

# RAMADHAAN LESSONS

FROM THE NOBLE QURAN  
AND AUTHENTIC SUNNAH

Free version: Lessons 1-4



**VOLUME THREE: 1441 (2020)**

**PREPARED BY: MOOSAA RICHARDSON**



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***The First Muslim Mosque (Al-Masjid Al-Awwal), est. 1932, located in the heart of Pittsburgh's historic Hill District, hosts a vibrant community of local and international congregants, adhering to the tenants of Orthodox Islam, actively condemning terrorist organizations such as ISIS, Alqaeda, and the (so-called) Muslim Brotherhood.***

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## PREFACE

All praise is due to Allah, the Lord, Creator, and Sustainer of all things. May He raise the rank of and grant peace to the final seal of all noble Prophets and Messengers, Abul-Qaasim Muhammad ibn 'Abdillaah, and all of his respected family and honorable companions.

**Ramadhaan, the month of the Quran!** Ramadhaan, the season of Allah's Mercy and Forgiveness! Ramadhaan, the great window of repentance and divine Pardon! Ramadhaan, the month of renewed piety and sincerity. This great month we have been longing for is finally here, *wal-hamdu lillaah*! May Allah give us the best of it!

### TEARS OF SADNESS AND JOYFUL ANTICIPATION

During this global pandemic we are living through, our tears are not purely tears of sadness. No, these tears are mixed! They are tears of sadness, due to how much we miss our masjids, our shared meals, and our brotherhood. They are also tears of hope and anticipation of the return of many of our Lord's Favors. We miss our communities terribly, and we ask Allah, al-Jabbaar, the One who heals the broken, the One who compensates all deficiencies, to return us to our masjids and communities in safety and good health. We beg Him, the Most High, for the ability to assemble for congregational prayers, to embrace our brothers, and to visit each other once again freely, without fear, in safety, happiness, and prosperity.

In the meantime, we worship Allah with whatever doors He opens for us and with whatever He makes easy for us. One of the greatest ways that remain available to us is seeking knowledge of the Religion. And this workbook, by Allah's Permission, is an ideal tool to aid us in keeping very busy this Ramadhaan with what Allah loves. This year's workbook, ***Ramadhaan Lessons from the Noble Quran and Authentic Sunnah, Volume 3***, is your key to many, many hours of focused education on important topics of *Tafseer*, *Hadeeth*, Arabic, and *Tajweed*, *in shaa' Allah*.

**Volume 1** of this series was our study tool for the classes in Ramadhaan of 1439 (2018). Thirty lessons consisted of seven modules each, with Grammar, *Tafseer*, and *Hadeeth* modules, as well as a variety of extension activities. *Al-hamdu lillaah*, the classes were well-received by people all over the world.

**Volume 2** included fifteen *Tafseer* lessons and fifteen *Hadeeth* lessons. Arabic modules were removed, and a *fatwa* from Shaykh Ibn Baaz (may Allah have Mercy on him) was included in each lesson. To Allah is the praise, these lessons were also highly appreciated.

Both previous years' activities continue to benefit people, by the Permission of Allah. The workbooks remain available from Amazon all over the world, in both traditional print and Kindle editions, and both complete sets of high-quality class recordings are still available on the 1MM Spreaker channel for free listening and/or downloading.

**This year's workbook** includes some of your favorite features from the previous years, as well as some exciting new modules as well. Returning from Volume 1 are the Arabic Vocabulary and Grammar modules of each lesson. Added are new modules, with *Tajweed* lessons, crossword puzzles, competitions, listening activities, and more. Each of the thirty lessons includes:

- A Verse from *Soorah al-Mulk* and a translation of its meaning
- The Arabic vocabulary of the Verse
- A brief lesson in Arabic Grammar relative to the Verse
- A brief lesson in *Tajweed* relative to the Verse
- *Tafseer* of the Verse from four great scholars
- A relevant hadeeth narration and a translation of its meaning
- A study of the hadeeth narration
- A crossword puzzle or other extension activity

There are also changes to this year's classes as well. Instead of two live sessions per day, we are doubling up! We will release **FOUR** pre-recorded lessons per day, *in shaa' Allah*. Our daily schedule for releasing these lessons is as follows:

<b>5:00 A.M. EDT</b>	<b>INTRO TO NEW VERSE &amp; TAFSEER</b>	<b>MODULES X.1, X.2, X.5</b>
<b>9:00 A.M. EDT</b>	<b>ARABIC GRAMMAR</b>	<b>MODULE X.3</b>
<b>1:00 P.M. EDT</b>	<b>TAJWEED</b>	<b>MODULE X.4</b>
<b>5:00 P.M. EDT</b>	<b>HADEETH &amp; EXPLANATION</b>	<b>MODULES X.6, X.7</b>

**WHY NOT LIVE THIS YEAR?** We do appreciate that many of you enjoy the interactive nature of our live broadcasts. However, remember that your instructor is not in a masjid interacting with his community during this pandemic. As a result, that feeling of being there, part of the community, sharing the moment, is not going to be there in a live broadcast anyway. A live broadcast would sound very much like the pre-recorded lesson. Yet, the pre-recorded option allows us to provide a higher quality edited recording. Additionally, we would not struggle with all the bottle-necked internet bandwidth issues, the live broadcast cutting off, the listeners missing important parts, the clashes with prayer times in different parts of the world, etc. The pre-recorded release, by Allah's Permission, provides you with a level of flexibility in your schedule. Get each class and listen to it when it is first released if you want the feel of a live broadcast, or study it at a time more convenient to you. *In shaa' Allah*, when we return to our masjid, we will resume our regular live broadcasts.

**PRINT OR KINDLE EDITION?** Our *Ramadhaan Lessons* workbooks have been prepared to accompany our courses as traditionally printed workbooks. They have been adapted, secondarily, as Kindle print replicas. This is for some of our brothers and sisters in different parts of the world who follow the classes but cannot order the printed version in their location. Some people may prefer the Kindle version, as they have devices which allow note-taking. Without a device that allows note-taking easily, we highly recommend the print version of the workbook.



As you most likely already know, our workbooks have not been designed for independent self-study. To achieve the intended benefit from these lessons, attend our free online class modules daily, as they are released on our Spreaker page, and follow along using this workbook. Here is how you can access the free online classes:

Go to [www.Spreaker.com/radio1mm](http://www.Spreaker.com/radio1mm) on your computer or phone, and then scroll down on the main page under the title, "**PODCASTS**" (as seen in the images below). Click on "**1441 Ramadhaan Lessons (2020)**," and you will then see a list of all available class recordings. Save the page's location or create a shortcut to it, so you can return to it easily.

The image displays the Spreaker website interface for the podcast channel 'al-Masjid al-Awwal (1MM)'. The website header includes the Spreaker logo, a search bar, and navigation links for Listen, Create, Plans & Pricing, LOGIN, and SIGN UP. The channel's profile shows 2,334,991 downloads, 5,553 followers, and 17 following. A 'FOLLOW' button is visible. The channel description states: 'Authentic Islamic Education in Western Pennsylvania. Quran & Sunnah upon the groups (MB, ISIS, Qaeda) upon guidance from the senior scholars.' Links for the website (FirstMuslimMosque...) and Facebook (/firstmuslimmosque) are provided.

The 'PODCASTS' section lists several series:

- 01 WAASITIYYAH**: Category: Islam, 13 Episodes. Description: Moosaa Richardson reads Islam Ibn Taymiyah, may Allah... Shaykh 'Ubayd al-Jaabiree from Amazon (USA) and Classic-Basic-Islam See more...
- 130 Hadeeth on Manners**: Category: Religion & Spirituality, 70 Episodes. Description: Moosaa Richardson reads chapters about manners: Saalih al-Fowzaan, Et-h... (September 2018). Get Saturday night, or get t...
- 1441 Ramadhaan Lessons (2020)**: Category: Islam, 0 Episodes. Description: This is it! Ramadhaan 1441 (2020) - Four classes a day taught by... 'Abbaas Moosaa Richardson: TAFSEER, HADEETH, ARABIC, and TAJWEED. We ask Allah for success! See more...
- 1MM's 1439 Ramadhaan Lessons (2018)**: Category: Religion & Spirituality, 59 Episodes. Description: These were the daily lessons studied at al-Masjid al-Awwal (the First Muslim Mosque) in Pittsburgh, Pennsylvania, in Ramadhaan 1439, taught by Moosaa Richardson (@1MMeducation). Get the workbook and follow along with the...

A smartphone is overlaid on the right side of the image, displaying the same Spreaker app interface. A red arrow points to the '1441 Ramadhaan Lessons (2020)' podcast entry on the phone screen.

I ask Allah that He grant me and you success in attaining His Pleasure and in drawing near to Him. May He raise the rank of his Messenger, Muhammad, and grant him and his family and companions an abundance of peace.

A handwritten signature in blue ink, consisting of a large, sweeping loop followed by a smaller, more intricate flourish.

**ABUL-'ABBAAS**

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# INTRODUCTION

## ABOUT SOORAH AL-MULK & THESE LESSONS

### ABOUT THE SOORAH

1. Its Name & General Theme & Main Topics

2. Is it *Makkee* or *Madanee*? And what is the difference?

3) Its Special Status

### ABOUT THE THESE LESSONS

1. Who was al-Baghawee?

2. About the *Tafseer* of al-Baghawee

3. Who was Ibn Katheer?

4. About the Tafseer of Ibn Katheer

5. Who was as-Sa'dee?

6. About the *Tafseer* of as-Sa'dee

7. Who was ash-Shinqeetee?

8. About the Tafseer of ash-Shinqeetee

# LESSON 1

## THE ALL-CAPABLE SOVEREIGN LORD OF ALL THINGS

### 1.1 QURANIC VERSE & TRANSLATION

﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

Blessed is He in Whose Hand is the Dominion,  
and He is over all things, Fully Capable. (67:1)

### 1.2 VOCABULARY

١ _ تَبَارَكَ	٥ _ وَهُوَ
٢ _ الَّذِي	٦ _ عَلَى
٣ _ بِيَدِهِ	٧ _ كُلِّ شَيْءٍ
٤ _ الْمُلْكُ	٨ _ قَدِيرٌ

### 1.3 ARABIC GRAMMAR

A very important starting point for identifying parts of a sentence is to begin by categorizing a sentence into either: **JUMLAH FI'LIYYAH** (جملة فعلية), which is a verb-based sentence, or **JUMLAH ISMIYYAH** (جملة اسمية), which is a noun-based sentence. With the help of your teacher, classify the following sentences into one of the two categories.

١ _ قَامَ زَيْدٌ.	٥ _ وَهُوَ الْعَزِيزُ الْعَفُورُ.
٢ _ زَيْدٌ قَائِمٌ.	٦ _ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ.
٣ _ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.	٧ _ فَاعْتَرَفُوا بِذَنبِهِمْ.
٤ _ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.	٨ _ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ.

Now consider the following structures, and try to classify them as either *JUMLAH FI'LIYYAH* or *JUMLAH ISMIYYAH*:

١ _ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝﴾ [المسد]
٢ _ ﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝ تَرْمِيهِمْ بِحِجَارٍ مِّن سِجِّيلٍ ۝ فَجَعَلَهُمْ كَعَصِفٍ مَّاكُولٍ﴾ [الفيل]
٣ _ ﴿وَيْلٌ لَّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝﴾ [الهمزة]
٤ _ ﴿جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ﴾ [البينة: ٨]
٥ _ ﴿فَكَذَّبُوهُ فَعَقَرُوهُ فَادَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ۝﴾ [الشمس]
٦ _ ﴿وَجُوهٌ يَوْمَئِذٍ خَشَعَةٌ ۝ عَامِلَةٌ نَّاصِبَةٌ ۝﴾ [الغاشية]
٧ _ ﴿عَبَسَ وَتَوَلَّى ۝ أَن جَاءَهُ الْأَعْمَى ۝ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي ۝ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۝﴾ [عبس]
٨ _ ﴿وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۝ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝ وَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝﴾ [عبس]
٩ _ ﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝﴾ [البقرة]
١٠ _ ﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ۝﴾ [البقرة]
١١ _ ﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ﴾ [البقرة: ٣١]
١٢ _ ﴿فَإِذَا لَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُم لِبَعْضٍ عَدُوٌّ﴾ [البقرة: ٣٦]
١٣ _ ﴿الْحُجَّ أَشْهُرٌ مَّعْلُومَاتٌ﴾ [البقرة: ١٩٧]
١٤ _ ﴿أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ۝﴾ [البقرة]
١٥ _ ﴿زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا﴾ [البقرة: ٢١٢]
١٦ _ ﴿وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۝﴾ [البقرة: ٢١٢]
١٧ _ ﴿نِسَاؤُكُمْ حَرْثٌ لَّكُمْ﴾ [البقرة: ٢٢٣]

**NOTE:** These are controlled examples. You should not expect to be able to categorize any sentence you come across in any Verse as *JUMLAH FI'LIYYAH* or *JUMLAH ISMIYYAH*.



## 1.4 TAJWEED

All Arabic letters have the attribute of either **TAFKHEEM** (تفخيم) or **TARQEEQ** (ترقيق). **TAFKHEEM**, simply put, is a heavy sound, while **TARQEEQ** is a lighter sound. For example, the 'A' sound in the English word "saw" is heavier than the 'A' sound in the word "fast". This is similar to the difference between the heavy sound of the **TAFKHEEM** of the 'ALIF' in the word "*Adh-Dhaalleen*" (الضالين) vs. the lighter **TARQEEQ** of the 'ALIF' in the word "*al-'aalameen*" (العالمين). Working with your teacher, listen to the Arabic words below, note carefully the letter before the 'ALIF' in each example, and decide if the resulting sound is **TAFKHEEM** or **TARQEEQ**:

SOUND	LETTER	WORD	SOUND	LETTER	WORD
		١٥ _ الطَّاعَة	TARQEEQ	ب	١ _ الْبَارِحَة
		١٦ _ الظَّالِم	TARQEEQ	ت	٢ _ الثَّائِب
		١٧ _ الْعَاقِل		ث	٣ _ الثَّالِث
		١٨ _ الْعَائِب			٤ _ الْجَائِي
		١٩ _ الْفَالِح			٥ _ الْحَاسِد
		٢٠ _ الْقَاطِع	TAFKHEEM		٦ _ الْخَامِس
		٢١ _ الْكَافِر			٧ _ الْحَاشِر
		٢٢ _ اللَّازِم			٨ _ الدَّانِي
		٢٣ _ الْمَاشِي			٩ _ الدَّاهِب
		٢٤ _ النَّائِم			١٠ _ الرَّاجِع
		٢٥ _ الْوَاعِي			١١ _ السَّائِل
		٢٦ _ الْيَّابِس			١٢ _ الشَّاهِد
		٢٧ _ الْآتِي			١٣ _ الصَّالِح
					١٤ _ الضَّامِن

Place the eight letters which you identified as letters of **TAFKHEEM** below:

--	--	--	--	--	--	--	--

**NOTE:** The 'RAA' does not always have **TAFKHEEM**, similar to the 'ALIF' and the 'LAAM'. Preview **Module 18.4** (outside of class) for more details on this, if you are interested.

## 1.5 TAFSEER

Listen to the explanations of the scholars for this lesson's Verse of *Soorah al-Mulk*. Record your notes below:

1. AL-BAGHAWEE (d.516)

2. IBN KATHEER (d.774)

3. AS-SA'DEE (d.1376)

4. ASH-SHINQEETEE (d.1393)

5. Three Divine Attributes in this Verse

6. *QUDRAH* (Capability)

7. *MULK* (Sovereignty)

8. *YAD* (Hand)

9. A man asked Maalik: "How did Allah ascend?"

10. Al-Baghawee about Allah's Hand

11. Al-Waleed ibn Muslim said:

## 1.6 HADEETH & TRANSLATION

On the authority of Aboo Moosaa al-Ash'aree, may Allah be pleased with him: The Prophet, may Allah raise his rank and grant him peace, used to supplicate with this supplication: "O Allah, forgive for me my errors, my ignorance, and all my wastefulness in my affair, as well as other matters that You know more about than me. O Allah, forgive for me my seriousness, [in blameworthy matters] my jesting, my genuine errors, and what I have done intentionally. All of that is found with me. O Allah, forgive for me what I have done, what I have put off for later, what I have done secretly, and what I have done openly, as well as other matters that You know more about than me. You [Alone] are the One who brings forth, and You [Alone] are the One who delays. You are above all things with power and capability." [Agreed upon; this is Muslim's wording.]

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.» [مُتَّفَقٌ عَلَيْهِ، وَهَذَا لَفْظُ مُسْلِمٍ.]

## 1.7 HADEETH STUDY

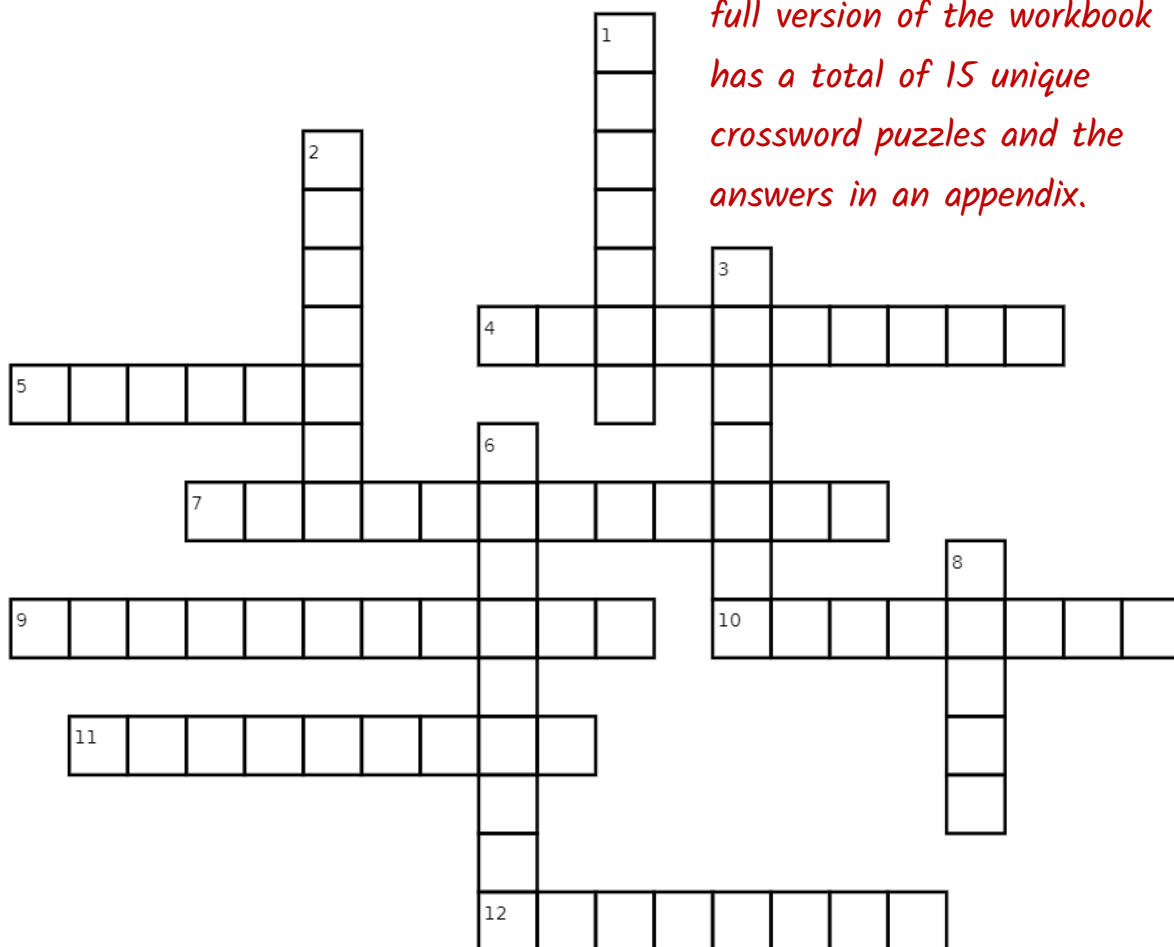
Listen to the explanation of the hadeeth and record five benefits from it below:

1.
2.
3.
4.
5.

## 1.8 ACTIVITY

The following crossword puzzle is based on the Hilali/Khan translation of the meanings of **Soorah al-Burooj**, the 85<sup>th</sup> chapter of the Quran.

*Enjoy crossword puzzles? The full version of the workbook has a total of 15 unique crossword puzzles and the answers in an appendix.*



Down:

1. Verily, He it is Who begins (punishment) and then \_\_\_\_ it.
2. Gardens under which rivers flow (Paradise), that is the great \_\_\_\_.
3. Nay! The disbelievers (persisted) in \_\_\_\_.
6. Inscribed in Al-Lauh Al-Mahfuz (The \_\_\_\_ Tablet).
8. Cursed were the people of the \_\_\_\_.

Across:

4. And by the \_\_\_\_ day (i.e. Friday), and by the witnessed day (i.e. the day of 'Arafat).
5. Owner of the \_\_\_\_, the Glorious
7. Allah swears by the Promised Day (i.e. the Day of \_\_\_\_).
9. And Allah \_\_\_\_ them from behind!
10. Nay! This is a \_\_\_\_ Qur'an.
11. And they witnessed what they were doing against the \_\_\_\_ (i.e. burning them).
12. To Allah belongs the \_\_\_\_ of the heavens and the earth!



# LESSON 2

## LIFE AND DEATH ARE BOTH TESTS FROM ALLAH

### 2.1 QURANIC VERSE & TRANSLATION

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ﴾

The One who created death and life, in order to test you: Which of you are best in deeds? And He is the Ever Mighty, the All Forgiving. (67:2)

### 2.2 VOCABULARY

١ _ الَّذِي	٦ _ أَيُّكُمْ
٢ _ خَلَقَ	٧ _ أَحْسَنُ
٣ _ الْمَوْتَ	٨ _ عَمَلًا
٤ _ وَالْحَيَاةَ	٩ _ وَهُوَ الْعَزِيزُ
٥ _ لِيَبْلُوَكُمْ	١٠ _ الْغَفُورُ

### 2.3 ARABIC GRAMMAR

In the last lesson, we learned about **JUMLAH FI'LIYYAH** (جملة فعلية), the verb-based sentence, and **JUMLAH ISMIYYAH** (جملة اسمية), the noun-based sentence. Let's explore the essential parts of both kinds of sentences.

١ _ قَامَ زَيْدٌ.	
"قام" = فعل	"زيد" = فاعل
Explanation: This <b>JUMLAH FI'LIYYAH</b> has two parts: a <b>FI'L</b> (verb) and a <b>FAA'IL</b> (subject). Sometimes, a <b>JUMLAH FI'LIYYAH</b> can have three parts, like in the next example.	

٢ _ نَصَحَ زَيْدٌ عَمْرًا.		
"نصح" = فعل	"زيد" = فاعل	"عمرا" = مفعول به
Explanation: This <i>JUMLAH FI'LIYYAH</i> has three parts: a <b>FI'L</b> (verb), a <b>FAA'IL</b> (subject), and a <b>MAF'OOL BEHE</b> (object).		

٣ _ زَيْدٌ قَائِمٌ.	
"زيد" = مبتدأ	"قائم" = خبر
Explanation: The <i>JUMLAH ISMIYYAH</i> always has these two essential parts: a <b>MUBTADA'</b> (subject) and a <b>KHABAR</b> (predicate).	

With your teacher, try to identify the essential parts of the following sentences.

جملة	مبتدأ	خبر	فعل	فاعل	مفعول
١ _ ﴿خَلَقَ اللَّهُ السَّمَوَاتِ﴾	X	X	خلق	الله	السموات
٢ _ ﴿اللَّهُ الصَّمَدُ﴾	الله	الصمد	X	X	X
٣ _ زَيْنَ اللَّهُ السَّمَاءَ.					
٤ _ تَبَارَكَ اللَّهُ.					
٥ _ الْحَمْدُ لِلَّهِ.					
٦ _ اللَّهُ أَكْبَرُ.					
٧ _ جَلَسَ زَيْدٌ.					
٨ _ يَقُومُ النَّاسُ.					
٩ _ هُوَ الْعَزِيزُ.					
١٠ _ الْمُؤْمِنُ صَابِرٌ.					
١١ _ خَلَقَ اللَّهُ الْمَوْتَ.					

## 2.4 TAJWEED

One of the most basic things to learn in *Tajweed* is how to measure "HARAKAAT", points of elongation (of different lengths), sometimes called "beats", and how to apply that in one's recitation by properly elongating some sounds and leaving other sounds without any elongation. For example, you have probably heard some people reciting *Soorah al-Faatihah* with elongations, like "...*'Aalameeeeeen*," or "...*Deeeeeen*." The first step in understanding the rules of elongation is to learn how to identify the letters of *MADD* (حروف المد). Letters of *MADD* are like the Arabic versions of our English vowels. (Remember: A, E, I, O, U, and sometimes Y?) There are only three letters of *MADD*: *ALIF*, *WAAW*, and *YAA'*, as found in the following examples from the Verse:

الَّذِي	الْحَيَاةَ	الْغُفُورُ
---------	------------	------------

**NOTE:** When any of these letters has a *SUKOON* on it, it is a letter of *MADD*. The base rule on this kind of *MADD*, called "**AL-MADD AT-TABEE'EE**" (المد الطبيعي), is that it gets two *HARAKAHS*, like twice the elongation of a *FAT-HAH*, *DHAMMAH*, or *KASRAH*. Listen to your teacher explain this using the following examples to count the number of *MADDS*:

3	١- ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾
	٢- ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمَلِكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ ①
	٣- ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغُفُورُ﴾ ②
	٤- ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ ③
	٥- ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ④ مَلِكِ النَّاسِ ⑤﴾
	٦- ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ﴾ ⑥
	٧- ﴿نَارُ اللَّهِ الْمُوقَدَةُ ⑦ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ⑧﴾
	٨- ﴿الْهَمَّكُمُ التَّكَاثُرُ ① حَتَّى زُرْتُمُ الْمَقَابِرَ ② كَلَّا سَوْفَ تَعْلَمُونَ ③﴾
	٩- ﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ④ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ⑤﴾
	١٠- ﴿تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ⑥ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ⑦﴾

## 2.5 TAFSEER

Listen to the explanations of the scholars for this lesson's Verse of *Soorah al-Mulk*, and record your notes below:

1. AL-BAGHAWEE (d.516)

2. IBN KATHEER (d.774)

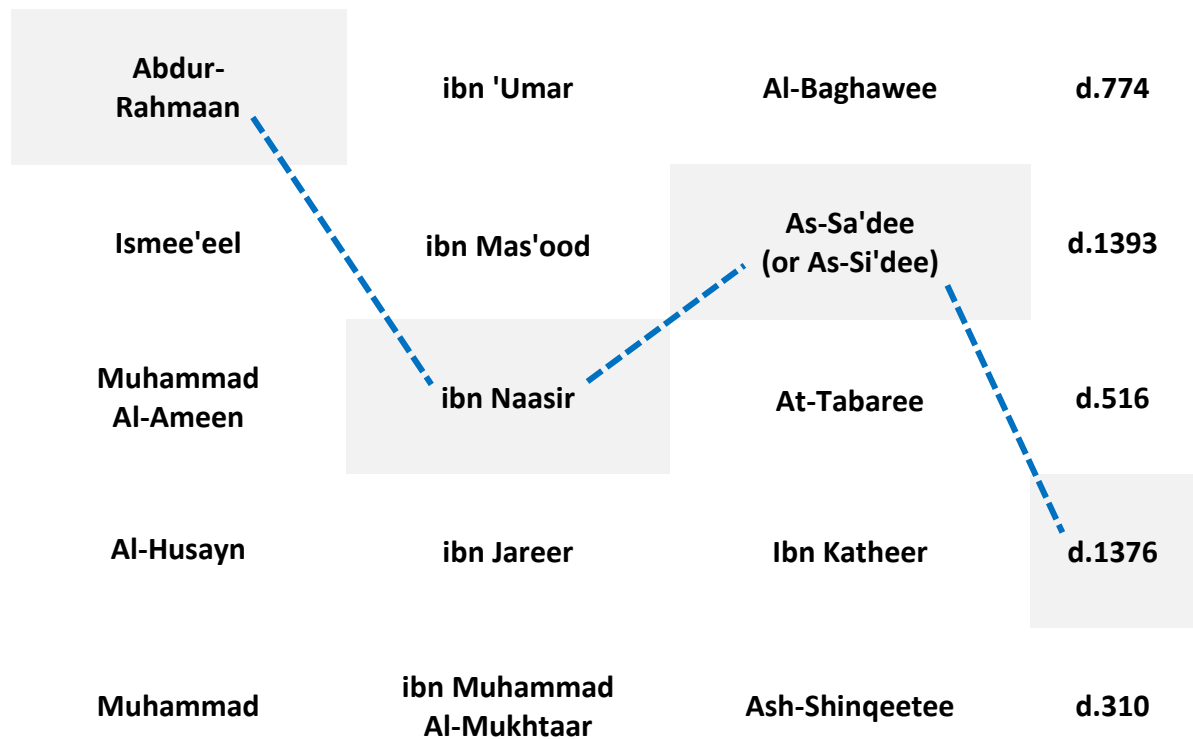
3. AS-SA'DEE (d.1376)



#### 4. ASH-SHINQEETEE (d.1393)

## 2.6 ACTIVITY

Connect the name and other information about each scholar of *Tafseer* below:



## 2.7 HADEETH & TRANSLATION

On the authority of Aboo Sa'eed, may Allah be pleased with him, who said: The Prophet, may Allah raise his rank and grant him peace, said, "**Death shall be brought in the form of a ram, mostly white, with some dark areas. A caller calls out: 'O people of Paradise!' They all raise their heads and look. He says, 'Do you know what this is?' They reply, 'Yes, it is death,' as they have all seen it. Then, he calls out: 'O people of Hell!' They all raise their heads and look. He says, 'Do you know what this is?' They reply, 'Yes, it is death,' as they have all seen it. Then it is slaughtered, and he says, 'O people of Paradise! Eternity, without ever dying! And O people of Hell! Eternity, without ever dying!'"**

Then he recited [what means]: "**And warn them of the Day of Regret when the affair has been settled, and they are in [a state of] heedlessness..." Those in heedlessness are the people of this worldly life, "...And they do not believe."** [Agreed upon.]

عَنْ أَبِي سَعِيدٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ، فَيُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ! فَيَشْرَبُونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَوْهُ، ثُمَّ يَنَادِي: يَا أَهْلَ النَّارِ! فَيَشْرَبُونَ وَيَنْظُرُونَ، فَيَقُولُ: وَهَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَوْهُ، فَيَذْبَحُ، ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ، فَلَا مَوْتَ! وَيَا أَهْلَ النَّارِ! خُلُودٌ، فَلَا مَوْتَ! ثُمَّ قَرَأَ: {وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ}، وَهَؤُلَاءِ فِي غَفْلَةٍ أَهْلُ الدُّنْيَا، {وَهُمْ لَا يُؤْمِنُونَ}. [مُتَّفَقٌ عَلَيْهِ.]

## 2.8 HADEETH STUDY

1.
2.
3.
4.
5.

# LESSON 3

## THE PERFECT CREATION OF THE SEVEN HEAVENS

### 3.1 QURANIC VERSE & TRANSLATION

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ  
مِن تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ﴾

The One who created the seven heavens, one above another.  
You do not see in what the Most Gracious has created any deficiency  
whatsoever. Look again, do you see any rifts at all? (67:3)

### 3.2 VOCABULARY

١_ الَّذِي	٧_ فِي خَلْقِ الرَّحْمَنِ
٢_ خَلَقَ	٨_ مِنْ تَفَاوُتٍ
٣_ سَبْعَ	٩_ فَارْجِعِ
٤_ سَمَاوَاتٍ	١٠_ الْبَصَرَ
٥_ طِبَاقًا	١١_ هَلْ تَرَىٰ
٦_ مَا تَرَىٰ	١٢_ مِنْ فُطُورٍ

### 3.3 ARABIC GRAMMAR

Previously, we learned about **JUMLAH FI'LIYYAH** (جملة فعلية), the verb-based sentence, and its most essential parts, like the **FI'L** (فعل), the verb, and its subject, the **FAA'IL** (فاعل). Let's focus on verbs in this lesson. In Arabic, most verbs are derived from a three-letter base in some way or another. Quite amazingly, this third Verse of *Soorah al-Mulk*, which is the focus of our study at this time, actually includes examples of all three verb tenses in Arabic!

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ﴾		
PAST	فعل ماضٍ	١- خَلَقَ
PRESENT	فعل مضارع	٢- تَرَىٰ
ORDER	فعل أمر	٣- ارْجِعْ

**Past-tense verbs** refer to actions already done. **Present-tense verbs** generally refer to actions happening now. **Orders** are requests for actions to be done in the future. Let's look at that last verb, and see how it was derived from a three-letter base.

ر - ج - ع		
ارْجِعْ يَا زَيْدُ! أمر ORDER	يَرْجِعُ زَيْدٌ. مضارع PRESENT	رَجَعَ زَيْدٌ. ماضٍ PAST

With your teacher, try to follow this pattern and derive some verbs from the following three-letter bases:

ORDER	PRESENT	PAST	BASE
إِضْرِبْ	يَضْرِبُ	ضَرَبَ	١- ض ر ب
			٢- ص ب ر
			٣- ج ل س
			٤- ح ف ر
			٥- ح م ل
			٦- ع ق ل
			٧- غ س ل

**NOTE:** These are controlled examples, which work perfectly within the scope of this activity. Not all verbs can be conjugated this easily.



### 3.4 TAJWEED

Previously, we learned about the three letters of *MADD*: *ALIF*, *WAAW*, and *YAA'*, and we learned about *MADD TABEE'EE* (مد طبيعي). Now, let's build on that, and explore what happens when a *MADD TABEE'EE* is the letter before the last one, when you are stopping or pausing your recitation. Listen to your teacher's special elongation of these *MADDS* in the recitation of the following Verses:

١	﴿تَبْرَكَ الَّذِي يَدُهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾
٢	﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ﴾
٣	﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ﴾

So when a *MADD TABEE'EE* comes before the last letter where you are going to stop, this *MADD* can be kept at its usual **two** beats, or it can be elongated to **four** or **six** beats optionally. This special *MADD* is called: ***MADD 'AARIDH LIS-SUKOON*** (مد عارض للسكون).

Now, practice using consistent elongations of either two, or four, or six beats of elongation at the ends of the Verses of *Soorah al-Faatihah*:



### 3.5 TAFSEER

1. AL-BAGHAWEE (d.516)

2. IBN KATHEER (d.774)

3. AS-SA'DEE (d.1376)

4. ASH-SHINQEETEE (d.1393)

### 3.6 HADEETH & TRANSLATION

On the authority of Aboo Hurayrah, may Allah be pleased with him: Faatimah came to the Prophet, may Allah raise his rank and grant him peace, asking for a servant. So he said to her, "Say: **O Allah, Lord of the seven heavens, Lord of the great throne, our Lord and the Lord of all things, He who splits the grains and seeds, and He who sent down the Torah, Injeel, and Furqaan! I seek refuge with You from the evil of all things which You [Alone] have hold of the forelocks of!** O Allah, You are the First, with none before You; You are the Last, with none after You! And You are the Uppermost, with none above you; You are the Close One, with none closer than You! Settle our debts for us, and enrich us out of poverty!" [Collected by Muslim.]

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَتْ فَاطِمَةُ النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، تَسْأَلُهُ خَادِمًا، فَقَالَ لَهَا: «قُولِي: **اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ! اللَّهُمَّ أَنْتَ الْأَوَّلُ، فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ، فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ، فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ، فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ!**» [أَخْرَجَهُ مُسْلِمٌ.]

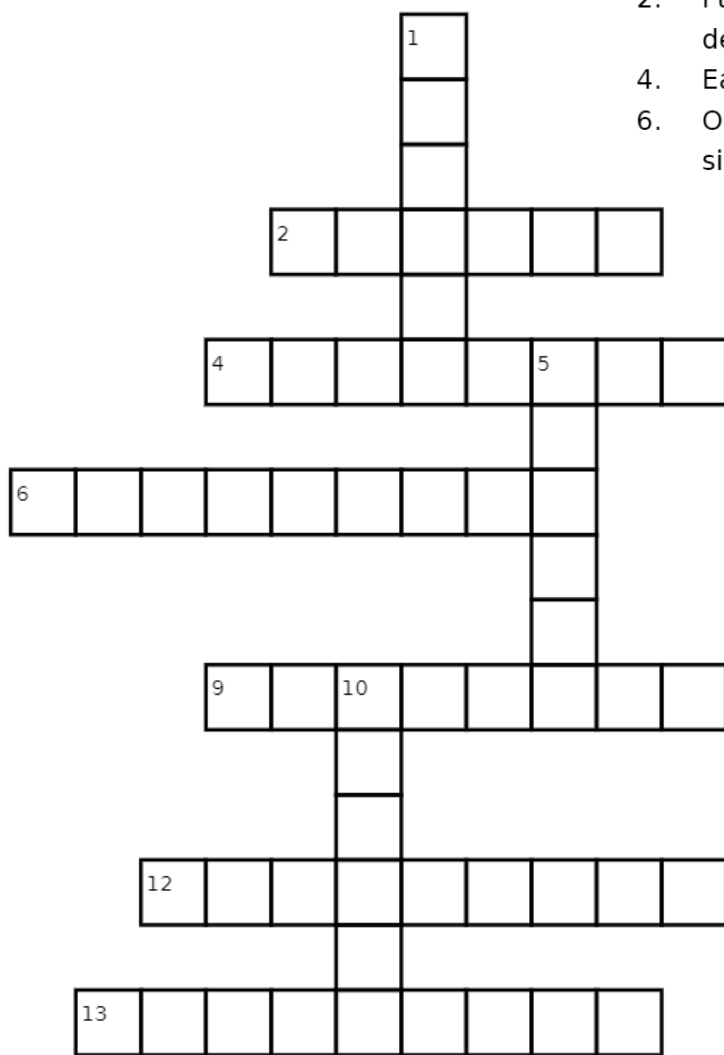
### 3.7 HADEETH STUDY

Listen to the explanation of the hadeeth and record five benefits from it below:

1.
2.
3.
4.
5.

### 3.8 ACTIVITY

The following crossword puzzle is based on **the rulings of fasting and other matters related to the month of Ramadhaan.**



Across:

2. I'tikaaf means seclusion in the \_\_\_\_ for devout worship.
4. Eating this intentionally will ruin your fast.
6. One of the great lessons of Ramadhaan, similar to patience.

Down:

1. When this happens daily, the fast is over.
3. The most detailed Verses about fasting are found in Soorah al-\_\_\_\_\_.
5. The name of the food and drink consumed to break one's fast.
7. Allah is al-'Afuww, and He loves to \_\_\_\_ His servants.
10. 'Aa'ishah said the Prophet (may Allah raise his rank and grant him peace) used to pray this many rak'ahs in Ramadhaan & other months.

Across:

8. The celebration after Ramadhaan: 'EED \_\_\_\_-\_\_\_\_\_.
9. Fasting is \_\_\_\_ for you as it was \_\_\_\_ for the people before you.
11. Ramadhaan is the \_\_\_\_ month of the year.
12. Sick people and \_\_\_\_ can break their fast and make up the days after Ramadhaan.
13. This must be found in one's heart as the fast begins.

# LESSON 4

## A CAPTIVATING AND DIVINELY FLAWLESS DESIGN

### 4.1 QURANIC VERSE & TRANSLATION

﴿ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾

Then, look again and yet again. Your sight returns to you, in humiliation and loss [not finding any deficiencies]." (67:4)

### 4.2 VOCABULARY

١- ثُمَّ	٦- إِلَيْكَ
٢- ارْجِعِ	٧- الْبَصَرُ
٣- الْبَصَرَ	٨- خَاسِئًا
٤- كَرَّتَيْنِ	٩- وَهُوَ
٥- يَنْقَلِبْ	١٠- حَسِيرٌ

### 4.3 ARABIC GRAMMAR

Previously, we learned about the **FI'L** (فعل) and its three tenses. In this brief lesson, we'll explore a very special connection between an order (فعل أمر) and its resulting present-tense verb (فعل مضارع), called: **JAWAAB AT-TALAB** (جواب الطلب). Consider the following structures:

١- ﴿ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾ (ارجع ... ينقلب)
٢- ﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ [البقرة: ١٥٢]
٣- ﴿وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ﴾ [البقرة: ٥٨]

Did you find the orders followed by present-tense verbs? In the first example, the order is to look again, and the result is, if you do that, your eyesight returns in humiliation. The second example includes an order to mention Allah. The result, when fulfilled, is that Allah mentions us. The third example was Noah's order to seek forgiveness from Allah, and the resulting rainfall that Allah sends down upon those who seek His Forgiveness.

While past-tense verbs are **MABNEE** (مبني), sort of stuck in one form, present-tense verbs are more versatile. They are **MU'RAB** (معرب), (the opposite of **MABNEE**), meaning: Their endings change based on their placement within different structures, and based on intended relationships. They can be either **MARFOO'** (as a default), **MANSOOB**, or **MAJZOOM**. One such example of when a present-tense verb would be **MAJZOOM** is: **JAWAAB AT-TALAB**. Notice how each of the three verbs which came after commands were in the **MAJZOOM** case, as found in the column to the far left in the table below:

فعل مضارع مجزوم	فعل مضارع منصوب	فعل مضارع مرفوع
يَنْقَلِبُ	يَنْقَلِبُ	يَنْقَلِبُ
أَذْكُرْكُمْ	أَذْكُرْكُمْ	أَذْكُرْكُمْ
نَغْفِرُ	نَغْفِرُ	نَغْفِرُ

With your teacher, try to find some **MAJZOOM** present-tense verbs which come as **JAWAAB AT-TALAB** in the following Verses:

١ — ﴿أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ۖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخْرِجْكُم مِّنَ أَجْلِ مَسَمًّى﴾ [نوح]
٢ — ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾ [آل عمران: ٣١]
٣ — ﴿فَاعِصُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا﴾ [الكهف: ٥٨]

#### 4.4 TAJWEED

Previously, we learned about **MADD TABEE'EE** (مد طبيعي), and by extension, the special case of **MADD 'AARIDH LIS-SUKOON** (مد عارض للسكون). You've probably wondered about what falls into the broad definition of **MADD TABEE'EE**, the **WAAW** and the **YAA'** which have a **SUKOON**, yet they have a **FAT-HAH** before one of them, like in today's Verse (كَرَّتِينَ), or in these previously studied Verses:

﴿تَبَرَّكَ الَّذِي بِيَدِهِ الْمَلِكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾	(شَيْءٍ)
﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ﴾	(الْمَوْتَ)

This special *MADD* in these examples is called **MADD AL-LEEN** (مد اللين). When it comes before the last letter where you are going to stop or pause, it can be kept at its usual 2 beats, or it can be elongated to 4 or 6 beats optionally, just like *MADD 'AARIDH LIS-SUKOON*. Listen and try to locate *MADD AL-LEEN* in *Soorah Quraysh* and *Soorah at-Takaathur* below:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 لِإِيلَافِ قُرَيْشٍ ① إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ  
 ② فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③ الَّذِي أَطْعَمَهُمْ  
 مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ ④



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 أَهْلَكُمُ التَّكَاثُرُ ① حَتَّى زُرْتُمُ الْمَقَابِرَ ② كَلَّا سَوْفَ تَعْمُونَ ③ ثُمَّ  
 كَلَّا سَوْفَ تَعْمُونَ ④ كَلَّا لَوْ تَعْمُونَ عَمَّ الْيَقِينِ ⑤ لَتَرُونَّ الْجَحِيمَ ⑥  
 ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ ⑦ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ⑧

**NOTE:** As far as *MADD 'AARIDH LIS-SUKOON* goes, *MADD AL-LEEN* is treated the same as *MADD TABEE'EE*, both can be two, four, or six beats of elongation. In other rulings, we will learn important distinctions between the two, *in shaa' Allah*.

## 4.5 TAFSEER

1. AL-BAGHAWEE (d.516)

2. IBN KATHEER (d.774)

3. AS-SA'DEE (d.1376)

4. ASH-SHINQEETEE (d.1393)



## 4.6 HADEETH & TRANSLATION

On the authority of Anas ibn Maalik, may Allah be pleased with him: The Prophet, may Allah raise his rank and grant him peace, said, **"What is it with some people who lift their gaze up to the sky during their [formal] prayers?!"**

Anas said: His speech was so stern about this topic that he said, **"Let them stop doing this, or let their eyesight be snatched away from them!"** [Collected by al-Bukhaaree.]

عَنْ أَنَسِ بْنِ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ؟!»

قَالَ أَنَسٌ: فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ: «لَيَنْتَهَنَّ عَنْ ذَلِكَ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ!» [أَخْرَجَهُ الْبُخَارِيُّ.]

## 4.7 HADEETH STUDY

Listen to the alternate wordings and the explanation of the hadeeth and record five benefits from it below:

Aboo Hurayrah's wording
Jaabir ibn Sumarah's wording
1.
2.
3.
4.
5.

## 4.8 ACTIVITY

In this competition, you will need to form a team or work by yourself against another researcher or team of researchers. The goal is to gather texts from the Quran and Sunnah that mention human body parts specifically. For this activity, we'll limit the scope to only the texts of the Quran and the texts of *Saheeh al-Bukhaaree* or *Saheeh Muslim*. Agree upon an amount of time allotted for the research, like 24 hours, or three days, and then meet up with your competition and see who was able to gather more texts, more (different) body parts, and more texts and (different) body parts combined. Gather your findings in the table below, as illustrated by the example:

#	TEXT	BODY PART	REFERENCE
-	<i>"And let not your hand be tied to your neck..."</i>	<i>Hand, neck</i>	<i>Quran 17:29</i>
1			
2			
3			

## RESULTS:

TOTAL NUMBER OF TEXTS	TOTAL NUMBER OF BODY PARTS	COMBINED SCORE

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