾
46. (Allah) said: Do not be afraid. I am surely with you both. I hear and I see.	قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمِعُ وَأَرَى ﴿٤٦﴾

5) Prophet Musa (عليه السلام) in Pharaoh's Palace (Surah Al-A'raf 7 : Ayaat 103 to 112)

103. Then We sent after them Musa (عليه السلام) with Our signs to Pharaoh and his chiefs. But they did injustice to these (signs); so see how was the end of the mischief-makers.	ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا ۗ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾
104. And Musa (عليه السلام) said: O Pharaoh! I am a Messenger from the Lord of all the worlds.	وَقَالَ مُوسَى يُفِرْعَوْنَ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٠٤﴾
105. It is obligated that I say nothing about Allah except the truth. I have come to you with a clear proof from your Lord.	حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ ۗ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾
106. (Pharaoh) said: If you have come with a sign, then bring it forth, if you are of the truthful.	قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا ۗ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾



Notes

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107. So he (Musa <small>عليه السلام</small>) threw down his staff, and in no time it was a manifest serpent;	فَأَلْفَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾
108. And he drew out his hand then, in no time, it was bright white for the onlookers.	وَأَنزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾
109. The chiefs of the people of Pharaoh said: Indeed, this is a sorcerer of great knowledge.	قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحَرُ عَلِيمٌ ﴿١٠٩﴾
110. He wants to expel you from your land. So what do you suggest?	يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾
111. They said: Let him and his brother wait a while, and send collectors into the cities	قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾
112. Who will bring you every expert sorcerer.	يَأْتُوكَ بِكُلِّ سِحْرٍ عَلِيمٍ ﴿١١٢﴾

Prophet Musa عليه السلام in Pharaoh's Palace (Surah Taha 20 : Ayaat 47 to 56)

47. (Allah said:) So go to him and say:	فَاتَّبِعْهُ فَقُولَا
Indeed, we are the Messengers of your Lord.	إِنَّا رَسُولُ رَبِّكَ
So let the Children of Israel go with us, and do not persecute them.	فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَحْذَرْتَهُمْ ۖ
We have come to you with a sign from your Lord;	قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ ۖ
and peace be upon the one who follows the guidance.	وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى ﴿٤٧﴾
48. Verily, it has been revealed to us that the punishment is upon the one who denies (the truth) and turns away.	إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى ﴿٤٨﴾
49. (Pharaoh) said: Who then is the Lord of you two, O Musa?	قَالَ فَمَنْ رَبُّكُمَا يُوسُفَى ﴿٤٩﴾
50. (Musa <small>عليه السلام</small>) said: Our Lord is the One Who gave everything its due shape, then guided (it).	قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾
51. (Pharaoh) said: Then what is the state of the earlier generations?	قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٥١﴾
52. (Musa <small>عليه السلام</small>) replied: The knowledge about it is with my Lord in a Book,	قَالَ عَلَيْهَا عِنْدَ رَبِّي فِي كِتَابٍ
my Lord neither errs nor forgets.	لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾



53. (He is) the One Who made the earth a cradle for you, and made for your therein paths, and sent down water from the sky, and We brought forth with it pairs of various kinds of vegetations.	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ ثَبَاتٍ شَتَّى ۝٥٣
54. Eat (yourselves), and graze your cattle. Surely, in that there are signs for the people of understanding.	كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ۝٥٤
55. From this (earth) We created you, and into it We shall send you back, and from this We shall raise you up once again.	مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ۝٥٥
56. And indeed We showed him (Pharaoh) all Our signs, but he rejected and refused.	وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ۝٥٦
The Interesting Dialogue between Prophet Musa <small>عليه السلام</small> and Pharaoh in the Palace (Surah Ash-Shu'ara 26 : Ayaat 16 to 37)	
16. So go, both of you, to Pharaoh and say: Surely, we are the Messengers of the Lord of all the worlds	فَاتِيًّا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ۝١٦
17. (sent with the message) that you let the Children of Israel go with us.	أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ۝١٧
18. (Pharaoh) said: Did we not nourish you among us as a child? And you remained among us for years of your life	قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ۝١٨
19. And (then) you did your deed which you did; and you are one of the ungrateful.	وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ۝١٩
20. (Musa <small>عليه السلام</small>) said: I did that at a time when I was ignorant.	قَالَ فَعَلْتُهَا إِذْ أَوْ أَنَا مِنَ الضَّالِّينَ ۝٢٠
21. So I fled from you when I feared you. Thereafter my Lord granted wisdom (Prophethood) to me, and made me one of the Messengers.	فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ۝٢١



22. And is it a favour with which you taunt me, that you have enslaved the Children of Israel?	وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ۝٣١
23. Pharaoh said: And what is the Lord of all the worlds?	قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ۝٣٢
24. (Musa) said: (He is) the Lord of the heavens and the earth and whatever there is between them, if you really care to believe.	قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ إِنْ كُنْتُمْ مُوقِنِينَ ۝٣٣
25. (Pharaoh) said to those around him: Do you not hear?	قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَبْشِرُونَ ۝٣٤
26. (Musa) further said: Your Lord and the Lord of your early forefathers.	قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ۝٣٥
27. (Pharaoh) said: Indeed, your Messenger who is sent to you is mad.	قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ۝٣٦
28. (Musa) further said: (He is) the Lord of the East and the West and whatever lies between them, if you really care to understand.	قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۗ إِنْ كُنْتُمْ تَعْقِلُونَ ۝٣٧
29. (Pharaoh) said: If you adopt a deity other than me, I will surely put you among those imprisoned.	قَالَ لِمَنِ اتَّخَذتَّ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ۝٣٨
30. (Musa) said: Will you (do this) even if I bring to you something manifest?	قَالَ أَوْ لَوْ جِئْتِكَ بِشَيْءٍ مُّبِينٍ ۝٣٩
31. (Pharaoh) said: Then bring it, if you are of the truthful.	قَالَ فَآتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝٤٠
32. So, he (Musa) threw down his staff, and in no time it was a manifest serpent;	فَأَلْفَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ۝٤١
33. and he drew out his hand, then, in no time, it was bright white for the onlookers.	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ۝٤٢
34. (Pharaoh) said to the chiefs around him: Verily, this is indeed a sorcerer of great knowledge.	قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ۝٤٣
35. He wants to expel you from your land with his sorcery. So what do you suggest?	يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ ۗ فَبَأَذَاتُمْ رَوْنَ ۝٤٤



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36. They said: Let him and his brother wait a while, and send collectors into the cities

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾

37. Who will bring you every expert sorcerer.

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾

Prophet Musa (عليه السلام) in Pharaoh's Palace (Surah Al-Qasas 28 : Ayaat 36 to 37)

36. So when Musa (عليه السلام) came to them with Our clear signs,

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ

they said: This is nothing but a forged sorcery,

قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ

and we have never heard of such a thing (happening) in the time of our early forefathers.

وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ ﴿٣٨﴾

37. Musa (عليه السلام) said: My Lord knows best the one who has come with guidance from Him

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ

and the one who will gain the best end of the abode (in Hereafter).

وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۗ

Indeed, the wrongdoers will not succeed.

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٩﴾

6) Contest between Prophet Musa (عليه السلام) & the Sorcerers and Prophet Musa's (عليه السلام) Success (Surah Al-A'raf 7 : Ayaat 113 to 122)

113. The sorcerers came to Pharaoh.

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ

They said: There must be a reward for us, if we are the victors.

قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

114. (Pharaoh) said: Yes, and of course, you will be among the ones closer (to me)

قَالَ نَعَمْ وَإِنَّكُمْ لِمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾

115. They said: O Musa! Would you throw (first)

قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ

or shall we be the ones to throw (first)?

وَأِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾

116. (Musa (عليه السلام) said: You throw (first). So when they threw (magic items),

قَالَ أَلْقُوا ۗ فَلَمَّا أَلْقَوْا

they bewitched the eyes of the people

سَحَرُوا أَعْيُنَ النَّاسِ

and frightened them, and produced great sorcery.

وَأَسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾



117. And We revealed to Musa (عليه السلام): Throw your staff.	وَ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۗ
Then of a sudden, it began to swallow all the falsehoods which they had faked.	فَأَذَاهِيَ تَلْقَفُ مَا يَأْفِكُونَ ۗ
118. Thus the truth prevailed, and what they were doing proved false.	فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۗ
119. So they were overcome right there and turned humiliated.	فَغَلِبُوا أَهْنَالِكَ وَانْقَلَبُوا طَبْعِينَ ۗ
120. And the sorcerers fell down in prostration.	وَ أَلْقَى السَّحَرَةُ سِحْرَ بَدِينٍ ۗ
121. (Sorcerers) said: We believe in the Lord of all the worlds,	قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۗ
122. the Lord of Musa (عليه السلام) and Harun (عليه السلام).	رَبِّ مُوسَىٰ وَهَارُونَ ۗ
Contest between Prophet Musa (عليه السلام) & the Sorcerers and Prophet Musa's (عليه السلام) Success (Surah Taha 20 : Ayaat 57 to 70)	
57. (Pharaoh) said: Have you come to us to drive us out of our land with your sorcery, O Musa?	قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَىٰ ۖ
58. We will, then, bring to you a similar sorcery.	فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ
So, make an appointment between you and us, which neither we, nor you, shall fail to keep; (the contest will be in) an open place.	فَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا ۖ
59. (Musa (عليه السلام)) said: Your appointment is the festival day, and let the people assemble at forenoon.	قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَ أَنْ يُحْشَرَ النَّاسُ ضُحًى ۖ
60. So Pharaoh turned back, and put his plot together, then came back (for the contest).	فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ۖ
61. Musa (عليه السلام) said to them: Woe to you, do not forge a lie against Allah Lest He should destroy you with a punishment. And indeed the loser is he who forges (a lie).	قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهُ كَذِبًا فَيُسْحِتْكُمْ بِعَذَابِهِ ۗ وَقَدْ خَابَ مِنْ أَفْئَتِي ۗ



62. Then they disputed among themselves in their matter, and kept their talk secret.	فَتَنَّا زَعْوًا أَمْرَهُمْ بَيْنَهُمْ وَاسْرُوا النَّجْوَى ١٣
63. They said: Certainly, these two are sorcerers who wish to drive you out from your land, with their sorcery and do away with your excellent way of life (that is religion).	قَالُوا إِنَّ هَٰذَيْنِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَىٰ ١٤
64. So, make your plot firm and come forth lined up. And indeed he has succeeded today who overcomes.	فَأَجِيعُوا كَيْدَكُمْ ثُمَّ اتُّوَصَفَاءَ وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ١٥
65. They said: O Musa! Would you throw (first), or shall we be the ones to throw (first)?	قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ١٦
66. (Musa (ﷺ) said: You throw (first). Then suddenly their ropes and sticks seemed to him due to their sorcery, as if they were running.	قَالَ بَلْ أَلْقُوا فَإِذَا حَبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ١٧
67. And Musa (ﷺ) sensed within himself apprehension.	فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ١٨
68. We said: Do not fear. Indeed, it is you who will be the upper most.	قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ١٩
69. And throw what is in your right hand, and it will swallow what they have crafted. What they have crafted is but a trick of a sorcerer. And the sorcerer does not succeed (against the truth) wherever he comes from.	وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّهَا صَنَعُوا كَيْدٌ سِحْرٍ ط وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ٢٠
70. So, the sorcerers fell down in prostration. They said: We believe in the Lord of Harun (ﷺ) and Musa (ﷺ).	فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ٢١



Notes

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Contest between Prophet Musa (ﷺ) & the Sorcerers and Prophet Musa's (ﷺ) Success (Surah Ash-Shu'ara 26 : Ayaat 38 to 48)

38. So the sorcerers were assembled for the appointed time of a known day,	فَجُمِعَ السَّحَرَةُ لِيَلْقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾
39. And it was said to the people: Would you assemble,	وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَبِعُونَ ﴿٣٩﴾
40. So that we may follow the sorcerers if they are the victors?	لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ ﴿٤٠﴾
41. So, when the sorcerers came, they said to Pharaoh:	فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ
Will there surely be a reward for us, if we are the victors?	إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾
42. (Pharaoh) said: Yes, and of course, you will be among the ones closer (to me)	قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَّيِّنَ الْمَقَرِّيْنَ ﴿٤٢﴾
43. Musa (ﷺ) said to them: Throw what you are going to throw.	قَالَ لَهُمْ مُوسَى الْقَوْمَا إِنَّمَا أَنْتُمْ مُتَقَوْنَ ﴿٤٣﴾
44. So they threw down their ropes and sticks	فَالْقَوْمُ اجْبَاهَهُمْ وَعَصِيَّهُمْ
and said: By the majesty of Pharaoh, indeed we will be the victors.	وَقَالُوا بَعْدَ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾
45. Then Musa (ﷺ) threw down his staff;	فَأُلْفَىٰ مُوسَىٰ عَصَاهُ
Then, all of a sudden, it began to swallow	فَإِذَا هِيَ تَلْقَفُ
all the falsehoods which they had faked.	مَا يَأْفِكُونَ ﴿٤٥﴾
46. So the sorcerers fell down in prostration.	فَأُلْقَى السَّحَرَةُ سَاجِدِينَ ﴿٤٦﴾
47. (Sorcerers) said: We believed in the Lord of all the worlds;	قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾
48. The Lord of Musa (ﷺ) and Hārūn (ﷺ).	رَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٨﴾



7) Pharaoh's Threat to the Believers and their Perseverance (Surah Al-A'raf 7 : Ayaat 123 to 129)

123. Pharaoh said: You have believed in him before I gave you permission.

قَالَ فِرْعَوْنُ اَمَنْتُمْ بِهِ قَبْلَ اَنْ اُذِنَ لَكُمْ ؕ

Indeed, this is a plot which you have plotted in the city,

اِنَّ هٰذَا لَمَكْرٌ مَّكْرْتُمُوهُ فِي الْبَدِيْنَةِ

so that you may expel its people from it. But soon you will know (its consequence).

لَتُخْرِجُوْا مِنْهَا اَهْلَهَا ؕ فَسَوْفَ تَعْلَمُوْنَ ﴿١٢٣﴾

124. Surely, I will cut off your hands and your feet

لَا قَطْعَانَ اَيْدِيْكُمْ وَاَرْجُلَكُمْ

on opposite sides. Then I will surely crucify you all together.

مِّنْ خِلَافٍ ثُمَّ لَأَصْلَبَنَّكُمْ اَجْعَلِيْنَ ﴿١٢٤﴾

125. (Sorcerers) said: We will surely return to our Lord.

قَالُوْا اِنَّا اِلَىٰ رَبِّنَا مُنْقَلِبُوْنَ ؕ

126. And you punish us only because we believed in the signs of our Lord

وَمَا تَنْقِمُوْهُنَّ اِلَّا اَنْ اٰمَنَّا بِآيٰتِ رَبِّنَا

when they came to us? O our Lord! Pour out patience upon us,

لَمَّا جَاءَتْنَا ؕ رَبَّنَا اَفْرِغْ عَلَيْنَا صَبْرًا

and cause us to die as Muslims.

وَتَوْفُنَا مُسْلِمِيْنَ ﴿١٢٦﴾

127. And the chiefs of the people of Pharaoh said (to Pharaoh):

وَقَالَ الْمَلَاۗءِ مِنْ قَوْمِ فِرْعَوْنَ

Shall you leave Musa and his people (free) to spread mischief in the land

اَتَذَرُ مُوسٰى وَقَوْمَهٗ لِيُفْسِدُوْا فِى الْاَرْضِ

and to abandon you and your gods?

وَيَذَرَكَ وَالْهِتٰكَ ؕ

(Pharaoh) said: We shall slaughter their sons

قَالَ سَنَقْتَلِ اَبْنَاءَهُمْ

and let their women remain alive

وَسَنَسْتَحْيِ نِسَاءَهُمْ ؕ

and indeed we have irresistible power over them.

وَ اِنَّا فَوْقَهُمْ قَاهِرُوْنَ ﴿١٢٧﴾

128. Musa (عليه السلام) said to his people: Seek help from Allah and be patient.

قَالَ مُوسٰى لِقَوْمِهٖ اسْتَعِيْنُوْا بِاللّٰهِ وَاصْبِرُوْا ؕ

Surely, the land belongs to Allah. He causes to inherit it whom He wills

اِنَّ الْاَرْضَ لِلّٰهِ يُورِثُهَا مَنْ يَّشَآءُ

among His servants; and the best end is for the God-fearing.

مِّنْ عِبَادِهٖ ؕ وَالْعٰقِبَةُ لِلْمُتَّقِيْنَ ﴿١٢٨﴾



129. (The Children of Israel) said: We were persecuted before you came to us and after you have come to us. (Musa <small>عليه السلام</small>) said: Hopefully your Lord will destroy your enemy and make you successors in the land;	قَالُوا أَوْذَيْنَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ط قَالَ عَلَي رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿٧٩﴾
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Pharaoh's Threat to the Believers and their Perseverance
(Surah Taha 20 : Ayaat 71 to 76)

71. (Pharaoh) said: You have believed in him before I gave you permission. This man is in fact your master who has taught you sorcery. So I will surely cut off your hands and your feet on opposite sides, and will surely crucify you on the trunks of palm-trees, and you will surely know whose punishment, out of us, is more severe and more lasting.	قَالَ أَمِنْتُمْ لَهُ قَبْلَ أَنْ أذنَ لَكُمْ ط إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا قِطْعَانَ أَيْدِيكُمْ وَأَرْجُلِكُمْ مِنْ خِلافِ وَأَصْلَبَلْبِكُمْ فِي جُدُوعِ النَّخْلِ وَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٨٠﴾
72. They said: We will never prefer you over the clear signs that have come to us and over Him (Allah) Who has created us. So decide whatever you have to decide. You can decide only for this worldly life.	قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ ط إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٨١﴾
73. Indeed, we have believed in our Lord, so that He may forgive us our sins And (forgive us) for the (sin of) sorcery to which you compelled us. And Allah is the Best and Everlasting.	إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ط وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٨٢﴾
74. Indeed whoever comes to his Lord as a sinner, indeed for him is Hell; he will neither die therein nor live.	إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ ط لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٨٣﴾
75. And whoever will come to Him as a believer, having done righteous deeds, for those there are the highest ranks,	وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٨٤﴾



<p>76. (That is) gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward for the one who has purified (himself).</p>	<p>جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ۗ</p>
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Pharaoh's Threat to the Believers and their Perseverance
(Surah Ash-Shu'ara 26 : Ayaat 49 to 51)

<p>49. (Pharaoh) said: You have believed in him before I gave you permission.</p>	<p>قَالَ امْنُمُّ لَهُ قَبْلَ أَنْ أذنَ لَكُمْ ۗ</p>
<p>This man is in fact your master who has taught you sorcery.</p>	<p>إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ ۗ</p>
<p>So you will soon come to know. Surely, I will cut off your hands and your feet on different sides, and will surely crucify you all together.</p>	<p>فَأَسَوْفَ تَعْلَمُونَ ۗ لَا قِطْعَنَ أَيْدِيكُمْ وَأرجُلِكُمْ مِنْ خِلافٍ ۗ وَأَوْصَلِكُمْ أَجْعَلِينَ ۗ</p>
<p>50. They said: There is no harm. Surely, we will return to our Lord.</p>	<p>قَالُوا أَلَا ضَرِيرٌ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ۗ</p>
<p>51. Verily, we hope that our Lord will forgive us our sins,</p>	<p>إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا</p>
<p>as we are the first of the believers.</p>	<p>أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ۗ</p>

8) Allah's Seven Punishments on the People of Pharaoh
(Surah Al-A'raf 7 : Ayaat 130 to 135)

<p>130. And certainly We seized the people of Pharaoh with several years of famine and shortages of fruit, so that they might take a lesson.</p>	<p>وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يذْكُرُونَ ۗ</p>
<p>131. But when good (times) came to them, they said: This is our right.</p>	<p>فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ ۗ</p>
<p>And if an evil afflicted them, they took it as an evil omen</p>	<p>وَأِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا</p>
<p>of Musa (عليه السلام) and those with him. Behold, their evil omen is (decreed) from Allah,</p>	<p>بِمُوسَى وَمَنْ مَعَهُ ۗ أَلَّا إِنَّمَا ظَلَمُوا رَبَّهُمْ عِنْدَ اللَّهِ</p>
<p>but most of them do not know.</p>	<p>وَالَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۗ</p>
<p>132. And they said: Whatever sign you bring to us</p>	<p>وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ</p>
<p>to enchant us with, we are not going to believe in you.</p>	<p>لَتَسْحَرَنَا بِهَا ۗ فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ۗ</p>



Points to remember

1. Praying is a way of remembering Allah ﷻ. (Surah Taha 20 : Ayat 14)
2. We should help the weak. (Surah Al Qasas 28 : Ayaat 23, 24)
3. Allah ﷻ can also have His servants raised in His enemy's home. (Surah Taha 20 : Ayat 39 ; Surah Ash-Shu'ara 26 : Ayat 18)
4. Allah ﷻ alone can rid us of our sorrows. (Surah Taha 20 : Ayat 40)
5. We should invite people towards *Deen* gently rather than harshly. (Surah Taha 20 : Ayat 44)
6. Allah ﷻ created us the first time, and He alone will give us life again on the Day of Judgement. (Surah Taha 20 : Ayat 55)
7. Offenders will be punished strictly in Hell where they will neither live nor die. (Surah Taha 20 : Ayat 74)
8. We should supplicate to Allah ﷻ alone for our needs because He is the real Helper and Acceptor of supplications. (Surah Al Qasas 28 : Ayat 24)
9. Modesty is a great quality of human beings. (Surah Al Qasas 28 : Ayat 25)
10. Besides being an expert at work, it is a mandatory attribute of a good employee to be trustworthy. (Surah Al Qasas 28 : Ayat 26)

Review Exercises



1. Mark the correct answer:

1. A quality of a good employee is strength. What is the second quality?
 a. Beauty b. Trustworthiness c. Intelligence
2. What was the first thing that Prophet Musa (عليه السلام) did when he was alone in Madyan and did not have anything?
 a. Hard labour b. Job search c. Supplicate to Allah ﷻ
3. For how long did Prophet Musa (عليه السلام) stay in Madyan?
 a. Eight years b. Nine years c. Ten years
4. What did Prophet Musa (عليه السلام) see at the edge of Mount Tur?
 a. Fire b. Water c. Boat
5. One of the two miracles that Prophet Musa (عليه السلام) received was his staff turning into a snake. What was the other miracle?
 a. Curing a patient of leprosy b. Bright white hand c. Curing a blind man



2. In the given boxes, chronologically number the sequence of events:

- On his way to Egypt from Madyan, Prophet Musa ﷺ saw a fire on Mount Tur.
- Prophet Musa ﷺ arrived at a well in Madyan.
- The father of the two young women married one of his daughters to Prophet Musa ﷺ.
- Prophet Musa ﷺ won the contest and all the sorcerers became Muslim.
- Allah ﷻ blessed Prophet Musa ﷺ with miracles when he arrived at Mount Tur.
- Prophet Musa ﷺ stayed in Madyan for ten years.
- Shepherds were drawing water and giving it to their goats at the well, while two young women were standing aside with their goats.
- Allah ﷻ sent Prophet Musa ﷺ to Pharaoh after blessing him with miracles.
- Prophet Musa ﷺ gave water to the goats of the two young women.
- After seeing his miracles, Pharaoh accused Prophet Musa ﷺ of being a sorcerer *مَعَادُ اللَّهِ* (Allah forbid).

3. Give short answers to the following questions:

1. What did Prophet Musa ﷺ see when he arrived at a well in Madyan?

2. What event took place while Prophet Musa ﷺ travelled from Madyan to Egypt?

3. What was the result of the contest between Prophet Musa ﷺ and the sorcerers?

4. What did Pharaoh accuse Prophet Musa ﷺ of after his contest with the sorcerers?

5. What threat did Pharaoh give the believers when they accepted Islam?



Home Activity



1. Write down Prophet Musa's supplication (رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ) and its translation on a chart.
2. Search any two supplications of Prophet Musa in the Holy Qur'an and write it down along with their translations:

3. In the chart provided below, write down the names of the Messengers:

Father's Name	Son's Name
Prophet Ibrahim	
Prophet Ishaq	
Prophet Ya'qub	
Prophet Zakariyya	

Teacher's Signature _____
Date: _____

Parent's / Guardian's Signature _____
Date: _____



The Story of Prophet Musa ﷺ (Part 3)

The Third Phase of Prophet Musa's ﷺ Life: From his Migration to the Desert of Sinai till his Death

1) Prophet Musa's ﷺ Migration with the Children of Israel and Pharaoh's Pursuit

Allah ﷻ commanded Prophet Musa ﷺ to leave Egypt along with the Children of Israel one night. When Pharaoh found this out, he chased them with his hosts (army). Now, the sea was ahead and Pharaoh's hosts were just behind them. The Children of Israel worriedly said to Prophet Musa ﷺ, "We got caught; Pharaoh will kill all of us." Prophet Musa ﷺ replied, "Allah ﷻ is with me; He will show us a way soon, In sha Allah."

2) Parting of the Sea and Pharaoh's Death

Allah ﷻ commanded Prophet Musa ﷺ to hit the sea with his staff. When Prophet Musa ﷺ did so, the sea divided into two parts. Each part became like a large mountain and a dry path was formed in between. Prophet Musa ﷺ took the Children of Israel across the sea and reached the desert of Sinai. When Pharaoh's hosts came chasing and reached the same dry path between the sea, Allah ﷻ levelled the sea and all the disbelievers drowned. As Pharaoh was drowning and witnessing his death with his eyes, he professed, "I believe that there is no God but the Children of Israel's God (Allah ﷻ) and I am among the obedient people." Allah ﷻ replied, "Have you become a believer now – even though you continued to be disobedient before this?" Pharaoh's acceptance of faith was rejected because believing at the time of death is not acceptable to Allah ﷻ. Allah ﷻ preserved Pharaoh's corpse as a warning for future generations. To this day, his corpse is present in the museum of Egypt. But we should believe that the truthfulness of the Holy Qur'an does not depend on discovery of Pharaoh's corpse; rather the Holy Qur'an is the true word of Allah ﷻ and it does not need any verification from scientific research and historical facts.

3) Stay of the Children of Israel in the Desert of Sinai and Allah's ﷻ Blessings on them

After getting rid of Pharaoh's people, the Children of Israel arrived at the desert of Sinai. These people were in a great number under the scorching sun. Neither did they have any water nor anything to eat. Allah ﷻ blessed them with many bounties. In the scorching heat of the desert, clouds were formed to provide them with shade; to satiate their hunger, *Mann* and *Salwa* (two foods) were presented; and to quench their thirst,



twelve springs gushed forth from a rock for each of the tribes. Yet, the Children of Israel continued to be ungrateful. Once, they passed by a nation, which was busy in idol-worshipping. Seeing that nation, the Children of Israel requested Prophet Musa (عليه السلام) to make an idol for them so they could worship it. Prophet Musa (عليه السلام) got upset and warned them of the consequences of this evil deed.

4) Prophet Musa (عليه السلام) on Mount Tur

Allah (سبحانه) called Prophet Musa (عليه السلام) to Mount Tur for forty days, so he appointed Prophet Harun (عليه السلام) as his deputy. To please Allah (سبحانه), Prophet Musa (عليه السلام) arrived at the mountain earlier than the appointed time. On the mountain, Allah (سبحانه) spoke to him. He requested to see Allah (سبحانه). Allah (سبحانه) replied, "You shall never see Me. But look at the mountain, if it remains firm in its place, then you will see Me." So when Allah (سبحانه) manifested His light on the mountain, He made it collapse to dust. Seeing this entire scene, Prophet Musa (عليه السلام) fell down unconscious. When he regained consciousness, he glorified Allah (سبحانه) and turned to Him. Then, Allah (سبحانه) revealed to him the Torah.

5) The Golden Calf and the Digression of the Children of Israel

During Prophet Musa's (عليه السلام) visit to Mount Tur, Samiri got a chance to spread digression. Samiri gathered all the ornaments from the people, melted them and shaped it into a calf's body which would make sounds. He said, "This is Prophet Musa's (عليه السلام) god" and asked the people to worship it. Prophet Harun (عليه السلام) strongly forbade the Children of Israel, but most of the people did not listen to him and started worshipping the golden calf.

6) Prophet Musa's (عليه السلام) Anger and Punishment of the Children of Israel

When Allah (سبحانه) told Prophet Musa (عليه السلام) about his people's crime he returned in an extreme state of anger. First, he got angry at his brother, Prophet Harun (عليه السلام), about why he did not forbid the people. When Prophet Harun (عليه السلام) told him what had really happened, Prophet Musa (عليه السلام) asked Samiri, "What is the matter with you?" He replied, "I wished to do this." Prophet Musa (عليه السلام) then told him about his punishment, "You will keep telling people your entire life, 'Do not touch me' and you will be disgraced and dishonoured by this pain". Thus, Samiri's calf was burnt and its ashes were thrown into the water. Prophet Musa (عليه السلام) ordered the Children of Israel, "Repent to Allah (سبحانه) for this crime you have committed and whoever has committed *shirk* shall be murdered by their relatives." Upon acting on this order given by Prophet Musa (عليه السلام), many Israelites who committed *shirk* were murdered and finally, after their repentance, Allah (سبحانه) forgave the Children of Israel for this great crime of committing *shirk*.



7) Unreasonable Demand of the Children of Israel's Leaders on Mount Tur

Prophet Musa (عليه السلام) took along seventy (70) people of the Children of Israel's leaders with him to Mount Tur where they demanded, "Until we do not see Allah (الله) with our own eyes, we will not believe what you say." Hence, Allah (الله) destroyed them by sending down an earthquake and lightning. However, due to Prophet Musa's (عليه السلام) supplication, they were brought back to life. Then Allah (الله) raised the mountain over their heads and made them promise to follow *Deen* and to remember His commands. But, regardless of that, the Children of Israel continued to be disobedient.

8) Ungratefulness of the Children of Israel to Allah's (الله) Blessings

In the barren desert, Allah (الله) provided the Children of Israel with granular food and meat in the form of *Mann* and *Salwa*. The Children of Israel demanded from Prophet Musa (عليه السلام), "We are tired of eating the same food; please supplicate to your Lord so that our lands start producing vegetables, cucumbers, wheat, lentils and onions etc." Prophet Musa (عليه السلام) then said to his people, "Instead of asking for Allah's (الله) greater blessings, you are asking for lesser ones? If you want these things, go to another city where you will find them."

9) Cowardliness of the Children of Israel on the Command of War and their Punishment

Allah (الله) commanded the Children of Israel to enter Palestine. At that time, an extremely aggressive and combative nation, 'Amaliqah', was settled there. The Children of Israel displayed cowardliness and bluntly refused to fight them. They said to Prophet Musa (عليه السلام), "So go, you and your Lord, and fight. As for us, we are sitting right here." They further continued, "We will not enter the city unless that nation leaves it." Listening to this response of his people, Prophet Musa (عليه السلام) called out to Allah (الله), "O my Lord! I have no control except over myself and my brother. So, make a distinction between us and the sinning people." Allah (الله) accepted Prophet Musa's (عليه السلام) supplication. The Children of Israel kept wandering in the desert for forty years. During this time, Prophet Musa (عليه السلام) and Prophet Harun (عليه السلام) passed away. After forty years, the Children of Israel's next generation grew up and Allah (الله) sent Prophet Samuel (عليه السلام) amongst them. On the request of the people, he made Talut their king. During his rule, the Children of Israel waged war against the people of 'Amaliqah' who ruled the land of Palestine at that time. As a result of this war, Jalut, who was the king and chief commander of 'Amaliqah', was killed by Prophet Dawud (عليه السلام). Thus, the Children of Israel gained from the reign of Talut. Hence, after the rule of Talut, Prophet Dawud (عليه السلام) and Prophet Suleiman's (عليه السلام) kingdoms were established.



Prophet Musa's (ﷺ) Migration with Children of Israel and Pharaoh's Pursuit (Surah Taha 20 : Ayaat 77 to 79)

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
77. And indeed We revealed to Musa (ﷺ) Set out with My servants at night, then strike for them a dry path in the sea (with your staff),	وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اسْرِبْ بِعِبَادِي فَأَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَى ٧٧
neither fearing to be caught up, nor having any fear (of drowning).	
78. Then Pharaoh pursued them with his hosts. But the sea-water completely overwhelmed them	فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَوْمِ
which was destined to overwhelm them.	مَا عَشِيَهُمْ ٧٨
79. And Pharaoh led his people astray, and did not show them the right path.	وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ٧٩

Prophet Musa's (ﷺ) Migration with Children of Israel and Pharaoh's Pursuit (Surah Ash-Shu'ara 26 : Ayaat 52 to 62)

52. And We revealed to Musa (ﷺ)	وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ
Set out with My servants at night. Indeed, you will be pursued.	أَنْ اسْرِبْ بِعِبَادِي إِنَّكُمْ مُتَّبَعُونَ ٥٢
53. So Pharaoh sent collectors into the cities	فَارْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ٥٣
54. (And said:) Indeed, those are but a small band,	إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ٥٤
55. And indeed, they are enraging us,	وَأَنَّهُمْ لَنَا لَغَائِظُونَ ٥٥
56. And indeed we are a host, forewarned.	وَأَنَا الْجَبِيْعُ حَذِرُونَ ٥٦
57. Thus We expelled them from gardens and springs,	فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعَيُْونٍ ٥٧
58. And from treasures and an honourable abode.	وَكَنُوزٍ وَمَقَامٍ كَرِيمٍ ٥٨
59. (We did with them) like this and We made the Children of Israel inherit all such things.	كَذَلِكَ ۗ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ٥٩



60. So they (people of Pharaoh) pursued them (people of Musa) at sunrise.	فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾
61. And when the two hosts saw each other, the companions of Musa (Musa) said: Surely we are overtaken.	فَلَمَّا تَرَاءَى الْجَمْعَيْنِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ ﴿٦١﴾
62. (Musa) said: (It will) not (be) so indeed with me is my Lord. He will guide me.	قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

Pharaoh's Death (Surah Al-A'raf 7 : Ayaat 136 to 137)

136. So We took retribution from them, and We drowned them in the sea, because they rejected Our signs, and were heedless of them.	فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِآيَاتِهِمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾
137. And We made the people (Israelites), who were oppressed, to inherit the eastern and western parts of the land that We had blessed.	وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا فِيهَا ۗ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۗ بِمَا صَبَرُوا ۗ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾
And the gracious promise of your Lord was fulfilled for the Children of Israel, because they stood patient; and We destroyed (palaces) that Pharaoh and his people used to build and (gardens) that they used to raise high.	

The Parting of the Sea and Pharaoh's Death (Surah Ash-Shu'ara 26 : Ayaat 63 to 68)

63. So We revealed to Musa (Musa): Strike the sea with your staff. So it parted, and each part became like a huge mountain.	فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾
64. And then We brought others (people of Pharaoh) close to that place.	وَأَزَلَفْنَا لَهُمُ الْآخِرِينَ ﴿٦٤﴾
65. And We saved Musa (Musa) and all those with him.	وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾
66. Then we drowned the others.	ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٦٦﴾



Notes

Handwriting practice area with horizontal lines and decorative corner icons. A watermark is present across the page: "COPYRIGHTS © RESERVED WITH THE ILM FOUNDATION. SALE OF THIS BOOK WOULD ENTAIL CIVIL AND CRIMINAL ACTION."





67. Surely, in this (story) is indeed a sign, but most of them were not believers.	إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٤٧﴾
68. And surely! Your Lord, He is indeed the Almighty, the Most Merciful.	وَإِنَّ رَبَّكَ لَهُو الْعَزِيزُ الرَّحِيمُ ﴿٤٨﴾
Pharaoh's Arrogance and its Result (Surah Al-Qasas 28 : Ayaat 38 to 50)	
38. And Pharaoh said: O chiefs!	وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ
I do not know any god for you other than me.	مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي ۚ
So kindle for me, O Haman, a fire on the clay (to bake bricks)	فَاوقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ
and build for me a lofty tower, so that I may look at the God of Musa.	فَجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى ۗ
And indeed, I do think he is among the liars.	وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٤٩﴾
39. And he and his hosts showed arrogance in the land without any right and they thought that they would not be returned to Us.	وَاسْتَكْبَرُوا هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمُ الْبَائِسُونَ الْيَرْجُونَ ﴿٥٠﴾
40. So We seized him (Pharaoh) and his hosts and threw them into the sea.	فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۚ
So see, how was the end of wrongdoers?	فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٥١﴾
41. And We made them leaders (of people of Hell)	وَجَعَلْنَاهُمْ آيَةً ۗ
who called (people) towards Hellfire;	يَدْعُونَ إِلَى النَّارِ ۚ
and on the Day of Resurrection they will not be helped.	وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٥٢﴾
42. And We made a curse to pursue them in this world;	وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۗ
and on the Day of Judgement they will be among those dejected.	وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٥٣﴾
43. And indeed We gave Musa (عليه السلام) the Book,	وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ
after We had destroyed the earlier generations,	مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونِ الْأُولَى
as a means of insight for people and as a guidance and mercy,	بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً ۗ
so that they may receive advice.	لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٤﴾



44. And (O Prophet!) you were not there at the western side (of Mount Tur) when We decreed the commandment (of Prophethood) to Musa (ؑ), nor were you among those present,	وَمَا كُنْتَ بِجَانِبِ الْغُرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ٤٤
45. But We created generations (after him) and a long time passed over them. And you were not dwelling among the people of Madyan, reciting Our Ayaat to them, but it is We Who kept sending (Messengers).	وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًّا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ٤٥
46. And you (O Prophet!) were not at the side of (Mount) Tur when We called (Musa), but it (your Prophethood) is a mercy from your Lord, so that you may warn a people to whom no warner has come before you, that they may receive advice.	وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ لِنُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ٤٦
47. And (We have sent you as a Messenger) lest, in case they suffered a calamity because of (the sins) that their hands sent forth, then they should say: O our Lord! Why did You not send a Messenger to us, so that we should have followed your ayaat and been among the believers ?	وَلَوْلَا أَن نُّصِيبَهُمْ مُّصِيبَةً بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَتَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ٤٧
48. But when the Truth came to them from Us, they said: Why has he (the Messenger) not been given (the signs) similar to what Musa (ؑ) had been given? Did they not deny (the signs) that were given to Musa (ؑ) before? They said: These (Torah and Qur'an) are the two works of sorcery that support each other. And they said: Indeed we deny each one of them.	فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ ۗ أَوْ لَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ ٤٨ قَالُوا سِحْرَانِ تَظَاهَرَا ۗ وَقَالُوا إِنَّا بِكُلِّ كَفْرًا ٤٩



49. Say (O Prophet ﷺ!): Then bring a Book from Allah	قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ
which is a better guide than these two I shall follow it, if you are truthful.	هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٩﴾
50. So if they do not respond to you, then know	وَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ
that they are only following their (own) desires. And who is more astray than	أَنْبَاءًا يَتَّبِعُونَ أَهْوَاءَهُمْ ۗ وَمَنْ أَضَلُّ
the one who follows his desire without guidance from Allah.	مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۗ
Indeed Allah does not guide the wrongdoing people.	إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

**Children of Israel in the Desert of Sinai
(Surah Al-A'raf 7 : Ayaat 138 to 141)**

138. And We made the Children of Israel cross the sea,	وَجُوزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ
then they came across a people	فَاتُوا عَلَىٰ قَوْمٍ
devoted to their idols (in worship). They said:	يَعْبُدُونَ عَلَىٰ أَصْنَامٍ لَهُمْ ۗ قَالُوا
O Musa! Make a god for us like they have gods.	يَسُوسَىٰ اجْعَلْ لَّنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۗ
(Musa ﷺ) said: You are indeed an ignorant people.	قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾
139. Indeed, what these people are engaged in (idol worship) is bound to be destroyed;	إِنَّ هُوَ إِلَّا مِتَّ بَرٌّ مَّا هُمْ فِيهِ
and false is what they are doing.	وَبَطِلٌ مَّا كَانُوا يَعْبُدُونَ ﴿١٣٩﴾
140. (Musa ﷺ) said: Shall I seek any one other than Allah as God for you,	قَالَ أَعْبُدُ اللَّهَ أَبْعَيْكُمْ إِلَهًا
while He has exalted you over the (people of the) worlds (of that time).	وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾
141. And (remember) when We saved you from the people of Pharaoh	وَإِذْ أَنْجَيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ
who subjected you to severe torment, killing your sons	يَسُومُونَكُمْ سُوءَ الْعَذَابِ ۖ يُقْتَلُونَ أَبْنَاءَكُمْ
and keeping your women alive.	وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ
And in all that there was a great trial from your Lord.	وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾



Notes

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The Children of Israel in the Desert of Sinai (Surah Taha 20 : Ayaat 80 to 82)

80. O children of Israel! Indeed We saved you

يَبْنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ

from your enemy and appointed for you the right side of (Mount) Tur,

مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ

and sent down for you the Mann and Salwa (two foods):

وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ۝٨٠

81. Eat from the good things that We have provided to you,

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

and do not transgress in it, lest My wrath should descend on you.

وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۝٨١

And he upon whom My wrath descends is indeed perished.

وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۝٨٢

82. And indeed I am the Most-Forgiving for him who repents and believes

وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَآمَنَ

and does righteous deed, (and) thereafter keeps to the Right Path.

وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ۝٨٣

Prophet Musa (عليه السلام) on Mount Tur (Surah Al-A'raf 7 : Ayaat 142 to 147)

142. And We appointed thirty nights for Musa (عليه السلام),

وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً

and We completed them with ten (more).

وَأَتْمَمْنَاهَا بِعَشْرِ ۝١٤٢

So, the term of his Lord was completed as forty nights.

فَتَمَّ مَبِيعَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۝١٤٣

And Musa (عليه السلام) said to his brother Harun (عليه السلام): Take my place (in my absence)

وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي

among my people and set things right,

فِي قَوْمِي وَأَصْلِحْ

and do not follow the way of mischief-makers.

وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ۝١٤٤



<p>143. And when Musa (عليه السلام) came at Our appointed time and his Lord spoke to him, he said: O my Lord! show me (Yourself) that I may look at You.</p>	<p>وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ۖ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۗ</p>
<p>(Allah) said: You shall never see Me. But look at the mountain.</p>	<p>قَالَ كُنْ تَرَىٰٓ إِنَّكَ لَا تَرَينِي وَلَكِنِ انظُرْ إِلَى الْجَبَلِ</p>
<p>If it remains firm in its place, then you will see Me.</p>	<p>فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَينِي ۗ</p>
<p>So when his Lord manifested (His) Light on the mountain, He made it collapse to dust, and Musa (عليه السلام) fell down unconscious. Then when he recovered,</p>	<p>فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۖ فَلَمَّا أَفَاقَ</p>
<p>he said: Glory be to You. I turn to You in repentance, and I am the first of the believers.</p>	<p>قَالَ سُبْحٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿٣٣﴾</p>
<p>144. (Allah) said: O Musa! Indeed, I have chosen you above all people for My messages and for My conversation. So, take what I have given to you, and be among the grateful.</p>	<p>قَالَ يٰمُوسَىٰ إِنَّي اصْطَفَيْتَكَ عَلَى النَّاسِ بِرِسٰلَتِي وَبِكَلٰمِي ۗ فَخُذْ مَا آتٰتٰكَ وَكنْ مِنَ الشَّاكِرِينَ ﴿٣٤﴾</p>
<p>145. And We wrote for him (Musa (عليه السلام)) on the Tablets admonition of every kind, and explanations of all (needful) things.</p>	<p>وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَّوعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ ۗ</p>
<p>So hold it firm, and enjoin your people to hold on to the best in it. I shall show you the house of the transgressors.</p>	<p>فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ بِأَخْذِهَا بِحَسْنِهَا ۗ وَسَاوِرِيكُمْ دَارَ الْفٰسِقِينَ ﴿٣٥﴾</p>
<p>146. I shall keep away from My Ayaat those who show arrogance in the earth without any right.</p>	<p>سَاصْرِفْ عَنْ أَيْتِي الَّذِينَ يَتَّبِعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ</p>
<p>Even if they were to see every sign, they would not believe in it;</p>	<p>وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ۗ</p>
<p>and if they see the way of guidance, they will not adopt it as (their) way;</p>	<p>وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا ۗ</p>
<p>and if they see the way of misguidance, they will adopt it as (their) way.</p>	<p>وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۗ</p>
<p>That is because they have rejected Our signs, and have remained heedless of them</p>	<p>ذٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيٰتِنَا وَكَانُوا عَنْهَا غٰفِلِينَ ﴿٣٦﴾</p>



147. And those who rejected Our signs and the meeting of the Hereafter. their deeds are wasted They will be recompensed only for what they used to do.	وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾
Prophet Musa (ﷺ) on Mount Tur (Surah Taha 20 : Ayaat 83 to 87)	
83. And (Allah said:) what has caused you to hasten before your people, O Musa?	وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى ﴿٨٣﴾
84. (Musa (ﷺ)) said: They are here just behind me, and I hastened to You, my Lord, so that You may be pleased.	قَالَ هُمْ أَوْلَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾
85. (Allah) said: Indeed, We have put your people to a test after you (left them) and Samiri has led them astray.	قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾
86. So, Musa (ﷺ) returned to his people, angry (and) grieved. (Musa (ﷺ)) said: O my people! Did your Lord not promise you a good promise? Did then the time become too long for you, or did you wish that wrath from your Lord befall you, and hence you broke your promise to me?	فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقُولُونَ لِمَ يَأْتِيكُمُ الْمَلِكُ يَعْجَلُ لَكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوعِدِي ﴿٨٦﴾
87. They said: We did not break (our) promise to you of our own accord, but we were burdened with loads from the ornaments of the people; so we threw them (into the fire), and likewise did Samiri cast (his into it).	قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمِلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

The Golden Calf and the Digression of the Children of Israel (Surah Al-A'raf 7 : Ayaat 148 to 149)

148. And the people of Musa (ﷺ) made, after (he left) a calf from their ornaments, which was merely a sculpture with a mooing sound. Did they not see that it could neither speak to them nor guide them to a way? They adopted it (as god), and were wrongdoers.	وَاتَّخَذَ قَوْمٌ مِّن مَّوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا آلِهَةً خَوَّارًا لَّمْ يَرَوْا أَنَّهُ لَآ يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوا وَهْوَةً كَانُوا ظَالِمِينَ ﴿١٤٨﴾
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149. And when they became remorseful and saw that they had gone astray, they said: If our Lord shows no mercy to us, and does not forgive us, we shall certainly be among the losers.

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدَّضَلُّوا
قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٩٨﴾

**The Golden Calf and the Digression of the Children of Israel
(Surah Taha 20 : Ayaat 88 to 98)**

88. Then he (Samiri) brought forth for them a calf, which was merely a sculpture with a mooing sound. Then they said: This is your god and the god of Musa, and he (Musa) forgot.

فَأَخْرَجَ لَهُمْ عِجْلًا
جَسَدًا آلِهَةً خُورٌ فَقَالُوا
هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٩٨﴾

89. Did they not see that it did not respond to them (even) with a word, nor did it have power to harm or benefit them?

أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا
وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٩٩﴾

90. And indeed Harun (ﷺ) had already said to them before: O my people!

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يُقَوْمِ

Indeed you have been put to a test by it, and indeed your Lord is the Most Compassionate.

إِنَّمَا فَتِنْتُمْ بِهِ
وَإِنَّ رَبَّكُمُ الرَّحِيمُ

Therefore follow me and obey my command.

فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿١٠٠﴾

91. They said: We will never cease being devoted to it (in worship), until Musa returns to us.

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَافِيْنَ
حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿١٠١﴾

92. (When returned Musa (ﷺ) said: O Harun! What prevented you when you saw them going astray?

قَالَ يَهُودُ مَا مَنَعَكَ
إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿١٠٢﴾

93. From following me did you then disobey my command?

أَلَا تَتَّبِعُنَّ أَفَعَصَيْتَ أَمْرِي ﴿١٠٣﴾



<p>94. (Harun <small>عليه السلام</small>) said: O son of my mother!</p>	<p>قَالَ يَبْنُوْمٌ</p>
<p>Do not hold me by my beard, nor by my head.</p>	<p>لَا تَأْخُذْ بِبَلْحَيْتِي وَلَا بِرَأْسِي ۚ</p>
<p>Indeed, I feared that you would say, You have caused a division</p>	<p>إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ</p>
<p>among the Children of Israel and did not observe my word.</p>	<p>بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ۖ ﴿٩٤﴾</p>
<p>95. (Musa <small>عليه السلام</small>) said: What then is your case, O Samiri?</p>	<p>قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٩٥﴾</p>
<p>96. He said: I perceived something what they did not perceive.</p>	<p>قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ</p>
<p>So I picked up a handful (of dust) from under the footstep of the angel.</p>	<p>فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ</p>
<p>Then, I cast it (into the calf). And thus my inner self tempted me (to do so).</p>	<p>فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي ﴿٩٦﴾</p>
<p>97. (Musa <small>عليه السلام</small>) said: Then go away;</p>	<p>قَالَ فَادْهَبْ</p>
<p>indeed it is destined for you that, throughout your life, you will say:</p>	<p>وَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ</p>
<p>Touch (me) not. And indeed (for a future torment) you have another promise</p>	<p>لَا مَسَاسَ ۚ وَإِنَّ لَكَ مَوْعِدًا</p>
<p>that will not be broken for you.</p>	<p>لَنْ تُخْلَفَهُ ۚ</p>
<p>And look at your god to which you stayed devoted (in worship).</p>	<p>وَأَنْظِرْ إِلَىٰ إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ۗ</p>
<p>We will certainly burn it, then we will scatter (ash of) it thoroughly in the sea.</p>	<p>لَنَحْرِقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ۖ ﴿٩٧﴾</p>
<p>98. Indeed, your God is only Allah</p>	<p>إِنَّمَا إِلَهُكُمُ اللَّهُ</p>
<p>other than Whom there is no God.</p>	<p>الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ</p>
<p>He has encompassed all things in (His) knowledge.</p>	<p>وَسِعَ كُلَّ شَيْءٍ عِلْمًا ۖ ﴿٩٨﴾</p>



**Prophet Musa's Anger and the Punishment to the Children of Israel
(Surah Al-A'raf 7 : Ayaat 150 to 154)**

<p>150. And when Musa returned to his people, angry (and) grieved, he said: What an evil thing you have done in my absence!</p>	<p>وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي</p>
<p>Have you hastened against the command of your Lord? And he dropped down the Tablets,</p>	<p>أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَآلَقَى الْأُلُوحَ</p>
<p>and grabbed his brother (Harun) by (the hair of) his head, pulling him towards himself.</p>	<p>وَآخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ</p>
<p>(Harun) said: O my mother's son: Indeed, the people judged me weak and were about to kill me. So do not let the enemies rejoice over me,</p>	<p>قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعَفُونِي وَكَادُوا يَقْتُلُونَنِي ۖ فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ</p>
<p>and do not count me among the wrongdoing people.</p>	<p>وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ</p>
<p>151. (Musa) said: O my Lord! Forgive me and my brother,</p>	<p>قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي</p>
<p>and admit us into Your mercy. And You are the most Merciful of all the merciful.</p>	<p>وَادْخُلْنَا فِي رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ</p>
<p>152. Surely, those who have made the calf (as god)</p>	<p>إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ</p>
<p>shall be seized from their Lord's wrath</p>	<p>سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ</p>
<p>and by humiliation in the worldly life.</p>	<p>وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا</p>
<p>And that is how we recompense the fabricators .</p>	<p>وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ</p>
<p>153. As for those who do evil deeds, and then repent thereafter,</p>	<p>وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا</p>
<p>and believed, indeed your Lord is then Most Forgiving, Most Merciful.</p>	<p>وَأٰمَنُوا ۗ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ</p>
<p>154. When the anger of Musa calmed down, he took up the Tablets,</p>	<p>وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الْأُلُوحَ</p>
<p>and in its contents there was guidance, and mercy</p>	<p>وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ</p>
<p>for those who are fearful of their Lord.</p>	<p>لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْتَدُّونَ</p>



Points to remember

1. Those who deny and neglect Allah's revelations deserve Allah's punishment; likewise those who commit *shirk* must endure Allah's wrath.
(Surah Al-A'raf 7 : Ayaat 146, 152)
2. A person who is misled will lead himself and his companions to eternal torment.
(Surah Taha 20 : Ayaat 79, 85; Surah Al-Qasas 28 : Ayaat 41, 42)
3. Those who are disobedient and transgress have to face Allah's wrath.
(Surah Taha 20 : Ayat 81)
4. Allah forgives those who repent and do good deeds.
(Surah Taha 20 : Ayat 82)
5. The people who follow the Prophets and accept their commands are successful. (Surah Taha 20 : Ayat 90)
6. Dividing the *Ummah* and instigating them to fight among themselves is an extremely destructive and evil practice. (Surah Taha 20 : Ayat 94)
7. Evil rulers keep their people occupied in useless activities to keep them away from the Truth. (Surah Al-Qasas 28 : Ayat 38)
8. Following one's own desires and not obeying Allah's commands will make a person go astray. (Surah Al-Qasas 28 : Ayat 50)
9. Indeed, only Allah guides people out of difficult situations.
(Surah Ash-Shu'ara 26 : Ayat 62)
10. Allah gives life to the dead from the supplication of the Prophets as well.
(Surah Al-A'raf 7 : Ayat 155)

Review Exercises



1. Mark the correct answer:

1. How did Allah destroy Pharaoh and his hosts?
 - a. Raining stones
 - b. Drowning them
 - c. Burying them in the land
2. What did Pharaoh say as he was dying?
 - a. "Are the government of Egypt and the streams that flow under me (my palace) not mine?"
 - b. "I am your greatest god."
 - c. "I believe in the God (Allah) that the Children of Israel believe in."
3. What did Allah bless the Children of Israel with?
 - a. Vegetables
 - b. Mann and Salwa
 - c. Lentils
4. Who led the Children of Israel astray?
 - a. Samiri
 - b. Qarun
 - c. Pharaoh
5. What did Allah take from the Children of Israel as he raised the mountain over them?
 - a. Work
 - b. Oath
 - c. Revenge



2. In the given boxes, chronologically number the sequence of events:

- Pharaoh, along with his hosts, chased down the Children of Israel.
- In the desert of Sinai, Allah ﷻ blessed the Children of Israel with the shade of clouds, *Mann* & *Salwa*, and twelve springs gushed forth from a rock with the strike of Prophet Musa's ﷺ staff.
- Allah ﷻ commanded the Children of Israel to do *Jihad* but they showed cowardliness.
- Samiri made a golden calf from ornaments.
- Allah ﷻ punished the Children of Israel for committing *shirk*.
- Allah ﷻ called Prophet Musa ﷺ to Mount Tur for forty days.
- As per the order of Allah ﷻ, Prophet Musa ﷺ struck the sea with his staff and it parted. That way Allah ﷻ made the path for the Children of Israel and saved them.
- Prophet Musa ﷺ showed a lot of anger and displeasure towards his people upon committing *shirk*.
- Pharaoh along, with his hosts, drowned in the sea.
- Prophet Musa ﷺ, along with the Children of Israel, migrated from Egypt.

3. Give short answers to the following questions:

1. After seeing the sea ahead and Pharaoh's hosts behind them, what did the Children of Israel say to Prophet Musa ﷺ and what was his response to them?

2. What blessings did Allah ﷻ bestow upon the Children of Israel in the desert of Sinai?



3. How did Samiri lead the nation astray?

4. What did the Children of Israel's leaders demand on Mount Tur?

5. Why did the Children of Israel refuse to enter Palestine?

Home Activity

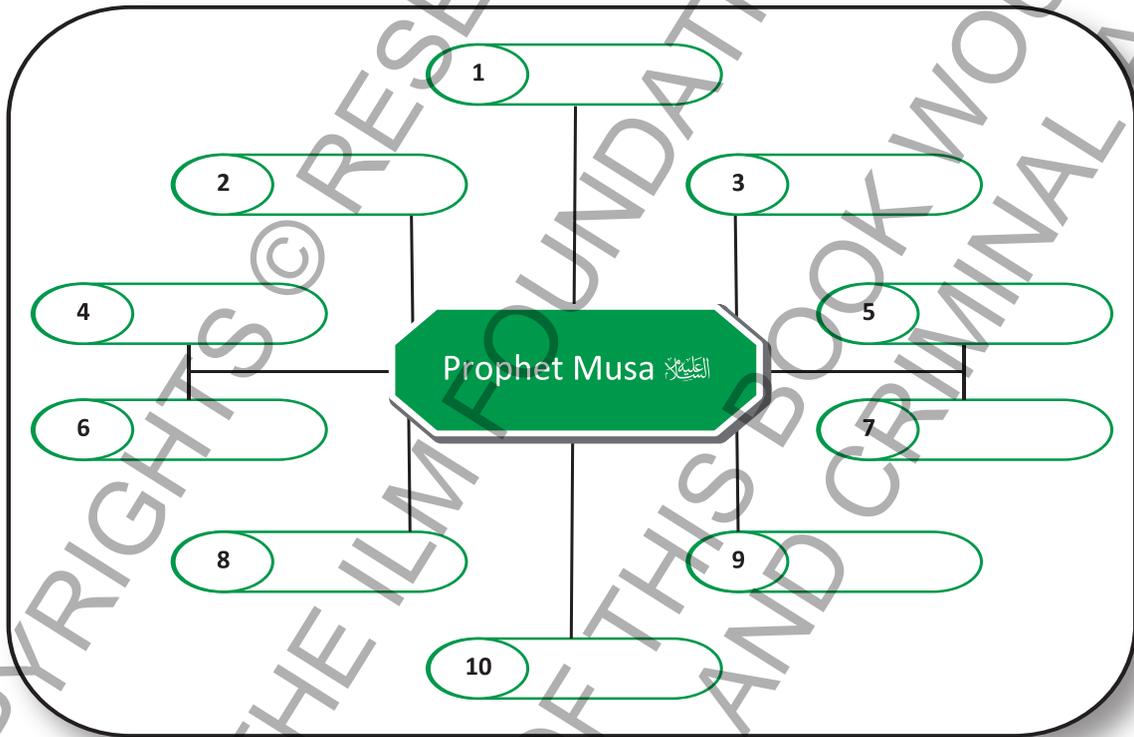


1. On a chart, write down a list of events that took place in the three periods of Prophet Musa's ﷺ life.
2. Make a list of all the blessings Allah ﷻ bestowed upon the Children of Israel in the desert of Sinai:



3. Using the pointers provided below, complete the introduction of Prophet Musa in the following diagram:

- | | | |
|--------------------------------|-------------------|------------------|
| 1- Nation's name | 2- Country's name | 3- Book's name |
| 4- Enemy nation's name | 5- King's title | 6- Miracles |
| 7- Food in the desert | 8- Brother's name | 9- Desert's name |
| 10- Enemy nation's consequence | | |



Teacher's Signature _____
Date: _____

Parent's / Guardian's Signature _____
Date: _____



Surah An-Naba (The News)

Surah An-Naba 78 : Total Ayaat 40

Introduction and Historical Background

This *Surah* was revealed in the earliest period of Makkah. In this *Surah*, people have been warned about the Day of Judgement with which some people had disagreement. Arguments for the occurrence of the Day of Judgement have been provided. It is explained through various signs in the Universe that if Allah ﷻ can create such a huge Universe, it is very easy for Him to resurrect human beings. Then a horrifying scene of the Day of Judgement has been illustrated. On that Day, the result of the good and the evil people will be revealed. It is also explained that, in the Hereafter, no one will be able to intercede without Allah's ﷻ will. With the permission of Allah ﷻ the intercession of His beloved pious people will be accepted. In the end of the *Surah*, it is mentioned that because of their awful consequence in the Hereafter, the disbelievers would regret being resurrected.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. About what are they asking each other?	عَمَّ يَتَسَاءَلُونَ ﴿١﴾
2. About the Great News (of resurrection)	عَنِ النَّبَأِ الْعَظِيمِ ﴿٢﴾
3. In which they dispute!	الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾
4. (It is) not so they will soon know (reality of resurrection).	كَلَّا سَيَعْلَمُونَ ﴿٤﴾
5. Again (It is) not so they will soon know.	ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾
6. Did We not make the earth a (habitable) floor?	أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا ﴿٦﴾
7. And (did we not make) the mountains as pegs (fixed in the earth)?	وَالْجِبَالَ أَوْتَادًا ﴿٧﴾
8. And We created you in pairs (of man and woman),	وَوَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾
9. And We made your sleep a source of rest,	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾
10. And We made the night a covering (that conceals through its darkness),	وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾



11. And We made the day a source of livelihood.	وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝۱۱
12. And We built above you seven strong (heavens),	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝۱۲
13. And We made a shining lamp (the sun).	وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝۱۳
14. And We sent down from the clouds abundant pouring water,	وَ أَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝۱۴
15. So that We bring out with it grain and vegetation,	لِنُخْرِجَ بِهِ حَبًّا وَ نَبَاتًا ۝۱۵
16. And luxuriant gardens.	وَ جَنَّاتٍ أَلْفَافًا ۝۱۶
17. Indeed the Day of Decision is an appointed time,	إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا ۝۱۷
18. The Day when the trumpet will be blown, so you will come forth in multitudes,	يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝۱۸
19. And the sky will be opened, so it will become as doors,	وَ فَتَحَتِ السَّمَاةُ فَكَانَتْ أَبْوَابًا ۝۱۹
20. And the mountains will be set in motion, so they will be as mirage.	وَ سَيَّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝۲۰
21. Surely Hell has been lying in ambush.	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝۲۱
22. (It is) abode for the transgressors	لِلظَّالِمِينَ مَا بَأْسًا ۝۲۲
23. Who will be abiding in it for ages.	لِيُثَبِّتِينَ فِيهَا أَحْقَابًا ۝۲۳
24. They will taste nothing cool in it, nor a drink,	لَا يَذُوقُونَ فِيهَا بَرْدًا وَ لَا شَرَابًا ۝۲۴
25. Except boiling water and pus,	إِلَّا حَمِيمًا وَ غَسَّاقًا ۝۲۵
26. (This being) a fully appropriate punishment (for their deeds).	جَزَاءً وَفَاقًا ۝۲۶
27. Indeed, they were not expecting an account.	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝۲۷
28. And they denied Our signs totally.	وَ كَذَّبُوا بِآيَاتِنَا كِذَّابًا ۝۲۸
29. And all things We have enumerated in writing.	وَ كُلِّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝۲۹
30. (It will be said) So now taste! We will add nothing to you but torment.	فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۝۳۰



31. Indeed, for the God-fearing is great achievement,	إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝
32. (For them will be) gardens and grapes,	حَدَائِقَ وَأَعْنَابًا ۝
33. And young maidens (wives) of matching age,	وَكَوَاعِبَ أَتْرَابًا ۝
34. And overflowing cups of (pure) wine.	وَكَأْسًا دِهَاقًا ۝
35. They will not hear any vain talk therein, nor falsehood,	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا بَاطِلًا ۝
36. (This will be) a reward from your Lord, a well sufficient gift,	جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ۝
37. (From) the Lord of the heavens and the earth and what is between them, the Most Compassionate. (On that Day) no one will have power to address Him,	رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَبْلُغُونَ مِنْهُ خُطَابًا ۝
38. On the Day when the Spirit (Jibreel <small>عليه السلام</small>) and the angels will stand in rows. They will not speak, except for one whom the Most Compassionate permits and will speak aright.	يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۝ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ۝
39. That is the True Day. So whoever so wishes may take an abode with his Lord.	ذَلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا ۝
40. Indeed We have warned you of an approaching torment on the Day when one will see what (deeds) his hands have sent ahead, and the disbeliever will say: Oh, I wish that I were dust!	إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ۝ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكٰفِرُ يٰكَيْتَنِي كُنْتُ تُرَابًا ۝



Notes

Handwriting practice area with 20 horizontal lines. Includes decorative corner icons and a small illustration of a spiral notebook and a red pencil at the bottom right.



Points to remember

1. We will most certainly be resurrected on the Day of Judgement. (Surah An-Naba 78 : Ayaat 1-5)
2. Allah ﷻ has made sleep for us as a form of rest and comfort, night as a covering that conceals through its darkness, and day to make living. (Surah An-Naba 78 : Ayaat 9-11)
3. This Universe is a sign of Allah's ﷻ Almightyness and evidence that it is very easy for Allah ﷻ to establish the Day of Judgement. (Surah An-Naba 78 : Ayaat 6-16)
4. Our actions are recorded and we will definitely get our result on the Day of Judgement. (Surah An-Naba 78 : Ayaat 17, 18, 29)
5. Those who disobey Allah ﷻ and the Holy Prophet ﷺ will be unsuccessful in the Hereafter. (Surah An-Naba 78 : Ayaat 21-30)
6. Not worrying about accountability in the Hereafter and ignoring Allah's ﷻ revelations are actions that would lead to Hell. (Surah An-Naba 78 : Ayaat 27, 28)
7. Those who obey Allah ﷻ and the Holy Prophet ﷺ will be successful in the Hereafter. (Surah An-Naba 78 : Ayaat 31-36)
8. Those whom Allah ﷻ permits will intercede. (Surah An-Naba 78 : Ayaat 38)
9. Belief in the Day of Judgement urges humans to do good deeds and stay away from sins. (Surah An-Naba 78 : Ayaat 40)
10. Seeing the severe consequence and torment on the Day of Judgement, the disbelievers will regret and wish that they were dust. (Surah An-Naba 78 : Ayaat 40)

Review Exercises



1. Mark the correct answer:

1. What do people dispute with one another about?

a. Monotheism <input type="checkbox"/>	b. Prophethood <input type="checkbox"/>	c. The Hereafter <input type="checkbox"/>
--	---	---
2. What has Allah ﷻ made the night for?

a. To rest <input type="checkbox"/>	b. For livelihood <input type="checkbox"/>	c. To cover <input type="checkbox"/>
-------------------------------------	--	--------------------------------------
3. What is meant by 'shining lamp'?

a. Tha sun <input type="checkbox"/>	b. Tha moon <input type="checkbox"/>	c. Tha star <input type="checkbox"/>
-------------------------------------	--------------------------------------	--------------------------------------
4. Where will a person who disobeyed and gave preference to worldly life over the Hereafter end up?

a. Valley of Tuwa <input type="checkbox"/>	b. Paradise <input type="checkbox"/>	c. Hell <input type="checkbox"/>
--	--------------------------------------	----------------------------------
5. What will the disbeliever wish on the Day of Judgement?

a. That he or she was dust <input type="checkbox"/>	b. That he or she was an angel <input type="checkbox"/>	
c. That he or she was not born <input type="checkbox"/>		



2. Match the given Ayaat numbers with their related phrases:

Gardens and grapes	Ayat 10
Rows of angels	Ayat 12
A covering	Ayat 32
I wish that I were dust!	Ayat 38
Seven strong heavens	Ayat 40

3. Give short answers to the following questions:

1. List the three powers of Allah ﷻ that are mentioned in this *Surah*:

2. List any three scenes of the Day of Judgement that are mentioned in this *Surah*:

3. Which crimes of the dwellers of Hell are mentioned in this *Surah*?

4. Which blessings, mentioned in this *Surah*, will be rewarded to the righteous?

5. On the Day of Judgement, in what state will the angels stand?



Home Activity



1. Keeping the description of Paradise mentioned in this *Surah* as a reference, make a list of five blessings and share it with your family members.
2. Search and write down two 'Sayings of the Holy Prophet ﷺ' regarding the punishment of Hell:

3. In the chart provided below, write down five benefits of the day and night:

Night	Day
1	1
2	2
3	3
4	4
5	5

Teacher's Signature _____

Date: _____

Parent's / Guardian's Signature _____

Date: _____



Surah An-Nazi'at (Those Who Pull Out)

Surah An-Nazi'at 79 : Total Ayaat 46

Introduction and Historical Background

Surah An-Nazi'at was revealed right after Surah An-Naba to the Holy Prophet ﷺ in Makkah. In the beginning of this Surah, Allah ﷻ swears by the angels in describing the occurrence of the Day of Judgement. After that, a brief mention of Prophet Musa ﷺ and Pharaoh is made as a reminder. Then the disbelievers are invited, with arguments, to accept the faith. The result of righteous and unrighteous people on the Day of Judgement is also mentioned. At the end of the Surah, it is said that only Allah ﷻ has the ultimate knowledge of the occurrence of the Day of Judgement and that life in this world is very short as compared to life in the Hereafter.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (I swear) by those (angels) who pull out (the souls of the disbelievers) with extreme force,	وَالَّذِي عَرَقْنَا
2. And by those (angels) who untie the knot (of the souls of the believers) smoothly,	وَالَّذِي نَشِطْنَا
3. And by those (angels) who float (through space) swiftly,	وَالَّذِي سَبَحْنَا
4. (And by those angels who) then proceed forward quickly (in obedience of Allah),	فَالسَّيِّقَاتِ سَبْقًا
5. (And by those angels who) then regulate (each) affair,	فَالْمُدَبِّرَاتِ أَمْرًا
6. The Day when shocking (earth) will shock,	يَوْمَ تَرْجُفُ الرَّاجِفَةُ
7. There will follow it the subsequent (earthquake).	تَتَّبِعُهَا الرَّادِفَةُ
8. Hearts, that Day, will tremble (with fear),	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
9. (And) their eyes downcast.	أَبْصَارُهَا خَاشِعَةٌ
10. They say: Are we going to be brought back to our former state (of life)?	يَقُولُونَ ءَأَنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ
11. Even when we are turned into decayed bones?	ءِذَا كُنَّا عِظَامًا نَّخِرَةً



12. They say: If so, that will be a harmful return.	قَالُوا تِلْكَ إِذَا كَرَّتُ خَاسِرَةٌ ۝١٢
13. Indeed, it will be only a single harsh shout,	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝١٣
14. (And) then in no time they will be (brought) into the plain (of Hashr).	فَإِذَا هُمْ بِالسَّاهِرَةِ ۝١٤
15. Has there come to you the story of Musa (عليه السلام)?	هَلْ أَتَاكَ حَدِيثُ مُوسَى ۝١٥
16. (Recall) when his Lord called to him in the sacred valley of Tuwa:	إِذْ نَادَاهُ رَبُّهُ بِأَنوَادِ الْبُقْعَاتِ سُوقَى ۝١٦
17. (And said) Go to Pharaoh. He has really exceeded all bounds.	إِذْ هَبُّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۝١٧
18. Then say (to him): Would you like to purify yourself,	فَقُلْ هَلْ لَكَ إِلَىٰ أَن تَزَكَّىٰ ۝١٨
19. And that I should guide you to your Lord, so that you fear (Him)?	وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۝١٩
20. So, he (Musa عليه السلام) showed him the greatest sign.	فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ۝٢٠
21. But he denied and disobeyed,	فَكَذَّبَ وَعَصَىٰ ۝٢١
22. Then he turned back striving (to create mischief),	ثُمَّ أَدْبَرَ يَسْعَىٰ ۝٢٢
23. Then he gathered (his people) and called out	فَحَشَرَ فَنَادَىٰ ۝٢٣
24. Then said: I am your most exalted lord.	فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ۝٢٤
25. So, Allah seized him	فَاخْذَهُ اللَّهُ
for an exemplary punishment in the Hereafter and this world.	نَكَالَ الْأُخْرَىٰ وَالْأُولَىٰ ۝٢٥
26. Indeed, there is a lesson in this (story) for him who fears (Allah).	إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ۝٢٦
27. Is your creation more difficult or that of the sky? He has built it,	ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ۝٢٧
28. He has raised high its height, then shaped it perfect,	رَفَعَ سَبْكَهَا فَسَوَّاهَا ۝٢٨
29. And He darkened its night, and brought forth its daylight,	وَاعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۝٢٩
30. And, after that, He spread out the earth.	وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ۝٣٠



Notes

Handwriting practice area with 20 horizontal lines. Includes decorative corner icons and a watermark: "COPYRIGHTS © RESERVED WITH THE ILM FOUNDATION. SALE OF THIS BOOK WOULD ENTAIL CIVIL AND CRIMINAL ACTION." An illustration of a spiral notebook and a red pencil is located in the bottom right corner of the writing area.



31. (And) He brought forth therefrom its water and its pasture,	أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَهَا ۝
32. And He firmly fixed the mountains (in the earth),	وَالْجِبَالَ أَرْسَاهَا ۝
33. (All this made) as a benefit for you and your cattle.	مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۝
34. So when the Greatest Havoc (of the Day of Judgement) will take place	فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ۝
35. On the Day when man will recall what he strove for,	يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۝
36. And Hell will be exposed for (all) those who see,	وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى ۝
37. Then for the one who had exceeded all bounds,	فَأَمَّا مَنْ طَغَى ۝
38. And preferred the worldly life (to the Hereafter),	وَأَثَرَ الْحَيَاةِ الدُّنْيَا ۝
39. Indeed Hell will be (his) abode,	فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۝
40. Whereas for the one who feared to stand before his Lord, and restrained (his) inner self from the (evil) desire,	وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى ۝
41. Then indeed Paradise will be (his) abode.	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ۝
42. They ask you (O Prophet ﷺ!) about the Hour (the Day of Judgement) when will it take place.	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۝
43. What concern do you have in talking about it (appointed time of the Hour)?	فِيمَ أَنْتَ مِنْ ذِكْرِهَا ۝
44. With your Lord is the ultimate knowledge about it (appointed time of the Hour).	إِلَىٰ رَبِّكَ مُنْتَهَاهَا ۝
45. You are only a warner (of awful consequence) for those who fear it.	إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا ۝
46. The Day when they (disbelievers) will see it, (it will seem to them) as if they did not live (in the world) but only for one evening or for one morning thereof.	كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ۝



Points to remember

1. Angels do not show negligence in following Allah's ﷻ commands.
(Surah An-Nazi'at 79 : Ayaat 1-5)
2. The Day of Judgement will be very terrifying for the sinners.
(Surah An-Nazi'at 79 : Ayaat 6-14)
3. We should learn lessons from the stories of the past nations and correct ourselves. (Surah An-Nazi'at 79 : Ayaat 15-26)
4. We should keep away from wrongdoing and be afraid of the displeasure of Allah ﷻ. (Surah An-Nazi'at 79 : Ayaat 18-19)
5. Those who deny Allah ﷻ and His Prophet ﷺ and show arrogance will face Allah's ﷻ wrath in this world and the Hereafter. (Surah An-Nazi'at 79 : Ayat 25)
6. For Allah ﷻ, Who has created this vast universe, it is very easy to establish the Day of Judgement and resurrect humans. (Surah An-Nazi'at 79 : Ayaat 27-33)
7. Those who disobey Allah ﷻ and love this worldly life instead of worrying about the Hereafter will be in Hell. (Surah An-Nazi'at 79 : Ayaat 37-39)
8. Those who fear Allah ﷻ and control their evil desires will be in Paradise.
(Surah An-Nazi'at 79 : Ayaat 40-41)
9. Instead of asking irrelevant questions about the Day of Judgement, we should focus on preparing for the life after death. (Surah An-Nazi'at 79 : Ayaat 42-46)
10. On the Day of Judgement, the life of this world will appear very trivial. In fact, there is no comparison between the life of this temporary world and the eternal life of the Hereafter. (Surah An-Nazi'at 79 : Ayat 46)

Review Exercises



1. Mark the correct answer:

1. In the beginning of this *Surah*, what did Allah ﷻ swear by?

a. Winds <input type="checkbox"/>	b. Angels <input type="checkbox"/>	c. Horses <input type="checkbox"/>
-----------------------------------	------------------------------------	------------------------------------
2. Which Prophet is mentioned in this *Surah*?

a. Prophet Shu'aib <input type="checkbox"/>	b. Prophet 'Isa <input type="checkbox"/>	c. Prophet Musa <input type="checkbox"/>
---	--	--
3. What did Pharaoh do when Prophet Musa showed him the major signs of Allah ﷻ?

a. Denied Allah ﷻ <input type="checkbox"/>	b. Believed in Allah ﷻ <input type="checkbox"/>	c. Freed the Children of Israel <input type="checkbox"/>
--	---	--
4. What claim did Pharaoh make?

b. He is a king <input type="checkbox"/>	b. He is righteous <input type="checkbox"/>	c. He is the most exalted lord <input type="checkbox"/>
--	---	---
5. What wrongdoing of Hell dwellers is mentioned in this *Surah*?

a. Backbiting <input type="checkbox"/>	b. Stealing <input type="checkbox"/>	
c. Preferring worldly life over the Hereafter <input type="checkbox"/>		



2. Match the given Ayaat numbers with their related phrases:

A harsh shout	Ayat 6
The shocking earth	Ayat 9
Abode in Paradise	Ayat 13
Eyes downcast	Ayat 31
Water and pasture	Ayat 41

3. Give short answers to the following questions:

1. In the beginning of this *Surah*, what works of the angels have been mentioned?

2. What did Allah ﷻ command Prophet Musa ﷺ?

3. On the Day of Judgement, what will be the state of people's hearts and eyes?

4. Which powers of Allah ﷻ are mentioned in this *Surah*?

5. On the Day of Judgement, how will people feel about the life in this world as compared to the life in the Hereafter?



Home Activity



1. Find out the names of four famous angels and their tasks, and write them down on a chart.
2. Write down the actions that will take people to Hell and Paradise, as mentioned in this *Surah*:

Actions that will take a person to Hell

Actions that will take a person to Paradise

3. Make a comparison of life in this world and in the Hereafter, and state why we must give preference to life in the Hereafter:

1	
2	
3	
4	
5	

Teacher's Signature
Date: _____

Parent's / Guardian's Signature
Date: _____



Surah 'Abasa (He Frowned)

Surah 'Abasa 80 : Total Ayaat 42

Introduction and Historical Background

This *Surah* was revealed in the earliest period of Makkah. An incident is mentioned in the beginning of this *Surah*. One day, while the **Holy Prophet** ﷺ was preaching Islam to the important leaders of Quraish tribe: Abu Jahl bin Hisham, Utbah bin Rabi'a, Ubai bin Khalaf, Omayyah bin Khalaf, Shaibah etc., a blind companion of the **Holy Prophet** ﷺ, Abdullah Ibn Umm Maktum رضي الله عنه, arrived there. He tried to draw the attention of the **Holy Prophet** ﷺ to ask something. Some people did not like his arrival at that very time. However, because he was a companion of the **Holy Prophet** ﷺ and could ask him afterwards, the **Holy Prophet** ﷺ concentrated on the leaders of Makkah. There is a caution in these *Ayaat* for the people that no one has the right to get angry at Abdullah Ibn Umm Maktum رضي الله عنه as he is also a servant of **Allah** ﷻ. In these *Ayaat*, a secret has been unveiled that a blind believer of this great movement of the **Holy Prophet** ﷺ can perform a much more effective role than these misled leaders. Furthermore, attention has been drawn towards the fact that there should not be any worries about these leaders accepting the faith. Instead, those who have accepted the Truth with sincerity are more deserving of attention and compassion. If someone from among the believers does not have vision in his eye, he is not deprived of the insight of the Truth. After this incident, the **Holy Prophet** ﷺ was very considerate towards Abdullah Ibn Umm Maktum رضي الله عنه. Whenever the **Holy Prophet** ﷺ would travel, he would often make him the deputy of Madinah in his absence. After this, the greatness of the Holy Qur'an is mentioned in this *Surah*. A person's birth, death, and life after death is described. Then several blessings have been mentioned followed by an encouragement for those who are believers and grateful to **Allah** ﷻ. At the end of this *Surah*, the reality of the Day of Judgement is mentioned that a person will forget about all his or her relations and will only worry about his or her own salvation.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. He frowned and turned away,	عَبَسَ وَتَوَلَّى ۝
2. Because the blind man came to him!	أَنْ جَاءَهُ الْأَعْمَى ۝
3. And could you know may be, he would have attained purity	وَمَا يَذُرُّكَ لَعَلَّه يَرْزُقِي ۝



4. Or have received the advice, then the advice would have benefited him.	أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَىٰ ٥
5. As for the one who does not care (about the Deen),	أَمَّا مَنِ اسْتَغْنَىٰ ٦
6. To him you give attention,	فَأَنْتَ لَهُ تَصَدَّىٰ ٧
7. And not upon you (is any blame), if he does not attain purity.	وَمَا عَلَيْكَ أَلَّا يَزْكَىٰ ٨
8. As for the one who has come to you striving,	وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ٩
9. While he fears (Allah) too,	وَهُوَ يَخْشَىٰ ٩
10. To him you pay no heed!	فَأَنْتَ عَنْهُ تَاخَىٰ ١٠
11. Never (do) so! Indeed this (Qur'an) is an admonition.	كَلَّا إِنَّهَا تَذْكِرَةٌ ١١
12. So, whoever wills may pay heed to it.	فَمَنْ شَاءَ ذَكَّرْهُ ١٢
13. (It is recorded) in honoured scripts,	فِي صُحُفٍ مُّكَرَّمَةٍ ١٣
14. Exalted, purified (scripts),	مَّرْفُوعَةٍ مُّطَهَّرَةٍ ١٤
15. In the hands of those scribes	بِأَيْدِي سَفَرَةٍ ١٥
16. Who are honorable, righteous (angels).	كِرَامٍ بَرَرَةٍ ١٦
17. Damned is the (disobedient) man! How ungrateful he is!	قَتِيلَ الْإِنْسَانِ مَا أَكْفَرَهُ ١٧
18. (Does man never consider) from which stuff did He (Allah) create him?	مِنْ آيِّ شَيْءٍ خَلَقَهُ ١٨
19. From a drop of semen! He created him, (and) then designed him in due proportion,	مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ١٩
20. Then He made the way easy for him (to go through life),	ثُمَّ السَّبِيلَ يَسَّرَهُ ٢٠
21. Later, he caused him to die, and put him in a grave,	ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ٢١
22. Thereafter, when He will intend, He will resurrect him.	ثُمَّ إِذَا شَاءَ أَنشَرَهُ ٢٢
23. Indeed! He (disobedient man) has not yet fulfilled what He (Allah) had commanded him.	كَلَّا لَبَّأْ يُغْضِ مَا أَمَرَهُ ٢٣



24. Then let man consider his food,	فَلْيَنْظُرِ الْإِنْسَانَ إِلَى طَعَامِهِ ﴿٢٤﴾
25. Indeed We poured down water in abundance,	أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾
26. Then We split the earth in clefts,	ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾
27. Thereupon We caused to grow within it grain,	فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾
28. And grapes and vegetables,	وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
29. And olive and date-palms,	وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
30. And dense luxurious gardens,	وَحَدَائِقَ غُلْبًا ﴿٣٠﴾
31. And fruits and fodder (grew all),	وَفَاكِهَةً وَأَبًّا ﴿٣١﴾
32. (All this made) as a benefit for you and your cattle.	مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾
33. So when the Deafening Noise (of the Day of Judgement) will take place,	فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٣٣﴾
34. The Day when one will flee from his brother,	يَوْمَ يَفِرُّ الْبُرءُ مِنْ أَخِيهِ ﴿٣٤﴾
35. And from his mother and father,	وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾
36. And from his wife and his children,	وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾
37. Every one of them will be too engaged in his own affairs, making him careless (of others).	لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾
38. Many faces, on that Day, will be bright,	وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾
39. Laughing, rejoicing,	ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
40. And many faces, on that Day, will be stained with dust,	وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾
41. Darkness will cover them.	تَرَهَقَهَا قَتَرَةٌ ﴿٤١﴾
42. Those are the disbelievers (and) the wicked.	أُولَئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ ﴿٤٢﴾



Notes

Handwriting practice area with horizontal lines and decorative corner icons.





Points to remember

1. In the sight of Allah ﷻ, faith and actions are more important than any worldly position and wealth. (Introduction, Surah 'Abasa 80 : Ayaat 1-10)
2. Trying to lead non-Muslims towards Islam is important, but education and correction of Muslims is inevitable too. (Introduction, Surah 'Abasa 80 : Ayaat 1-10)
3. Good advice benefits a person. (Surah 'Abasa 80 : Ayaat 4)
4. The Holy Qur'an is Allah's ﷻ greatest and most blessed word. (Surah 'Abasa 80 : Ayaat 11-16)
5. The Holy Qur'an is an advice. Anyone who wishes can benefit from it. (Surah 'Abasa 80 : Ayaat 11, 12)
6. Most people are often ungrateful to Allah ﷻ. (Surah 'Abasa 80 : Ayaat 17)
7. We should be grateful to Allah ﷻ for all His blessings and be obedient to Him. (Surah 'Abasa 80 : Ayaat 18-32)
8. The horrifying nature of the Day of Judgement will make a person heedless even of his or her close relatives. (Surah 'Abasa 80 : Ayaat 33-37)
9. On the Day of Judgement, the faces of the obedient will be bright and happy. (Surah 'Abasa 80 : Ayaat 38, 39)
10. On the Day of Judgement, the faces of the disobedient will be dusty and dark. (Surah 'Abasa 80 : Ayaat 40-42)

Review Exercises



1. Mark the correct answer:

1. Which companion of the Holy Prophet ﷺ is mentioned in this *Surah* as one who approached him?

a. Abdullah Ibn Mas'ud <small>رضي الله عنه</small> <input type="checkbox"/>	b. Abdullah Ibn Abbas <small>رضي الله عنه</small> <input type="checkbox"/>	c. Abdullah Ibn Umm Maktum <small>رضي الله عنه</small> <input type="checkbox"/>
---	--	---
2. What is the Holy Qur'an?

a. Poetry <input type="checkbox"/>	b. Advice <input type="checkbox"/>	c. Story <input type="checkbox"/>
------------------------------------	------------------------------------	-----------------------------------
3. What sound is referred to as الصَّاحَّةُ?

a. Deafening sound <input type="checkbox"/>	b. Jinns' harsh sound <input type="checkbox"/>	c. Angels' love-filled sound <input type="checkbox"/>
---	--	---
4. According to this *Surah*, from whom a person will run away on the Day of Judgement?

a. Angels <input type="checkbox"/>	b. Relatives <input type="checkbox"/>	c. <i>Jinn</i> <input type="checkbox"/>
------------------------------------	---------------------------------------	---
5. On the Day of Judgement, whose faces will become dark?

a. The wealthy and leaders <input type="checkbox"/>	b. The poor and needy <input type="checkbox"/>	c. The disbelievers and sinful <input type="checkbox"/>
---	--	---



2. Match the given Ayaat numbers with their related phrases:

The blind man	Ayat 2
Mother and father	Ayat 11
Qur'an: An admonition	Ayat 16
Honourable angels	Ayat 21
Death and grave	Ayat 35

3. Give short answers to the following questions:

1. To which leaders was the Holy Prophet ﷺ propagating Islam?

2. What greatness of the Holy Qur'an is mentioned in this Surah?

3. Write down three blessings mentioned in this Surah:

4. What will be a person's behaviour towards his relatives on the Day of Judgement?

5. What consequence of the righteous people is mentioned in this Surah?



Home Activity

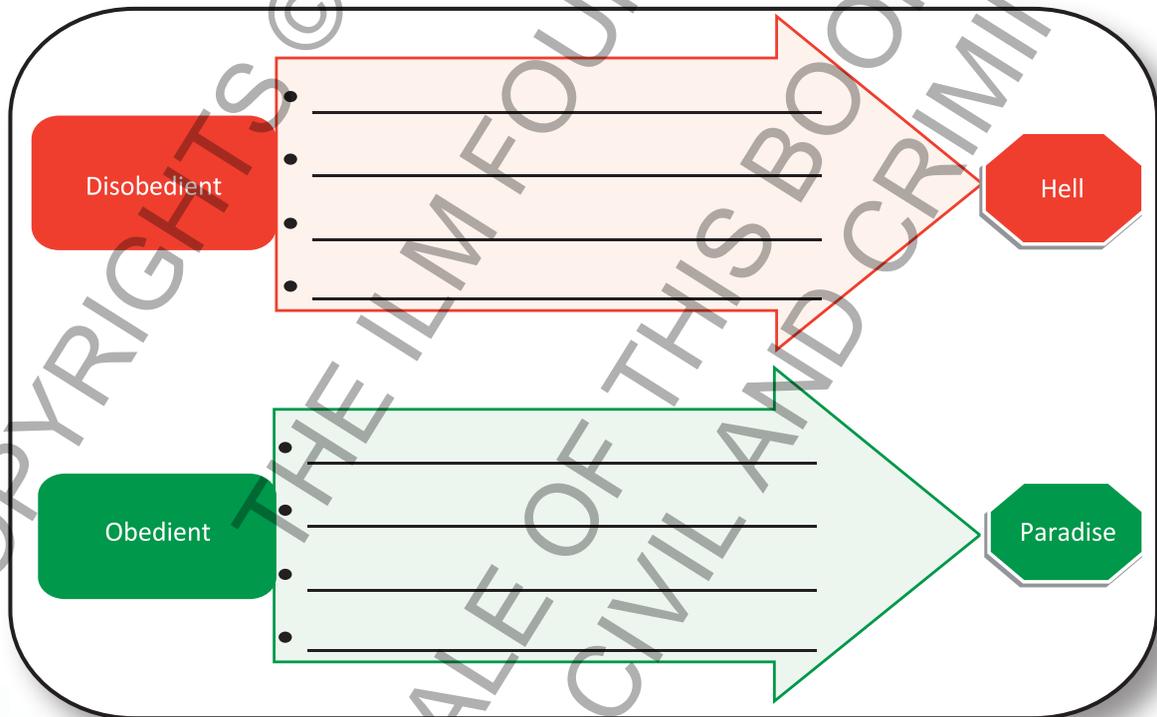


1. Discuss with your parents how you should treat disabled people:

Four horizontal lines for writing the answer to question 1.

2. Along with your brothers and sisters, help a disabled person and encourage him to do good deeds.

3. In the following chart, write the conditions of obedient and disobedient people on the Day of Judgement:



Teacher's Signature _____
Date: _____

Parent's / Guardian's Signature _____
Date: _____



Surah At-Takwir (The Folding Up)

Surah At-Takwir 81 : Total Ayaat 29

Introduction and Historical Background

The first fourteen *Ayaat* of this *Surah* were revealed in the earliest period of Makkah, whereas the remaining fifteen *Ayaat* were revealed in the middle period of Makkah. The Holy Prophet ﷺ said, "If anyone would like to see the Day of Resurrection as though his eyes are looking at it, then let him recite: 'Izash-shamsu kuwwirat' (*Surah At-Takwir*) and 'Izas-samaa un-fatarat' (*Surah Al-Infitar*) and 'Izas-samaa un-shaqqat' (*Surah Al-Inshiqaq*)." (Tirmizi) This *Surah* begins with the description of the horrifying nature of the Day of Judgement. Then the greatness of Angel Jibreel ؑ and his meeting with the Holy Prophet ﷺ is described. In the end, the greatness of the Holy Qur'an has been described and encouragement to take advice from the Holy Qur'an is also mentioned.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. When the sun will be folded up,	إِذَا الشَّمْسُ كُوِّرَتْ ۝
2. And when the stars will lose (their) luster,	وَإِذَا النُّجُومُ انْكَدَرَتْ ۝
3. And when the mountains will be set in motion,	وَإِذَا الْجِبَالُ سُيِّرَتْ ۝
4. And when the ten-month pregnant she-camels will be abandoned,	وَإِذَا الْعِشَارُ عُطِّلَتْ ۝
5. And when the wild beasts will be gathered together,	وَإِذَا الْوُحُوشُ حُشِرَتْ ۝
6. And when the seas will be flared up,	وَإِذَا الْبِحَارُ سُجِّرَتْ ۝
7. And when the souls shall be joined (with bodies),	وَإِذَا النُّفُوسُ زُوِّجَتْ ۝
8. And when the girl-child who was buried alive will be asked,	وَإِذَا الْبُوءُودَةُ سئِلَتْ ۝
9. For what sin she was killed,	بِأَيِّ ذَنْبٍ قُتِلَتْ ۝
10. And when the scrolls (of deeds) will be unrolled,	وَإِذَا الصُّحُفُ نُشِرَتْ ۝



11. And when the sky will be stripped off (from its place),

وَإِذَا السَّمَاءُ كُشِطَتْ ۝١١

12. And when Hell will be set ablaze,

وَإِذَا الْجَحِيمُ سُعِرَتْ ۝١٢

13. And when Paradise will be brought near,

وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝١٣

14. Everyone will (then) know what he (or she) has brought.

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝١٤

15. So, I swear by those (stars) that recede,

فَلَا أُقْسِمُ بِالْخُنُوسِ ۝١٥

16. That proceed (and) hide,

الْجَوَارِ الْكُنُوسِ ۝١٦

17. And (I swear) by the night when it departs,

وَالْيَلِ إِذَا عَاسَ ۝١٧

18. And (I swear) by the morning when it breathes,

وَالصُّبْحِ إِذَا تَنَفَّسَ ۝١٨

19. Indeed, it (Qur'an) is a word of a noble messenger (Jibreel عليه السلام),

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝١٩

20. Possessor of power (and) a high rank with (Allah) the Lord of the Throne,

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝٢٠

21. Obeyed there (in the heavens and is) trustworthy.

مُطَاعٍ ثَمَّ أَمِينٍ ۝٢١

22. Your companion (Muhammad عليه السلام) is not (at all) mad,

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۝٢٢

23. And indeed he saw him (Jibreel عليه السلام) on the clear horizon.

وَلَقَدْ رَآهُ بِالْأَفْقِ الْبُهَيْنِ ۝٢٣

24. And he (the Prophet عليه السلام) is not stingy about (disclosing the news of) the unseen.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝٢٤

25. Nor is it (Qur'an) the word of an accursed Satan.

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ۝٢٥

26. Then where are you going?

فَأَيْنَ تَذْهَبُونَ ۝٢٦

27. It (Qur'an) is nothing else but an admonition for all the worlds,

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝٢٧

28. For him among you who wills to go straight,

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۝٢٨

29. And you cannot will (to do anything) unless Allah wills so, the Lord of all the worlds.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۝٢٩



Notes

Handwriting practice area with horizontal lines and decorative corner icons.





Points to remember

1. On the Day of Judgement, the whole system of the world will be destroyed. (Surah At-Takwir 81 : Ayaat 1-6)
2. Killing of girls is a major crime, which will be questioned on the Day of Judgement. (Surah At-Takwir 81 : Ayaat 8, 9)
3. On the Day of Judgement, the tyrants' cruelty will be questioned. (Surah At-Takwir 81 : Ayaat 8, 9)
4. On the Day of Judgement, each word and action of ours will be presented before US. (Surah At-Takwir 81 : Ayat 14)
5. The Holy Qur'an is the word of Allah ﷻ, which was revealed to the Holy Prophet ﷺ through Angel Jibreel ؑ. (Surah At-Takwir 81 : Ayaat 19-27)
6. Angel Jibreel ؑ is trustworthy, extremely powerful, and the leader of the angels. (Surah At-Takwir 81 : Ayaat 20, 21)
7. The Holy Prophet ﷺ has conveyed to the *Ummah* the knowledge of the Unseen that was revealed to him by Allah ﷻ. (Surah At-Takwir 81 : Ayat 24)
8. The Holy Qur'an is an admonition for the people of the worlds. (Surah At-Takwir 81 : Ayat 27)
9. Only those who intend to follow the Straight Path will be able to take advice from the Holy Qur'an. (Surah At-Takwir 81 : Ayat 28)
10. One can attain guidance only if Allah ﷻ wills. (Surah At-Takwir 81 : Ayaat 28, 29)

Review Exercises



1. Mark the correct answer:

1. How many things have been used to describe the scene of the Day of Judgement in the beginning of this *Surah*?
 a. 10 b. 12 c. 14
2. In this *Surah*, who is referred to as the Noble Messenger?
 a. The Holy Prophet ﷺ b. Angel Jibreel ؑ c. Prophet Musa ؑ
3. Who did the Holy Prophet ﷺ see on the clear horizon?
 a. The sun b. Paradise c. Angel Jibreel ؑ
4. For whom is the Holy Qur'an an admonition?
 a. All the worlds b. All the angels c. All the things
5. What will be folded up on the Day of Judgement?
 a. The sky b. The moon c. The sun



2. Match the given Ayaat numbers with their related phrases:

Ayat 2	An admonition
Ayat 5	Accursed Satan
Ayat 11	Stripped sky
Ayat 25	Wild beasts
Ayat 27	Lustered stars

3. Give short answers to the following questions:

1. On the Day of Judgement, what will be asked from the girl-child who was buried alive?

2. Which *Surahs* should a person recite to mentally visualize the Day of Judgement?

3. Which attributes of Angel Jibreel عليه السلام have been described in this *Surah*?

4. Which things are sworn by in this *Surah*?



5. Where did the Holy Prophet ﷺ see Angel Jibreel ﷺ?

Home Activity



- On a chart, write down ten facts about the Day of Judgement.
- Before the arrival of the Holy Prophet ﷺ, the Arabs did not have positive views about daughters. Write down the virtues of behaving amiably with daughters:

- In the chart provided below, colour the boxes that state the conditions of the Day of Judgement that have been mentioned in this *Surah*:

Mountains will be set in motion

Land will be flattened

Scrolls of deeds will be unrolled

Souls will be joined with bodies

Sun and moon will become one

Stars will lose their luster

Hell will be set ablaze

Sky will be cleft asunder

Teacher's Signature _____

Date: _____

Parent's / Guardian's Signature _____

Date: _____



Surah Al-Infitar (The Cleaving Asunder)

Surah Al-Infitar 82 : Total Ayaat 19

Introduction and Historical Background

This *Surah* was revealed in the earliest period of Makkah. It describes the scene of the Day of Judgement. As mentioned earlier, the Holy Prophet ﷺ said, "If anyone would like to see the Day of Resurrection as though his eyes are looking at it, then let him recite: 'Izash-shamsu kuwwirat' (Surah At-Takwir) and 'Izas-samaa un-fatarat' (Surah Al-Infitar) and 'Izas-samaa un-shaqqaat' (Surah Al-Inshiqaaq)." (Tirmizi) It has been explained to man that he should be under no illusion about his Lord Who created him, gave him a body along with a beautiful face, and designated angels for recording his each and every action. In other words, by receiving the grace of Allah ﷻ and His blessings, man should not think that there will be no consequences or judgement for disobeying Him. Man should worry about the Day of Judgement, when nothing except for good deeds will be of any use, and every decision will rest with Allah ﷻ alone.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. When the sky will be cleft asunder,	إِذَا السَّمَاءُ انْفَطَرَتْ ۝
2. And when the stars will disperse,	وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝
3. And when the seas will burst forth,	وَإِذَا الْبِحَارُ فُجِّرَتْ ۝
4. And when the graves will be overturned,	وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝
5. (Then) everyone will know what he sent ahead and (what) he left behind.	عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝
6. O man! What has deceived you about your Gracious Lord,	يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ۝
7. Who created you, then perfected you, then proportioned you?	الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۝
8. In whichever form He willed He composed you.	فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝
9. (You) never (leave disobedience) but you deny the Recompense,	كَلَّا بَلْ تُكَذِّبُونَ بِالذِّكْرِ ۝
10. And indeed appointed over you are watchers (angels),	وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝
11. (Who are) noble, writers (of your deeds),	كِرَامًا كَاتِبِينَ ۝



12. They know whatever you do.	يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾
13. Indeed the righteous will be in bliss (of Paradise),	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾
14. And indeed the wicked will be in Hell,	وَإِنَّ الْفَجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾
15. They will (enter to) burn therein on the Day of Recompense,	يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾
16. And they will not (be able to) keep away from it (Hell).	وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾
17. And what will make you know what is the Day of Recompense?	وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾
18. Then what will make you know what is the Day of Recompense?	ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾
19. The Day when no one will have power (to do anything) for another!	يَوْمَ لَا تَنْفِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ﴿١٩﴾
And command, on that Day, will be with Allah (alone).	وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿٢٠﴾

Handwriting practice area with horizontal lines for writing.



Points to remember

1. The Day of Judgement, the Day when the existing system of the world is destroyed, will be very horrifying. (Surah Al-Infitar 82 : Ayaat 1-3)
2. On the Day of Judgement, people will be raised from their graves and then they will be judged. (Surah Al-Infitar 82 : Ayat 4)
3. On the Day of Judgement, all the actions of people and their results will be brought right in front of them. (Surah Al-Infitar 82 : Ayat 5)
4. Allah's ﷻ blessings and mercy on man demands him to obey Allah's ﷻ commandments. (Surah Al-Infitar 82 : Ayat 6)
5. Our body and its perfect composition are great blessings of Allah ﷻ for which we should be grateful. (Surah Al-Infitar 82 : Ayaat 7, 8)
6. The real reason for disobedience is denial of the Hereafter. (Surah Al-Infitar 82 : Ayat 9)
7. Every person has كراماتيين (designated angels) who record that person's every word and action. (Surah Al-Infitar 82 : Ayaat 10-12)
8. On the Day of Judgement, the righteous people will receive the blessings of Allah ﷻ. (Surah Al-Infitar 82 : Ayat 13)
9. On the Day of Judgement, the wicked people will be in Hell. (Surah Al-Infitar 82 : Ayaat 14-16)
10. In the Hereafter, the authority to forgive or punish will rest with Allah ﷻ alone. (Surah Al-Infitar 82 : Ayat 19)

Review Exercises



1. Mark the correct answer:

1. On the Day of Judgement, what will be dispersed?

a. Leaves <input type="checkbox"/>	b. Stars <input type="checkbox"/>	c. Clouds <input type="checkbox"/>
------------------------------------	-----------------------------------	------------------------------------
2. On the Day of Judgement, what will be overturned?

a. Skins <input type="checkbox"/>	b. Shrubs <input type="checkbox"/>	c. Graves <input type="checkbox"/>
-----------------------------------	------------------------------------	------------------------------------
3. On the Day of Judgement, who will find out what he has sent ahead and what he left behind?

a. Everyone <input type="checkbox"/>	b. Righteous man <input type="checkbox"/>	c. Wicked man <input type="checkbox"/>
--------------------------------------	---	--
4. Which angels are referred to as كراماتيين?

a. Angels who take the souls <input type="checkbox"/>	b. Angels who protect <input type="checkbox"/>	
c. Angels who record all deeds <input type="checkbox"/>		
5. On the Day of Judgement, who will have the real authority?

a. Allah ﷻ <input type="checkbox"/>	b. Angels <input type="checkbox"/>	c. People <input type="checkbox"/>
-------------------------------------	------------------------------------	------------------------------------



2. Match the given Ayaat numbers with their related phrases:

Noble writers	Ayat 3
Day of Recompense	Ayat 4
Deception about the Lord	Ayat 6
Seas burst forth	Ayat 11
Overturned graves	Ayat 18

3. Give short answers to the following questions:

1. How is the occurrence of the Day of Judgement described in the beginning of this *Surah*?

2. Which attributes of Allah ﷻ have been described in this *Surah*?

3. Which attributes of رُكَّامَاتٍ مَّتَابِلِينَ have been described in this *Surah*?

4. What result of the righteous and the sinner has been mentioned in this *Surah*?



5. Which conditions of the Day of Judgement have been described at the end of this *Surah*?

Home Activity



1. Describe the scene of the Day of Judgement, as mentioned in this *Surah*, to your family.
2. Make a list of the deeds that we should do to avoid the horrors of the Day of Judgement:

3. Make a list of the different conditions of people on the Day of Judgement, as mentioned in this *Surah*:

- _____
- _____
- _____
- _____
- _____

Teacher's Signature
Date: _____

Parent's / Guardian's Signature
Date: _____



Surah Al-Mutaffifin (The Curtailers)

Surah Al-Mutaffifin 83 : Total Ayaat 36

Introduction and Historical Background

According to a number of commentators (*muffassireen*), this *Surah* was revealed in Makkah; however, some are of the opinion that it was revealed in Madinah. At the beginning of this *Surah*, the curtailment in measuring and weighing is highlighted as a major sin. This evil deed is a sign of not believing in the Hereafter. These people are the ones who disobey the commandments of Allah ﷻ and are sinners. They think of the Holy Qur'an as stories of the ancient people because of which their hearts are rusted. It is also mentioned in this *Surah* that the records of disobedient people will be kept in *Sijjeen* سِجِّين whereas the obedient people's records will be kept in *Illiyeen* عِلِّيِّين. On the Day of Judgement, the disobedient will suffer from the wrath of Allah ﷻ, whereas the obedient will enjoy the blessings of Paradise.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Woe to the curtailers (in measurement)	وَيْلٌ لِّلْمُطَفِّفِينَ ۝۱
2. Who, when they take a measure from people, take it in full,	الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝۲
3. And when they give by measure or by weight to them, give less than due.	وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۝۳
4. Do they not think that indeed, they will be resurrected	أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝۴
5. On a Great Day,	لِيَوْمٍ عَظِيمٍ ۝۵
6. The Day when all the people will stand before the Lord of the worlds?	يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝۶
7. No (people shall not be left unjudged)! Indeed, the record of the wicked is in Sijjeen.	كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ۝۷
8. And what will make you know what is Sijjeen?	وَمَا أَدْرَاكَ مَا سِجِّينٌ ۝۸



9. (It is) a register, inscribed!	كِتَابٌ مَّرْقُومٌ ۙ ﴿٩﴾
10. Woe that Day to the deniers,	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾
11. Who deny the Day of Recompense!	الَّذِينَ يُكَذِّبُونَ يَوْمَ الدِّينِ ﴿١١﴾
12. And none denies it but every sinful transgressor.	وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَبٍ أَثِيمٍ ﴿١٢﴾
13. When Our Ayaat are recited to him, he says: (These are) tales of the ancients.	إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾
14. (It is) not so! But (the reason of denial is that) the rust has covered their hearts of (evil deeds)	كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ ﴿١٤﴾
that they used to commit.	مَا كَانُوا يَكْسِبُونَ ﴿١٥﴾
15. (It is) not so (that the Day of Judgement will not occur)!	كَلَّا
Indeed they will be screened off from (seeing) their Lord on that Day.	إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحُوبُونَ ﴿١٥﴾
16. Then they will (enter to) burn in Hell.	ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾
17. Then it will be said (to them): This is (Hell) which you used to deny.	ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾
18. (It is) not so (that good deeds will be wasted)! Indeed, the record of deeds of the righteous is in Illiyen.	كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾
19. And what will make you know what is Illiyun?	وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾
20. (It is) a register inscribed,	كِتَابٌ مَّرْقُومٌ ۙ ﴿٢٠﴾
21. Attended by those (angels) who are blessed with nearness (to Allah)!	يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾
22. Indeed the righteous will be in absolute bliss (of Paradise).	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾
23. (Sitting) on thrones they will be watching.	عَلَى الْأَرْسَالِ يُنظَرُونَ ﴿٢٣﴾
24. You will recognize the radiance of bliss on their faces.	تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾
25. They will be served with a pure sealed wine to drink,	يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ﴿٢٥﴾



26. The seal of which will be of musk.	خْتَمُهُ مِسْكٌ ط
And for this (bliss) let the competitors compete.	وَ فِي ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ط
27. And it will be blended with Tasneem,	وَمِزَاجُهُ مِنْ تَسْنِيمٍ لَّ
28. A spring from which will drink those who are blessed with nearness (to Allah)	عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ط
29. Indeed, those who committed crimes used to laugh at those who believed,	اِنَّ الَّذِيْنَ اٰجْرَمُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا يَضْحَكُوْنَ لَّ
30. And when they passed by them (the believers),	وَ اِذَا مَرُّوْا بِهِمْ
they used to wink at one another,	يَتَفَاكَّرُوْنَ لَّ
31. And when they returned to their family, they would return jesting,	وَ اِذَا اِنْقَلَبُوْا اِلَىٰ اٰهْلِهِمْ اِنْقَلَبُوْا فَاِكْهِيْنَ لَّ
32. And when they saw them (the believers),	وَ اِذَا رَاوْهُمُ
they said: Indeed these are the ones who have gone astray	قَالُوْۤا اِنَّ هٰٓؤُلَآءِ لَضَالُّوْنَ لَّ
33. While they were not sent as watchers over them (the believers).	وَ مَا اُرْسِلُوْا عَلَيْهِمْ حٰفِظِيْنَ ط
34. So, today those who believed will laugh at the disbelievers.	فَالْيَوْمَ الَّذِيْنَ اٰمَنُوْا مِنَ الْكٰفِرِ يَضْحَكُوْنَ لَّ
35. (Sitting) on thrones, they will be watching (the miserable state of disbelievers)	عَلَى الْاَرَآئِكِ لَا يَنْظُرُوْنَ ط
36. Indeed the disbelievers have been paid back fully	هَلْ تُوْبَ الْكٰفِرُ
for what they used to do (with the believers).	مَا كَانُوْا يَفْعَلُوْنَ ع



Notes

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Points to remember

1. Our standards for both giving and taking should be the same.
(Surah Al-Mutaffifin 83 : Ayaat 2, 3)
2. We should choose for others what we choose for ourselves.
(Surah Al-Mutaffifin 83 : Ayaat 2, 3)
3. Being unfair in measurements is a sign of ignoring the Hereafter.
(Surah Al-Mutaffifin 83 : Ayaat 1-4)
4. There is havoc and devastation for those who deny the Hereafter.
(Surah Al-Mutaffifin 83 : Ayat 10)
5. Committing sins, exceeding all bounds, and rejecting the Holy Qur'an are consequences of denying the Hereafter. (Surah Al-Mutaffifin 83 : Ayaat 11-13)
6. The main reason behind rusted hearts is making this worldly life the only purpose of existence and denying the Hereafter. (Surah Al-Mutaffifin 83 : Ayat 14)
7. Deniers of the Hereafter will be deprived from seeing Allah ﷻ and will be thrown into Hell. (Surah Al-Mutaffifin 83 : Ayaat 15-17)
8. The faces of the righteous people will be fresh due to the bliss of Paradise.
(Surah Al-Mutaffifin 83 : Ayaat 18-28)
9. We should compete with each other for success in the Hereafter.
(Surah Al-Mutaffifin 83 : Ayat 26)
10. Those who make fun of the believers in this world will face torment in the Hereafter. (Surah Al-Mutaffifin 83 : Ayaat 29-36)

Review Exercises



1. Mark the correct answer:

1. What does **الْمُتَفَفِّفِينَ** mean?

- a. Those performing *Tawaf* b. Residents of Taif c. The curtailers

2. If a person is unfair in measurements, what characteristic does he or she have?

- a. Wisdom b. Righteousness c. Heedlessness of the Hereafter

3. Where will the records of unrighteous people be kept?

- a. In *Illiyeen* **عِلِّيِّينَ** b. In *Sijjeen* **سَجِّينَ** c. In Hell

4. What do the disbelievers in the Hereafter consider the Holy Qur'an as?

- a. Book of Guidance b. Book of Allah ﷻ c. Tales of the ancients

5. Why do hearts get rusty?

- a. Because people forget the Hereafter
- b. Because people forget this world
- c. Because people keep the Hereafter in mind



2. Match the given Ayaat numbers with their related phrases:

Ayat 1	hearts
Ayat 7	عَلِيَّيْنِ
Ayat 14	Curtailers in measurement
Ayat 18	سِجِّينَ
Ayat 27	Spring of Tasneem

3. Give short answers to the following questions:

1. Which evil is mentioned at the beginning of this Surah?

2. What is meant by *Sijjeen* سِجِّينَ and *Illiyeen* عَلِيَّيْنِ?

3. Which blessings of Paradise have been mentioned for the righteous people in this Surah?

4. How do disbelievers make fun of believers in this world?

5. Who will laugh at the disbelievers on the Day of Judgement?



Home Activity



1. Write down five examples of occasions when people are unfair regarding measurements:

2. Make a chart about the things we should take care of while buying and selling. Write down any three things.
3. In the chart provided below, mark the deeds as either good or evil:

	Trustworthiness	Good
Stealing		
	Defrauding	
Making fun		
	Oppressing	
Doing justice		
	Speaking the truth	
		Helping
		Doing a favour
		Backbiting

Teacher's Signature _____
Date: _____

Parent's / Guardian's Signature _____
Date: _____



Surah Al-Inshiqaq (The Splitting Apart)

Surah Al-Inshiqaq 84 : Total Ayaat 25

Introduction and Historical Background

This *Surah* was revealed in the middle period of Makkah. As mentioned earlier, the **Holy Prophet** ﷺ said, "If anyone would like to see the Day of Resurrection as though his eyes are looking at it, then let him recite: 'Izash-shamsu kuwwirat' (*Surah At-Takwir*) and 'Izas-samaa un-fatarat' (*Surah Al-Infitar*) and 'Izas-samaa un-shaqqat' (*Surah Al-Inshiqaq*)."
 (Tirmizi) At the beginning of this *Surah*, Allah ﷻ describes the scene of the Day of Judgement when the sky will split apart and the earth will be stretched and become empty. It is also said that man will face hardships in life and will ultimately meet his Lord on the Day of Judgement. On that Day, people will be divided into two groups. Righteous people's books of deeds will be given in their right hands; they will be called to account in an easy manner, and they will be entered in Paradise. Disobedient people's books of deeds will be given from behind their backs, and they will then be thrown into Hell. At the end of this *Surah*, it is mentioned that those who deny the Holy Qur'an and disobey Allah ﷻ will face punishment. On the other hand, good news is given to those who are obedient that their reward will be uninterrupted.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. When the sky will split apart,	إِذَا السَّمَاءُ انشَقَّتْ ۝
2. And will obey (the command of) its Lord, and it ought to,	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝
3. And when the earth will be stretched,	وَإِذَا الْأَرْضُ مُدَّتْ ۝
4. And it will cast out whatever is in it, and will become empty,	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝
5. And will obey (the command of) its Lord, and it ought to.	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝
6. O man! Indeed you are striving	يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ
a hard striving (to reach) your Lord, then you will meet Him.	إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ۝



7. So, as for him whose book (of deeds) will be given to him in his right hand,	فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ۖ
8. He will be called to account in an easy manner,	فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۗ
9. And he will return to his family joyfully.	وَيَقْلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۙ
10. As for the one whose book (of deeds) will be given to him from behind his back,	وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وِرَاءَ ظَهْرِهِ ۖ
11. He will soon pray for death,	فَسَوْفَ يَدْعُوا ثُبُورًا ۙ
12. And will (enter to) burn in a blazing fire.	وَيَصْلَىٰ سَعِيرًا ۗ
13. Indeed he was joyful among his family (in the world).	إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ۙ
14. Indeed he thought he would never return (to Allah).	إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ۗ
15. Why not! Indeed his Lord was ever watchful over him.	بَلَىٰ ۗ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ۙ
16. So, I swear by the twilight (of sunset),	فَلَا أُقْسِمُ بِالشَّفَقِ ۙ
17. And (I swear) by the night and what it envelops,	وَاللَّيْلِ وَمَا وَسَقَ ۙ
18. And (I swear) by the moon when it develops at the full,	وَالْقَمَرِ إِذَا اتَّسَقَ ۙ
19. You shall certainly ascend from stage to stage.	لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ۙ
20. So, what is wrong with them that they do not believe,	فَمَا لَهُمْ لَا يُؤْمِنُونَ ۙ
21. And when the Qur'an is recited to them, they do not prostrate?	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۗ
22. Rather, those who disbelieved deny (the truth).	بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ۗ
23. And Allah is Most Aware of what they hide (in their hearts).	وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۗ
24. So, give him the good news of a painful punishment,	فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۙ
25. Except those who believed and did righteous deeds	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
for them is a reward uninterrupted.	لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۗ



Notes

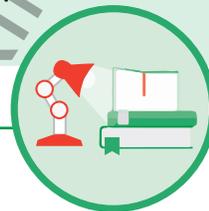
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Points to remember

1. The Day of Judgement will be very horrifying. We must prepare ourselves to be saved from the horrors of that Day. (Surah Al-Inshiqaq 84 : Ayaat 1-5)
2. Every individual will definitely meet Allah ﷻ. (Surah Al-Inshiqaq 84 : Ayat 6)
3. On the Day of Judgement, righteous people's books of deeds will be given to them in their right hands. (Surah Al-Inshiqaq 84 : Ayat 7)
4. Righteous people will be called to account in an easy manner. (Surah Al-Inshiqaq 84 : Ayat 8)
5. On the Day of Judgement, wicked people's books of deeds will be given to them from behind their backs. (Surah Al-Inshiqaq 84 : Ayat 10)
6. On the Day of Judgement, disbelievers will pray for death, but they will not die and will be thrown into Hell. (Surah Al-Inshiqaq 84 : Ayaat 11, 12)
7. Being engaged in this life and forgetting the Hereafter are the reasons for going to Hell. (Surah Al-Inshiqaq 84 : Ayaat 13, 14)
8. Allah ﷻ is well aware of our actions. (Surah Al-Inshiqaq 84 : Ayat 15)
9. Disbelievers and deniers of truth will face painful punishment. (Surah Al-Inshiqaq 84 : Ayaat 22-24)
10. Believers who do good deeds will receive a never-ending reward. (Surah Al-Inshiqaq 84 : Ayat 25)

Review Exercises



1. Mark the correct answer:

1. Which state of the sky is mentioned in this Surah?

a. Will become as doors <input type="checkbox"/>	b. Will be split apart <input type="checkbox"/>	c. Will be elevated <input type="checkbox"/>
--	---	--
2. Who will man meet after facing hardships in this worldly life?

a. Relatives <input type="checkbox"/>	b. Parents <input type="checkbox"/>	c. The Lord <input type="checkbox"/>
---------------------------------------	-------------------------------------	--------------------------------------
3. How will those whose books of deeds are given in their right hands be called to account?

b. With ease <input type="checkbox"/>	b. Strictly <input type="checkbox"/>	c. They won't be called to account <input type="checkbox"/>
---------------------------------------	--------------------------------------	---
4. On the Day of Judgement, what will the people pray for when they are given records from behind their backs?

a. Parents <input type="checkbox"/>	b. Relatives <input type="checkbox"/>	c. Death <input type="checkbox"/>
-------------------------------------	---------------------------------------	-----------------------------------
5. When the Holy Qur'an is recited in front of the disbelievers, what do they not do?

a. Thank <input type="checkbox"/>	b. Prostrate <input type="checkbox"/>	c. Ponder <input type="checkbox"/>
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2. Match the given Ayaat numbers with their related phrases:

Ayat 1

Ayat 11

Ayat 16

Ayat 18

Ayat 25

Twilight of sunset

Uninterrupted reward

Splitting of sky

Praying for death

Full moon

3. Give short answers to the following questions:

1. How is the Day of Judgement described in this *Surah*?

2. In which two groups will people be divided on the Day of Judgement?

3. According to this *Surah*, why will people go to Hell?

4. Which things have been sworn by in this *Surah*?

5. What is the reward for those who believe and do righteous deeds?



Home Activity



1. Make a list of actions you do in a day. Review it and keep in mind that كراماً كاتبين 'kiraman katibeen' are writing down our every word and action:

2. Every night, before going to sleep, review your entire day's activities. Thank Allah ﷻ for the good deeds and ask for forgiveness for the sins.
3. Keeping *Surah At-Takwir*, *Surah Al-Infitar* and *Surah Al-Inshiqaq* in mind, write down five things about the Day of Judgement:

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

Teacher's Signature _____
Date: _____

Parent's / Guardian's Signature _____
Date: _____



The Story of the Believer Boy and the King

In *Surah Al-Buruj*, Allah ﷻ talks about أصحاب الأتخُدود (As-hab-ul-Ukhduud) or, in other words, “the people of the trenches”. A long time ago, a cruel king burned the believers of Allah ﷻ in the trenches of fire. This event is narrated to teach the believers to be patient in the persecution that they face from the disbelievers and to stay firm on ‘Tauheed’ (the Oneness of Allah ﷻ). This event was mentioned in detail in a *Hadith* that is recorded in one of the famous books of *Hadith* of the Prophet ﷺ *Sahih Muslim*.

1) The Old Sorcerer’s Request to the King

A long time ago, there was a king who had a sorcerer. When the sorcerer grew old, he requested the king to give him a young boy who could learn sorcery from him. The king duly appointed a young boy who could learn magic from the old sorcerer. Between the young boy’s and sorcerer’s house lived a pious Christian monk. The boy was impressed by the monk and started to learn the *Deen* of Allah ﷻ. As he learned, the young boy felt confused between the sorcerer and the Christian monk. He did not know who was speaking the truth and whom he should listen to.

2) Miracles of the Young Believer Boy

One day, when the young boy was leaving the monk to go to the sorcerer, he saw a giant animal in the middle of the thoroughfare, affecting people’s commute. The boy thought that this was a good opportunity to confirm whose religion was true: the sorcerer’s or Christian monk’s. He picked up a stone and supplicated to Allah ﷻ to kill the animal with it if the monk’s religion was true and to save the animal if it was not. After saying this, he struck the animal with that stone. It died immediately. Seeing this, the people confessed that the boy’s knowledge (as learned from the monk) was true. Through the ability provided by Allah ﷻ, the young boy began treating people who were blind or suffering from leprosy. One day, a blind man came to him and said, “If, through this knowledge, you bring back my eyesight, I will give you all my wealth.” The boy replied, “I do not want any reward from you. This knowledge is from Allah ﷻ. However, if I bring back your eyesight, will you believe in Allah ﷻ?” The blind man responded, “Yes.” So the boy supplicated to Allah ﷻ, Who returned the blind man’s eyesight. The man accepted the faith and believed in Allah ﷻ. When the king learned about this, he called the monk, the boy, and the blind man to his palace and then asked them, “Do you have a Lord other than me?” They responded, “Only Allah ﷻ is everyone’s Lord.” The king ordered that both the monk and the blind man be cut into two by a saw.

3) The King’s Attempts to Murder the Young Believer Boy

The king commanded a contingent of his troops to take the boy to the top of the mountain and ask him to abandon the *Deen* of Allah ﷻ. He instructed them that if he agreed, they should let him go and if not, they should push him down the mountain so he tumbles and dies. Thus the troops took the young boy onto the top of the mountain.



The young boy then supplicated to Allah ﷻ, "O Allah! Save me from these people in whichever way you want." Allah ﷻ sent an earthquake on the mountain so the troops that had gone there to kill the young boy tumbled and died. The young boy safely returned to the king's palace. The king asked, "Where are my troops?" The boy answered, "My Lord killed them all and saved me." Next, the king commanded his second contingent of troops to take the boy to the middle of the ocean and ask him to abandon the *Deen* of Allah ﷻ. He again instructed them that if he agreed, they should let him go and if not, they should throw him into the ocean. The troops then took the boy to the ocean. When they reached the middle of the ocean, the boy again supplicated, "O Allah! Save me from these people in whichever way you want." Thus Allah ﷻ drowned the troops and saved the boy who returned to the king's palace again. The king asked, "Where are my troops?" The boy answered, "My Lord killed them all and saved me." The king thus realized that he could not kill the boy.

4) The Martyrdom of the Young Believer Boy and Acceptance of Faith by the People

When the king's attempts at killing the young boy failed, the boy said to the king, "If you really want to kill me, gather the people in an open field. Then take an arrow out of my arrow case, put it in my bow, and after reciting "بِسْمِ اللّٰهِ رَبِّ هٰذَا النُّعْلَامِ" (I shoot this arrow in the name of this boy's Lord, Allah ﷻ), shoot the arrow at me and I will die." That is exactly what the king did, resulting in the boy's martyrdom. Witnessing this, the entire nation called out, "We believe in the Lord of this boy". They realized that the true Lord was indeed Allah ﷻ, Who the boy was referring to.

5) The Trenches of Fire and the Believers' Patience

Seeing this, the king became very angry and commanded his troops to dig trenches, fill them with wood, and kindle a fire. All the believers were rounded up and brought to the fire. Then each of them was asked about his or her *Deen*. Whoever professed belief in 'Tauheed' was thrown alive into the fire. Thus all the believing men and women were burned alive. Allah ﷻ gave the believers such courage that all of them refused to abandon their faith and agreed to enter the fire instead. Only one woman, who had a little child in her lap, hesitated. At this, her young child spoke up, "Mother, be patient. Indeed, you are on the Right Path". Therefore, both of them were also thrown into the fire. The believers were persecuted by the cruel king because they believed in Allah ﷻ. The disbelievers who were sitting on the edge of the trenches were also burned by the fire. On the Day of Judgement, Allah ﷻ will severely punish these cruel tyrants again in the Hellfire. On the other hand, Allah ﷻ will bestow the great blessings of Paradise upon the believers for their patience and perseverance.



Surah Al-Buruj (The Mansions of the Stars)

Surah Al-Buruj 85 : Total Ayaat 22

Introduction and Historical Background

This *Surah* was revealed in the middle period of Makkah. This was the time when the tribe of Quraish was persecuting the Muslims. The Holy Prophet ﷺ used to recite *Surah Al-Buruj* and *Surah At-Tariq* in *Isha* prayer. (*Musnad Ahmad*) In the beginning of this *Surah*, Allah ﷻ swears by a few things and then announces the destruction of the people of the trenches that they shall be punished in this world as well as in the Hereafter. The believers are also given the good news that those who are patient during difficulties will be rewarded with Paradise. Then Allah ﷻ informs that His punishment is very severe and people such as Pharaoh, Thamud, and the people of the trenches cannot escape it. In the end, the glory of the Holy Qur'an is mentioned and it is stated that the Holy Qur'an is in *Lawh-e-Mahfuz* (the Preserved Tablet).

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (I swear) by the mansions of the stars,	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝
2. And (I swear) by the Promised Day,	وَالْيَوْمِ الْمَوْعُودِ ۝
3. And (I swear) by that which witnesses, and that which is witnessed,	وَشَاهِدٍ وَمَشْهُودٍ ۝
4. Cursed were the people of the trenches,	فَقَتِلَ أَصْحَابُ الْأُخُدُودِ ۝
5. (Containing) the fire full of fuel,	النَّارِ ذَاتِ الْوَقُودِ ۝
6. When they were sitting near it,	إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝
7. And they, to what they were doing with the believers, were witnesses.	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۝
8. They punished them (believers) for nothing	وَمَا نَقَبُوا مِنْهُمْ
but that they believed in Allah, the Almighty, the Worthy of All Praise,	إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝
9. The One to Whom belongs the Kingdom of the heavens and the earth.	الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۝
And Allah is witness over everything.	وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝



10. Surely, those who persecuted the believing men and the believing women, then did not repent, for them there is the torment of Hell, and for them there is the torment of burning.	<p>إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ١٠</p>
11. Indeed who believed and did righteous deeds, for them there are gardens beneath which rivers flow. That is the great achievement.	<p>إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ١١</p>
12. Indeed the seizure of your Lord is very severe!	<p>إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ١٢</p>
13. Indeed it is He Who originates (creation) and (it is He) Who will repeat it.	<p>إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ١٣</p>
14. And He is the Most Forgiving, the Most Loving,	<p>وَهُوَ الْغَفُورُ الْودُودُ ١٤</p>
15. The Lord of the Throne, (and) the Glorious.	<p>ذُو الْعَرْشِ الْمَجِيدُ ١٥</p>
16. Great Doer of what He Wills.	<p>فَعَالٌ لَهَا يَرِيدُ ١٦</p>
17. Has there come to you the story of the hosts,	<p>هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ١٧</p>
18. (Of) Pharaoh and Thamud?	<p>فِرْعَوْنَ وَثَمُودَ ١٨</p>
19. But those who disbelieved are (engaged) in denying (the truth).	<p>بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ١٩</p>
20. And Allah encompasses them from all around.	<p>وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ٢٠</p>
21. (The Qur'an is not something to be denied) but this is the Glorious Qur'an,	<p>بَلْ هُوَ قُرْآنٌ مَجِيدٌ ٢١</p>
22. (Inscribed) in the Preserved Tablet.	<p>فِي لَوْحٍ مَحْفُوظٍ ٢٢</p>



Notes

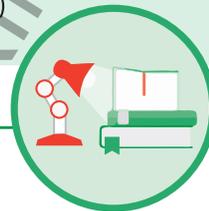
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Points to remember

1. Allah ﷻ has distinguished between righteous and unrighteous people in the Holy Qur'an in order to advise us. (Surah Al-Buruj 85 : Ayaat 1-8, 17-19)
2. The persecution of disbelievers and polytheists is a trial for the believers. (Surah Al-Buruj 85 : Ayaat 4-7)
3. Allah ﷻ knows both the oppressors and the oppressed very well. (Surah Al-Buruj 85 : Ayat 9)
4. We should not oppress anyone because oppressors will definitely be punished. (Surah Al-Buruj 85 : Ayat 10)
5. Whoever repents after oppressing someone is forgiven by Allah ﷻ. (Surah Al-Buruj 85 : Ayaat 10, 14)
6. Those who have faith and do good deeds will be in Paradise. (Surah Al-Buruj 85 : Ayat 11)
7. Those who sacrifice for the sake of Allah ﷻ will be greatly rewarded by Him. (Surah Al-Buruj 85 : Ayaat 11, 14)
8. Allah ﷻ severely punishes those who oppress someone. No criminal can escape from Allah's ﷻ grip. (Surah Al-Buruj 85 : Ayat 12)
9. Allah ﷻ does what He wants. No one can stop Allah ﷻ from doing what He intends to do. (Surah Al-Buruj 85 : Ayat 16)
10. The glory of the Holy Qur'an is not affected by those who deny it; it is recorded in the Preserved Tablet (*Lawh-e-Mahfuz*). (Surah Al-Buruj 85 : Ayaat 19-22)

Review Exercises



1. Mark the correct answer:

1. Who are referred to as *أَصْحَابُ الْأُخُدُودِ As-hab-ul-Ukhudud*?
 a. People of the wells b. People of the trenches c. People of the mountains
2. What did the king designate the boy to learn?
 a. Archery b. Knowledge of religion c. Sorcery
3. Who was cut into two with a saw, as per the king's orders?
 a. Blind man and the monk b. Blind man and the boy c. The monk and the boy
4. Where has Allah ﷻ kept the Holy Qur'an?
 a. Paradise b. *Lawh-e-Mahfuz* c. Cave of Hira
5. In this *Surah*, which other nations are mentioned beside the people of the trenches?
 a. People of Pharaoh and Thamud
 b. People of Madyan and Pharaoh
 c. People of 'Aad and Thamud



2. Match the given Ayaat numbers with their related phrases:

The seizure of the Lord	Ayat 4
The people of the trenches	Ayat 10
The story of the hosts	Ayat 12
The Most Loving	Ayat 14
Persecution of the believers	Ayat 17

3. Give short answers to the following questions:

1. After which event did the people acknowledge that the believer boy's knowledge was true?

2. Which special skills had Allah ﷻ granted to the believer boy?

3. What method did the king follow to ensure that the boy was martyred?

4. What did the nation do after the boy's martyrdom?

5. How did the king deal with those who became believers?



Surah At-Tariq (The Night-Comer)

Surah At-Tariq 86 : Total Ayaat 17

Introduction and Historical Background

This *Surah* was revealed in the middle period of Makkah. In the beginning of this *Surah*, Allah ﷻ swears by the sky and the star that appears at night to make people aware of the reality that they have not been created without a purpose. It is Allah ﷻ Almighty Who created them. It is Allah ﷻ Who shall give them life after death and call them to account. Then Allah ﷻ swears by stating the greatness of the Holy Qur'an. At the end of this *Surah*, the Holy Prophet ﷺ was consoled that he should not worry about the conspiracies of the disbelievers.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (I swear) by the sky and by the Night-Comer,	وَالسَّمَاءِ وَالطَّارِقِ ۝
2. And what will make you know what the Night-Comer is?	وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝
3. (It is) the star of piercing brightness;	النَّجْمُ الثَّاقِبُ ۝
4. There is no soul, but there is a watcher over him.	إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ۝
5. So let man consider from what he is created.	فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝
6. He is created of spouting water	خَلِقَ مِنْ مَّاءٍ دَافِقٍ ۝
7. That comes out from between the loins and the ribs.	يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝
8. Indeed, He is All-Powerful to bring him back	إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ۝
9. On a Day when all the secrets will be disclosed,	يَوْمَ تُبْلَى السَّرَائِرُ ۝
10. Then man will have neither strength nor a supporter.	فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ۝
11. (I swear) by the sky that sends down rain, again and again	وَالسَّمَاءِ ذَاتِ الرَّجْعِ ۝



12. And (I swear) by the earth that cracks open,	وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾
13. Indeed this (Qur'an) is a decisive word,	إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾
14. And it is not a joke.	وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾
15. Indeed, they (the disbelievers) are devising a plan	إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾
16. And I am devising a plan too.	وَأَكِيدُ كَيْدًا ﴿١٦﴾
17. So give respite to the disbelievers; give them respite for a while.	فَبِهِلِّ الْكَافِرِينَ أَمْهَلُهُمْ رُوبِدًا ﴿١٧﴾

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Points to remember

1. Every person has protective angels. (Surah Al-Tariq 86 : Ayat 4)
2. A person should understand how inferior he is, keeping in view his process of creation. (Surah At-Tariq 86 : Ayaat 5-7)
3. Allah ﷻ Who created humankind for the first time is also All-Powerful to give them life once again. (Surah At-Tariq 86 : Ayat 8)
4. The secrets of every person will be disclosed on the Day of Resurrection. (Surah At-Tariq 86 : Ayat 9)
5. In the Hereafter, there will be no strength or a supporter except for Allah ﷻ. (Surah At-Tariq 86 : Ayat 10)
6. Whether we succeed or fail depends upon whether our deeds were in accordance with or against the Holy Qur'an. (Surah At-Tariq 86 : Ayat 13)
7. Whatever the Holy Qur'an states to be true is indeed true and what it confirms as false is indeed false. (Surah At-Tariq 86 : Ayat 13)
8. The Holy Qur'an is not a joke. (Surah At-Tariq 86 : Ayat 14)
9. Disbelievers and sinful people conspire against the truth. (Surah At-Tariq 86 : Ayat 15)
10. Conspiracies of the disbelievers can never be successful, and they will certainly be punished. (Surah At-Tariq 86 : Ayaat 16, 17)

Review Exercises



1. Mark the correct answer:

1. What is meant by At-Tariq (The Night-Comer)?
 a. Heated Sun b. Sparkling moon c. The star of piercing brightness
2. Who is appointed over everyone?
 a. Angels b. Human beings c. Jinns
3. What is sworn by at the end of this Surah?
 a. Day and night b. Sun and moon c. Sky and earth
4. What is the Holy Qur'an?
 a. A word of the angels b. A decisive word c. A word of human beings
5. What was the Holy Prophet ﷺ consoled about regarding the disbelievers?
 a. Their power b. Their number c. Their conspiracies



2. Match the given Ayaat numbers with their related phrases:

The Night-Comer	Ayat 2
Respite for a while	Ayat 4
Watcher	Ayat 9
Secret	Ayat 13
Decisive word	Ayat 17

3. Give short answers to the following questions:

1. Which things have been sworn by in this *Surah*?

2. How is the Day of Judgement described in this *Surah*?

3. Which attributes of the Holy Qur'an are stated in this *Surah*?

4. Why is a star referred to as *التاريق* At-Tariq?

5. What instructions were given to the Holy Prophet ﷺ about the disbelievers?



Home Activity



1. Draw some shining stars in the sky on a piece of chart paper. Write down three benefits of stars:

2. The heavens, the earth, and the humans are signs of Allah's ﷻ power. Write down ten more signs of His power:

3. "We will be resurrected on the Day of Judgement." This fact is stated in many places in the Holy Qur'an. Find out any two of these places and write them down:

1 st Place	2 nd Place
Surah: _____ Ayat: _____	Surah: _____ Ayat: _____

Teacher's Signature
Date: _____

Parent's / Guardian's Signature
Date: _____



Surah Al-A'la (The Most High)

Surah Al-A'la 87 : Total Ayaat 19

Introduction and Historical Background

This *Surah* was revealed in the earliest period of Makkah. The **Holy Prophet** ﷺ used to recite *Surah Al-A'la* in the first and *Surah Al-Ghashiyah* in the second *Rakah* of Friday and Eid prayers. (*Sahih Muslim*) During *Witr* prayer, the **Holy Prophet** ﷺ used to recite *Surah Al-A'la* after *Surah Al-Fatiha* in first *Rakah*, *Surah Al-Kaafirun* in second and *Surah Al-Ikhlās* in third *Rakah*. (*Musnad Ahmad*) This *Surah* begins with a command to glorify the name of the Lord, the Most High. The **Holy Prophet** ﷺ commanded to read **سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى** (Glory be to my Lord, the Most High) in prostration after this *Ayat* was revealed. (*Musnad Ahmad*) Glorifying **Allah** ﷻ means to state that our Lord is free from any deficiency, defect or need. The Powers of **Allah** ﷻ are also specified in this *Surah*. Important instructions are given to the **Holy Prophet** ﷺ. Then the characteristics of successful people are mentioned. At the end of this *Surah*, the reality of this world and the Hereafter is indicated and it has been specified that the Hereafter was mentioned in the teachings of the previous Prophets ﷺ as well.

We seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Glorify the name of your Lord, the Most High,	سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝
2. Who created (everything), then perfected (it well, in every aspect),	الَّذِي خَلَقَ فَسَوَّى ۝
3. And Who determined a measure (for everything), then showed (it) the way,	وَالَّذِي قَدَّرَ فَهَدَى ۝
4. And Who brought forth the pasture (from the earth),	وَالَّذِي أَخْرَجَ الْمَرْعَى ۝
5. Then turned it into a blackening stubble.	فَجَعَلَهُ غُثَاءً أَحْوَى ۝
6. We will make you (O Prophet ﷺ!) recite, then you (O Prophet ﷺ!) will not forget (ever)	سَنُقَرِّئُكَ فَلَا تَنْسَى ۝
7. Except what Allah wills. Indeed He knows what is manifest and what is hidden.	إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ۝



Notes

Handwriting practice area with 20 horizontal lines. Includes decorative corner icons and a small illustration of a spiral notebook and a red pencil at the bottom right.



8. And We will facilitate for you a state of ease (to follow the Deen).	وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾
9. So, extend advice if the advice benefits.	فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ﴿٩﴾
10. The one who fears (Allah) will heed the advice,	سَيَذَكِّرْهُ مَنْ يَخْشَىٰ ﴿١٠﴾
11. And it will be avoided by the most wretched one,	وَيَتَجَنَّبُهَا الْأَشْقَىٰ ﴿١١﴾
12. Who will (enter to) burn in the Biggest Fire,	الَّذِي يَصُلَّىٰ النَّارَ الْكُبْرَىٰ ﴿١٢﴾
13. Then he will neither die therein, nor live.	ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾
14. Indeed he succeeded who has purified (himself),	قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ﴿١٤﴾
15. And remembered the name of His Lord, then prayed.	وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾
16. But you prefer the worldly life,	بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾
17. While the Hereafter is much better and everlasting.	وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾
18. Indeed this (teaching) is (also) in the former scriptures,	إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾
19. The scriptures of Ibrahim (عليه السلام) and Musa (عليه السلام).	صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾

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Points to remember

1. Allah ﷻ is free from any deficiency or need and He is the One Who guides. (Surah Al-A'la 87 : Ayat 1)
2. Allah ﷻ taught the Holy Qur'an to the Holy Prophet ﷺ Himself in such a way that there was no possibility that he would forget as normally human beings do. (Surah Al-A'la 87 : Ayat 3)
3. It is easy to follow the *Deen* of Allah ﷻ. (Surah Al-A'la 87 : Ayat 8)
4. We should advise each other to do good deeds. (Surah Al-A'la 87 : Ayat 9)
5. Only those who are afraid of Allah's ﷻ anger take advantage from His advice. (Surah Al-A'la 87 : Ayat 10)
6. Those who reject the advice of Allah ﷻ will be unsuccessful. (Surah Al-A'la 87 : Ayat 11)
7. People who keep themselves purified, remember Allah ﷻ, and offer prayers will be successful. (Surah Al-A'la 87 : Ayaat 14, 15)
8. We should prefer the Hereafter over this world. (Surah Al-A'la 87 : Ayaat 16, 17)
9. Blessings of the Hereafter are worthy and everlasting. (Surah Al-A'la 87 : Ayat 17)
10. The reminder about the Hereafter was also mentioned in the earlier revealed Books, just as it is specified in the Holy Qur'an. (Surah Al-A'la 87 : Ayat 19)

Review Exercises



1. Mark the correct answer:

1. Which command is given in the beginning of this *Surah*?
 a. To admonish b. To glorify Allah ﷻ c. To offer prayer
2. Who was responsible for teaching the Holy Qur'an to the Holy Prophet ﷺ?
 a. Angels b. Companions of the Prophet ﷺ c. Allah ﷻ
3. How is Hell's torment described in this *Surah*?
 a. Drinking blood and pus b. Hitting by hammers of iron
 c. In it, disbelievers will neither die nor live.
4. In the Hereafter, what will be the state of the person who purified himself?
 a. Unfortunate b. Hopeless c. Successful
5. What did the Holy Prophet ﷺ instruct to read in prostration when the first *Ayat* of this *Surah* was revealed?
 a. سُبْحَانَ اللَّهِ رَبِّيَ الْعَلِيِّ b. سُبْحَانَ رَبِّيَ الْعَظِيمِ c. سُبْحَانَ رَبِّيَ الْأَعْلَى



2. Match the given Ayaat numbers with their related phrases:

Ayat 1	Pasture
Ayat 4	Scriptures of Prophet Ibrahim <small>عليه السلام</small>
Ayat 8	The Most High Lord
Ayat 12	A state of ease
Ayat 19	The biggest fire

3. Give short answers to the following questions:

1. What is meant by glorifying Allah ﷻ?

2. Which powers of Allah ﷻ are stated in this *Surah*?

3. Which people take advantage from the advice of Allah ﷻ?

4. Which attributes of successful people are described in this *Surah*?

5. Why does the Hereafter have more significance than this world?



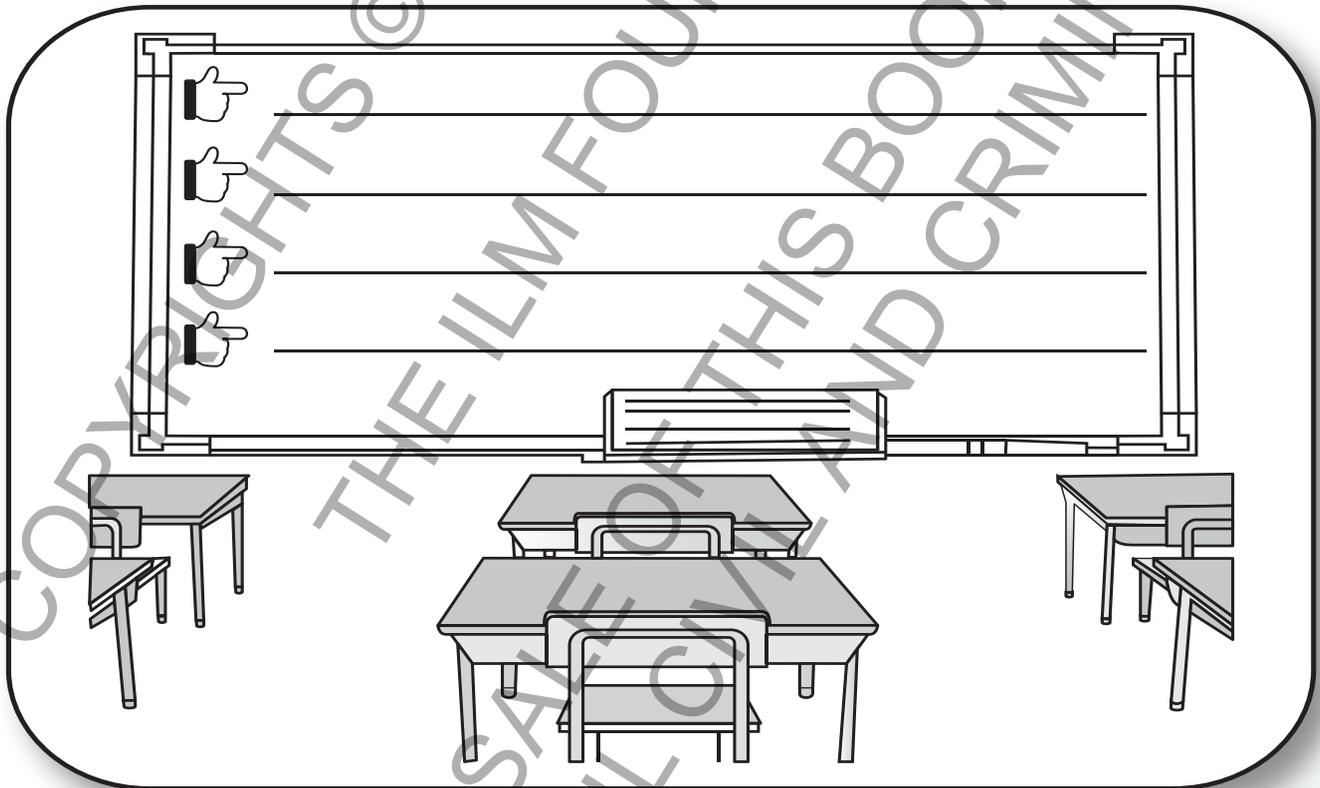
Home Activity



1. Make your family listen to all the Surahs that you have learnt by heart and list them down. Add to your list by memorizing more *Surahs*:

2. Find out the benefits of prayer from your family. Write them down and inform your friends about them:

3. Make a list of advices your teachers gave you today:



Teacher's Signature _____

Date: _____

Parent's / Guardian's Signature _____

Date: _____



Surah Al-Ghashiyah (The Overwhelming)

Surah Al-Ghashiyah 88 : Total Ayaat 26

Introduction and Historical Background

This Surah was revealed in the middle period of Makkah. The Holy Prophet ﷺ used to recite Surah Al-A'la in the first and Surah Al-Ghashiyah in the second Rakah of Friday and Eid prayers. (Sahih Muslim) Ghashiyah is one of the names of the Day of Judgement. In the beginning of this Surah, Allah ﷻ has mentioned the Hereafter. On that Day, those who were disobedient will be afraid to see their misconduct and its consequence. Whereas the faithful followers of Allah ﷻ will be in the bliss of Paradise.

Then, from among the various signs of Allah's ﷻ power, four signs, that is, camel, sky, mountain, and earth are mentioned to ponder upon. Beside this, it has been explained that the task of the Holy Prophet ﷺ is only to convey the message, not to force anyone to accept. At the end of the Surah, the accountability of the Hereafter has been stated as a reminder.

I seek refuge with Allah from the accursed Satan

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

In the name of Allah, the Most Compassionate, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Has there come to you the news of the Overwhelming Event (Day of Judgement)?

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝

2. Many faces, that Day, will be humbled,

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝

3. Labouring, exhausted.

عَامِلَةٌ نَّاصِبَةٌ ۝

4. They will enter (to burn) into the scorching fire,

تَصَلَّىٰ نَارًا حَامِيَةً ۝

5. They will be made to drink water from a boiling spring.

تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ ۝

6. There will be no food for them except from a poisonous thorny plant

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ۝

7. That (food) will neither nourish, nor satisfy hunger.

لَا يُسَبِّغْنَ وَلَا يُغْنِيَنَّ مِنْ جُوعٍ ۝

8. Many faces that Day will shine with bliss,

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۝

9. Well pleased with their (righteous) endeavour,

لَسَعِيهَا رَاضِيَةٌ ۝



Notes

Handwriting practice area with horizontal lines and decorative corner icons.





10. In a lofty garden,	فِي جَنَّةٍ عَالِيَةٍ ۝١٠
11. In which they will not hear any absurd talk.	لَا تَسْمَعُ فِيهَا لَٰغِيَةً ۝١١
12. In it there will be a flowing spring.	فِيهَا عَيْنٌ جَارِيَةٌ ۝١٢
13. In it there will be elevated couches	فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝١٣
14. And cups, well placed,	وَكَؤُوبٌ مَّوْضُوعَةٌ ۝١٤
15. And cushions set in rows,	وَنَمَارِقٌ مَّصْفُوفَةٌ ۝١٥
16. And carpets, spread around.	وَزُرَابِيٌّ مَبْنُوثَةٌ ۝١٦
17. So, do they (disbelievers) not look at the camels, how they are created,	أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝١٧
18. And at the sky, how it is raised high,	وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ۝١٨
19. And at the mountains, how they are firmly fixed,	وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ۝١٩
20. And at the earth, how it is spread out?	وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ۝٢٠
21. So, (O Prophet ﷺ) extend advice; indeed you are only one to advise.	فَذَكِّرْ ۚ إِنَّكَ أَنْتَ مَذَكِّرٌ ۝٢١
22. You are not to compel them,	لَسْتَ عَلَيْهِمْ بِصَٰئِرٍ ۝٢٢
23. But whoever turned away and disbelieved,	إِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ ۝٢٣
24. Then Allah will punish him with the greatest torment.	فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۝٢٤
25. Indeed, to Us is their return.	إِنَّ إِلَيْنَا إِيَابَهُمْ ۝٢٥
26. Then, indeed, upon Us is their account.	ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝٢٦



Points to remember

1. We should always remember the Day of Judgement. (Surah Al-Ghashiyah 88 : Ayat 1)
2. Those who disobey Allah ﷻ will be shame-faced on the Day of Judgement. (Surah Al-Ghashiyah 88 : Ayat 2)
3. The results of the deeds of people will be manifest on their faces on the Day of Judgement. (Surah Al-Ghashiyah 88 : Ayaat 2,8)
4. In the Hereafter, disobedient people will be in the severe torment of Hell. (Surah Al-Ghashiyah 88 : Ayaat 3-7)
5. The faces of those who obey Allah ﷻ will rejoice in pleasure on the Day of Resurrection. (Surah Al-Ghashiyah 88 : Ayat 8)
6. Faithful followers of Allah ﷻ will be in the bliss of Paradise. (Surah Al-Ghashiyah 88 : Ayaat 9-16)
7. Camels, sky, mountains, earth, and other signs are the means of remembering Allah ﷻ. (Surah Al-Ghashiyah 88 : Ayaat 17-20)
8. After the Holy Prophet ﷺ, it is our duty to call others to Islam. (Surah Al-Ghashiyah 88 : Ayat 21)
9. Our responsibility is to invite others to *Deen*. We are not responsible to compel others to accept it. (Surah Al-Ghashiyah 88 : Ayat 22)
10. Everyone will be accountable before Allah ﷻ in the Hereafter. (Surah Al-Ghashiyah 88 : Ayaat 25, 26)

Review Exercises



1. Mark the correct answer:

1. What else is also called Ghashiyah?

- a. Paradise b. Day of Judgement c. Hell

2. Where will the consequence of actions done in the world appear in the Hereafter?

- a. In the hearts b. On the hands c. On the faces

3. What will be given to the disobedient people to drink in Hell?

- a. Boiling water b. Boiling oil c. Bitter honey

4. How many signs of universe are mentioned in this *Surah*?

- a. Two b. Three c. Four

5. Who will call people for accountability in the Hereafter?

- a. Angels b. Allah ﷻ c. Prophets ﷺ



2. Match the given Ayaat numbers with their related phrases:

Ayat 1	Camel
Ayat 5	The one who extend advice
Ayat 13	Elevated couches
Ayat 17	Overwhelming event
Ayat 21	Water from a boiling spring

3. Give short answers to the following questions:

1. What will be the consequence of disobedient people, as stated in this *Surah*?

2. What will be the consequence of obedient people, as stated in this *Surah*?

3. Which four signs of the universe are mentioned in this *Surah*?

4. What is our responsibility regarding the propagation of *Deen*?

5. What consequence is mentioned of the people who deny the call of *Deen*?



Home Activity



1. On a chart paper, illustrate *Ayaat* 17 to 20 of this *Surah*.
2. Find out any five names used in the Holy Qur'an to refer to the Day of Judgement and write them down:

1 _____	2 _____
3 _____	4 _____
5 _____	
3. Which good things can we tell our classmates? Write them down:

Teacher's Signature _____
Date: _____

Parent's / Guardian's Signature _____
Date: _____



Surah Al-Fajr (The Dawn)

Surah Al-Fajr 89 : Total Ayaat 30

Introduction and Historical Background

This *Surah* was revealed in the middle period of Makkah. It was a period when the Muslims were severely oppressed by the polytheists of Makkah. In the beginning of this *Surah*, Allah ﷻ swears by different things for the benefit of the wise people. Disobedience of the previous nations, such as the people of 'Aad, Thamud, and Pharaoh, is mentioned and the punishment of Allah ﷻ inflicted upon them is stated as a lesson.

Then the human weakness is described that man gets delighted when he receives any blessings and feels depressed when provisions are reduced. Allah ﷻ also states some of the shortcomings of individuals like not respecting the orphans, not feeding the poor, devouring others' inheritance, and loving wealth excessively. The end of this *Surah* depicts the scene of the Hereafter that the sinful person will regret his life. On that Day, the decision to punish will only be in Allah's ﷻ Hands, whereas the ones who believed will achieve the pleasure of Allah ﷻ and will enter Paradise.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (I swear) by the dawn,	وَالْفَجْرِ ۝
2. And (I swear) by Ten Nights,	وَلَيَالٍ عَشْرٍ ۝
3. And (I swear) by the even and the odd,	وَالشَّفْعِ وَالْوَتْرِ ۝
4. And (I swear) by the night when it moves away,	وَاللَّيْلِ إِذَا يَسِرُّهُ ۝
5. Indeed in that there is a (great) oath for a man of sense.	هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرِ ۝
6. Have you not seen how your Lord dealt with (the people of) 'Aad	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝
7. Of Iram who were (tall like) lofty pillars (possessing towering castles).	إِرَمَ ذَاتِ الْعِمَادِ ۝
8. The like of whom were never created in the lands,	الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝
9. And (how He dealt with the people of) Thamud who had carved out the rocks in the Valley (to make dwellings),	وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۝



Notes

Handwriting practice area with horizontal lines and decorative corner icons. Includes a watermark: "COPYRIGHTS © RESERVED WITH THE ILM FOUNDATION. SALE OF THIS BOOK WOULD ENTAIL CIVIL AND CRIMINAL ACTION." and an illustration of a spiral notebook and pencil.



10. And (how he dealt with) Pharaoh, the man of the pegs,	وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝١٠
11. (It was they) who had exceeded all bounds in (their) lands,	الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝١١
12. And spread a lot of mischief therein.	فَاكْتَرُوا فِيهَا الْفُسَادَ ۝١٢
13. So, your Lord let loose on them the whip of torment.	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝١٣
14. Surely (over transgressors) your Lord is ever on the watch.	إِنَّ رَبَّكَ لَبَالِرْصَادِ ۝١٤
15. As for man, when his Lord tries him,	فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ ۝١٥
(and) thus gives him honour and bounties, then he says: My Lord has honoured me.	فَاكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝١٦
16. And when He tries him,	وَأَمَّا إِذَا مَا ابْتَلَاهُ ۝١٧
(and) thus restricts his provision for him, then he says: My Lord has disgraced me.	فَقَدَّرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ۝١٨
17. (It is) not so! But you do not honour the orphan,	كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ۝١٩
18. And you do not encourage one another to feed the needy,	وَلَا تَحْضُونَ عَلَى طَعَامِ الْمُسْكِينِ ۝٢٠
19. And you devour the inheritance with a sweeping gulp,	وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَمْبًا ۝٢١
20. And you love wealth (with) an excessive love.	وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۝٢٢
21. (It is) not so (that the torment will not come)! When the earth will be crushed thoroughly to be turned into bits,	كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝٢٣
22. And your Lord will come, and the angels (as well), lined up in rows,	وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝٢٤
23. And Hell, on that day, will be brought forward,	وَجَاءَتْ يَوْمَئِذٍ بِجَهَنَّمَ ۝٢٥
on that Day when man will realize (the truth), but what good will be the realization?	يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ۝٢٦
24. He will say: Oh, I wish I had sent ahead (some good) for my life (of the Hereafter).	يَقُولُ يَلْبِئْتَنِي قَدَمْتُ لِحَيَاتِي ۝٢٧
25. So that Day, no one will punish like He (Allah) will punish,	فِيَوْمِئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۝٢٨
26. And none will bind like He (Allah) will bind.	وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ۝٢٩



27. (As for a righteous man, it will be said to him:) O content soul,	يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
28. Come back to your Lord, (in a state of being) well-pleased (with Him), well-pleasing (to Him).	ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾
29. So, enter among My (righteous) servants,	فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
30. And enter My Paradise.	وَادْخُلِي جَنَّاتِي ﴿٣٠﴾

Points to remember

1. Evildoers cannot escape the punishment of Allah ﷻ. (Surah Al-Fajr 89 : Ayaat 6-13)
2. We should learn lessons from the history of the previous nations. (Surah Al-Fajr 89 : Ayaat 6-13)
3. We should thank Allah ﷻ for His blessings. (Surah Al-Fajr 89 : Ayat 15)
4. We should be patient during trials and when provisions are restricted. (Surah Al-Fajr 89 : Ayat 16)
5. Those who do not believe in the Hereafter get involved in evil deeds. For example, being disrespectful towards orphans, not encouraging one another to feed the needy, devouring inheritance, and loving wealth excessively. (Surah Al-Fajr 89 : Ayaat 17-20)
6. We should be kind and considerate towards the orphans, needy, and deprived people. (Surah Al-Fajr 89 : Ayaat 17, 18)
7. Following the advice on the Day of Judgement will be of no benefit; also, there will be no chance to rectify one's deeds. (Surah Al-Fajr 89 : Ayat 23)
8. On the Day of Judgement, sinful people will be ashamed of the life that they spent in negligence. (Surah Al-Fajr 89 : Ayat 24)
9. We should worry about the embarrassment of the Hereafter and the punishment of Hell. (Surah Al-Fajr 89 : Ayaat: 25, 26)
10. We should exert utmost efforts to attain the pleasure of Allah ﷻ and His Paradise. (Surah Al-Fajr 89 : Ayaat 27-30)

Review Exercises

1. Mark the correct answer:

1. What is sworn by in this Surah?

- a. Ten nights b. Ten days c. Ten months

2. What is stated about Pharaoh in this Surah?

- a. The one who carves stone b. The one with big pillars c. The man of stakes

3. What does man say when Allah ﷻ tests him and restricts his provisions?

- a. Allah ﷻ has disgraced me b. Allah ﷻ has honoured me c. Allah ﷻ has blessed me



4. What will happen to the earth on the Day of Judgement?

- a. Will be destroyed b. Will be made a garden c. Will be crushed into bits

5. Along with Paradise, what other good news will be given to النَّفْسُ الطَّيِّبَةُ?

- a. Good life in the world b. Pleasure of Allah ﷻ c. Friendship with Angels

2. Match the given Ayaat numbers with their related phrases:

Ayat 2	People of Iram
Ayat 7	People of Thamud
Ayat 9	Ten nights
Ayat 17	Respect of orphans
Ayat 27	Content soul

3. Give short answers to the following questions:

1. In the beginning of this *Surah*, disobedient nations have been mentioned. What lesson does this teach us?

2. What should be our attitude regarding Allah's ﷻ trials and blessings?

3. What shortcomings of people has Allah ﷻ specified in this *Surah*?

4. How is the Day of Judgement described in this *Surah*?



5. What will be the state of a sinful person on the Day of Judgement?

Home Activity



1. On a chart, make a table of the previous nations as mentioned in this *Surah*. Fill in the information, such as:
 - a. Name of the tribe (for instance, Thamud)
 - b. Place (where they lived)
 - c. Name of the Prophet ﷺ sent to them
 - d. The sins that they committed
 - e. The punishments that were inflicted upon them

2. List some of the actions we can do to treat the orphans and poor well:

3. List the names of the orphans in your relatives or neighbourhood, and give them some gifts:

Serial No.	Name of Orphan	Gift(s) for Them
1		
2		
3		
4		
5		
6		

Teacher's Signature _____
Date: _____

Parent's / Guardian's Signature _____
Date: _____



Surah Al-Balad (The City)

Surah Al-Balad 90 : Total Ayaat 20

Introduction and Historical Background

This *Surah* was revealed in the middle period of Makkah when the Holy Prophet ﷺ and his Companions were being persecuted in a peaceful place like Makkah. In the beginning of this *Surah*, Allah ﷻ has sworn by the city of Makkah, Prophet Adam ؑ, and humankind, stating that a mankind is created to live in hardship. He has been sent to this world as a responsible creation. Allah ﷻ has bestowed him with various blessings such as wealth, eyes, tongue, and lips. He has taught him to distinguish between good and evil. But a man gets panicky in following the apparently tough path that is the path of righteousness. But those who free the slaves, who feed the needy persons in misery and orphans near of kin, and who believe and advise one another to be patient and to be compassionate, will succeed. On the other hand, people who reject the *Ayaat* of Allah ﷻ will fail and deserve the Hellfire.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. I swear by this city (Makkah),	لَا أُقْسِمُ بِهَذَا الْبَلَدِ
2. While (O Prophet ﷺ!) you are residing in this city	وَ أَنْتَ حَلٌّ بِهَذَا الْبَلَدِ
3. And (I swear) by the father and all those he begot,	وَ وَالِدٍ وَ مَا وَكَدَ
4. Indeed We have created man (to live) in hard struggle.	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ
5. Does he think that no one has power over him?	أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ
6. He says: I have spent a lot of wealth.	يَقُولُ أَهْلَكْتُ مَا لَا بَدَأَ
7. Does he think that no one has seen him?	أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ
8. Have We not made for him two eyes,	أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ
9. And one tongue and two lips,	وَ لِسَانًا وَ شَفَتَيْنِ



Notes

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10. And have shown him the two ways (good and evil)?	وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾
11. Yet he has not made his way through the steep path (of the good),	فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾
12. And what will make you know what the steep path is?	وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾
13. (It is) freeing of a neck (of a slave),	فَكَرَّ رِجْلًا ﴿١٣﴾
14. Or giving food in a day of hunger	أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾
15. To an orphan near of kin,	يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾
16. Or to a needy person in misery.	أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾
17. Then he should be of those who believed and advised one another to patience and advised one another to compassion.	ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَّصَوْا بِالصَّبْرِ وَتَوَّصَوْا بِالرِّحْمَةِ ﴿١٧﴾
18. Those are the People of the Right Hand (the fortunate).	أُولَئِكَ أَصْحَابُ الْيَمِينِ ﴿١٨﴾
19. And (As for) those who denied Our Ayaat, they are the People of the Left Hand (the unfortunate).	وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الشِّعْبَةِ ﴿١٩﴾
20. Upon them will be the Fire, closed in (from all sides).	عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

Blank area for student response with horizontal lines.



Points to remember

1. Allah ﷻ has made the city of Makkah a peaceful place. Furthermore He has sworn by it because it is the homeland of the Holy Prophet ﷺ.
(Surah Al-Balad 90 : Ayaat 1, 2)
2. People have to face hardship while living in this world. (Surah Al-Balad 90 : Ayaat 4)
3. Allah ﷻ has complete control over each and every one of His servants.
(Surah Al-Balad 90 : Ayaat 5)
4. Most of the people are ungrateful for the blessings that Allah ﷻ has bestowed upon them. (Surah Al-Balad 90 : Ayaat 6)
5. Allah ﷻ is well aware of His servants' deeds. (Surah Al-Balad 90 : Ayaat 7)
6. Our body and soul are the blessings of Allah ﷻ. (Surah Al-Balad 90 : Ayaat 8, 9)
7. Allah ﷻ has taught us the paths of righteousness and evil. We should follow the path of righteousness and abstain from the path of evil. (Surah Al-Balad 90 : Ayaat 10)
8. A lot of hard work is needed to become a righteous person. (Surah Al-Balad 90 : Ayaat 11)
9. Freeing slaves and feeding the needy and orphans are righteous deeds.
(Surah Al-Balad 90 : Ayaat 13-16)
10. Faith is the foremost condition for the acceptance of good deeds. To stay righteous, it is necessary to be in touch with pious people and advise one another to be patient and compassionate. (Surah Al-Balad 90 : Ayaat 17)

Review Exercises



1. Mark the correct answer:

1. Which city is sworn by in this *Surah*?
 a. Taif b. Makkah c. Madina
2. Who is generally regarded as a father in this *Surah*?
 a. The Holy Prophet ﷺ b. Prophet Nuh c. Prophet Adam
3. In what condition did Allah ﷻ create us?
 a. Luxuries b. Hardship c. Diseases
4. Which paths has Allah ﷻ shown to every individual?
 a. Righteousness and evil b. Land and sea c. Earth and sky
5. Which shortcoming of the losers (أَصْحَابُ الْشُّرَكَاتِ) is mentioned in this *Surah*?
 a. They betray other people. b. They push the orphans
 c. They deny the *Ayaat* of Allah ﷻ.



2. Match the given Ayaat numbers with their related phrases:

Ayat 1	The city of Makkah
Ayat 8	Advise to be compassionate
Ayat 10	Two eyes
Ayat 14	Two ways
Ayat 17	Give food

3. Give short answers to the following questions:

1. Which blessings of a human's body are mentioned by Allah ﷻ?

2. What is meant by the steep path that leads to righteousness?

3. In this Surah, whom did Allah ﷻ encourage us to feed and when?

4. Which two groups are mentioned in this Surah?

5. What is the consequence of the People of the Left Hand (أَصْحَابُ الْمَشْأَمَةِ)?



Home Activity



1. Draw a picture of the city of Makkah on a piece of chart paper. Ask your parents any five things about it and write them down.

2. Write down any five ways of being merciful and helpful to other people:

3. Write down any four things that you know about the House of Allah ﷺ:

Teacher's Signature _____

Date: _____

Parent's / Guardian's Signature _____

Date: _____



Surah Ash-Shams (The Sun)

Surah Ash-Shams 91 : Total Ayaat 15

Introduction and Historical Background

This *Surah* was revealed in the middle period of Makkah. The Holy Prophet ﷺ used to recite *Surah Ash-Shams* and similar *Surahs* in *Isha* prayer. (Tirmizi) Seven things are sworn upon in this *Surah* to highlight the difference between good and evil. It mentions that Allah ﷻ bestows knowledge on the people so that they can distinguish between right and wrong. It is stated that a successful person is the one who keeps his soul pure from all kinds of evil and adopts piety, whereas the one who follows his desires and commits sins will be unsuccessful. Then the *Surah* gives the example of the evil consequence of the people of Thamud, to whom Prophet Salih ﷺ was sent. When Prophet Salih ﷺ forbade them from committing *shirk* and idol worshipping, the nation demanded that he show them a miracle if he was true. Allah ﷻ brought out a she-camel alive from a mountain, which was a miracle for the people of Thamud. Prophet Salih ﷺ asked the people of Thamud to not harm the she-camel because she belonged to Allah ﷻ. He designated that the people would collect their water on one day, and on the other day, the she-camel would drink her fill. The nation rejected Prophet Salih ﷺ. A wicked person cut off the legs of the she-camel and killed her. Then came the punishment of Allah ﷻ and the nation was killed by an earthquake.

I seek refuge with Allah from the accursed Satan

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

In the name of Allah, the Most Compassionate, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. (I swear) by the sun and its brightness,

وَالشَّهِسِ وَضُحَاهَا ۝۱

2. And (I swear) by the moon when it follows it (the sun),

وَالْقَمَرِ إِذَا تَلَّهَا ۝۲

3. And (I swear) by the day when it brightens it (the sun),

وَالنَّهَارِ إِذَا جَدَّهَا ۝۳

4. And (I swear) by the night when it covers it (the sun),

وَاللَّيْلِ إِذَا يَغْشَاهَا ۝۴

5. And (I swear) by the sky, and the One Who built it,

وَالسَّمَاءِ وَمَا بَنَاهَا ۝۵

6. And (I swear) by the earth, and the One Who spread it,

وَالْأَرْضِ وَمَا طَحَاهَا ۝۶

7. And (I swear) by the (human) soul, and the One Who perfected it,

وَالنَّفْسِ وَمَا سَوَّاهَا ۝۷



Notes

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8. Then (Allah) inspired it (soul) with its (knowledge of) evil and piety,	فَالْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ
9. Indeed he succeeded who purified it (soul),	قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۙ
10. And indeed he failed who buried it (in sins).	وَقَدْ خَابَ مَنْ دَسَّاهَا ۙ
11. (The People of) Thamud denied (Salih <small>عليه السلام</small>)	كَذَّبَتْ ثَمُودُ
because of their transgression,	بِطُغْيَاهَا ۙ
12. When the most wretched of them rose up.	إِذَا تُبْعَثَ أَشْقَاهَا ۙ
13. So, the Messenger of Allah said to them,	فَقَالَ لَهُمْ رَسُولُ اللَّهِ
(Be careful of) Allah's she-camel and her (right to) drink.	نَاقَةَ اللَّهِ وَسُقْيَاهَا ۙ
14. But they denied him (Salih <small>عليه السلام</small>) and killed her (by hamstringing),	فَكَذَّبُوهُ فَعَقَرُوهَا ۙ
so their Lord sent an eradicating torment upon them	فَدَامَدَ عَلَيْهِمْ رَبُّهُمُ
because of their sin, and levelled them all (in the torment).	بِذُنُوبِهِمْ فَسَوَّاهَا ۙ
15. And He fears not its consequence thereof.	وَلَا يَخَافُ عُقْبَاهَا ۙ

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Points to remember

1. The result of good and evil is different, just as the effect of the sun and moon is different. (Surah Ash-Shams 91 : Ayaat 1-7)
2. Allah ﷻ has given knowledge to every person so that he or she can distinguish between good and evil. (Surah Ash-Shams 91 : Ayat 8)
3. Allah ﷻ has put every individual to trial by giving him an option to choose between good and evil. (Surah Ash-Shams 91 : Ayaat 8-10)
4. The ones who avoid evil and choose the path of goodness will be successful. (Surah Ash-Shams 91 : Ayat 9)
5. The ones who choose the path of evil instead of goodness will be unsuccessful. (Surah Ash-Shams 91 : Ayat 10)
6. The people of Thamud are an example of unsuccessful people. (Surah Ash-Shams 91 : Ayaat 11-15)
7. Sometimes, not stopping a single person from evil could result in the entire nation getting punished. (Surah Ash-Shams 91 : Ayaat 12, 14)
8. Prophets ﷺ always give good advice to their people. (Surah Ash-Shams 91 : Ayat 13)
9. Those who do not pay heed to the advice of Prophets ﷺ are destroyed. (Surah Ash-Shams 91 : Ayat 14)
10. Allah ﷻ decides whatever He Wills and He does not worry about anyone. (Surah Ash-Shams 91 : Ayat 15)

Review Exercises



1. Mark the correct answer:

1. Which nation is mentioned in this *Surah*?

a. The people of 'Aad <input type="checkbox"/>	b. The people of Thamud <input type="checkbox"/>	c. The people of Prophet Lut <input type="checkbox"/>
--	--	---
2. Upon which type of light did Allah ﷻ swear in the beginning of this *Surah*?

a. Day <input type="checkbox"/>	b. Moon <input type="checkbox"/>	c. Sun <input type="checkbox"/>
---------------------------------	----------------------------------	---------------------------------
3. What should be purified, as mentioned in this *Surah*?

a. Body <input type="checkbox"/>	b. Inner soul <input type="checkbox"/>	c. Cloths <input type="checkbox"/>
----------------------------------	--	------------------------------------
4. What miracle did Allah ﷻ give to the people of Thamud?

a. Snake <input type="checkbox"/>	b. Fish <input type="checkbox"/>	c. She-camel <input type="checkbox"/>
-----------------------------------	----------------------------------	---------------------------------------
5. What did the people of Thamud do to the sign of Allah ﷻ?

a. Kept it safe <input type="checkbox"/>	b. Killed it <input type="checkbox"/>	c. Imprisoned it <input type="checkbox"/>
--	---------------------------------------	---



2. Match the given Ayaat numbers with their related phrases:

Ayat 1	Earth
Ayat 6	Sun and brightness
Ayat 8	Torment for sins
Ayat 13	She-camel of Allah ﷻ
Ayat 14	Evil and piety

3. Give short answers to the following questions:

1. What type of knowledge has Allah ﷻ inspired in our inner souls?

2. Who is a successful person?

3. Who is an unsuccessful person?

4. Why did Allah ﷻ mention the story of the people of Thamud?

5. Write down three things about Prophet Salih ﷺ:

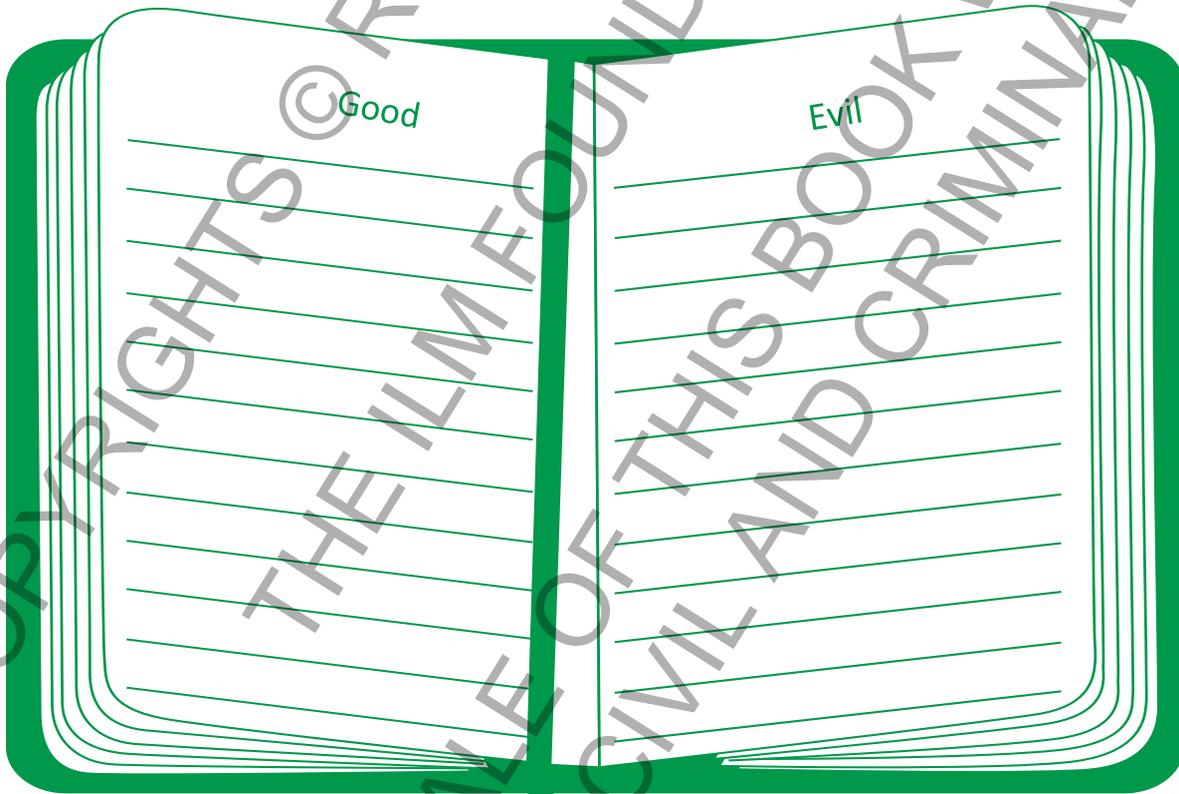


Home Activity



1. What are some of the things that we need to consider before swearing? Write down at least three things:

2. The people of Thamud are mentioned at the end of this *Surah*. Look for the pictures of their palaces and paste them on a chart paper.
3. Write down three differences between good and evil.



Teacher's Signature _____
Date: _____

Parent's / Guardian's Signature _____
Date: _____



Surah Al-Layl (The Night)

Surah Al-Layl 92 : Total Ayaat 21

Introduction and Historical Background

This *Surah* was revealed in the middle period of Makkah. In the beginning of this *Surah*, Allah ﷻ swears by four opposite things and mentions two different paths. The various efforts of those who follow these paths and their outcomes are also stated. One path leads to the pleasure of Allah ﷻ while the other is the way of evil which leads to the anger of Allah ﷻ. Whichever path a man chooses to follow, Allah ﷻ grants him the strength accordingly. Two outcomes are mentioned at the end of this *Surah*: torment for the disobedient people and reward for the people who obey Allah ﷻ.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (I swear) by the night when it covers,	وَاللَّيْلِ إِذَا يَغْشَى ۝
2. And (I swear) by the day when it brightens up,	وَالنَّهَارِ إِذَا تَجَلَّى ۝
3. And (I swear) by Him Who created the male and the female,	وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ۝
4. Indeed, your efforts are diverse:	إِنَّ سَعْيَكُمْ لَشَتَّى ۝
5. Then for the one who gave (wealth in the way of Allah) and feared (Allah),	فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝
6. And believed in the best (the truth),	وَصَدَّقَ بِالْحُسْنَى ۝
7. We will facilitate for him the path of ease (goodness).	فَسَنبِيئُهُ لِيَُورِيَ ۝
8. But the one who is miser and considers himself free from need (of Allah),	وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝
9. And rejects the best (the truth),	وَكَذَّبَ بِالْحُسْنَى ۝
10. We will facilitate for him the path of hardship (evil).	فَسَنبِيئُهُ لِيَُورِيَ ۝
11. And his wealth will not benefit him when he will fall down (into Hell).	وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ۝
12. Indeed, it is for Us to guide,	إِنَّ عَلَيْنَا لَلْهُدَى ۝



Notes

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13. And indeed in Our control is the Hereafter and the worldly life.	وَإِنَّ لَنَا لِلْآخِرَةِ وَالْأُولَىٰ ۝١٣
14. So I have warned you of a blazing Fire.	فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ۝١٤
15. None (will enter) to burn therein but the most wretched one,	لَا يَصْلُهَا إِلَّا الْأَشْقَىٰ ۝١٥
16. Who rejected (the truth) and turned away.	الَّذِي كَذَّبَ وَتَوَلَّىٰ ۝١٦
17. And saved from it (Hell) will be the most God-fearing one,	وَسَيُجَنَّبُهَا الْأَتْقَىٰ ۝١٧
18. Who gives his wealth (in the way of Allah) to become purified,	الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۝١٨
19. And no one has (conferred) any favour (on him) for which he should be rewarded,	وَمَا لِاحِدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ۝١٩
20. But (he gives his wealth) only to seek the Countenance of his Lord, the Most High.	إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۝٢٠
21. And surely he will soon be well-pleased.	وَلَسَوْفَ يَرْضَىٰ ۝٢١

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Points to remember

1. Since the efforts of human beings are different, the outcomes of their deeds will also be different. (Surah Al-Layl 92 : Ayat 4)
2. The characteristics of pious individuals are spending in the way of Allah ﷻ, fearing Him, and performing good deeds. (Surah Al-Layl 92 : Ayaat 5, 6)
3. The path of righteousness is easier and closer to human nature. (Surah Al-Layl 92 : Ayaat 5-7)
4. Allah ﷻ gives pious people the strength to follow an easier path towards Paradise. (Surah Al-Layl 92 : Ayat 7)
5. The characteristics of evil people are being miserly, being heedless, and rejecting the truth. (Surah Al-Layl 92 : Ayaat 8, 9)
6. The path of evil is difficult and far away from human nature. (Surah Al-Layl 92 : Ayaat 8-10)
7. Allah ﷻ leaves the evildoers to follow a difficult path which leads to Hell. (Surah Al-Layl 92 : Ayat 10)
8. Sins are purified by spending wealth in the way of Allah ﷻ. (Surah Al-Layl 92 : Ayaat 18-19)
9. Wretched are the ones who reject the truth and turn away from goodness. They shall be thrown into the blazing Fire. (Surah Al-Layl 92 : Ayaat 14, 16)
10. Allah ﷻ is pleased with those who fear Him and spend their wealth in His way. They will be protected from Hellfire. (Surah Al-Layl 92 : Ayaat 17, 18)

Review Exercises



1. Mark the correct answer:

1. What did Allah ﷻ swear by after the day and night?

a. Good and evil <input type="checkbox"/>	b. Male and female <input type="checkbox"/>	c. Moon and stars <input type="checkbox"/>
---	---	--
2. What is sworn by in the beginning of this Surah?

a. Sun and moon <input type="checkbox"/>	b. Day and night <input type="checkbox"/>	c. Earth and sky <input type="checkbox"/>
--	---	---
3. How many types of efforts are made by human beings?

a. One type <input type="checkbox"/>	b. Two types <input type="checkbox"/>	c. Different types <input type="checkbox"/>
--------------------------------------	---------------------------------------	---
4. Whose good deeds are accepted by Allah ﷻ?

a. Whose aim is to get fame <input type="checkbox"/>	b. Whose aim is to show himself off as pious <input type="checkbox"/>	
c. Whose aim is to please Allah ﷻ <input type="checkbox"/>		
5. What is one of the ways of purifying the soul?

a. Forgetting the world <input type="checkbox"/>	b. Spending wealth in the way of Allah ﷻ <input type="checkbox"/>	
c. Considering wealth a bad thing <input type="checkbox"/>		



2. Match the given Ayaat numbers with their related phrases:

Ayat 2	Path of hardship
Ayat 8	Blazing Fire
Ayat 10	Miser
Ayat 14	A bright day
Ayat 15	The most wretched one

3. Give short answers to the following questions:

1. According to this *Surah*, what are the qualities of those who follow the easy path?

2. According to this *Surah*, what are the qualities of those who follow the difficult path?

3. What will be the consequence of evildoers?

4. Who will be saved from the Hellfire by Allah ﷻ?

5. What is the source of achieving purity 'Tazkiah' (تَزْكِيَة)?



Home Activity



1. Using your pocket money, arrange something that your family members need.
2. Spending in the way of Allah ﷻ is the source of being successful in the Hereafter. Make a program with your family members to help poor children.
3. Colour the *Surahs* which are named after different timings and write down the names of prayers offered at those timings:

Serial No.	Surah Name	Name of prayer offered at that time
1		
2		
3		
4		

سُورَةُ النَّبَاِ

سُورَةُ الْاٰیٰتِ

سُورَةُ الضُّحٰى

سُورَةُ النَّصْرِ

سُورَةُ الْفَجْرِ

سُورَةُ التِّيْنِ

Teacher's Signature

Date: _____

Parent's / Guardian's Signature

Date: _____



Surah Ad-Duha (The Forenoon)

Surah Ad-Duha 93 : Total Ayaat 11

Introduction and Historical Background

This *Surah* was revealed in the earliest period of Makkah. The Holy Prophet ﷺ has emphasized upon reciting *Surah Ad-Duha* and *Surah Ash-Shams* in *Salat-ud-Duha* (forenoon prayer). (Tabarani) This *Surah* explains the most important attributes of the greatest personality of the Holy Prophet ﷺ along with the prizes and favours that Allah ﷻ bestowed upon him. In the beginning, the love of the Holy Prophet ﷺ for the Holy Qur'an has been mentioned. The Holy Prophet ﷺ became very sad when the revelation stopped for sometime. At this time, the disbelievers also made fun of the Holy Prophet ﷺ. Allah ﷻ consoled the Holy Prophet ﷺ that He neither has forsaken him nor is He displeased with him. This time of difficulty is short and the upcoming time will be better than before. Allah ﷻ will give the Holy Prophet ﷺ such blessings that the Holy Prophet ﷺ will be pleased: finality of Prophethood; completion and domination of *Deen*; miracles; the best *Ummah*; the greatest intercession; forgiveness of *Ummah*; the river of Kawthar; and praised position 'مقام محمود'.

Then the blessings which Allah ﷻ conferred upon the Holy Prophet ﷺ as an orphan are specified. Allah ﷻ arranged his upbringing at the hands of his grandfather Abdul Muttalib and his uncle Abu Talib. Allah ﷻ blessed him with Prophethood and complete knowledge of His self. Initially Allah ﷻ made the Holy Prophet ﷺ free of need by the wealth of Khadijah رضى الله عنها; then by the bounties of war 'غنيمة' and the restored properties of war 'فِي'; and then by the keys of the earth's treasures.

At the end of this *Surah*, Allah ﷻ taught the *Ummah* through the Holy Prophet ﷺ not to be harsh to orphans and not to scold beggars. It further instructs that the blessings of Allah ﷻ should be proclaimed before the people because this is an act of gratitude for Allah's ﷻ blessings.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (I swear) by the forenoon,	وَالضُّحَىٰ
2. And (I swear) by the night when it covers (with darkness),	وَاللَّيْلِ إِذَا سَجَىٰ
3. Your Lord (O Prophet ﷺ!) has neither forsaken you, nor has become displeased.	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ



Notes

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4. And surely what comes after is better for you than that which has gone before.	وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝٤
5. And surely, your Lord will soon give you (so much) that you will be well-pleased.	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝٥
6. Did He not find you an orphan, and give you shelter?	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝٦
7. And He found you in search (of truth), then He showed the way.	وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝٧
8. And He found you in need, then made you need-free.	وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝٨
9. Therefore, as for the orphan, do not treat (him) with harshness,	فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝٩
10. And as for the beggar, do not scold (him).	وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝١٠
11. And as for the bounty of your Lord, proclaim (it well).	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝١١

Points to remember

1. Just as there is some wisdom behind the night falling after the day, similarly, the revelation paused due to the wisdom of Allah ﷻ. (Surah Ad-Duha 93 : Ayaat 1-3)
2. Allah ﷻ never gets angry with the Prophets ﷺ or leaves them alone. (Surah Ad-Duha 93 : Ayat 3)
3. Prophets ﷺ always have the support and help of Allah ﷻ. (Surah Ad-Duha 93 : Ayat 3)
4. Allah ﷻ blessed the Holy Prophet ﷺ with His mercy, so much so that He declared that the upcoming time will be much better than the time gone by. In this, there is great honour for him in this world and the Hereafter regarding closeness to Allah ﷻ. Such bounty was only bestowed upon the Holy Prophet ﷺ. (Surah Ad-Duha 93 : Ayat 4)
5. Allah ﷻ will give the Holy Prophet ﷺ so much that he will be well-pleased with His bounty. (Surah Ad-Duha 93 : Ayat 5)
6. Allah ﷻ is the One Who eliminates all the troubles of human beings and provides every necessity of life. (Surah Ad-Duha 93 : Ayaat 6-8)
7. We all have uncountable blessings from Allah ﷻ. (Surah Ad-Duha 93 : Ayaat 6-8)
8. Allah ﷻ gives guidance to those who really want to seek His guidance. (Surah Ad-Duha 93 : Ayat 7)
9. Allah ﷻ loves those who are kind towards the deprived people of the society. (Surah Ad-Duha 93 : Ayaat 9-11)
10. Proclaiming Allah's ﷻ blessings without showing off is a way of thanking Him and obeying His commands. (Surah Ad-Duha 93 : Ayat 11)



Review Exercises



1. Mark the correct answer:

- What words did the disbelievers of Makkah use to slander the Holy Prophet ﷺ?
 - He is a poet
 - He is a sorcerer
 - The revelation is paused
- What did Allah ﷻ swear by in the beginning of this *Surah*?
 - Sun and moon
 - Day and night
 - Earth and sky
- Who brought the Holy Prophet ﷺ up after his mother's death?
 - Abdul Muttalib
 - Abu Lahab
 - Abdullah
- Through whose wealth did Allah ﷻ make the Holy Prophet ﷺ free of need?
 - Hafsa
 - Ayesha
 - Khadijah
- Proclaiming Allah's ﷻ blessings is a way of:
 - Arrogance
 - Thanksgiving
 - Showing-off

2. Write down the Ayaat numbers in which the following phrases are discussed:

The Lord has not become displeased

Proclaim the bounties of the Lord

Allah ﷻ gave shelter

Do not treat the orphans harshly

Do not scold the beggars



3. Give short answers to the following questions:

1. In which circumstances was this *Surah* revealed with the Holy Prophet ﷺ?

2. Which blessings of Allah ﷻ bestowed upon the Holy Prophet ﷺ are stated in this *Surah*?

3. How should we behave towards the orphans?

4. What should be our attitude towards the beggars?

5. What should be our conduct with respect to the blessings of Allah ﷻ?

Home Activity



1. Make a list of the daily events for which we should be thankful to Allah ﷻ:



2. Look for any two *Ayaat* in the Holy Qur'an that mention the orphans and the poor and write down their translations:

3. In the chart provided below, write down some of the blessings that Allah ﷻ has bestowed upon you:

1	3
2	4
Allah ﷻ	
5	7
6	8

Teacher's Signature
Date: _____

Parent's / Guardian's Signature
Date: _____



Surah Al-Inshirah (The Expansion)

Surah Al-Inshirah 94 : Total Ayaat 8

Introduction and Historical Background

This *Surah* was revealed after *Surah Ad-Duha* in the earliest period of Makkah. Allah ﷻ specially addressed His Beloved Prophet ﷺ in this *Surah*. This *Surah* consoles and satisfies the Holy Prophet ﷺ by stating his honour and glory. The grace and the blessings of Allah ﷻ have been mentioned in this *Surah*. The three great blessings which Allah ﷻ bestowed upon the Holy Prophet ﷺ have been mentioned in the initial *Ayaat*. One is that Allah ﷻ expanded his breast to handle the great responsibilities of knowledge, wisdom, guidance, and Prophethood. The second blessing bestowed upon the Holy Prophet ﷺ is that he was sad and grieved at the ignorance, polytheism, cruelty, and oppressive behaviour of his people. Allah ﷻ removed that burden from him. And the third is that Allah ﷻ increased the repute of the Holy Prophet ﷺ. It meant that from now onwards, the beautiful name of the Holy Prophet ﷺ will be mentioned with the beautiful name of Allah ﷻ like it is mentioned in the *Kalimah Ash-Shahadah* 'كلمة الشهادة', *Adhan* 'اذان', prayer, and so on. Then the Holy Prophet ﷺ is told that the hardship from which he is going through is temporary and that there is ease with hardship. At the end of this *Surah*, the Holy Prophet ﷺ is advised to strive hard to remember and worship Allah ﷻ after getting free from preaching the *Deen* to the people.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Have We not expanded for you your breast?	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ
2. And We removed from you your burden,	وَوَضَعْنَا عَنكَ وِزْرَكَ ۙ
3. That had weighed down your back,	الَّذِي أَنقَضَ ظَهْرَكَ ۙ
4. And raised high for you your repute.	وَرَفَعْنَا لَكَ ذِكْرَكَ ۙ
5. So, indeed, along with hardship there is ease.	فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ
6. Indeed, along with hardship there is ease.	إِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ
7. So, when you are free (from preaching people), strive hard (in worship) ,	فَإِذَا فَرَغْتَ فَانصَبْ ۙ
8. And towards your Lord turn eagerly.	وَإِلَىٰ رَبِّكَ فَارْغَبْ ۙ



Notes

Handwriting practice area with horizontal lines and decorative corner icons.





Points to remember

1. Allah ﷻ expanded the breast of the Holy Prophet ﷺ for knowledge and wisdom. (Surah Al-Inshirah 94 : Ayat 1)
2. Allah ﷻ blessed the Holy Prophet ﷺ with great courage to perform the obligation of Prophethood. (Surah Al-Inshirah 94 : Ayat 1)
3. Allah ﷻ removed the burden of the Holy Prophet ﷺ by promising not to inflict his *Ummah* with general torment in his presence and by accepting his intercession in the Hereafter. (Surah Al-Inshirah 94 : Ayaat 2, 3)
4. The Holy Prophet ﷺ was always worried about his *Ummah* and desired good for it. (Surah Al-Inshirah 94 : Ayaat 2, 3)
5. Allah ﷻ has blessed the Holy Prophet ﷺ with a praised position 'مقام محمود'. This is because the name of the Holy Prophet ﷺ is mentioned with the name of Allah ﷻ in the *Kalimah Ash-Shahadah* 'كلمة الشهادة', *Adhan* 'اذان', *Iqamah* 'اقامة', Sermons 'خطبة', *Tashahhud* 'تشهد' and *Durood* 'درود'. There is no time when somewhere the blessed name of the Holy Prophet ﷺ is not mentioned. (Surah Al-Inshirah 94 : Ayaat 1-4)
6. Allah ﷻ has bestowed the Holy Prophet ﷺ with a very high position in this world and the Hereafter. (Surah Al-Inshirah 94 : Ayat 4)
7. Ease always follows hardship. (Surah Al-Inshirah 94 : Ayaat 5, 6)
8. Difficult periods are for a limited time, thus we should not get upset at them. (Surah Al-Inshirah 94 : Ayaat 5, 6)
9. We should supplicate to Allah ﷻ after completing acts of worship. (Surah Al-Inshirah 94 : Ayaat 7, 8)
10. Those who invite people towards Allah ﷻ should make special efforts to remember and worship Allah ﷻ, whenever they are free from this obligation. (Surah Al-Inshirah 94 : Ayaat 7, 8)

Review Exercises



1. Mark the correct answer:

1. How many blessings of Allah ﷻ bestowed upon the Holy Prophet ﷺ are stated in this *Surah*?
 a. Two b. Three c. Four
2. What comes with every hardship?
 a. Punishment b. Ease c. Allah's ﷻ anger
3. Whom did Allah ﷻ address in this *Surah*?
 a. All individuals b. All Muslims c. The Holy Prophet ﷺ
4. What worry does a pious man have about the people?
 a. Their illness b. Their hunger c. Their sins
5. What did Allah ﷻ mention about the Holy Prophet ﷺ in this *Surah*?
 a. His *Ummah* b. His beauty c. His consolation



2. Match the given Ayaat numbers with their related phrases:

Ayat 1	Raised high the repute of the Holy Prophet ﷺ
Ayat 2	Removed the burden from the Holy Prophet ﷺ
Ayat 4	Along with hardship is ease
Ayat 6	Turn eagerly towards the Lord
Ayat 8	Expanded the breast of the Holy Prophet ﷺ

3. Give short answers to the following questions:

1. What does expanding the breast mean?

2. Which burden did Allah ﷻ remove from the Holy Prophet ﷺ through His blessing?

3. How did Allah ﷻ raise the name of the Holy Prophet ﷺ?

4. What special advice did Allah ﷻ give to the Holy Prophet ﷺ at the end of this *Surah*?

5. What blessings mentioned in this *Surah* did Allah ﷻ bestow upon the Holy Prophet ﷺ?



Home Activity



1. Write down “وَرَفَعْنَا لَكَ ذِكْرَكَ” and its translation on a chart paper, and colour it.
2. Write down some lines of poetry to praise the Holy Prophet ﷺ:

3. Describe any four attributes of the worship of the Holy Prophet ﷺ:

A central photograph of the Prophet's Mosque in Medina, Saudi Arabia, featuring its iconic green dome and minarets. Surrounding the photograph are four empty, wavy-edged boxes, each connected to the photo by a thin black line, intended for students to describe attributes of the worship of the Holy Prophet.

Teacher's Signature _____

Date: _____

Parent's / Guardian's Signature _____

Date: _____



Surah At-Tin (The Fig)

Surah At-Tin 95 : Total Ayaat 8

Introduction and Historical Background

This *Surah* was revealed in the middle period of Makkah, when the Holy Prophet ﷺ had started propagating Islam publicly and the disbelievers were opposing it. In the beginning of this *Surah*, Allah ﷻ has sworn by four things, which are often referred to as the homes of different Prophets ﷺ. For example, Mount Sinai is the mountain where Allah ﷻ addressed Prophet Musa ﷺ and the peaceful city refers to the city of Makkah where the Holy Prophet ﷺ was born. Then two different states of a human being are mentioned. The first state is that Allah ﷻ created every individual in the best composition whose prominent and highest examples are of the Prophets ﷺ. The second state is that people indulge in the disobedience of Allah ﷻ and fall in abjection. However, those who believe and do righteous deeds are not only saved from falling into abjection but are also the ones who are entitled to a great reward from Allah ﷻ. Two major realities are stated at the end of this *Surah*. Firstly, that the Hereafter should not be denied; and secondly, that Allah ﷻ is the true Ruler.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (I swear) by the Fig and the Olive,	وَالْتِّينِ وَالزَّيْتُونِ ۝
2. And by Tur, (the Mount of) Sinai,	وَطُورِ سَيْنَاءَ ۝
3. And by this peaceful city (Makkah),	وَهَذَا الْبَلَدِ الْأَمِينِ ۝
4. Indeed, We have created man in the best composition,	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝
5. Then We turned him to the lowest of the low,	ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝
6. Except those who believed and did righteous deeds, Then for them there is a reward uninterrupted.	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝
7. So after this (reality) what yet causes you to deny the Recompense?	فَمَا يَكْذِبُكَ بَعْدَ الدِّينِ ۝
8. Is Allah not the Greatest Ruler of all the rulers? (Indeed He is!)	أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَكَمِينَ ۝



Points to remember

1. To emphasize important facts, Allah ﷻ has sworn by different things in the Holy Qur'an. (Surah At-Tin 95 : Ayaat 1-3)
2. Allah ﷻ has made Makkah a peaceful city, so fighting or hurting living beings should be avoided in this city. (Surah At-Tin 95 : Ayat 3)
3. Prophets ﷺ are the best of Allah's ﷻ creation. (Surah At-Tin 95 : Ayaat 1-4)
4. Allah ﷻ has honoured human beings over all His creation. (Surah At-Tin 95 : Ayat 4)
5. Allah ﷻ has given humans a soul along with body and has declared that they are His best creation. (Surah At-Tin 95 : Ayat 4)
6. Just as our body needs nutrition, so does our soul; its nutrition is accepting the faith and doing righteous deeds. (Surah At-Tin 95 : Ayat 4)
7. If the needs of the body, like eating and drinking, are not controlled, they lead to its abjection. (Surah At-Tin 95 : Ayat 5)
8. Fulfilling the needs of the soul, by accepting the faith and performing righteous deeds, could lead to a high status. (Surah At-Tin 95 : Ayat 6)
9. Those who deny the Hereafter neglect fulfilling the needs of their souls. (Surah At-Tin 95 : Ayat 7)
10. The Day of Judgement will surely occur, and Allah ﷻ will decide all the matters on that Day. (Surah At-Tin 95 : Ayaat 7, 8)

Review Exercises



1. Mark the correct answer:

1. In which state did Allah ﷻ create a human being?

a. Lowest of the low <input type="checkbox"/>	b. Best composition <input type="checkbox"/>	c. Clay <input type="checkbox"/>
---	--	----------------------------------
2. Which Prophet is related to Mount Tur?

a. Prophet Nuh ﷺ <input type="checkbox"/>	b. Prophet Ibrahim ﷺ <input type="checkbox"/>	c. Prophet Musa ﷺ <input type="checkbox"/>
---	---	--
3. What is sworn by in reference to the Holy Prophet ﷺ?

a. Peaceful city <input type="checkbox"/>	b. Olive <input type="checkbox"/>	c. Mount Tur <input type="checkbox"/>
---	-----------------------------------	---------------------------------------
4. In this *Surah*, which city has been declared as a peaceful city?

a. Taif <input checked="" type="checkbox"/>	b. Madinah <input type="checkbox"/>	c. Makkah <input type="checkbox"/>
---	-------------------------------------	------------------------------------
5. What is the nature of the reward for those who believe and do righteous deeds?

a. Honorable <input type="checkbox"/>	b. Uninterrupted <input type="checkbox"/>	c. Extraordinary <input type="checkbox"/>
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2. Write down the Ayaat numbers in which the following phrases are discussed:

Tur, the Mount of Sinai

Peaceful city of Makkah

Allah ﷻ is the Greatest Ruler

Best composition

Fig and olive

3. Give short answers to the following questions:

1. Which things have been sworn by in this *Surah*?

2. What is the special status of a human being among all the creation of Allah ﷻ?

3. Which two different states of human beings are mentioned in this *Surah*?

4. Which two realities are stated at the end of this *Surah*?



5. Who are the prominent examples of the best composition?

Home Activity



1. Draw images of the things which Allah ﷻ has sworn by in the beginning of this *Surah* and briefly describe them.
2. Make a list of ten righteous deeds and ten evil deeds on a piece of chart paper. Encourage your family to do righteous deeds and avoid evil deeds.
3. Give three examples of the best and the worst individuals mentioned in the Holy Qur'an:

Best individual	Worst individual
<hr/>	<hr/>

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Date: _____



Notes

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The Story of the First Revelation

The details of the descent of the first revelation have been narrated in all the books of *Hadith* (for example *Sahih Bukhari* and *Sahih Muslim*). According to these details, when the Holy Prophet ﷺ was 40, the signs of Prophethood began to appear with the Holy Prophet ﷺ having true dreams. Whatever the Holy Prophet ﷺ dreamt of came as true as the bright daylight. Then the Holy Prophet ﷺ started to remain in isolation. He used to take food and water along with him to the cave of Hira and stay there for many days. One day, when the Holy Prophet ﷺ was meditating in the cave of Hira, Angel Jibreel ؑ came to him for the first time and asked the Holy Prophet ﷺ to “read”, upon which the Holy Prophet ﷺ replied, “I do not know how to read.” Then the angel hugged him tightly and pressed him very hard; then he released him and again asked him to “read”. The Holy Prophet ﷺ replied again: “I do not know how to read.” Upon this, Angel Jibreel ؑ hugged the Holy Prophet ﷺ again and pressed him very hard. He then released him and asked him to “read”. The Holy Prophet ﷺ replied for the third time that he could not read. For the third time, Angel Jibreel ؑ hugged him and pressed him very hard. He then released him and asked him to “read”. In this way, the descent of the Holy Qur’an started with the verse “Read in the name of your Lord...”

When the Holy Prophet ﷺ reached home, he was in great distress. He said to his wife Khadijah ؑ, “Cover me. Cover me.” She covered him with a blanket until his fear subsided. The Holy Prophet ﷺ narrated the whole incident to Khadijah ؑ and said that he was afraid for his life. She consoled him and told him that this would not happen. “Allah ﷻ will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously, and assist the deserving calamity-afflicted ones.” Then she took the Holy Prophet ﷺ to her cousin Waraqa bin Nawfal. He was a scholar of *Injeel* (Bible) and very old. He told him that the same angel who used to come to Prophet Musa ؑ and Prophet ‘Isa ؑ had come to the Holy Prophet ﷺ with a revelation. Waraqa bin Nawfal gave glad tidings to the Holy Prophet ﷺ that he has received Prophethood. He also told the Holy Prophet ﷺ, “Soon your nation will turn you out of Makkah.” Upon this, the Holy Prophet ﷺ asked surprisingly, “Will my people turn me out of Makkah?” Waraqa bin Nawfal confirmed, “Indeed, they will turn you out because whenever any person came with a true message and right *Deen* from Allah ﷻ, similar to what you have brought, his nation became his enemy and made him suffer. And if I should remain alive till the day when you will be turned out, then I would support you strongly.” But Waraqa bin Nawfal died soon after. The first five *Ayaat* of *Surah Al-Alaq* were the first revelation revealed to the Holy Prophet ﷺ. Then, for 23 years, the chain of revelations continued bit by bit to the Holy Prophet ﷺ.



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Surah Al-Alaq (The Clot)

Surah Al-Alaq 96 : Total Ayaat 19

Introduction and Historical Background

The first five *Ayaat* of *Surah Al-Alaq* were revealed to the Holy Prophet ﷺ in the cave of Hira, as the first revelation of the Holy Qur'an. (*Sahih Bukhari* and *Sahih Muslim*) The remaining part of the *Surah* was revealed later after a few years. The significance of knowledge has been explained in the first five *Ayaat* of this *Surah*. Then the character of a person who is negligent of the Hereafter is stated. Then the *Surah* mentions Abu Jahl who used to stop the Holy Prophet ﷺ from praying in the Holy Ka'bah. At the end of this *Surah*, Allah ﷻ has warned Abu Jahl of the terrible consequence of his actions.

I seek refuge with Allah from the accursed Satan

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

In the name of Allah, the Most Compassionate, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Read in the name of your Lord Who created (everything).

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

2. He created man from a clot of blood.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

3. Read, and your Lord is Most Gracious,

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

4. Who taught (knowledge) by the pen.

الَّذِي عَلَّمَ بِالْقَلَمِ

5. He taught man what he did not know.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

6. Never (should one disobey but)! Indeed man exceeds all bounds,

كَلَّا إِنَّ الْإِنْسَانَ لِكَيْفَى

7. When he deems himself to be free of need.

أَنْ رَأَاهُ اسْتَعْفَى

8. Indeed to your Lord is the return (of him).

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى

9. Have you seen him who forbids

أَرَأَيْتَ الَّذِي يَنْهَى

10. A servant (of Allah) when he prays?

عَبْدًا إِذَا صَلَّى

11. Consider, if he is on the Right Path,

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ

12. Or enjoins piety, (it would have been better).

أَوْ أَمَرَ بِالتَّقْوَىٰ



Notes

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13. Consider, if he rejects (the truth) and turns away.	أَرَعَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ۝١٣
14. Does he not know that indeed Allah watches (everything)?	أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ۝١٤
15. Never (should one be fearless)! If he does not desist, We will certainly drag (him, seizing him) by the forelock,	كَلَّا لَئِنْ لَمْ يَنْتَهِ ۝١٥ لَنَسْفَعًا بِالنَّاصِيَةِ ۝١٥
16. A lying, sinful forelock.	نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝١٦
17. So let him call (the men) of his council,	فَيَدْعُ نَادِيَهُ ۝١٧
18. We will call the angels of punishment.	سَنَدْعُ الزَّبَانِيَةَ ۝١٨
19. (He should) never (be fearless of punishment)! Pay no heed to him, and prostrate and draw close (to Allah).	كَلَّا لَا تُطِعْهُ ۝١٩ وَأَسْجُدْ وَاقْتَرِبْ ۝٢٠

سورة العلق

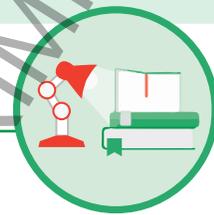
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Points to remember

1. We should start every good deed with the name of Allah ﷻ that is “بِسْمِ اللَّهِ”.
(Surah Al-Alaq 96 : Ayat 1)
2. One reason for the greatness of a human being is the knowledge that has been given to him by Allah ﷻ. (Surah Al-Alaq 96 : Ayaat 1-5)
3. Allah ﷻ is very beneficent towards His servants. (Surah Al-Alaq 96 : Ayat 3)
4. Allah ﷻ has made the pen a source of learning. (Surah Al-Alaq 96 : Ayat 4)
5. Allah ﷻ has taught all sciences to human beings. (Surah Al-Alaq 96 : Ayat 5)
6. Most people disobey Allah ﷻ and exceed all bounds when they are not punished for their bad deeds in this world. (Surah Al-Alaq 96 : Ayaat 6, 7)
7. A sense of accountability before Allah ﷻ protects people from sinning.
(Surah Al-Alaq 96 : Ayat 8)
8. Allah ﷻ is watching all our good and bad deeds. (Surah Al-Alaq 96 : Ayat 14)
9. Those who deny Allah ﷻ and His Messenger ﷺ and His teachings have been warned of a severe punishment. (Surah Al-Alaq 96 : Ayaat 15-18)
10. A person is very close to Allah ﷻ during prostration. (Surah Al-Alaq 96 : Ayat 19)

Review Exercises



1. Mark the correct answer:

1. From what did Allah ﷻ create human beings?

- a. Water b. Fire c. Clot of blood

2. How many times does this *Surah* command one to read?

- a. One b. Two c. Three

3. What did Allah ﷻ use to teach human beings?

- a. Pen b. Jinn c. Inner soul

4. According to this *Surah*, what is one of the reasons of disobedience?

- a. Not believing in the Prophet ﷺ b. Not believing in the world
c. Not believing in the Hereafter

5. What makes humans superior to all other creation?

- a. Fame b. Knowledge c. Wealth



2. Match the given Ayaat numbers with their related phrases:

Ayat 1	Prostration
Ayat 4	Return to the Lord
Ayat 8	Read in the name of the Lord
Ayat 10	Offer prayer
Ayat 19	Pen and knowledge

3. Give short answers to the following questions:

1. Why do people exceed all bounds? In this *Surah*, who is referred to as the one who exceeds all bounds?

2. According to this *Surah*, what did the wicked man try to stop the Holy Prophet ﷺ from?

3. State any two evil deeds of someone who exceeds all bounds, as mentioned in this *Surah*?

4. Which honourable great personality is referred to as a servant in this *Surah*? Write down his two attributes:



5. In which condition is a person closest to Allah ﷻ?

Home Activity



1. Allah ﷻ taught knowledge through the pen. Today, there are many other means of pen and knowledge, for example computer, book, and Internet. On a chart paper, write down five ways of using these means of knowledge productively.
2. With the help of a knowledgeable person, find out and write down the translation of one *Ayat* of the Holy Qur'an or two *Ahadith* about knowledge:

3. In the chart given below, write down five benefits of attaining knowledge:

Benefits of Knowledge

1. _____
2. _____
3. _____
4. _____
5. _____

Teacher's Signature _____

Date: _____

Parent's / Guardian's Signature _____

Date: _____



Surah Al-Qadr (The Decree)

Surah Al-Qadr 97 : Total Ayaat 5

Introduction and Historical Background

This *Surah* was revealed in the earliest period of Makkah. The importance and greatness of the Night of *Qadr* is described in this *Surah*. Since the lifespan of the **Holy Prophet's** *Ummah* is less than the previous *Ummahs*, theirs deeds cannot be matched. Thus **Allah** has given the Night of *Qadr* to the **Holy Prophet's** *Ummah*, which is better than one thousand months. The greatness of this night is based on the fact that the Holy Qur'an was revealed in it. The meaning of *Qadr* is also Decree, besides honour. In this night, **Allah** hands over the commandments to the Angels for the creatures from one Ramadan to the next Ramadan. Also in this night, **Allah** revealed the whole Holy Qur'an from *Lawh-e-Mahfuz* (the Preserved Tablet) to the sky of this world. Then from sky of this world, it was revealed to the **Holy Prophet** through Angel Jibreel bit by bit in 23 years. The **Holy Prophet** instructed us to search for the Night of *Qadr* during the odd nights (21, 23, 25, 27 and 29) of the last ten days of Ramadan. The **Holy Prophet** said, "If anyone establishes prayers during the Night of *Qadr* faithfully, out of sincere faith and hoping to attain **Allah's** rewards, all his past sins will be forgiven". (*Sahih Bukhari*) The **Holy Prophet** taught us this supplication for the Night of *Qadr*, "اللَّهُمَّ إِنَّكَ عَفُورٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي" O Allah! Indeed you forgive and you love forgiveness so forgive me. (*Sahih Bukhari*)

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. We have sent it (Qur'an) down in the Night of Qadr (Decree).	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝
2. And what will make you know what the Night of Qadr is?	وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝
3. The Night of Qadr is better than one thousand months.	لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۝
4. The angels and the Spirit (Jibreel) descend in it, with the permission of their Lord, for (carrying out) every matter.	تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۝
5. (Absolute) peace it is until the break of dawn.	سَلَامٌ فَهِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ۝



Notes

Handwriting practice area with horizontal lines and decorative corner icons.





Points to remember

1. The Night of *Qadr* is one of the odd nights of the last ten days of Ramadan. (Introduction to Surah Al-Qadr)
2. Allah ﷻ revealed the Holy Qur'an in the Night of *Qadr*. (Surah Al-Qadr 97 : Ayat 1)
3. The greatness of the Night of *Qadr* is due to the fact that the Holy Qur'an was revealed in this night. (Surah Al-Qadr 97 : Ayat 1)
4. The Night of *Qadr* has great significance and honour. (Surah Al-Qadr 97 : Ayaat 1-3)
5. Allah ﷻ has changed the destiny of this world by revealing the Holy Qur'an in the Night of *Qadr*. (Surah Al-Qadr 97 : Ayaat 1-3)
6. We should excessively ask for forgiveness and supplicate to Allah ﷻ in the Night of *Qadr*. (Introduction to Surah Al-Qadr; Surah Al-Qadr 97 : Ayaat: 2, 3)
7. We should understand the importance of the Night of *Qadr* and worship more during the odd nights of the last ten days of Ramadan. (Surah Al-Qadr 97 : Ayaat 2, 3)
8. The reward of worship in the Night of *Qadr* is more than the worship of one thousand months. (Surah Al-Qadr 97 : Ayat 3)
9. Angel Jibreel ﷺ and other angels descend in the Night of *Qadr* to establish Allah's ﷻ commands. (Surah Al-Qadr 97 : Ayat 4)
10. Allah ﷻ has made the Night of *Qadr* a peaceful night. (Surah Al-Qadr 97 : Ayat 5)

Review Exercises



1. Mark the correct answer:

1. What does *Qadr* mean?

a. Honour	<input type="checkbox"/>	b. Night	<input type="checkbox"/>	c. Power	<input type="checkbox"/>
-----------	--------------------------	----------	--------------------------	----------	--------------------------
2. Which night is the Night of *Qadr* during the last ten days of Ramadan?

a. Odd	<input type="checkbox"/>	b. Even	<input type="checkbox"/>	c. All	<input type="checkbox"/>
--------	--------------------------	---------	--------------------------	--------	--------------------------
3. What is the reason for the greatness of the Night of *Qadr*?

a. It falls in the month of Ramadan	<input type="checkbox"/>
b. People are commanded to fast during this night	<input type="checkbox"/>
c. The revelation of the Holy Qur'an began in this night	<input type="checkbox"/>
4. What reward is given for worshipping in the Night of *Qadr*?

a. Reward of a thousand years of worship	<input type="checkbox"/>
b. Reward of one thousand months of worship	<input type="checkbox"/>
c. Reward of a thousand days of worship	<input type="checkbox"/>
5. Who descends with Allah's ﷻ orders during the Night of *Qadr*?

a. Men	<input type="checkbox"/>	b. Angels	<input type="checkbox"/>	c. Jinn	<input type="checkbox"/>
--------	--------------------------	-----------	--------------------------	---------	--------------------------



2. Write down the Ayaat numbers in which the following phrases are discussed:

The night is better than one thousand months	
Descending of angels	
Night of <i>Qadr</i>	
Revelation of the Holy Qur'an	
Night of peace	

3. Give short answers to the following questions:

1. Who descends to carry out different tasks during the Night of *Qadr*?

2. What is the significance of the Night of *Qadr*?

3. How did Allah ﷻ reveal the Holy Qur'an?

4. Till when does the Night of *Qadr* stay peaceful?

5. What should we do during the Night of *Qadr*?



Home Activity



1. On a chart paper, write down the supplication to be recited during the Night of *Qadr* along with its translation and hang it in your home.
2. Write down in detail some of the things we should do in the Night of *Qadr*:

3. With your parents' help, write any five facts about the importance of the Holy Qur'an:

1 _____

2 _____

3 _____

4 _____

5 _____

Teacher's Signature _____
Date: _____

Parent's / Guardian's Signature _____
Date: _____



Surah Al-Bayyinah (The Clear Proof)

Surah Al-Bayyinah 98 : Total Ayaat 8

Introduction and Historical Background

When *Surah Al-Bayyinah* was revealed, the Holy Prophet ﷺ said to Ubai bin Ka'b رضى الله عنه، "Verily Allah ﷻ has commanded me to recite the Qur'an to you." (Ubai bin Ka'b رضى الله عنه used to be a very good reciter of the Holy Qur'an). Ubai bin Ka'b رضى الله عنه asked, "(Has) Allah ﷻ mentioned my name to you?" The Holy Prophet ﷺ said, "Allah ﷻ has mentioned your name to me." Thereupon he began to shed tears (of joy). (*Sahih Bukhari* and *Sahih Muslim*)

It is mentioned in this *Surah* that Allah ﷻ has sent Messengers with clear guidance to take out different nations from darkness of *shirk* and disbelief. Then the *Surah* explains that those who do not follow the right path after the guidance of the Messenger and the Book had come to them, are the worst creation in the sight of Allah ﷻ. Hell is reserved for such people. On the other hand, those who follow the guidance are the best creation. Paradise and Allah's ﷻ pleasure is reserved for them.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Those who disbelieved from among the People of the Book and the polytheists were not to be parted (from disbelief)	لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالشُّرَكِيِّينَ مُنْفَكِينَ
unless there comes to them a clear proof,	حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۝
2. A Messenger from Allah who recites the purified scrolls	رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ۝
3. Containing (right and) firm commandments.	فِيهَا كُتُبٌ قَيِّمَةٌ ۝
4. And those who were given the Book (argued and) did not become divided	وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ
until after there had come to them clear proof (Prophet ﷺ).	إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ۝
5. And while they were not commanded except to worship Allah, (being) sincere to Him in Deen,	وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۝
devoting exclusively (to Him), and to establish prayer	حَنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
and pay Zakat. That is the straight (and correct) Deen.	وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۝



<p>6. Indeed those who disbelieved from among the People of the Book and the polytheists</p>	<p>إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ</p>
<p>will be in the fire of Hell, in which they will be living forever. Those are the worst of creatures.</p>	<p>فِي نَارٍ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۗ</p>
<p>7. Indeed, as for those who believed and did righteous deeds, those are the best of creatures.</p>	<p>إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۗ</p>
<p>8. Their reward, with their Lord, is gardens of perpetual residence beneath which rivers flow, wherein they abide eternally forever. Allah is well pleased with them, and they are well pleased with Him. That (reward) is for him who feared his Lord.</p>	<p>جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ لِمَنِ خَشِيَ رَبَّهُ ۗ</p>

Blank lined area for student writing.



Points to remember

1. The difference between truth and falsehood is clarified after the clear proof from Allah ﷻ. (Surah Al-Bayyinah 98 : Ayat 1)
2. Allah ﷻ sent the Holy Prophet ﷺ to deliver the true message of the Holy Qur'an to the people. (Surah Al-Bayyinah 98 : Ayaat 1-3)
3. Intentionally ignoring Allah's ﷻ guidance leads to polytheism and disbelief. (Surah Al-Bayyinah 98 : Ayat 4)
4. All the Prophets ﷺ preached the same *Deen*, that is, to worship only Allah ﷻ. (Surah Al-Bayyinah 98 : Ayat 5)
5. All the Prophets ﷺ used to order their nation to worship Allah ﷻ alone. (Surah Al-Bayyinah 98 : Ayat 5)
6. All the Prophets ﷺ used to order their nation to offer prayer and give *Zakat*. (Surah Al-Bayyinah 98 : Ayat 5)
7. Polytheists and disbelievers will always live in the Hellfire. (Surah Al-Bayyinah 98 : Ayat 6)
8. Polytheists and disbelievers are the worst creation. (Surah Al-Bayyinah 98 : Ayat 6)
9. The best creation are the believers and righteous people, and Allah ﷻ is pleased with them. (Surah Al-Bayyinah 98 : Ayaat 7, 8)
10. As for those who live with the constant fear of Allah ﷻ, Allah ﷻ will be well pleased with them and they will be well pleased with Him. (Surah Al-Bayyinah 98 : Ayat 8)

Review Exercises



1. Mark the correct answer:

1. What does "People of the Book" mean?

a. Hindus and Sikhs <input type="checkbox"/>	b. Jews and Christians <input type="checkbox"/>	c. Parsis and Buddhists <input type="checkbox"/>
--	---	--
2. In this *Surah*, what does *Bayyinah* (الْبَيِّنَةُ) refer to?

a. Prophet 'Isa ﷺ and Injeel <input type="checkbox"/>		
b. Prophet Musa ﷺ and Torah <input type="checkbox"/>		
c. The Holy Prophet ﷺ and the Holy Qur'an <input type="checkbox"/>		
3. What was the common message of all the Prophets ﷺ?

a. To perform <i>Hajj</i> <input type="checkbox"/>	b. To fast <input type="checkbox"/>	c. To worship Allah ﷻ alone <input type="checkbox"/>
--	-------------------------------------	--
4. In this *Surah*, what are the disbelievers referred to as?

a. شُرَكَاءِ <input type="checkbox"/>	b. حَيْرِ الْبَرِيَّةِ <input type="checkbox"/>	c. الْمُتَافِقِ <input type="checkbox"/>
---------------------------------------	---	--
5. How can we attain the pleasure of Allah ﷻ and Paradise?

a. By fun and amusement <input type="checkbox"/>
b. By faith and good deeds <input type="checkbox"/>
c. By disobedience and transgression <input type="checkbox"/>



2. Match the given Ayat numbers with their related phrases:

3. Give short answers to the following questions:

1. What arrangements did Allah ﷻ make to take people out from the darkness of polytheism and disbelief?

2. Who has Allah ﷻ declared as the worst creation?

3. Write down the qualities of the best creation of Allah ﷻ:

4. Which rewards are mentioned for the good people in this Surah?

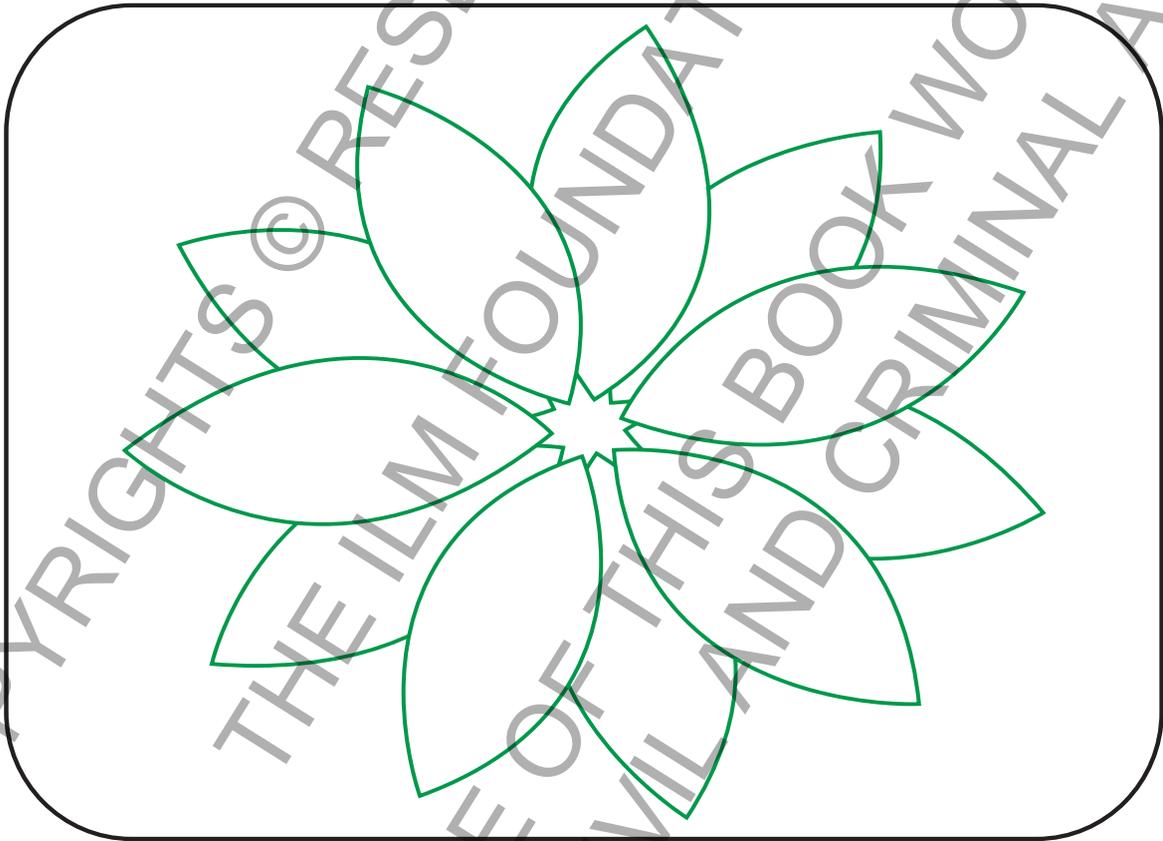
5. Which two pillars of Islam are mentioned in this Surah?



Home Activity



1. Make a chart and compare the characteristics and consequences of **شُرْكُ الْكُفْرَانَةِ** and **حَيْرُ الْكُفْرَانَةِ**.
2. *Shirk* is a major sin which displeases Allah ﷻ. Write down about *shirk* that the Jews, Christians, and polytheists of Makkah committed.
3. The Holy Qur'an names twenty-six Prophets ﷺ. Find out the names of eleven of them and write them down in the chart given below:



Teacher's Signature
Date: _____

Parent's / Guardian's Signature
Date: _____



Surah Az-Zilzal (The Earthquake)

Surah Az-Zilzal 99 : Total Ayaat 8

Introduction and Historical Background

This *Surah* was revealed in the earliest period of Makkah. According to a *Hadith*, one old man asked the Holy Prophet ﷺ to teach him the Holy Qur'an. He also confessed that he could not memorize long *Surahs*, so he requested to be taught one comprehensive yet short *Surah*. Thus the Holy Prophet ﷺ taught him *Surah Az-Zilzal*. (Abu Dawud)

The Holy Prophet ﷺ said that this *Surah* is equal to half of the Holy Qur'an. (Tirmizi) Allah ﷻ has described the conditions of the Hereafter that the earth will be shaken with an intense earthquake. By Allah's ﷻ command, it will throw out everything from the inside, including all the treasures and human beings and will tell whatever happened upon it. On that Day, everyone will see even the smallest sin that they committed or the seemingly insignificant virtuous deed that they performed.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. When the earth will be severely shaken with its quake,	إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝
2. And the earth will bring forth (all) its (inner) burdens,	وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝
3. And man will say: What has happened to it?	وَقَالَ الْإِنْسَانُ مَا لَهَا ۝
4. That Day it will describe (all) its happenings,	يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝
5. Because its Lord will have commanded it (so).	بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝
6. That Day the people will come forth in different groups,	يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ۝
so that they may be shown their deeds.	لِيُرَوْا أَعْمَالَهُمْ ۝
7. So, whoever does any good act (equal to the weight of an atom will see it.	فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝
8. And whoever does an evil act (equal to the weight of an atom will see it.	وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝



Notes

Handwriting practice area with horizontal lines and decorative corner icons.





Points to remember

1. On the Day of Judgement, the earth will shake with an intense earthquake. (Surah Az-Zilzal 99 : Ayat 1)
2. Everyone will be taken out of their graves on the Day of Judgement. (Surah Az-Zilzal 99 : Ayat 2)
3. Deniers of the Hereafter will be shocked to see the conditions of the Day of Judgement. (Surah Az-Zilzal 99 : Ayat 3)
4. The earth is also one of the witnesses of our deeds. (Surah Az-Zilzal 99 : Ayaat 3, 4)
5. By Allah's ﷻ command, the earth will tell everything about human beings on the Day of Judgement. (Surah Az-Zilzal 99 : Ayaat 4, 5)
6. On the Day of Judgement, good and evil people will be separated on the basis of their deeds. (Surah Az-Zilzal 99 : Ayat 6)
7. On the Day of Judgement, people will be shown all their actions. (Surah Az-Zilzal 99 : Ayat 7)
8. Our every word and action is recorded and we will get its result on the Day of Judgement. (Surah Az-Zilzal 99 : Ayaat 7, 8)
9. Every good deed will be presented on the Day of Judgement, so we should not leave an act of goodness by considering it insignificant. (Surah Az-Zilzal 99 : Ayat 7)
10. We should not commit any sin by considering it minor because any sin can become a cause of punishment. (Surah Az-Zilzal 99 : Ayat 8)

Review Exercises



1. Mark the correct answer:

1. What is mentioned in this *Surah*?

- a. Strong wind b. Earthquake c. Sea storm

2. On the Day of Judgement, who will the earth throw out?

- a. Good people b. Bad people c. All the people

3. According to this *Surah*, who will bear witness to people's deeds?

- a. Parts of body b. Angels c. Earth

4. What will people see on the Day of Judgement?

- a. All their deeds b. Only good deeds c. Only bad deeds

5. On the Day of Judgement, what will surprise people?

- a. Blessings of Paradise b. Condition of the earth c. Horrors of Hell



2. Write down the Ayaat numbers in which the following phrases are discussed:

Burdens of the Earth	
Description of happenings	
Good act equal to the weight of an atom	
Evil act equal to the weight of an atom	
Severe quake	

3. Give short answers to the following questions:

1. How is the occurrence of the Day of Judgement described in this *Surah*?

2. What does this *Surah* state about minor sins and virtues?

3. Why will the earth be asked to bear witness on the Day of Judgement?

4. What will the earth describe on the Day of Judgement?

5. According to this *Surah*, explain the meaning of the burden of the earth.



Home Activity



1. Write down a few good deeds that we can perform in daily life, but we mostly ignore them by considering them insignificant:

2. Write down a few bad deeds that we do in daily life by considering them minor:

3. Collect and paste pictures of the destruction caused by an earthquake:

Teacher's Signature _____

Date: _____

Parent's / Guardian's Signature _____

Date: _____



Surah Al-'Adiyat (The Running Horses)

Surah Al-'Adiyat 100 : Total Ayaat 11

Introduction and Historical Background

This *Surah* was revealed in the earliest period of Makkah. Horses of battle for *Jihad* are mentioned in this *Surah*. The Arabs used to utilize horses for different tasks. A horse is a very faithful animal which obeys every command of its master. This example is given to advise people to obey Allah's commands. In the beginning of this *Surah*, Allah has sworn by the horses of *Mujahideen*. Horses are faithful and thankful to their master; however, humans are disloyal and unthankful to Allah. The basic reason for this ungratefulness is extreme love for wealth. Its cure is remembering the Hereafter, where people's intentions and deeds will be presented.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (I swear) by those (horses of battle for Jihad) that run panting,	وَالْعِدَابِيتِ صَبْحًا ۝
2. Then (I swear) by those (horses) that create sparks by striking their hoofs,	فَالْمُورِيَّتِ قَدْحًا ۝
3. Then (I swear) by those (horses) that invade at morning,	فَالْمَغِيرَتِ صَبْحًا ۝
4. Then thereby raise a trail of dust,	فَاثْرَنَ بِهِ نَقْعًا ۝
5. Then thereby enter into the centre of the (opposing) host,	فَوَسَطْنَ بِهِ جَمْعًا ۝
6. Indeed, man is very ungrateful to his Lord,	إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝
7. And he himself is a witness to that (ungratefulness),	وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝
8. And indeed, he is, in love of wealth, very intense.	وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝
9. Does he not then know when those (buried) in the graves shall be raised,	أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝
10. And all that is (hidden) in the breasts shall be disclosed.	وَحُصِّلَ مَا فِي الصُّدُورِ ۝
11. Indeed your Lord, that Day, will be fully aware of them.	إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝



Points to remember

1. Horses of the *Mujahideen* are so important in the sight of Allah ﷻ that He has sworn by them. (Surah Al-'Adiyat 100 : Ayat 1)
2. Horses are faithful to their masters, but humans are ungrateful to their Lord, Allah ﷻ. (Surah Al-'Adiyat 100 : Ayaat 1-6)
3. Horses sacrifice their lives for their masters; we should also be ready to sacrifice everything for the truth. (Surah Al-'Adiyat 100 : Ayaat 1-5)
4. We should learn a lesson from the horses and be obedient to our Lord, Allah ﷻ. (Surah Al-'Adiyat 100 : Ayaat 1-6)
5. Every person is aware of his disobedience and ungratefulness. (Surah Al-'Adiyat 100 : Ayat 7)
6. One of the reasons for being ungrateful to Allah ﷻ is extreme love for wealth. (Surah Al-'Adiyat 100 : Ayat 8)
7. We should love Allah ﷻ more than everything. (Surah Al-'Adiyat 100 : Ayat 8)
8. The cure for the extreme love of wealth is remembering the Day of Judgement. (Surah Al-'Adiyat 100 : Ayat 9)
9. All intentions and secrets will be disclosed on the Day of Judgement. (Surah Al-'Adiyat 100 : Ayat 10)
10. Allah ﷻ is very well aware of our deeds, thus we should keep ourselves away from bad deeds. (Surah Al-'Adiyat 100 : Ayat 11)

Review Exercises



1. Mark the correct answer:

1. In the beginning of this *Surah*, what does Allah swear by?

a. Winds <input type="checkbox"/>	b. Angels <input type="checkbox"/>	c. Horses <input type="checkbox"/>
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2. According to this *Surah*, what does '*Khair* ﷻ' mean?

a. Goodness <input type="checkbox"/>	b. Wealth <input type="checkbox"/>	c. The Holy Qur'an <input type="checkbox"/>
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3. What will happen to us after death?

a. Will be raised again <input type="checkbox"/>	b. Will be mixed with sand <input type="checkbox"/>	c. Will never be raised <input type="checkbox"/>
--	---	--
4. According to this *Surah*, what will be disclosed on the Day of Judgement?

a. Book of Deeds <input type="checkbox"/>	b. Treasures of earth <input type="checkbox"/>	c. Secrets of the breasts <input type="checkbox"/>
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5. Who will be raised from the graves?

a. Only the good people <input type="checkbox"/>	b. All the humans <input type="checkbox"/>	c. Only the bad people <input type="checkbox"/>
--	--	---



2. Match the given Ayaat numbers with their related phrases:

Ayat 1	Horses who invade
Ayat 3	Horses who run
Ayat 5	Horses who enter into the centre of the opposing hosts
Ayat 6	Intense love for wealth
Ayat 8	Ungratefulness of people

3. Give short answers to the following questions:

1. Which qualities of horses are mentioned in this *Surah*?

2. Why has Allah ﷻ sworn by horses in this *Surah*?

3. Which mistakes of people are mentioned in this *Surah*?

4. Which attributes of Allah ﷻ are mentioned in this *Surah*?

5. What do people love intensely?



Home Activity



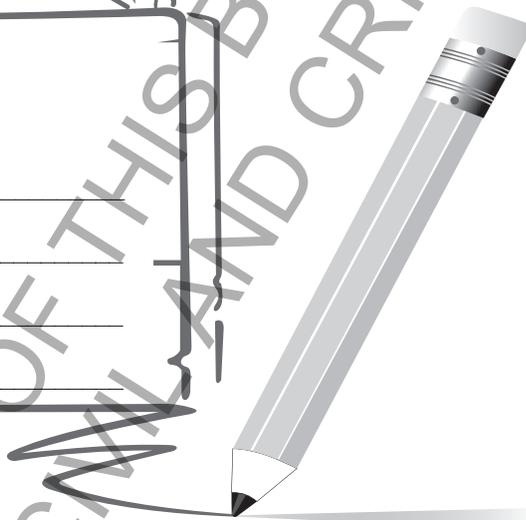
1. Make a list of the evils that result from excessive love for wealth:

2. Find one more place in the Holy Qur'an where horses are mentioned, and list any three benefits of horses:

3. Write down a few blessings of Allah ﷻ that we should be grateful for:

I thank Allah ﷻ for:

1. My parents and teachers
2. _____
3. _____
4. _____
5. _____



Teacher's Signature
Date: _____

Parent's / Guardian's Signature
Date: _____



Notes

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Surah Al-Qari'ah (The Striking Event)

Surah Al-Qari'ah 101 : Total Ayaat 11

Introduction and Historical Background

This *Surah* was revealed in the earliest period of Makkah. The conditions of the Judgement Day are described in this *Surah*. Belief in the Hereafter has a great impact on people's behaviour and deeds. It is stated in this *Surah* that people's deeds will be weighed on the Day of Judgement. The people whose weight of good deeds will be heavier will be successful and those whose weight of good deeds will be lighter will be unsuccessful.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. The Striking (Event)!	الْقَارِعَةُ ۝
2. What is the Striking (Event)?	مَا الْقَارِعَةُ ۝
3. And what will make you know what the Striking (Event) is?	وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝
4. It is the Day when people will be like scattered moths,	يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۝
5. And the mountains will be like multicoloured carded wool.	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝
6. Then, as for him whose scales (of good deeds) are heavy,	فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝
7. He will be in a luxurious pleasant life.	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝
8. And he whose scales (of good deeds) are light,	وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝
9. His abode will be Hawiyah (a pit).	فَأُمُّهُ هَاوِيَةٌ ۝
10. And what will make you know what that (Hawiyah) is?	وَمَا أَدْرَاكَ مَا هِيَ ۝
11. It is (an extremely deep pit of) blazing Fire!	نَارٌ حَامِيَةٌ ۝



Notes

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Points to remember

1. The Day of Judgement will definitely occur. (Surah Al-Qari'ah 101 : Ayaat 1-4)
2. The Day of Judgement will be horrific. (Surah Al-Qari'ah 101 : Ayaat 4, 5)
3. People will be scattered like moths on the Day of Judgement. Every person will be concerned about himself and no one will care about anyone else.
(Surah Al-Qari'ah 101 : Ayaat 4)
4. On the Day of Judgement, humans' deeds will be weighed.
(Surah Al-Qari'ah 101 : Ayaat 6-8)
5. The result of the actions done in this world will definitely come out on the Day of Judgement. (Surah Al-Qari'ah 101 : Ayaat 6-9)
6. Good deeds are a source of success. We should strive to perform good deeds to be successful on the Day of Judgement. (Surah Al-Qari'ah 101 : Ayaat 6)
7. Those who do good deeds will be happy on the Day of Judgement.
(Surah Al-Qari'ah 101 : Ayaat 7)
8. Bad deeds are a source of loss. We should strive to stay away from bad deeds to save ourselves from failure on the Day of Judgement. (Surah Al-Qari'ah 101 : Ayaat 8)
9. Those who do bad deeds will be in severe torment in the Hereafter.
(Surah Al-Qari'ah 101 : Ayaat 8-11)
10. The blazing fire of Hell is very severe and we should do our best to save ourselves from it. (Surah Al-Qari'ah 101 : Ayaat 10, 11)

Review Exercise



1. Mark the correct answer:

1. What does "Al-Qari'ah" mean?

a. Blazing fire	<input type="checkbox"/>	b. The Day of Judgement	<input type="checkbox"/>	c. Reciter of the Holy Qur'an	<input type="checkbox"/>
-----------------	--------------------------	-------------------------	--------------------------	-------------------------------	--------------------------
2. What will be the state of people on the Day of Judgement?

a. Like flying mountains	<input type="checkbox"/>	b. Like multicoloured carded wool	<input type="checkbox"/>
c. Like scattered moths	<input type="checkbox"/>		
3. What will the mountains be like on the Day of Judgement?

a. Like flying dust	<input type="checkbox"/>	b. Like multicoloured carded wool	<input type="checkbox"/>
c. Like scattered moths	<input type="checkbox"/>		
4. What will happen to people's deeds on the Day of Judgement?

a. Will be distributed	<input type="checkbox"/>	b. Will be weighed	<input type="checkbox"/>	c. Nothing will happen	<input type="checkbox"/>
------------------------	--------------------------	--------------------	--------------------------	------------------------	--------------------------
5. How will the scales of the good deeds of the people of Paradise be?

a. Empty	<input type="checkbox"/>	b. Heavy	<input type="checkbox"/>	c. Light	<input type="checkbox"/>
----------	--------------------------	----------	--------------------------	----------	--------------------------



2. Match the given Ayaat numbers with their related phrases:

Ayat 2	People like scattered moths
Ayat 4	Mountains like multicoloured carded wool
Ayat 5	Striking event of the Day of Judgement
Ayat 8	Hawiyah
Ayat 10	Light scales

3. Give short answers to the following questions:

- What will happen to people and mountains on the Day of Judgement?

- How will the deeds of people be measured on the Day of Judgement?

- According to this *Surah*, what will be the end result of good and bad people?

- What name is given to Hell in this *Surah*?

- What will be the importance of faith on the Day of Judgement?

Home Activity



- Find and write one "Saying of the Holy Prophet ﷺ" in which the weighing of the deeds is mentioned:



2. Make a list of any ten tasks which will make the scale of good deeds heavier:

1 _____	2 _____
3 _____	4 _____
5 _____	6 _____
7 _____	8 _____
9 _____	10 _____

3. Find any two *Ayaat* of the Holy Qur'an in which the weighing of the deeds is mentioned, and write down their reference in the chart given below:

First Place	Second Place
Surah Name: _____	Surah Name: _____
Ayat Number: _____	Ayat Number: _____

Teacher's Signature _____

Date: _____

Parent's / Guardian's Signature _____

Date: _____



Surah At-Takathur (The Greed)

Surah At-Takathur 102 : Total Ayaat 8

Introduction and Historical Background

This *Surah* was revealed in the middle period of Makkah. This *Surah* mentions humankind's love for wealth and worldly possessions and negligence of the Day of Judgement. The Holy Prophet ﷺ said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust (of the grave). And Allah ﷻ forgives those who repent to Him." (*Sahih Bukhari*) Ubai bin Ka'b ؓ told Anas ؓ that they used to think of these words as part of the Holy Qur'an till Allah ﷻ revealed this *Surah*.

In this *Surah*, a person who is negligent about the Hereafter is warned of a bad consequence. At the end of this *Surah*, we are told that the blessings of Allah ﷻ are a source of trial. People are accountable for all these blessings and will be questioned about them on the Day of Judgement.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (Your) greed for more and more (wealth) has made you negligent,	أَلْهَمَكُمُ التَّكَاثُرَ ۝
2. Until you reached the graves,	حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝
3. (Wealth will) never (benefit)! You will soon know (this reality).	كَلَّا سَوْفَ تَعْلَمُونَ ۝
4. Again (wealth will) never (benefit)! You will soon know (your consequence).	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝
5. (This would) never (have happened so)! If you knew (it) with a certain knowledge (you would never neglect the Hereafter).	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝
6. You will certainly see the Hell,	لَتَرَوُنَّ الْجَحِيمَ ۝
7. Then you will see it with eye of certainty.	ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝
8. Then you will certainly be asked that Day about all the pleasures.	ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝



Points to remember

1. Most of the people are negligent of the Hereafter. (Surah At-Takathur 103 : Ayat 1)
2. The main reason behind neglecting the Hereafter is love for this world. (Surah At-Takathur 103 : Ayat 1)
3. Love for this world and greed for wealth keeps increasing till a person's death. (Surah At-Takathur 103 : Ayat 2)
4. The Hereafter is more precious than this world. This fact will become evident to a person at the time of death. (Surah At-Takathur 103 : Ayat 4)
5. People will understand the reality of this world and the Hereafter, when they will be raised on the Day of Judgement. (Surah At-Takathur 103 : Ayaat 3, 4)
6. Those who believe in the Hereafter are not negligent of it. (Surah At-Takathur, Ayat 5)
7. On the Day of Judgement, people will be shown Hell which is the destination of disobedient people. (Surah At-Takathur 103 : Ayat 6)
8. Disobedient people will believe in Hell only when they will see it on the Day of Judgement. (Surah At-Takathur 103 : Ayat 7)
9. The blessings bestowed upon people are a trial. (Surah At-Takathur 103 : Ayat 8)
10. Allah ﷻ will question us about His blessings, especially about the guidance and His Messenger Prophet ﷺ. (Surah At-Takathur 103 : Ayat 8)

Review Exercises



1. Mark the correct answer:

1. Where will we be asked about the bounties?

a. In this world <input type="checkbox"/>	b. In the grave <input type="checkbox"/>	c. On the Day of Judgement <input type="checkbox"/>
---	--	---
2. Who should a person be most thankful to for the blessings?

a. Allah ﷻ <input type="checkbox"/>	b. Parents <input type="checkbox"/>	c. People <input type="checkbox"/>
-------------------------------------	-------------------------------------	------------------------------------
3. For how long does one desire to accumulate wealth?

a. Till Youth <input type="checkbox"/>	b. Till old age <input type="checkbox"/>	c. Till death <input type="checkbox"/>
--	--	--
4. Which name of Hell is mentioned in this Surah?

a. الْجَحِيم <input type="checkbox"/>	b. النَّارِة <input type="checkbox"/>	c. الْحَاة <input type="checkbox"/>
---------------------------------------	---------------------------------------	-------------------------------------
5. What types of people are mentioned in this Surah?

a. Who spend wealth in the way of Allah ﷻ	<input type="checkbox"/>
b. Who have intense love for wealth	<input type="checkbox"/>
c. Previous nations	<input type="checkbox"/>



2. Write down the Ayaat numbers in which the following phrases are discussed:

	Greed for more wealth
	Seeing Hell
	Questions about the pleasures
	Reaching the graves
	See with the eye of certainty

3. Give short answers to the following questions:

1. According to this *Surah*, why are people negligent about the Hereafter?

2. When will the reality of the Hereafter become evident to people?

3. Which two levels of faith and belief are mentioned in this *Surah*?

4. Which reality regarding Allah's ﷻ blessings is explained in this *Surah*?

5. What is the source of protection from the love of this world?



Home Activity



1. Write any two *Ahadith* regarding the grave:

2. Find out and write down the three questions that will be asked in the grave.

3. Make a list of things that we love in this world:

a. Wealth	g.
b. Cars	h.
c.	i.
d.	j.
e.	k.
f.	l.

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Surah Al-Asr (The Time)

Surah Al-Asr 103 : Total Ayaat 3

Introduction and Historical Background

This *Surah* was revealed in the middle period of Makkah. Whenever the Companions رضي الله عنهم of the **Holy Prophet** صلى الله عليه وسلم met each other, they did not separate until they recited *Surah Al-Asr* to one another. (*Tabarani*) Imam Shafi'i رحمته الله said about the greatness of this *Surah* that if people considered *Surah Al-Asr* only, it would be sufficient for their guidance. The three shortest *Surahs* of the Holy Qur'an are *Surah Al-Asr*, *Surah Al-Kawthar*, and *Surah An-Nasr*. These *Surahs* consist of three *Ayaat* each. **Allah** سبحانه has sworn by the time in the beginning of this *Surah*. One swears to emphasize something or make something a witness. Swearing upon the quickly passing time, **Allah** سبحانه declares that all of humanity is in loss. Only those who have faith, who do righteous deeds, who advise one another to the truth, who show patience during times of affliction, and who stay firm upon the path of righteousness will be protected from this loss.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. (I swear) by the Time passing very fast,	وَالْعَصْرِ ۝
2. Indeed, mankind is in loss,	إِنَّ الْإِنْسَانَ كَفِي خُسْرٍ ۝
3. Except those who believed and did righteous deeds, and advised one another to (follow) truth, and advised one another to (observe) patience.	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَصَّوْا بِالْحَقِّ ۖ وَتَوَصَّوْا بِالصَّبْرِ ۝



Notes

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Points to remember

1. Our life is passing very quickly. (Surah Al-Asr 103 : Ayat 1)
2. Time is the most precious wealth for humans. (Surah Al-Asr 103 : Ayat 1)
3. We should value time and not waste it in unnecessary activities.
(Surah Al-Asr 103 : Ayaat 1, 2)
4. Those who waste time are unsuccessful in this world and in the Hereafter.
(Surah Al-Asr 103 : Ayaat 1, 2)
5. To save oneself from loss in the Hereafter, belief, righteous deeds, and advising one another to the truth and patience are necessary. (Surah Al-Asr 103 : Ayat 3)
6. If someone has true faith, his actions will also be righteous. (Surah Al-Asr 103 : Ayat 3)
7. To save oneself from loss in the Hereafter, it is not enough for one to be pious.
(Surah Al-Asr 103 : Ayat 3)
8. While inviting people to follow the truth, one will face difficulties.
(Surah Al-Asr 103 : Ayat 3)
9. Instead of losing hope during times of hardship, we should be patient.
(Surah Al-Asr 103 : Ayat 3)
10. It is the duty of every Muslim to preach and call people towards the truth to save others from Hellfire. (Surah Al-Asr 103 : Ayat 3)

Review Exercises



1. Mark the correct answer:

1. What is sworn by in this *Surah*?
 a. Day of Judgement b. The Holy Qur'an c. Time
2. What is meant by loss in this *Surah*?
 a. Loss of the world b. Loss in this world and the Hereafter
 c. Loss of life and wealth
3. How many conditions need to be fulfilled will save one from loss in the Hereafter?
 a. Four b. Three c. Two
4. What is the result of true faith?
 a. Good house b. Good Deeds c. Good clothes
5. How should we advise others to be true and patient in the light of this *Surah*?
 a. Individually b. Rarely c. Mutually



2. Write down the Ayaat numbers in which the following phrases are discussed:

Mankind is in loss	→	○
Faith, righteous deeds, and advising to truth and patience	→	○
Fast passing time	→	○

3. Give short answers to the following questions:

1. Why does Allah ﷻ swear?

2. What has Allah ﷻ said about mankind?

3. What are the conditions for being saved from the loss of the Hereafter?

4. What are we required to do other than having faith and doing righteous deeds?

5. What is patience?



Home Activity



1. Make a beautiful chart, mentioning the four conditions for salvation, and colour it.
2. State two examples from the lives of the Companions رضي الله عنهم of the Holy Prophet صلى الله عليه وسلم who faced hardship while staying steadfast on the Right Path:

3. Write down the questions given below in your notebook. Using these, interview three friends and write down their answers:

How do you spend your spare time?

Do you spend anything on the needy from your pocket money?

Do you invite your neighbours on happy occasions?

Do you give your spare shoes and clothes to the needy?

In the past week, how many friends and relatives have you invited to righteousness?

Teacher's Signature
Date: _____

Parent's / Guardian's Signature
Date: _____



Surah Al-Humazah (The Slanderer)

Surah Al-Humazah 104 : Total Ayaat 9

Introduction and Historical Background

This *Surah* was revealed in the middle period of Makkah. This *Surah* mentions the attitude of the disbelievers of Makkah. It also describes the state of a person who is negligent of the Hereafter and prefers this world. Such a person finds faults in others and slanders them. He accumulates wealth and thinks that it will keep him alive forever. He will be thrown into the blazing fire kindled by Allah ﷻ that will reach right into the hearts.

I seek refuge with Allah from the accursed Satan	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
In the name of Allah, the Most Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
1. Woe to everyone who slanders (face to face) and finds fault (in absence)	وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١
2. Who accumulates wealth and counts it.	الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝٢
3. He thinks that his wealth will keep him alive forever.	يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝٣
4. (It is) not so! Certainly he will be thrown into the Crushing Fire.	كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝٤
5. And what will make you know what the Crushing Fire is?	وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝٥
6. It is Allah's kindled fire	نَارُ اللَّهِ الْمَوْقَدَةُ ۝٦
7. That will reach right into the hearts.	الَّتِي تَطَّلِعُ عَلَى الْإَفْئِدَةِ ۝٧
8. Indeed, it will be closed in on them,	إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝٨
9. In outstretched columns.	فِي عَمَدٍ مُّمَدَّدَةٍ ۝٩



Points to remember

1. We should not find faults in others. (Surah Al-Humazah 104 : Ayat 1)
2. We should not slander people because of their weaknesses. (Surah Al-Humazah 104 : Ayat 1)
3. Instead of finding faults in others, we should look for our own faults and correct them. (Surah Al-Humazah 104 : Ayat 1)
4. We should use good words to mention others. (Surah Al-Humazah 104 : Ayat 1)
5. We should behave well with others. (Surah Al-Humazah 104 : Ayat 1)
6. Looking for weaknesses in others, slandering them, and accumulating wealth are the characteristics of a person who neglects the Hereafter. (Surah Al-Humazah 104 : Ayaat 1-4)
7. Allah ﷻ does not like those who love wealth excessively. (Surah Al-Humazah 104 : Ayaat 2-4)
8. The greatness of a person lies in doing righteous deeds and having a noble character rather accumulating wealth. (Surah Al-Humazah 104 : Ayat 3)
9. The fire of Hell is kindled by Allah ﷻ and it is very severe. (Surah Al-Humazah 104 : Ayat 6)
10. The end result of those who love wealth and neglect the Hereafter is the severe and blazing fire of Hell. (Surah Al-Humazah 104 : Ayaat 7-9)

Review Exercises



1. Mark the correct answer:

1. What does **بُيُوتٍ** mean?

- a. Backbiting b. Good news c. Woe

2. Where will the fire kindled by Allah ﷻ reach?

- a. Faces b. Hearts c. Brains

3. What does **حُلَّةٍ** mean?

- a. The hot shadow of Hell b. The hot water of Hell c. The fire kindled by Allah ﷻ

4. What kind of a person is mentioned in this *Surah*?

- a. Righteous b. Negligent of the Hereafter c. The loved ones of Allah ﷻ

5. In this *Surah*, what does **أُوتِجَتْ** refer to?

- a. The valley of Hell b. The fire of Hell c. The building of Hell



2. Write down the Ayaat numbers in which the following phrases are discussed

Fire of outstretched columns	
Fire that reaches into the hearts	
One who slanders and finds faults	
One who accumulates wealth	
Allah's ﷻ kindled fire	

3. Give short answers to the following questions:

1. Which evils of human beings are mentioned in this *Surah*?

2. How is Hellfire described in this *Surah*?

3. What does this *Surah* mention about the behaviour of a person regarding wealth?

4. What is the result of loving wealth excessively?

5. How far will the Hellfire reach?



Home Activity



1. Draw a fire and identify the evils whose horrible result is the Hellfire:

2. How can one eradicate the love of wealth from one's heart? Write down three ways:

3. How can we apologize to others for our mistakes? Do a group exercise with your friends as given below:

How to apologize

I am sorry and I apologize if I have hurt you.
Please forgive me. I will not repeat this,
in sha Allah

Teacher's Signature _____

Date: _____

Parent's / Guardian's Signature _____

Date: _____



Notes

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GLOSSARY

Story of Prophet Ibrahim عليه السلام

Words	Meanings	Page No.
Ablaze	burning; on fire	9
Acquitted	to free or release (from a charge of crime)	8
Adored	to like or admire very much	9
Barren	not good enough for plants to grow	9
Bliss	supreme happiness; utter joy or contentment, the ecstatic joy of heaven	16
Commemorate	to honour or keep alive the memory of	10
Commensurate	having the same extent	19
Commentators	a person who writes notes on a text, event, etc.	7
Deception	making somebody believe something that is not true	7
Decked	to decorate	8
Destine	to set apart or appoint	16
Eid-ul-Adha	an annual Muslim festival marking the end of the pilgrimage to Makkah. Animals are sacrificed and their meat shared among the poor	10
Entrusted	to invest or charge (with a duty, responsibility, etc.)	15
Evident	plain or clear to the sight or understanding	7
Exerted	to put forth or into use, as power, exercise, as ability or influence	7
Fate	the end or final result	20
Feebleness	great weakness, the fact of not being effective	8
Fie	it is used to express displeasure or annoyance	20
Grieve	to feel very sad	7
Hajj	<i>Hajj</i> (Major Pilgrimage) is one of the five pillars of Islam, a duty one must perform during one's life-time if one is in good health and has the financial resources for it. It must be performed during certain specified dates of <i>Dhul Hijjah</i> .	9
Inhabitation	to live or dwell in; occupy	10
intercessors	a person who intercedes	18
Intercedes	to speak to somebody in order to request him to have pity on a person or to help settle an argument	18
Irony	the use of words that say the opposite of what one really mean, often as a joke and with a tone of voice that shows this	8
lineage	the line of descendants of a particular ancestor; family	11
Muffassireen	The writer of a commentary on the Holy Qur'an. The person who	7



	interprets the Holy Qur'an and explains its meanings, according to the rules and conditions stipulated for the task.	
Nullified	to render legally void or of no effect, to render ineffective or useless; cancel out	15
Persistent	constantly repeated; continued	9
Quarreling	to engage in a disagreement or dispute; argue	18
Relenting	to soften in feeling, temper, or determination; become more mild, compassionate, or forgiving	10
Restrain	to stop from feeling an emotion or doing something that one would like to do	7
Ruku	Bowing down. An inclination of the head with the palms of the hands resting on the knees with the back as straight as possible. In every <i>Rakah</i> of prayer, one <i>Ruku</i> is mandatory.	10
Sa'i	Walking between the Mounts of <i>Safa</i> and <i>Marwah</i> (seven times) during the performance of <i>Hajj</i> & <i>Umrah</i> . Walking in each direction is counted one.	9
Shirk	associating partners with Allah ﷻ.	7
solemnity	the state or character of being solemn	8
Solemn	characterized or marked by seriousness or sincerity, performed with religious ceremony	8
Sprouted	to begin to grow	10
Stab	a sudden feeling, especially an unpleasant one	11
Submissive	too willing to accept somebody else's authority and willing to obey it without questioning anything	10
Sujood	Prostration. It means putting one's forehead and nose on the floor, supporting the body with the open palms, the knees and the toes, all of which should touch the floor. In every <i>Rakah</i> of prayer, two prostrations are mandatory.	10
Tauheed	Oneness of Allah ﷻ	7
Tawaf	The circling of the Holy Ka'bah, the House of Allah ﷻ. <i>Tawaf</i> is done in sets of seven Circuits.	10
Transgression	an act of transgressing; violation of a law, command, etc.; sin	9
Transgress	to disobey or do wrong	9
Umrah	<i>Umrah</i> (Minor Pilgrimage) is an Islamic rite and consists of pilgrimage to the Holy Ka'bah.	9
Uttered	to give audible expression to; speak or pronounce:	9
Wombs	the organ in women and female animals in which babies develop before they are born	11
Zam Zam	Well in Makkah revealed by Allah ﷻ to Hajirah ﷺ and Prophet	10



Isma'il عليه السلام after Prophet Ibrahim عليه السلام left them. While Hajirah عليها السلام ran seven times between the Mounts of *Safa* and *Marwah* looking for water for her baby, water sprang from beneath his feet. This is the origin of the Well of *Zam Zam*.

Story of Prophet Musa عليه السلام (Part 1)

Words	Meanings	Page No.
Accursed	to express strong dislike of or anger at someone or something	27
Adolescence	the period in human development that occurs between the beginning of puberty and adulthood	26
Afar	from, at, or to a distance, far away	26
Barred	to ban or prevent somebody from doing something	30
Blow	a sudden, hard stroke with a hand, fist, or weapon	30
Chest	a box, usually with a cover, for storage, safekeeping of valuables, etc.	25
Enslaved	to make a slave of	25
Exalted	raised or elevated, as in rank or character	27
Faraway	distant, remote	26
Farthest	most distant or remote	31
Fist	the hand closed tightly, with the fingers doubled into the palm	30
Grasp	to seize and hold by or as if by clasping with the fingers or arms	31
Heedless	careless, thoughtless, unmindful	30
Inclined	to have a mental tendency, preference, etc.	25
Inheritors	a person who inherits	27
Inherit	to receive (property, a right, title, etc.) by succession or under a will	27
Intended	to have a purpose in mind when doing something	26
Maturity	the state of being mature, full development	30
Newborn	recently or only just born	33
Offenders	one who offends	32
Offend	to violate or transgress (a criminal, religious, or moral law)	32
Oft-forgiving	often forgiving	31
Oppressed	to treat somebody in a cruel and unfair way	25
Oppression	the act of oppressing	25
Persecute	to treat somebody in a cruel and unfair way	27
Persecution	the act of persecuting	25
Pious	one who fears Allah <small>ﷻ</small> , righteous person	32



Rebelled	to refuse to obey an authority	25
Remorse	a sense of deep regret and guilt for some misdeed	30
Shores	the land along the edge of a sea, lake, broad river, etc.	26
Slaughtering	to kill or butcher animals for food	27
Sorrow	grief, sadness, or regret	32
Sought	to look for something or somebody; to ask somebody for something	31
Spared	to allow somebody or something to escape harm, damage or death, especially when others do not escape it	25
Strengthened	to make or become stronger	28
Suckle	to feed a baby or young animal with milk from the breast	27
Therefrom	from that place, thing, etc.	31
Tyrant	a person who has complete power and uses it in a cruel way	31
Upbringing	the way in which a child is cared for and taught how to behave while it is growing up	33
Rebellious	refusing to obey an authority	25

Story of Prophet Musa عليه السلام (Part 2)

Words	Meanings	Page No.
Abide	to remain, continue, stay, live, dwell, reside	59
Accord	of one's own accord voluntarily	35
Accused	charged with a crime, wrongdoing, fault, etc.	37
Afflicted	to cause suffering or unhappiness to; distress greatly	37
Apprehension	worry or fear that something unpleasant may happen	54
Bashfully	indicating or characterized by shyness or modesty	38
Befell	to happen or occur, to take place	60
Belie	to give a false impression of somebody or something	44
Bestowed	to give something to somebody, especially to show how much he is cared, loved and respected	35
Bewitched	to put a magic effect on somebody	52
Bowed	to bend the knee or body or incline the head	36
Compelled	to force somebody to do something	58
Confronted	to stand or come in front of, to face in hostility	36
Conspired	to secretly plan with other people to do something illegal or harmful	37



Covenant	an agreement between two or more persons to do or not do something specified.	60
Crucify	to kill somebody as a punishment by fastening them to a wooden cross	37
Dire	urgent ,desperate	35
Disobedience	to refuse to obey	36
Duly	in a due manner; properly	35
Eloquent	having or exercising the power of fluent, forceful, and appropriate speech	44
Ember	a small live piece of coal, wood, etc., as in a dying fire	35
Enchant	to place somebody or something under a magic spell	59
Errs	to make a mistake	48
Famine	a severe shortage of food	37
Fled	to run away from a place, person, etc.	49
Fluent	able to speak or write smoothly, easily	41
Forged	copied fraudulently, dishonesty, fake	52
Hasten	to move or act with hurry	46
Heed	to pay careful attention to somebody's advice or warning	46
Illusions	a false appearance or misleading impression of reality	36
Irresistible	not able to be resisted or refused	57
Lean	to rest on or against something for support	36
Lice	a small insect that lives on the bodies of humans and animals	37
Locusts	a large insect that lives in hot countries and flies in large groups, destroying all the plants and crops of an area	37
Luring	to attract	36
Majesty	supreme greatness or authority	56
Miracles	an act or event that does not follow the laws of nature and is believed to be caused by Allah ﷻ	36
Neglectful	not giving enough care or attention to somebody or something	40
Offence	an illegal act or a crime	41
Omen	a sign of what is going to happen in the future	59
Perish	to suffer destruction	40
Perpetual	permanent, continuous, everlasting	59
Perseverance	continued steady belief or efforts	37



Pour out	to freely express an emotion	57
Python	a large tropical snake that kills animals for food by winding its long body around them and crushing them	36
Restore	to bring back to a former, original, or normal condition	36
Rid	to make free of	61
Sacred	divine, holy	35
Scourge	a means of inflicting punishment or suffering	60
Serpent	a snake, especially a large one	48
Shepherds	a person who herds, tends, and guards sheep	37
Slack	not putting enough care, attention or energy into something and not doing it well enough	46
Sorcerer	a person who practices sorcery	37
Sorcery	black magic, witchery	37
Soul	the spiritual part of a person or inner self	40
Staff	a stick with some special use, such as a walking stick	36
Straitened	to become narrow	41
Strives	to try very hard to achieve something	40
Stubborn	refusing to comply, agree, or give in	36
Submission	an act of submitting	36
Submit	to accept the authority, control or greater strength of somebody or something; to agree to something because of this, to surrender, to obey	36
Swallowed	to take somebody or something in	36
Taunt	to try to make somebody angry or upset by saying unkind things about them, laughing at their failures, etc.	50
Threatened	to say that one will hurt somebody if one does not get what he or she wants	37
Transgressing	to disobey or do wrong	41
Transgressor	one who disobeys or does wrong	36
Trustworthy	one who is honest or reliable	35
Victors	a winner in any struggle or contest	44
Warm	to make warm; heat	41



Story of Prophet Musa عليه السلام (Part 3)

Words	Meanings	Page No.
Admonition	an act of admonishing	75
Bluntly	abrupt in address or manner	66
Combative	eager or ready to fight	66
Corpse	a dead body, especially of a human	64
Curse	something that brings or causes great trouble or harm	70
Endure	to experience and deal with something that is painful or unpleasant, especially without complaining	82
Enraging	to make extremely angry; put into a rage	67
Fore-warned	cautious, alert	67
Granular	consisting of small grains	66
Mann	a kind of sweet. It was like dew drops, resembling white honey	66
Ornaments	anything that enhances the appearance of a person or thing a small decorative object	65
Overwhelmed	to cover somebody or something completely	67
Professed	used to describe a belief or a position that somebody has publicly made known	64
Reign	royal rule or authority	66
Retribution	something given in return as reward or punishment, especially in the Hereafter; something given or exacted in recompense especially punishment	68
Salwa	a kind of bird, a quail, people used to catch it and turn it into the roasted meat	64
Satiate	to satisfy to the full	64
Scatter	to throw or drop things in different directions so that they cover an area of ground	79
Scorching	burning ,very hot	64
Waged	to carry on (a battle, war, conflict, argument, etc.)	66
Wandering	moving from place to place without a fixed plan, roaming	66
Wrath	extreme anger	74

Surah An-Naba (The News)

Words	Meanings	Page No.
Abode	a place in which a person resides, residence, dwelling, habitation, home	87



Abundant	existing in large quantities	87
Ambush	the act of hiding and waiting for somebody and then making a surprise attack on them	87
Aright	rightly, correctly, properly	88
Conceals	to hide somebody or something	86
Dwellers	one who dwells	91
Dwell	to live somewhere	91
Habitable	suitable for people to live in	86
Horrifying	making someone feel extremely shocked or frightened	86
Intercession	to speak to somebody in order to request him to have pity on a person or to help settle an argument. In the Hereafter, no one will be able to intercede without Allah's ﷻ will. With the permission of Allah ﷻ the intercession of His beloved pious people will be accepted	86
Livelihood	a means of earning money in order to live	87
Luxuriant	lush, extremely productive or fertile	87
Maidens	a young girl or woman who is not married	88
Mirage	something illusory, without substance or reality	87
Pus	a thick, yellowish-hite liquid that forms in infected body tissues	87
Resurrect	to raise from the dead; bring to life again	86
Trumpet	any of family of brass wind instruments with a powerful, penetrating tone, consisting of tube commonly curved once or twice around on itself and having a cup-shaped mouthpiece at one end and a flaring bell at the other	87
Vain	useless	88

Surah An-Nazi'at (Those Who Pull Out)

Words	Meanings	Page No.
Havoc	great destruction or devastation; ruin	96
Occurrence	something that happens or exists	93
Pasture	grass or other plants for feeding livestock	96
Tremble	to shake involuntarily, as with cold or fear; shiver	93
Untie	to loose or unfasten anything tied	93



Surah Abasa (He Frowned)

Words	Meanings	Page No.
Clefts	a natural opening or crack, for example in the ground or in rock	102
Compassion	a feeling of sympathy and kindness	100
Damned	condemned, especially to eternal punishment	101
Deafening	to make deaf, excessively loud	102
Fodder	food for horses and farm animals	102
Inevitable	unavoidable, necessary	104
Scribes	to write down	101
Semen	sperm (a male reproductive cell)	101
Unveiled	to reveal or disclose	100

Surah At-Takwir (The Folding Up)

Words	Meanings	Page No.
Amiably	having or displaying a pleasant or agreeable nature; friendly	112
Luster	the shining quality of a surface	107
Beasts	any animal other than man	107
Scrolls	a roll of parchment, paper, etc. usually inscribed with writing	107
Recede	to move gradually away from somebody or away from a previous position	108
Throne of Allah ﷻ	Literally a booth, shed, or thing constructed for shade. It also signifies might, or power, regal power, sovereignty, dominion. Throne of Allah ﷻ is the immense starless heaven that encompasses the visible Universe. But it is not definable, and is immeasurable.	108
Tyrants	a person who has complete power and uses it in a cruel way	110
Swear	to name somebody or something as one's witness or to show that one is making a serious promise	108
Virtues	goodness or righteousness	112

Surah Al-Infitar (The Cleaving Asunder)

Words	Meanings	Page No.
Asunder	into separate parts; in or into pieces, apart or widely separated	113
Deceived	to make somebody believe something that is not true	113
Disperse	to separate and go away in different directions	115



Perfected	to bring to perfection; make flawless or faultless	113
Proportioned	to balance or harmonize the proportions of	113
Recompense	to give something in return as a reward or punishment	114
Shrubs	a woody plant smaller than a tree	115

Surah Al-Mutaffifin (The Curtailers)

Words	Meanings	Page No.
Curtailers	one who curtails	118
Curtail	to cut short, cut off a part of, abridge, reduce, diminish	118
Devastation	the act of devastating; destruction	122
Jesting	to make fun of a person or thing; joke	120
Miserable	wretchedly unhappy, uneasy, or uncomfortable	120
Musk	a substance with a strong smell that is used in making some perfumes. It is produced naturally by a type of male deer.	120
Radiance	a special bright quality that shows in somebody's face, for example because someone is very happy or healthy	119
Tales	a report, narrative, or story	122
Wink	to close and open one eye quickly as hint or signal or with some secret meaning	120

Surah Al-Inshiqaq (The Splitting Apart)

Words	Meanings	Page No.
Ought	used to express duty or moral obligation	125
Uninterrupted	not broken or discontinued	126

Surah Al-Buruj (The Mansions of the Stars)

Words	Meanings	Page No.
Archery	the art or sport of shooting with bows and arrows	136
Bow	a weapon for shooting arrows	132
Commute	to travel regularly over some distance	131
Confessed	to own or admit as true	131
Contingent	a part of a military force	131
Lap	the top part of legs that forms a flat surface when one is sitting down	132
Lawh-e-Mahfuz	Divine-Protected Tablet on which the Holy Qur'an is guarded	133
Leprosy	a chronic and infectious disease, characterized by patches of altered skin and nerve tissue that gradually spread to cause muscle weakness, deformities, and paralysis	131



Martyrdom	the death of a martyr	132
Martyr	a person who willingly suffers death rather than give up his or her religion; one who suffers death in the Way of Allah ﷺ	132
Monk	in Christianity, a man who has withdrawn from the world for religious reasons	131
Oppress	to treat somebody in a cruel and unfair way	136
Seizure	the act of seizing	134
Seize	to arrest or capture somebody	134
Struck	to hit with force	131
Thoroughfare	a road from one place to another, passage, way	131
Troops	armed forces, soldiers	131
Tumbles	to fall downwards	131
Trenches	a long deep hole dug in the ground in which soldiers can be protected from enemy attack	131

Surah At-Tariq (The Night-Comer)

Words	Meanings	Page No.
Devising	to work out, plan something , prepare	140
Loins	the part of the body around the hips between the waist and the tops of the legs	139
Piercing	very great, extreme	139
Ribs	any of the curved bones that are connected to the backbone and surround the chest	139
Spouting	sending out liquid in a stream with great force	139

Surah Al-A'la (The Most High)

Words	Meanings	Page No.
Stubble	the lower short stiff part of the stems of crops such as wheat that are left in the ground after the top part has been cut and collected	144
Wretched	very unfortunate	146
Admonish	to strongly advise somebody to do something	147
Musnad Ahmad	Musnad Ahmad ibn Hanbal is a collection of <i>Hadith</i> compiled by the Islamic scholar Ahmad ibn Hanbal <small>رحمته الله</small> .	144



Surah Al-Ghashiyah (The Overwhelming)

Words	Meanings	Page No.
Endeavour	effort, try, an attempt to achieve a goal	150
Lofty	superior, eminent, noble, towering	152
Overwhelming	that overwhelms	150
Thorny	having thorns	150
Thorn	a small sharp pointed part on the stem of some plants, such as roses	150

Surah Al-Fajr (The Dawn)

Words	Meanings	Page No.
Devour	to eat all of something quickly, especially because one is very hungry	156
Oath	a formal promise to do something or a formal statement that something is true	156
Peg	a small pointed piece of wood or metal that is attached to the ropes of a tent and pushed into the ground in order to hold the tent in place	158
Sweeping	to clean up or clear up	158
Gulp	to eat hurriedly or greedily	158
Whip	an instrument for striking, as in driving animals or in punishing	158

Surah Al-Balad (The City)

Words	Meanings	Page No.
Abstain	to stay away from something	165
Betray	to hurt somebody who trusts a person, especially by not being loyal or faithful to him or her	165
Kin	a person's relatives	162
Misery	sorrow, intense unhappiness, discomfort	162
Steep	excessively demanding or ambitious, high, lofty	164

Surah Ash-Shams (The Sun)

Words	Meanings	Page No.
Eradicating	to remove or destroy completely	170



Surah Al-Layl (The Night)

Words	Meanings	Page No.
Conferred	to grant or bestow an honour, gift, etc.	176
Countenance	support, approval, favour	176
Tazkiah	Purification of the self. This refers to the way of ridding a person's soul of sins as well as providing it with the means to attain piety and submission to the Will of Allah ﷻ.	178

Surah Ad-Duha (The Forenoon)

Words	Meanings	Page No.
Bounties of war 'غنيمة'	spoils of war, won from the enemy in a war in the way of Allah ﷻ	180
Praised position 'مقام محمود'	'praised station' or 'place of praise'. This place is specifically granted to the Holy Prophet ﷺ. He will have the honour of main intercession on the Day of Resurrection. Also that the Holy Prophet's ﷺ true position of Muhammad – the praised one will rightly be revealed at the place of Mahmood because on that day the Holy Prophet ﷺ will become Muhammad – Object of praise of the Creator and the creation.	188
Restored properties of war 'فئ'	spoils of war, won from the enemy in a war in the Way of Allah ﷻ but without a fight	180
Slander	to harm somebody by saying or writing bad or false things about them	183
Scold	to speak angrily to somebody, to use harsh or abusive language	180
Tabarani	Al-Mu'jam al-Kabir is one of the <i>Hadith</i> book compiled by Imam Al-Tabarani رحمه الله.	180

Surah Al-Inshirah (The Expansion)

Words	Meanings	Page No.
Adhan 'اذان'	the call to congregational prayer pronounced loudly to indicate that the time of praying is due	186
Consolation	the act of consoling	188
Console	to give comfort or sympathy to somebody who is unhappy or disappointed	188
Durood 'درود'	praying to Allah ﷻ to send His blessings on the Holy Prophet ﷺ	188



Iqamah 'اقامت'	A recitation at the commencement of the congregational prayer. It is the same as the Adhan, with the addition of the sentence "Verily prayers are now ready" (قَدْ قَامَتِ الصَّلَاةُ). Prayer is offered immediately after the Iqamah	188
Kalimah Ash-Shahadah 'كلمة الشهادة'	The word of testimony. The following expression of belief "I bear witness that there is None has the right to be worshipped but Allah ﷻ, and that Muhammad ﷺ is His Prophet" (أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ)	186
Obligation	duty, responsibility	188
Sermons 'خطبه'	religious talk	188
Tashahhud 'تشهد'	reciting the following silently while one is in Qu'ud (i.e. the sitting position) during prayer: (الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ، أَسْلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَسْلَامٌ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ)	188

Surah At-Tin (The Fig)

Words	Meanings	Page No.
Abjection	the act of humiliating	191
Humiliate	to cause a person a painful loss of pride, self-respect, or dignity	191
Indulge	to allow oneself to follow one's will, especially something that is considered bad	191

Surah Al-Alaq (The Clot)

Words	Meanings	Page No.
Forelock	a piece of hair that grows at the front of the head	200
Deems	consider, think	198
Desist	to stop doing something	200
Draw	to move in the direction mentioned	200
Sahih Bukhari	Sahih al-Bukhari is a famous collection of <i>Hadith</i> . Compiled by Muhammad ibn Ismail al-Bukhari <small>رحمته الله</small> .	198
Sahih Muslim	Sahih Muslim is a collection of <i>Hadith</i> compiled by Imam Muslim ibn al-Hajjaj al-Naysaburi <small>رحمته الله</small> .	196
Kith and kin	friends and relatives	196
Destitute	people who are without money, food and the other things necessary for life	196



Meditating	to think deeply, usually in silence, especially for religious reasons or in order to make one's mind calm	196
Scholar "عالم"	a knowledgeable person specializing in religious fields of knowledge	196

Surah Al-Bayyinah (The Clear Proof)

Words	Meanings	Page No.
Shed	to emit and let fall, as tears	209
Zakat	<i>Zakah</i> : Required compulsory charity that is one of the five pillars of Islam. Muslims with financial means are required to give 2.5 percent of their net worth annually as zakat.	209

Surah Az-Zilzal (The Earthquake)

Words	Meanings	Page No.
Abu Dawud	Sunan Abi Dawud is a collection of <i>Hadith</i> compiled by Imam Abu Dawud Sulayman ibn al-Ash'ath as-Sijistani <small>رحمته الله</small>	214
Tirmizi	Jami` at-Tirmizi is a collection of <i>Hadith</i> compiled by Imam Abu `Isa Muhammad at-Tirmizi <small>رحمته الله</small>	214
Virtue	goodness or righteousness	217

Surah Al-'Adiyat (The Running Horses)

Words	Meanings	Page No.
Trail	a long line or series of marks that is left by somebody or something	219
Invade	attack	219
Intensely	extremely, in a very great or very strong way	221
Hoofs	the hard part of the foot of some animals, for example horses	219
Disloyal	not loyal or faithful	219
Mujahideen	those who fight for the Cause of Islam or in the Way of Allah <small>ﷻ</small>	219

Surah Al-Qari'ah (The Striking Event)

Words	Meanings	Page No.
Pit	a large deep hole in the ground	224
Moths	a flying insect with a long thin body and four large wings, like a butterfly, but less brightly coloured	226
Carded wool	a kind of wool after removing and cleaning its threads	224



Surah At-Takathur (The Greed)

Words	Meanings	Page No.
Grave	a place in the ground where a dead person is buried	229
Accumulate	to gather or collect	230

Surah Al-Asr (The Time)

Words	Meanings	Page No.
Emphasize	to give special importance to something	234

Surah Al-Humazah (The Slanderer)

Words	Meanings	Page No.
Outstretched	stretched or spread out as far as possible	239
Kindled	to make a fire start burning	239

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ISLAMIC INVOCATIONS

- Rasulullah, Salla Allahu 'alaihi wa aalihi wa sallam (ﷺ), and the Holy Qur'an teach us to glorify Allah ﷻ when we mentions His Name and to invoke His Blessings when we mention the names of His Angels, Messengers, the Sahabah and the Pious Ancestors.
- When we mention the Name of Allah we must say: Subhana-hu Wa-Ta'ala (سُبْحَانَكَ يَا مَنْ عَالَمُ السَّمَاوَاتِ وَالْأَرْضِ), Glorified is He and High. In this book we write “سُبْحَانَكَ يَا مَنْ عَالَمُ السَّمَاوَاتِ وَالْأَرْضِ” to remind us to Glorify Allah.
- When we mention the name of Rasulullah “ﷺ” we must say: Salla Allahu 'alaihi wa aalihi wa sallam, (ﷺ), May Allah's Blessings and Pease be upon him. We write “ﷺ” to remind us to invoke Allah's Blessings on Rasulullah.
- When we mention the name of an angel or a prophet, we must say: Alai-hi-s Salam (عَلَيْهِ السَّلَامُ), Upon him be pease. We write “عَلَيْهِ السَّلَامُ” to remind us to invole Allah's Pease upon him.
- When we hear the name of the Sahabah (companions of the Holy Prophet ﷺ) we must say:
 For more than two, Radiy-Allahu Ta'ala 'anhum, (رَضِيَ اللَّهُ عَنْهُمْ), May Allah be pleased with them.
 For two of them, Radiy-Allahu Ta'ala 'an-huma (رَضِيَ اللَّهُ عَنْهُمَا), May Allah be pleased with both of them.
 For a Sahabi, Radiy-Allahu Ta'ala 'an-hu (رَضِيَ اللَّهُ عَنْهُ), May Allah be pleased with him.
 For a sahabiyyah, Radiy-Allahu Ta'ala 'an-ha (رَضِيَ اللَّهُ عَنْهَا), May Allah be pleased with her.
 We write “رَضِيَ اللَّهُ عَنْهُمْ” or “رَضِيَ اللَّهُ عَنْهَا” to remind us to invoke Allah's Pleasure with a sahabi or with sahabiyyah.
- When we hear the name of the Pious Ancestor (As-Salaf as –Salih) we must say.
 For a man, Rahmatullah 'alaihi (رَحْمَةُ اللَّهِ عَلَيْهِ), May Allah's Mercy be upon him.
 For a women, Rahmatullah 'alai-ha (رَحْمَةُ اللَّهِ عَلَيْهَا), May Allah's Mercy be with her.



Notes

Handwriting practice area with horizontal lines and decorative corner icons.





Notes

Handwriting practice area with horizontal lines and decorative corner icons.





Notes

Handwriting practice area with horizontal lines and decorative corner icons.





Course Outline of “Qur’anic Studies for Students” with an Average Completion of the Holy Qur’an

Part 1 Makkan Surahs 5%

- Surah Al-Fatiha
- Prophet Adam ﷺ
- Prophet Nuh ﷺ
- Prophet Hud ﷺ
- Prophet Salih ﷺ
- Prophet Shu’aib ﷺ
- Surah Al-Fil to Surah An-Naas

Part 2 Makkan Surahs 9%

- Prophet Ibrahim ﷺ
- Prophet Musa ﷺ
- Surah An-Naba to Surah Al-Humaza

Part 3 Makkan Surahs 12%

- Surah Yusuf
- Surah Az-Zukhruf to Surah Al-Jathiyah
- Surah Qaf to Surah Al-Waqi’ah
- Surah Al-Mulk to Surah Al-Mursalat

Part 4 Makkan Surahs 17%

- Prophet Lut ﷺ
- Surah Maryam to Surah Al-Hajj
- Surah Al-Furqan to As-Sajdah
- Surah Saba to Surah Sad
- Surah Al-Ahqaf

Part 5 Makkan Surahs 25%

- Surah Al-An’am to Surah Al-A’raf
- Surah Yunus to Surah Al-Kahf
(Except Surah Yusuf)
- Surah Al-Mu’minun
- Surah Az-Zumar to Surah Ash-Shura

Part 6 Mediniian Surahs 15%

- Surah Al-Baqarah & Surah Al-Imran
- Surah Al-Anfal & Surah At-Taubah

Part 7 Mediniian Surahs 17%

- Surah An-Nisa & Surah Al-Ma’idah
- Surah An-Nur & Surah Al-Ahzab
- Surah Muhammad to Surah Al-Hujurat
- Surah Al-Hadid to Surah At-Tahrim