

RAMADHAAN LESSONS

FROM THE NOBLE QURAN
AND AUTHENTIC SUNNAH

FREE VERSION

VOLUME FOUR: 1442 (2021)

PREPARED BY: MOOSAA RICHARDSON

كل الحقوق محفوظة

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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 Sunni/Salafi Islam, actively condemning terrorist organizations such as ISIS, Alqaeda, and the (so-called) Muslim Brotherhood.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 best of His creation, final seal of all prophets and messengers, Prophet Muhammad, and all of his respected family and honorable companions.

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ﴾

"The month of Ramadhaan, wherein the Quran was [first] sent down, as guidance for mankind and clear proofs of guidance and criterion (between right and wrong)..." (2:185)

We rejoice with the return of this blessed month of Ramadhaan, the month of the Quran! It is the season of Allah's Mercy and Forgiveness! Ramadhaan, a time of repentance and divine pardoning, a month of renewed piety, sincerity, and religious dedication, *in shaa' Allah*. This great month we have been longing for is finally here, *wal-hamdu lillaah*! May Allah give us the best of it and forgive our sins!

THE HIDDEN TEST BEHIND THE OBVIOUS TEST

Most Muslims spent Ramadhaan 1441 (2020) at home, as [masjids were closed](#) and serious precautions were instituted to mitigate the spread of Covid-19 worldwide. As this pandemic continues, we thank Allah for removing some of the hardships and bringing us together in our masjids once again. We must be grateful for whatever is opened up for us, as we must remain patient with whatever difficulties and restrictions remain. One of the most important lessons in our study of *Soorah Ibraaheem*, *in shaa' Allah*, is that **the removal of hardship is a greater trial than the hardship itself**, no matter how serious it was. That is because most people can endure a hardship, out of necessity, when they do not have any choice in the matter. Yet, how many are destroyed because of their lack of gratitude and patience upon the command of Allah after the removal of the hardship?!

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ
وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ
لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

And [remember] when Moosaa (Moses) said to his people, "Remember Allah's favor upon you, when He saved you from Pharaoh's people; they had been subjecting you to such evil torment and killing your sons while sparing your daughters. And in *THAT* [event] was a tremendous test from your Lord. And [remember] when your Lord announced: If you are thankful, I shall certainly grant you more. But if you are ungrateful, then indeed My punishment is truly severe!" (14:6-7)

Regarding the reference to "**THAT**" tremendous test from Allah, as-Sa'dee said "**THAT**" was Allah's saving them from the oppression, meaning: It was a huge trial for them, testing their patience and gratitude after the removal of the hardships. Of course, he also mentioned that it included the tyranny of Pharaoh, yet he prioritized and highlighted that the greater trial from Allah was regarding their level of gratitude for being saved! This will be covered in detail in Lesson Five of these Ramadhaan Lessons (pp.27-30), *in shaa' Allah*.

To effectively apply this amazing insight to our current circumstances and the difficult trials we continue to face of religious, social, and financial restrictions: What is our situation when a hardship is removed, fully or partially? Are we thankful to Allah with an appropriate level of gratitude in our hearts, as well as in our speech and actions? If we live up to the gratitude that is due from us, Allah has promised that He will increase us in His favors. Allah does not break His promises. Yet, if we are ingrates, then we can only blame ourselves for further hardships and the loss of His blessings and favors! How quickly people forget Allah's favor and return to neglect and disobedience! May Allah save us from the evils of our own souls and make us from the truly grateful.

We ask Him, the All Capable, to return His favor upon us, and to allow us to assemble for community meals and congregational prayers, to embrace our brothers, and to visit each other once again freely, without fear or harm, in safety, happiness, and prosperity.

In the meantime, we must 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. These Ramadhaan Lessons, by Allah's Permission, can be something very helpful to keep us busy this Ramadhaan with what He loves. This year's workbook, ***Ramadhaan Lessons from the Noble Quran and Authentic Sunnah, Volume 4***, 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 \(1440/2019\)](#) 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.

[Last year's Volume 3](#) included a total of 120 lessons! 30 lessons on each of the four main topics: *Tafseer*, *Hadeeth*, Arabic, and *Tajweed*. To Allah is the praise, these lessons were also highly appreciated. The 30 verses of *Soorah al-Mulk* were studied, a verse a day, for each day of the month, from **four** different books of *Tafseer*! The brief (yet optional) lessons in *Tajweed* and Arabic provided a broad scope of topics to keep students engaged in a variety of fields the whole month. And all praise is due to Allah for His many favors!

All 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 all three 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 also provides a variety of daily lessons in *Tafseer*, *Hadeeth*, Arabic, and *Tajweed*, by the Permission of Allah. The *Tafseer* lessons are studies of passages of *Soorah Ibraaheem* (1-3 verses at a time), reading **two** (not four) books of *Tafseer* – **al-Baghawee** and **as-Sa'dee**. The *Hadeeth* lessons remain a very consistent feature of our Ramadhaan Lessons. This year, we study 30 narrations relevant to the passages from *Soorah Ibraaheem* found in each lesson, taking five brief points of explanation for each narration, just like last year. The very brief *Tajweed* modules are just review sessions for last year's lessons; nothing new is introduced in them. The Arabic lessons are brief *Sarf* (Morphology) mini-lessons and practice sessions. *Sarf* is the science of root words and derivatives, and it is a serious vocabulary builder. Some important introductory foundations of this normally intimidating field are made easy for those who have basic Arabic reading skills, *in shaa' Allah*.

Trying to keep up with last year -may Allah aid us!-, we plan to release **FOUR** pre-recorded lessons per day, *in shaa' Allah*. Our daily schedule for releasing these lessons is as follows:

5:00 A.M. EDT	INTRO TO NEW VERSE & TAFSEER	MODULES X.1, X.2, X.3
9:00 A.M. EDT	HADEETH & EXPLANATION	MODULES X.4, X.5
1:00 P.M. EDT	TAJWEED REVIEW	MODULE X.6
5:00 P.M. EDT	SARF (MORPHOLOGY)	MODULE X.7

WHY NOT LIVE? We do appreciate that many of you enjoy the interactive nature of our live broadcasts, and we would like to be able to provide these classes live. However, with the many uncertainties that we face going into this month during this pandemic, we felt it was best to follow last year's precedent and schedule the classes to be published at set times, as a reliable and consistent educational service. This way we can provide a higher quality edited recording, and 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 option, by Allah's Permission, provides you flexibility; 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.

PAPERBACK OR KINDLE EDITION? Our *Ramadhan Lessons* workbooks have been prepared to accompany our courses as traditionally printed paperback workbooks. They have been adapted, secondarily, as Kindle print replicas. This is primarily for 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 <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 on the next page). Click on "[1442 Ramadhan Lessons](#)," 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.

May Allah reward my ever-supportive wife and family, my 1MM community, my respected colleague, Ustaadh Qaasim Mutiva for his help, and all of those who study with us and support these efforts. I ask Allah that He grant me and all of 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.



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(Asking Allah to make this a blessed month for you.)

HOW TO ACCESS THE FREE RECORDINGS

The image shows a desktop browser view of the Spreaker profile for al-Masjid al-Awwal (1MM) and a mobile app view of the same profile. The desktop page features a navigation menu, the Spreaker logo, and the profile name 'al-Masjid al-Awwal (1MM)' with statistics: 2,594,284 DOWNLOADS, 6,306 FOLLOWERS, and 17 FOLLOWING. Below this is a bio: 'Authentic Islamic Education in Western Pennsylvania. Quran & Sunnah upon the way of the groups (MB, ISIS, Qaeda) upon guidance from the senior scholars.' Social media links for Website, Facebook, and Twitter are provided. The 'PODCASTS' section lists three items: '01 WAASITIYYAH' (53 Episodes), '130 Hadeeth on Manners' (111 Episodes), and '1442 Ramadhaan Lessons 4' (0 Episodes). A red arrow points to the '1442 Ramadhaan Lessons 4' podcast on the desktop page. The mobile app view shows the same profile with a 'New Podcast' section. It lists '01 WAASITIYYAH' (53 Episodes), '130 Hadeeth on Manners' (111 Episodes), and '1442 Ramadhaan Lessons 4' (0 Episodes). A red arrow points to the '1442 Ramadhaan Lessons 4' podcast on the mobile app. The mobile app also shows a 'RAMADHAAN LESSONS' section with a '4' icon and '1442 (2021)' text.

INTRODUCTION

ABOUT SOORAH IBRAAHEEM & THESE LESSONS

ABOUT THE SOORAH

1. Its name, general theme & main topics

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

ABOUT THE THESE LESSONS

3. Who was al-Baghawee?

4. About the *Tafseer* of al-Baghawee

5. Who was as-Sa'dee?

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

7. The *Hadeeth* modules in these lessons

8. The other modules: Vocabulary, *Sarf* and *Tajweed*

9. Plan out your month

LESSON 1

A BOOK OF REVELATION AS GUIDANCE FOR ALL

1.1 QURANIC VERSE & A TRANSLATION OF THE MEANINGS

﴿الرَّكْتَبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾﴾

Alif-laam-rah'. A book, one We have sent down to you, in order for you to lead mankind from the darkness into the light, by the permission of their Lord, to the path of the All-Mighty, the Ever Praiseworthy. (14:1)

1.2 VOCABULARY OF THE QURAN

Take notes from your teacher's discussion of the following two words from the verse:

الحميد	العزیز

1.3 TAFSEER (EXPLANATION) OF THE VERSE

As your teacher reads the *Tafseer* of al-Baghawee and as-Sa'dee (may Allah have Mercy on them both), follow along carefully and take notes on the following points:

1. **AL-BAGHAWEE:** Which book? _____ Revealed to whom? _____
2. Darkness = _____, and light = _____
3. "The path of *al-'Azeez, al-Hameed*"

The path:	<i>Al-'Azeez:</i>	<i>Al-Hameed:</i>

4. **AS-SA'DEE:** "From the darkness" of three things:

--	--	--

5. "Into the light" of three things:

--	--	--

6. The phrase, "By the permission of their Lord," encourages which action?

7. The path "of" Allah – What does it mean that it is **Allah's** path?

8. Two basic elements of this path: _____ and _____

9. The two Names of Allah indicate something about those who follow the path.

10. Five things the phrase, "The Path of *al-'Azeez, al-Hameed*," indicates about Allah:

- A.
- B.
- C.
- D.
- E.

1.4 HADEETH & TRANSLATION

On the authority of 'Aamir ibn Waathilah: Naafi' ibn 'Abdil-Haarith met up with the Commander of the Believers, Aboo Hafs, 'Umar ibn al-Khattaab (may Allah be pleased with him), at 'Usfaan. 'Umar had placed him in charge of Makkah. He ('Umar) said, "Who have you left in charge of the people of the Valley (Makkah)?" He replied, "Ibn Abzaa." He asked, "And who is Ibn Abzaa?" He said, "One of our freed slaves." He said, "So you put a freed slave in authority over them?" He said, "Verily, he is a reciter of the Book of Allah, the Mighty and Majestic, and surely he is knowledgeable of the laws of inheritance." 'Umar then said, "Indeed your Prophet (may Allah raise his rank and grant him peace) did say: **'Verily, Allah raises some people by this Book, and He lowers others by it!'**"

[Collected by Muslim]

عَنْ عَامِرِ بْنِ وَائِلَةَ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ
لَقِيَ أَمِيرَ الْمُؤْمِنِينَ أَبَا حَفْصٍ عُمَرَ بْنَ
الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، بِعُسْفَانَ، وَكَانَ عُمَرُ
يَسْتَعْمِلُهُ عَلَى مَكَّةَ، فَقَالَ: مَنْ اسْتَعْمَلْتَ عَلَى
أَهْلِ الْوَادِي؟ فَقَالَ: ابْنُ أَبِي. قَالَ: وَمَنْ ابْنُ
أَبِي؟ قَالَ: مَوْلَى مِنْ مَوَالِينَا. قَالَ: فَاسْتَخْلَفْتَ
عَلَيْهِمْ مَوْلَى؟ قَالَ: إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ
وَجَلَّ، وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ! قَالَ عُمَرُ: أَمَا إِنَّ
نَبِيِّكُمْ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَدْ قَالَ: «إِنَّ اللَّهَ
يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا، وَيَضَعُ بِهِ
آخَرِينَ!» [أَخْرَجَهُ مُسْلِمٌ]

1.5 HADEETH STUDY

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

1.
2.
3.
4.
5.

1.6 TAJWEED REVIEW

Review **Tajweed Module 1.4** from last year's "Ramadhaan Lessons 3" workbook (p. 13) on the topic of *TAFKHEEM* and *TARQEEQ*. Review Recording #1-C (of last year's recordings) if needed, and fill in the missing information in the table below, using only the first verse of *Soorah Ibraaheem*:

SOUND	LETTER	WORD	SOUND	LETTER	WORD
TARQEEQ	م	—٤	TARQEEQ	ت	١— كِتَابُ
		٥— إِلَى		ن	٢— أَنْزَلْنَاهُ
	ر	—٦	TARQEEQ		٣— النَّاسَ

Now listen to **Recording #1-C** (of *this* year's lessons) for a brief walk-through of this lesson, and check your work with the answers provided by the instructor.

1.7 SARF (MORPHOLOGY)

Consider the following verb and the language items from its *Sarf* scale:

اسم المفعول	اسم الفاعل	أمر	مصدر	مضارع	ماض	١
XXXXXX	نَازِلٌ	اِنزِلْ	نُزُولًا	يُنزِلُ	نَزَلَ	الموزون
XXXXXX	فَاعِلٌ	اِفْعَلْ	فُعُولًا	يُفْعِلُ	فَعَلَ	الوزن

Now consider how adding a *HAMZAH* to the past tense affects the meaning. *NAZALA* (to go down) now becomes *ANZALA* (to make something or someone go down). This *HAMZAH* which adds transitivity is called *HAMZAH AT-TA'DIYAH* (the *Hamzah* of Transitivity). Consider how the verb "*ANZALA*" is conjugated differently than its root, "*NAZALA*".

اسم المفعول	اسم الفاعل	أمر	مصدر	مضارع	ماض	٢
مُنزَلٌ	مُنزِلٌ	اَنْزِلْ	اِنزَالًا	يُنزِلُ	اَنْزَلَ	الموزون
مُفْعَلٌ	مُفْعِلٌ	اَفْعَلْ	اِفْعَالًا	يُفْعِلُ	اَفْعَلَ	الوزن

Now see if you can complete the missing items from the following two tables:

اسم المفعول	اسم الفاعل	أمر	مصدر	مضارع	ماض	٣
XXXXXX	خَارِجٌ		خُرُوجًا	يَخْرُجُ	خَرَجَ	الموزون
XXXXXX		اَفْعَلْ	فُعُولًا	يُفْعِلُ	فَعَلَ	الوزن

اسم المفعول	اسم الفاعل	أمر	مصدر	مضارع	ماض	٤
					اَخْرَجَ	الموزون
مُفْعَلٌ	مُفْعِلٌ	اَفْعَلْ	اِفْعَالًا	يُفْعِلُ	اَفْعَلَ	الوزن

Thinking about how adding the *HAMZAH* to the verb *NAZALA* affected the meaning, how does adding this *HAMZAH* affect the meaning of the verb *KHARAJA* (to go out)?

* Remember to connect this language benefit to today's verse from *Soorah Ibraaheem*.

LESSON 2

PREFERRING THIS WORLDLY LIFE OVER THE HEREAFTER

2.1 QURANIC VERSES & A TRANSLATION OF THE MEANINGS

﴿اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَيَلْلُ لِلْكَافِرِينَ مِنْ عَذَابٍ
شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ
سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾﴾

Allah, He to whom belongs everything in the heavens and everything on earth. Woe to the disbelievers of a severe torment! [They are] those who prefer the life of this world over the Hereafter and prevent [people] from the path of Allah; they wish it were crooked. Such people are far off in misguidance. (14:2-3)

2.2 VOCABULARY OF THE QURAN

Take notes from your teacher's discussion of the following two words from the verses:

الآخرة	الدنيا

2.3 TAFSEER (EXPLANATION) OF THE VERSES

As your teacher reads the *Tafseer* of al-Baghawee and as-Sa'dee (may Allah have Mercy on them both), follow along carefully and take notes on the following points:

1. **AL-BAGHAWEE:** Different recitations:

الله الذي	الله الذي	الحميد الله الذي	الحميد * الله الذي

2. The effect one mode has on the understood order of the words

3. "They wish **IT** were crooked"

A. IT = the Path

B. IT = the life of this world

4. **AS-SA'DEE**: A severe torment"

5. Those who prefer this worldly life over the Hereafter

6. Three descriptions of the Path of Allah

--	--	--

7. "They wish it were crooked"

8. Their far-off misguidance understood from four angles:

--	--	--	--

9. The people of faith are just the opposite:

A.

B.

C.

D.

E.

2.4 HADEETH & TRANSLATION

On the authority of the scribe of revelation, Aboo Khaarijah Zayd ibn Thaabit al-Ansaaree (May Allah be pleased with him), who said: The Messenger of Allah (May Allah raise his rank and grant him peace) said, "**Whoever has this worldly life as his concern, Allah scatters his affairs away from him and brings poverty right in front of his eyes. Nothing of this worldly life comes to him anyway, except what was already written for him. Yet whoever makes the Hereafter his intention, Allah brings together his affairs for him and provides him with richness in his heart, while worldly matters still come to him anyway, against their will.**"

[Collected by Ahmad and Ibn Maajah; authenticated by al-Albaanee]

عَنْ كَاتِبِ الْوَحْيِ أَبِي خَارِجَةَ زَيْدِ بْنِ ثَابِتِ
الْأَنْصَارِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ
اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَتْ
الدُّنْيَا هَمَّهُ فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ
فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا
مَا كُتِبَ لَهُ. وَمَنْ كَانَتْ الْآخِرَةُ نِيَّتَهُ
جَمَعَ اللَّهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ،
وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ!» [أَخْرَجَهُ أَحْمَدُ

وَأَبْنُ مَاجَةَ، وَصَحَّحَهُ الْأَلْبَانِيُّ]

2.5 HADEETH STUDY

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

1.
2.
3.
4.
5.

2.6 TAJWEED REVIEW

Review **Tajweed Module 2.4** from last year's "Ramadhaan Lessons 3" workbook (p. 19) on the topic of *MADD TABEE'EE*. Review Recording #2-C (from last year's lessons) if needed, and then identify the number of times *MADD TABEE'EE* is found in each quoted passage from the second and third verses of *Soorah Ibraaheem*:

6	١ - ﴿اللَّهُ الَّذِي لَهُ وَمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾
	٢ - ﴿وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ﴾
	٣ - ﴿الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ﴾
	٤ - ﴿وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا﴾
	٥ - ﴿أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ﴾

Now listen to **Recording #2-C** (of *this year's* lessons) for a brief walk-through of this lesson, and check your work with the answers provided by the instructor.

2.7 SARF (MORPHOLOGY)

In light of what you learned (or reviewed) in Lesson 1's *Sarf* module (1.7), fill in the missing language items in the following table:

اسم المفعول	اسم الفاعل	أمر	مصدر	مضارع	ماض	١
XXXXXX			كُفْرًا		كَفَرَ	الموزون
XXXXXX	فَاعِلٌ	أَفْعَلْ	فُعْلًا	يَفْعُلُ		الوزن

Question: Which of Module 1.7's verbs does the scale of this verb "**KAFARA**" resemble more: *NAZALA* or *KHARAJA*? And why? Now add a *HAMZAH* to the verb:

اسم المفعول	اسم الفاعل	أمر	مصدر	مضارع	ماض	٤
					أَكْفَرَ	الموزون
مُفْعَلٌ	مُفْعِلٌ	أَفْعِلْ	إِفْعَالًا	يُفْعِلُ	أَفْعَلْ	الوزن

How did that change the meaning? Consider: ﴿قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ﴾

*Remember to connect this language benefit to today's verses from *Soorah Ibraaheem*.

LESSON 3

MESSENGER SPEAK THE LANGUAGE OF THEIR PEOPLE

3.1 QURANIC VERSE & A TRANSLATION OF THE MEANINGS

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ
فِيضُلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

We have not sent any messenger except in the tongue (language) of his people, in order to clarify [the Message] to them. Then, Allah sends astray whomever He wills, as He guides whomever He wills. He is the All-Mighty, the All-Wise. (14:4)

3.2 VOCABULARY OF THE QURAN

Take notes from your teacher's discussion of the following two words from the verse:

يهدي	يضل

3.3 TAFSEER (EXPLANATION) OF THE VERSE

As your teacher reads the *Tafseer* of al-Baghawee and as-Sa'dee (may Allah have Mercy on them both), follow along carefully and take notes on the following points:

1. **AL-BAGHAWEE:** If Allah sent all messengers speaking the language of their people, then how do we understand Muhammad (may Allah raise his rank and grant him peace) being sent to all mankind while he spoke Arabic, and not everyone speaks Arabic?

2. **AS-SA'DEE:** What this says about Allah Himself

3. What if a messenger spoke a different language?

4. Three things a messenger clarifies:

--	--	--

5. Those whom Allah sends astray are:

6. Those whom Allah guides are:

7. From the Honor and Might understood from the Name, *al-'Azeez*:

8. From the Wisdom understood from the Name, *al-Hakeem*:

9. An important point about the necessity of the Arabic Language

3.4 HADEETH & TRANSLATION

On the authority of al-Hasan al-Basree (may Allah have Mercy on him): 'Umar ibn al-Khattaab (may Allah be pleased with him) said: "Learn Arabic and good expressions, and gain understanding in the Religion."

[Collected by Ibn Abee Shaybah]

عَنِ الْحَسَنِ الْبَصْرِيِّ، رَحِمَهُ اللَّهُ، عَنْ عُمَرَ
بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: "تَعَلَّمُوا
الْعَرَبِيَّةَ وَحُسْنَ الْعِبَارَةِ، وَتَفَقَّهُوا فِي الدِّينِ."

[أَخْرَجَهُ ابْنُ أَبِي شَيْبَةَ]

3.5 HADEETH STUDY

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

1.
2.
3.
4.
5.

3.6 TAJWEED REVIEW

Review **Tajweed Module 3.4** from last year's "Ramadhaan Lessons 3" workbook (p. 25) on the topic of *MADD 'AARIDH LIS-SUKOON*. Review Recording #3-C (from last year's lessons) if needed, and then identify the occasions of *MADD 'AARIDH LIS-SUKOON* at the end of each of the first four verses of *Soorah Ibraaheem*, and recite each one with the three different lengths of elongation possible for *MADD 'AARIDH LIS-SUKOON*:

١ - ﴿مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾﴾
٢ - ﴿وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾﴾
٣ - ﴿أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾﴾
٤ - ﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾﴾

Now listen to **Recording #3-C** (of *this year's* lessons) for a brief walk-through of this lesson, and check your understanding with the explanation of the instructor.

3.7 SARF (MORPHOLOGY)

Let's examine some three-letter verbs that have a *SHADDAH*, and learn (or review) how the scholars of the Arabic Language break down their scales, by "opening up" the *SHADDAH*. Consider the following breakdown, as you listen to **Recording #3-D**.

اسم المفعول	اسم الفاعل	أمر	مصدر	مضارع	ماض	١
XXXXXX	ضَالٌّ	ضِلَّ	ضَلَالًا	يَضِلُّ	ضَلَّ	الموزون
XXXXXX	ضَالِلٌ	إِضْلِلْ	ضَلَالًا	يَضِلُّ	ضَلَّ	الموزون
XXXXXX	فَاعِلٌ	إَفْعِلْ	فَعَالًا	يَفْعِلُ	فَعَلَ	الوزن

Question: Which of Module 1.7's verbs does the scale of this verb "*DHALLA*" resemble more: *NAZALA* or *KHARAJA*? And why? Now, complete the following table for the verb, *SADDA*:

اسم المفعول	اسم الفاعل	أمر	مصدر	مضارع	ماض	٢
مَصْدُودٌ	صَادٌّ	صَدَّ	صَدًّا	يَصُدُّ	صَدَّ	الموزون
مَصْدُودٌ	صَادِدٌ		صَدْدًا			الموزون
مَفْعُولٌ	فَاعِلٌ	أَفْعِلْ	فَعَالًا	يَفْعِلُ	فَعَلَ	الوزن

Now consider what happens to a verb on this scale when you add a *HAMZAH* to it. Let's use the verb, *DHALLA*:

اسم المفعول	اسم الفاعل	أمر	مصدر	مضارع	ماض	٢
مُضَلَّلٌ	مُضِلٌّ	أَضِلَّ	إِضْلَالًا	يُضِلُّ	أَضَلَّ	الموزون
مُضَلَّلٌ	مُضِلٌّ	أَضِلَّنْ	إِضْلَالًا	يُضِلُّنَّ	أَضَلَّنَّ	الموزون
مُفْعَلٌ	مُفْعِلٌ	أَفْعِلْ	إِفْعَالًا	يُفْعِلُ	أَفْعَلَ	الوزن

How did that change the meaning?

Now, try to match this operation for another verb on the same scale, *A'AZZA*:

اسم المفعول	اسم الفاعل	أمر	مصدر	مضارع	ماض	٢
					أَعَزَّ	الموزون
					أَعَزَزَ	الموزون
مُفْعَلٌ	مُفْعِلٌ	أَفْعِلْ	إِفْعَالًا	يُفْعِلُ	أَفْعَلَ	الوزن

Now, try this operation again for another verb on the same scale, *ATHALLA*:

اسم المفعول	اسم الفاعل	أمر	مصدر	مضارع	ماض	٢
					أَذَلَّ	الموزون
						الموزون
مُفْعَلٌ	مُفْعِلٌ	أَفْعِلْ	إِفْعَالًا	يُفْعِلُ	أَفْعَلَ	الوزن

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