

RAMADHAAN LESSONS

**FROM THE NOBLE QURAN
AND AUTHENTIC SUNNAH**

VOLUME FIVE: 1443 (2022)

PREPARED BY: MOOSAA RICHARDSON

كل الحقوق محفوظة

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TABLE OF CONTENTS

PREFACE TO THE WORKBOOK	5
INTRODUCTION: ABOUT SOORAH GHAAFIR & THESE LESSONS	9
LESSON 1: A BOOK OF REVELATION SENT DOWN FROM ALLAH	11
LESSON 2: GHAAFIR ATH-THANB: THE FORGIVER OF SIN	15
LESSON 3: DISBELIEVERS HAVE ALWAYS REJECTED PROPHETS	19
LESSON 4: ANGELS SUPPLICATE FOR THE BELIEVERS (PART 1)	23
LESSON 5: ANGELS SUPPLICATE FOR THE BELIEVERS (PART 2)	27
LESSON 6: ANGELS SUPPLICATE FOR THE BELIEVERS (PART 3)	33
LESSON 7: DISBELIEVERS WILL HATE THEMSELVES IN HELL	37
LESSON 8: THE RELIGION MUST BE PURELY FOR ALLAH ALONE	41
LESSON 9: A WARNING ABOUT THE GREAT DAY OF MEETING	45
LESSON 10: NO OPPRESSION OR FALSE VERDICTS ON THAT DAY	49
LESSON 11: LESSONS FROM THE DISBELIEVERS OF OLD	53
LESSON 12: THE STORY OF MOOSAA AND PHARAOH	57
LESSON 13: THE HIDDEN BELIEVER EMERGES TO AID THE TRUTH	61
LESSON 14: THE HIDDEN BELIEVER ADMONISHES HIS PEOPLE	65
LESSON 15: IDENTIFYING THE ROOT CAUSES OF MISGUIDANCE	69
LESSON 16: PHARAOH PRETENDS TO BE A GENUINE TRUTH SEEKER	73
LESSON 17: THE SINCERE ADVICE OF THE HIDDEN BELIEVER	77
LESSON 18: NO RELIEF OR INTERCESSION IN THE HELLFIRE	81
LESSON 19: VICTORY IS FOR THE MESSENGERS AND THE BELIEVERS	85
LESSON 20: DISPUTING ABOUT AAYAAT IS ARROGANCE (PART 1)	89
LESSON 21: DISPUTING ABOUT AAYAAT IS ARROGANCE (PART 2)	95
LESSON 22: THE BLIND AND THE SIGHTED ARE NOT THE SAME	99
LESSON 23: REFLECTING OVER ALLAH'S MANY FAVORS (PART 1)	103
LESSON 24: REFLECTING OVER ALLAH'S MANY FAVORS (PART 2)	107
LESSON 25: THE CRIME OF POLYTHEISM AND ITS PUNISHMENT	111
LESSON 26: DISBELIEVERS REBUKED AND PUNISHED ETERNALLY	117
LESSON 27: MORE REMINDERS OF ALLAH'S MANY BLESSINGS	121
LESSON 28: CONSIDERING THE GREAT CIVILIZATIONS OF THE PAST	125
LESSON 29: FOLLOW THE TRUTH NOW BEFORE IT IS TOO LATE	129
LESSON 30: A REVIEW OF OUR STUDY OF SOORAH GHAAFIR	133
A FINAL WORD	137
APPENDIX I: SOORAH GHAAFIR & A TRANSLATION OF ITS MEANINGS	139
APPENDIX II: ANSWER KEY FOR ACTIVITIES	149
APPENDIX III: SOORAH GHAAFIR (ARABIC TEXT OF QURAN)	160

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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PREFACE

All praise is due to Allah, the Lord, Creator, and Sustainer of all things. No one deserves any worship whatsoever other than Him, the Exalted and Most High. May He raise the rank of and grant peace to the most honored of all prophets and messengers, Muhammad ibn 'Abdillaah ibn 'Abdil-Muttalib, and all of his respected family and honorable companions.

The blessed month of Ramadhan is once again upon us, as the gates of Paradise are wide open, the gates of Hell are closed, and the devils are chained down. Lofty ambition for reward and forgiveness overwhelms the believers and moves them into action. May Allah make us from them!

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

"The month of Ramadhan, 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 the month of the Quran once again! And we hope that Allah would bestow His Grace upon us through understanding of His noble Book, and so we turn to Him in sincerity, asking Him alone for that, and that He forgives us and grants us a great share of the hidden and unspecified rewards that He referred to in the *hadeeth qudsee* collected by al-Bukhaaree (7492) and Muslim (1151):

«إِنَّ الصَّوْمَ لِي، وَأَنَا أَجْزِي بِهِ.»

"Verily fasting is for Me [alone]; I [alone] give the reward for it."

As we make *ta'weel* (implementation) of the Quran by practicing it with our fasting and increased piety this month, we also want to learn the *ta'weel* (explanation) of Allah's Speech as well. This is why we increase our focus on the Quran in this month, as our righteous Salaf did, reciting it, memorizing it, and most importantly learning its meanings, so as to implement it and live by it. These workbooks and these daily lessons have been prepared to help us accomplish this purpose. In years past, they have been instrumental, and to Allah is the praise, and we ask Him to grant us success in what we set out to do!

From the most important ways a Muslim strives to discipline himself is to gain mastery over his tongue. Year-round, every word is always written down, either for us or against us, as Allah says:

﴿مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

"Not a statement does he utter, except that there is a watcher there with him [observing], eager [to write] (i.e. an angel)." [50:17]

And all year long, not just in Ramadhan, it is our speech that is the most potentially destructive thing in our lives, as the Prophet (may Allah raise his rank and grant him peace) highlighted, in an authentic narration collected by at-Tirmithees (2616) and others:

«وَهَلْ يَكْبُ النَّاسُ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟!»

"Are the people toppled into the Hellfire upon their faces due to anything other than the harvests of their own tongues!?"

So if this is the case in general, then what about the blessed month of Ramadhaan? Consider the following hadeeth of our Prophet (may Allah raise his rank and grant him peace), as reported by Aboo Hurayrah (may Allah be pleased with him) and collected by al-Bukhaaree (1903):

«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ!»

**"Whoever does not abandon false speech and acting by it,
Allah has no need for him to abandon his food and drink!"**

So now in Ramadhaan more than ever, the Muslim needs to control his tongue during these precious days and nights! And this chapter, *Soorah Ghaafir*, is quite notably replete with reminder after reminder about some of the most dangerous forms of false speech:

﴿مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا﴾

"No one disputes about Allah's *ayaat* other than those who disbelieve..." [40:4]

﴿وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ﴾

**"They disputed with falsehood to refute the truth, so I seized them,
and how [terrible] was My punishment!" [40:5]**

﴿الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ كُفْرًا عَنْ عِندِ اللَّهِ﴾

**"Those who dispute over Allah's *ayaat* without having any authority
come to them [to do so] are severely hated by Allah..." [40:35]**

﴿إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ﴾

﴿إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ﴾

**"Verily, those who dispute about Allah's *ayaat* without any authority
coming to them, there is nothing in their chests except arrogance,
yet they will never reach it [their assumed status]..." [40:56]**

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنْزِلْ يُصْرَفُونَ﴾

**"Have you not seen those who dispute about Allah's *ayaat*,
how they are turned away?" [40:69]**

Furthermore, divine rebuke is directed at Pharaoh for his false speech to mislead the people, as well as his transgressive slander of the Prophet Moosaa (may Allah raise his rank and grant him peace). And the main story of the *soorah*, the account of the hidden believer, provides beautiful examples of good, upright speech of guidance and the patience and manners that must accompany such speech. These are just some of the connections of this *soorah* to the issue of the tongue.

So it is hoped that by busying ourselves with the study of the Quran in general, and specifically focusing on this important *soorah* and its relevant and impactful themes, we might gain that increased discipline and vigilance needed to worship Allah in the most devout way. May Allah give us success and enable us to draw near to Him with authentic knowledge and sincere deeds.

LOOKING BACK: Taking a moment to consider how far we have come in these studies can help us appreciate Allah's blessings and be grateful for them. Others who have not shared our previous four years' experiences can consider accessing the resources and undertaking their study, for next

Ramadhaan, or at any time through the year, *in shaa' Allah*. (These studies are highly suitable for Ramadhaan, by Allah's Permission, but not exclusively limited to only this month!)

Volume 1 of this series was our study tool for the classes in Ramadhaan 1439 (2018). Thirty lessons consisted of seven modules each, with Grammar, *Tafseer*, and *Hadeeth* modules, as well as a variety of extension activities, beginning with the verses about fasting.

Volume 2 (1440/2019) included fifteen *Tafseer* lessons and fifteen *Hadeeth* lessons on various topics. A *fatwa* from Shaykh Ibn Baaz (may Allah have Mercy on him) was included in each lesson.

Volume 3 (1441/2020) included 30 lessons on each of the four main topics: *Tafseer*, *Hadeeth*, Arabic, and *Tajweed*. 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*! Brief lessons in *Tajweed* and Arabic provided a broad scope of topics to keep students engaged in a variety of fields the whole month, a much needed escape from the initial lockdown of the Covid-19 Pandemic!

Last year's **Volume 4** (1442/2021) included another set of 120 lessons in *Tafseer*, *Hadeeth*, Arabic (*Sarf*, or word derivatives and conjugations), and *Tajweed*, focused on *Soorah Ibraaheem*. We cut back to reading **two** (not four) books of *Tafseer* – **al-Baghawee** and **as-Sa'dee**. And this is what we are building on for this year as well, *in shaa' Allah*.

All previous years' activities continue to benefit people, by the Permission of Allah. The workbooks remain available through Amazon all over the world, in both traditional print and Kindle editions, and all four complete sets of high-quality class recordings are still available on the 1MM Spreaker channel for **free** listening and/or downloading. (www.Spreaker.com/user/radio1mm)

A QUICK OVERVIEW OF THE SOORAH: This year's Quranic selection is the tremendous chapter, *Soorah Ghaafir*, a beautiful chapter of 85 verses, covering all aspects of *Towheed* – Allah's *Ruboobiyyah* (Sovereignty) [Verses 62, 64-65, 68], His beautiful Names and Attributes [3, 7-8, 12, 15-17, 19-20...], and His sole right to be worshipped alone [3, 12, 14, 62, 65...]. The *soorah* also includes many accounts of the scary realities of life after death and the Day of Judgment [10-12, 15-18, 32, 39, 46-52, 59...]. The wise, rational, and caring approach of the "hidden believer" is a unique topic covered in this *soorah* [28-45], being the reason it is called *Soorah al-Mu'min*. This shining example of excellent dialogue is countered by many repeated prohibitions and stern rebuke of blameworthy argumentation [4-5, 35, 56, 69]. Another pair of opposites is found in the *soorah*: How Allah disgraces the disbelievers in this life and the Next [5-6, 10-12, 21-22, 45-50, 52, 70-76, 82-85], and how Allah supports and honors the believers [40, 45, 51]. We also find essential reminders about many of Allah's great blessings – His forgiveness [3], provisions [13, 64], the creation of the heavens and earth [57, 64], as well as the night and day [61], the human beings themselves [64, 67], and even livestock and our forms of transportation [79-80]. With all of this, Allah invites us to reflect and use our intellects [13, 21, 54-58, 82]. May Allah make us from those who truly reflect and understand, those who recognize Allah's blessings and live up to the gratitude that is required from them.

We hope this workbook and these lessons will be your key, by Allah's Permission, to many hours of beneficial and focused study in *Tafseer* and *Hadeeth* this month. The 30 *Tafseer* lessons constitute a complete study of *Soorah Ghaafir*, from the explanations of **al-Baghawee** and **as-Sa'dee**. The 30 *Hadeeth* lessons remain a very consistent feature of our Ramadhaan Lessons. Similar to last year, we study 30 narrations relevant to the passages from the *soorah* found in each lesson, taking five brief points of explanation (usually) for each narration, like previous years. An occasional (and irregular) activity may be found in some of the lessons, like the supplications in Lessons 8 and 19, or the chain mapping challenges found in Lessons 4, 5, 25, and 29.

We plan to release two pre-recorded lessons per day, *in shaa' Allah*. Our daily schedule for releasing them is as follows:

5:00 A.M. EDT	INTRO TO NEW VERSES & TAFSEER	MODULES X.1, X.2, X.3
5:00 P.M. EDT	HADEETH & EXPLANATION	MODULES X.4, X.5


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 ongoing pandemic with its many unpredictable situations, we felt it was best to continue to schedule the classes to be published at set times, as a reliable and consistent educational service. This way we can provide higher quality edited recordings, and we would not struggle with all the bottle-necked internet bandwidth issues, the live broadcasts 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 us with the most 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.

HOW TO ACCESS THE RECORDINGS: Go to www.Spreker.com/user/radio1mm on your computer, phone, or smart device, and then scroll down on the main page under the title, "PODCASTS". Click on "1443 Ramadhaan 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. There is an easy visual guide which demonstrates exactly how you can access these free online classes on **page 138**.

PAPERBACK OR KINDLE EDITION? These 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 easy note-taking, 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 classes daily, as they are released on our Spreker page, and follow along using this workbook.

May Allah reward my ever-supportive wife and family, my beloved 1MM community, my respected brother, Gibril Harding, for his meticulous review and helpful suggestions, 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.)

INTRODUCTION

ABOUT SOORAH GHAAFIR & THESE LESSONS

ABOUT THE SOORAH

1. Its name, general theme & main topics

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

ABOUT 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. Introducing an activity: Mapping chains of transmission

9. Plan out your month



LESSON 1

A BOOK OF REVELATION SENT DOWN FROM ALLAH

1.1 TODAY'S VERSES

In the Name of Allah, the Most Gracious, the Ever Merciful. 1. Haa-Meem. 2. The revelation of the Book (the Quran) is from Allah, the All-Mighty, the All-Knowing.

قال تعالى: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿حَمْدٌ ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾﴾

1.2 VOCABULARY & STRUCTURE OF THE PASSAGE

Take notes from your teacher's discussion of the following phrases and their relationship:

العليم	العزیز

1.3 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:** This *soorah* is *Makkiyyah* / *Madaniyyah*. (Circle one.)
2. Scholars differed about the letters that begin certain *soorahs* (Let's review...)

A. The meanings of these letters are not known to us.

Ash-Sha'bee & others:

Aboo Bakr:

'Alee:

Ash-Sha'bee:

B. The letters are codes which represent the Names of Allah.

Ibn 'Abbaas:

Others said:

Rabee' ibn Anas:

C. The letters have other known meanings.

Muhammad ibn Ka'b:

Ibn 'Abbaas:

Az-Zajjaaj:

Sa'eed ibn Jubayr:

D. The letters are the names of the *soorahs*.

Qataadah:

Mujaahid & Ibn Zayd:

E. The letters are things being sworn by.

Ibn 'Abbaas:

Al-Akhfash:

3. Specifically then, what is the meaning of "*Haa-Meem*"?

A. As-Suddee from Ibn 'Abbaas:

B. 'Ikrimah from Ibn 'Abbaas:

C. Sa'eed ibn Jubayr & 'Ataa' al-Khuraasaanee:

D. Adh-Dhahhaak & al-Kisaa'ee:

4. Two different modes of recitation:

حيميم	حاميم

5. **AS-SA'DEE:** This *soorah* is *Makkiyyah* / *Madaniyyah*. (Circle one.)

6. Allah tells us that His Book is "*tanzeel*".

7. Three Names of Allah and their meanings:

اسم الله	THE NAME	THE MEANING
1. الله	Allah	

1.4 HADEETH & TRANSLATION

On the authority of 'Aa'ishah, the Mother of the Believers (may Allah be pleased with her): Al-Haarith ibn Hishaam (may Allah be pleased with him) asked the Messenger of Allah (may Allah raise his rank and grant him peace), "O Messenger of Allah! How does the revelation come to you?" So the Messenger of Allah (may Allah raise his rank and grant him peace) replied, "**Sometimes it comes like the ringing of a bell, and that is the most difficult upon me. When it is over, I comprehend what was said. Sometimes, the angel appears to me as a man who speaks to me, and I comprehend what he says.**"

'Aa'ishah (may Allah be pleased with her) said: And I saw him [once] when revelation was coming down upon him on an extremely cold day. When it was over, his brow was dripping with sweat! [Agreed upon]

عَنْ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ، رَضِيَ اللَّهُ عَنْهَا: أَنَّ الْحَارِثَ بْنَ هِشَامٍ، رَضِيَ اللَّهُ عَنْهُ، سَأَلَ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّ عَلَيَّ، فَيُفْصِمُ عَنِّي، وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ. وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا، فَيَكَلِّمُنِي، فَأَعْيِي مَا يَقُولُ.»

قَالَتْ عَائِشَةُ، رَضِيَ اللَّهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ، فَيُفْصِمُ عَنْهُ، وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا! [مُتَّفَقٌ عَلَيْهِ]

1.5 HADEETH STUDY

Listen to the explanation of the hadeeth and take notes on the biographies and the five benefits mentioned from the hadeeth below:

Al-Haarith ibn Hishaam
'Aa'ishah
Al-Bukhaaree
Muslim
1. The connection between this hadeeth and today's verses

2. Eight different ways revelation came down (from *Tarh at-Tathreeb*)

3. "And that is the most difficult on me..."

4. "Sometimes, the angel appears to me as a man..."

5. Other physical changes when revelation came (from *Saheeh al-Bukhaaree*)



1.6 ACTIVITY

Create a list of the Names of Allah you find in this *soorah*. Every time you study one of Allah's Names, add it to your list. Include the Arabic spelling, a transliteration, a translation of its meaning, and a reference to the verse number. You should be able to find 12 Names of Allah in *Soorah Ghaafir, in shaa' Allah*.

Create a second list with the Names of the Day of Judgment found in this *soorah*.

Create a third list with the names of people and tribes mentioned in the *soorah*.

LESSON 2

GHAAFIR ATH-THANB: THE FORGIVER OF SIN

2.1 TODAY'S VERSE

قال تعالى:

3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower [of favors], no one has the right to be worshipped other than Him; to Him is the [final] return.

﴿غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ﴾
﴿لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ﴾

2.2 VOCABULARY & STRUCTURE OF THE PASSAGE

Take notes from your teacher's discussion of the following phrases and their relationship:

الذنب	غافر

2.3 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:** The meaning of "*Ghaafir*" (غافر)

2. The meaning of "*at-towb*" (التوب)

A.

B.

3. The connection between these descriptions and the testimony of faith

Ibn 'Abbaas:

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4. The meaning of "*Thit-Towl*" (ذِي الطَوْل)

A. Mujaahid:

B. Al-Hasan:

C. Qataadah:

D. Others:

5. **AS-SA'DEE:** "The Forgiver of sin..."

6. "The Acceptor of repentance..."

7. "The Severe in punishment..."

8. "The Bestower [of favors]..."

9. The connection between these descriptions and the testimony of faith

10. Connections between the revelation of the Quran and these descriptions

A. In general: The Quran & Allah's Attributes

B. Allah's Knowledge

C. The bestowing of favors

D. The severity of His punishment

E. Forgiveness

F. Allah's right to be worshipped alone

G. The recompense

2.4 HADEETH & TRANSLATION

On the authority of Aboo Hurayrah (may Allah be pleased with him): From what the Prophet (May Allah raise his rank and grant him peace) relayed from His Lord, the Mighty and Majestic: **"A worshipper committed a sin and then said: 'O Allah, forgive my sin for me!' So He, the Exalted and Lofty, said, 'My worshipper has committed a sin, and he knows that He has a Lord who forgives sins [for some] and seizes [others] for sins!' Then, he went back and committed another sin and said, 'My Lord! Forgive my sin for me!' So He, the Exalted and Lofty, said, 'My worshipper has committed a sin, and he knows that He has a Lord who forgives sins [for some] and seizes [others] for sins!' Then, he went back again and sinned, and then he said, 'My Lord! Forgive my sin for me!' So He, the Exalted and Lofty, said, 'My worshipper has committed a sin, and he knows that He has a Lord who forgives sins [for some] and seizes [others] for sins! Do whatever you will; I have [already] forgiven you!'" [Agreed upon]**

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَحْكِي عَنْ رَبِّهِ، عَزَّ وَجَلَّ، قَالَ: «أَذْنَبَ عَبْدٌ ذَنْبًا، فَقَالَ: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي! فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ! ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيُّ رَبِّ! اغْفِرْ لِي ذَنْبِي! فَقَالَ تَبَارَكَ وَتَعَالَى: عَبْدِي أَذْنَبَ ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ! ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيُّ رَبِّ! اغْفِرْ لِي ذَنْبِي! فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ! اْعْمَلْ مَا شِئْتَ؛ فَقَدْ غَفَرْتُ لَكَ!» [مُتَّفَقٌ عَلَيْهِ]

2.5 HADEETH STUDY

Listen to the explanation of the hadeeth and record biographical information and the five benefits mentioned from the hadeeth below:

Aboo Hurayrah
Al-Bukhaaree (Review your notes about him from Hadeeth Module 1.5)
Muslim (Review your notes about him from Hadeeth Module 1.5)

1. The connection between this hadeeth and today's verse

2. Three of Allah's Names relative to "*Ghaafir ath-Thanb*"

3. Differences between a *hadeeth qudsee* and a *hadeeth nabawee*

4. The importance of knowing Allah and His Attributes

5. Managing sins and recovering

LESSON 3

DISBELIEVERS HAVE ALWAYS REJECTED PROPHETS

3.1 TODAY'S VERSES

4. No one disputes about Allah's *aayaat* (miracles, signs, and verses) other than those who disbelieve, so then do not be deceived by their [free] movement [and prosperity] in the land.

5. The people of Nooh (Noah) and the allied factions [of disbelievers] after them belied [their Messengers] before these, and every (disbelieving) nation plotted against their messenger to seize him. They disputed with falsehood to refute the truth, and so I seized them, and how [terrible] was My punishment!

6. And like that, the Word of your Lord was actualized upon those who disbelieved, that they will be the dwellers of the Fire.

قال تعالى:

﴿ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْزُرُ كَ تَقَلُّبُهُمْ فِي الْأَلْبَدِ ۝ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ۝ وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۝ ﴾

3.2 VOCABULARY & STRUCTURE OF THE PASSAGE

Take notes from your teacher's discussion of the following phrases and their relationship:

أصحاب	النار

3.3 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:** The meaning of disputing about Allah's *aayaat*
2. The severity of disputing about Allah's *aayaat*

Abul-'Aaliyah:

3. A hadeeth with its chain through 'Abd ibn Humayd
 - A. Its chain of transmission
 - B. Its wording
 - C. Its authenticity
4. A hadeeth with its chain through 'Abdur-Razzaaq as-San'aanee
 - A. Its chain of transmission
 - B. Its wording
 - C. Its authenticity
5. Don't be deceived by the "*taqallub*" of the disbelievers in the land.
 - A. The meaning of "*taqallub*" (تقلب)
 - B. The end result of it
 - C. A similar verse (3:196)
6. Who were the "*ahzaab*" (الأحزاب)?
7. The meaning of the disbelievers' "seizing" of the messengers

Ibn 'Abbaas:

Others:
8. Examples of disbelievers trying to refute the truth with falsehood:

(14:10)

(25:21)
9. How was the Word of your Lord actualized upon them?
10. An Arabic Language point about an understood preposition
11. **AS-SA'DEE:** The meaning of disputing about Allah's *aayaat*
12. The believers' manners with the Quran
13. Prosperity is not a favorable sign for anyone.
14. The meaning of "*taqallub*" (تقلب)
15. The way affairs are judged properly
16. A threat of punishment directed at those who argue about Allah's *aayaat*
17. The terrible results of their splitting and division
18. What the messengers were upon (so as to be targeted)
19. The level of evil of those who would plot to kill messengers

20. The punishment in this life and the Next

21. "The Word of your Lord was actualized upon them..."

3.4 HADEETH & TRANSLATION

On the authority of 'Abdullaah ibn 'Umar (may Allah be pleased with him and his father), who said: I heard the Messenger of Allah (may Allah raise his rank and grant him peace) saying: **"Whoever intercedes in order to prevent one of the legislated punishments of Allah has stood in opposition to Allah. Whoever argues to support falsehood, while he knows it is [falsehood], he remains under the Anger of Allah until he leaves that. Whoever claims something about a believer which is not true, Allah makes him remain in *Radghat al-Khabaal* (pools of gathered pus in Hell) until he absolves himself of what he said."**
[Collected by Ahmad and Aboo Daawood]

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «مَنْ حَالَتْ شَفَاعَتُهُ دُونَ حَدٍّ مِنْ حُدُودِ اللَّهِ، فَقَدْ ضَادَّ اللَّهَ؛ وَمَنْ خَاصَمَ فِي بَاطِلٍ وَهُوَ يَعْلَمُهُ، لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ، وَمَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ، أَسْكَنَهُ اللَّهُ رَدْعَةَ الْخَبَالِ حَتَّى يَخْرُجَ مِمَّا قَالَ.» [أَخْرَجَهُ أَحْمَدُ وَأَبُو دَاوُدَ]

3.5 HADEETH STUDY

Listen to the explanation of the hadeeth and record biographical information and the five benefits mentioned from the hadeeth below:

'Abdullaah ibn 'Umar
Ahmad
Aboo Daawood
1. The connection of this hadeeth to today's verse
2. Arguing to support falsehood, and by extension, Aboo Daawood's chapter title: Ibn Rajab:

3. The danger of impermissible interventions

(4:85)

Hadeeth

4. The danger of slandering believers

(33:58)

(24:16)

Hadeeth:

Hadeeth:

Hadeeth:

5. Avoiding oppression in three ways:

LESSON 4

ANGELS SUPPLICATE FOR THE BELIEVERS (PART 1)

4.1 TODAY'S VERSE

7. Those [angels] who uphold the Throne [of Allah] and those around it glorify the praises of their Lord, believe in Him, and ask forgiveness for those who believe [saying], "Our Lord! You have encompassed all things with Mercy and Knowledge, so forgive those who repent and follow Your Way, and save them from the punishment of *al-Jaheem* (the Hellfire)!"

قال تعالى:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ﴾

4.2 VOCABULARY & STRUCTURE OF THE PASSAGE

Take notes from your teacher's discussion of the following phrases and their relationship:

يحملون	يسبحون	يؤمنون	يستغفرون

4.3 TAFSEER (EXPLANATION) OF THE VERSE

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

1. **AL-BAGHAWEE:** The angels who hold up the Throne, *al-Karoobiyyoon* (الكروبيون)

[Is this name, *al-Karoobiyyoon*, authentic?]

Ibn 'Abbaas:

Others:

Maysarah ibn 'Aroobah:

Hadeeth:

'Alee ibn al-Husayn:

Mujaahid:

Wahb ibn Munabbih (a long narration):

2. AS-SA'DEE: ... (We will return to our study of this verse in the next lesson, in shaa' Allah.)

4.4 HADEETH & TRANSLATION

On the authority of Jaabir ibn 'Abdillaah al-Ansaaree (may Allah be pleased with him): The Messenger of Allah (may Allah raise his rank and grant him peace) said: "I have been given permission to talk about one of Allah's angels, among those who hold the Throne. There is between his earlobe and shoulder the distance of a 700-year journey."

[Collected by Aboo Daawood]

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ، إِنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ.» [أَخْرَجَهُ أَبُو دَاوُدَ]

4.5 HADEETH STUDY

Listen to the explanation of the hadeeth and record biographical information and the five benefits mentioned from the hadeeth below:

Jaabir ibn 'Abdillaah	
Aboo Daawood (<i>Review your notes about him from Hadeeth Module 3.5</i>)	
1. The connection of this hadeeth to today's verse	
2. Similar narrations	
Aboo Hurayrah	
Anas ibn Maalik	
3. The meaning of "I have been given permission..." (أذن لي)	
4. The meaning of "to speak about him..." (أحدث عنه)	
5. A refutation of the Jahmiyyah and philosophers	
What they believe:	
How this hadeeth disproves them:	
Aboo Daawood's chapter title:	

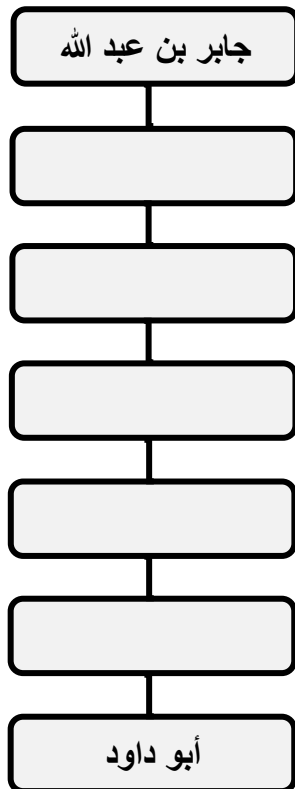


4.6 TASK: DRAW A MAP OF THE CHAIN

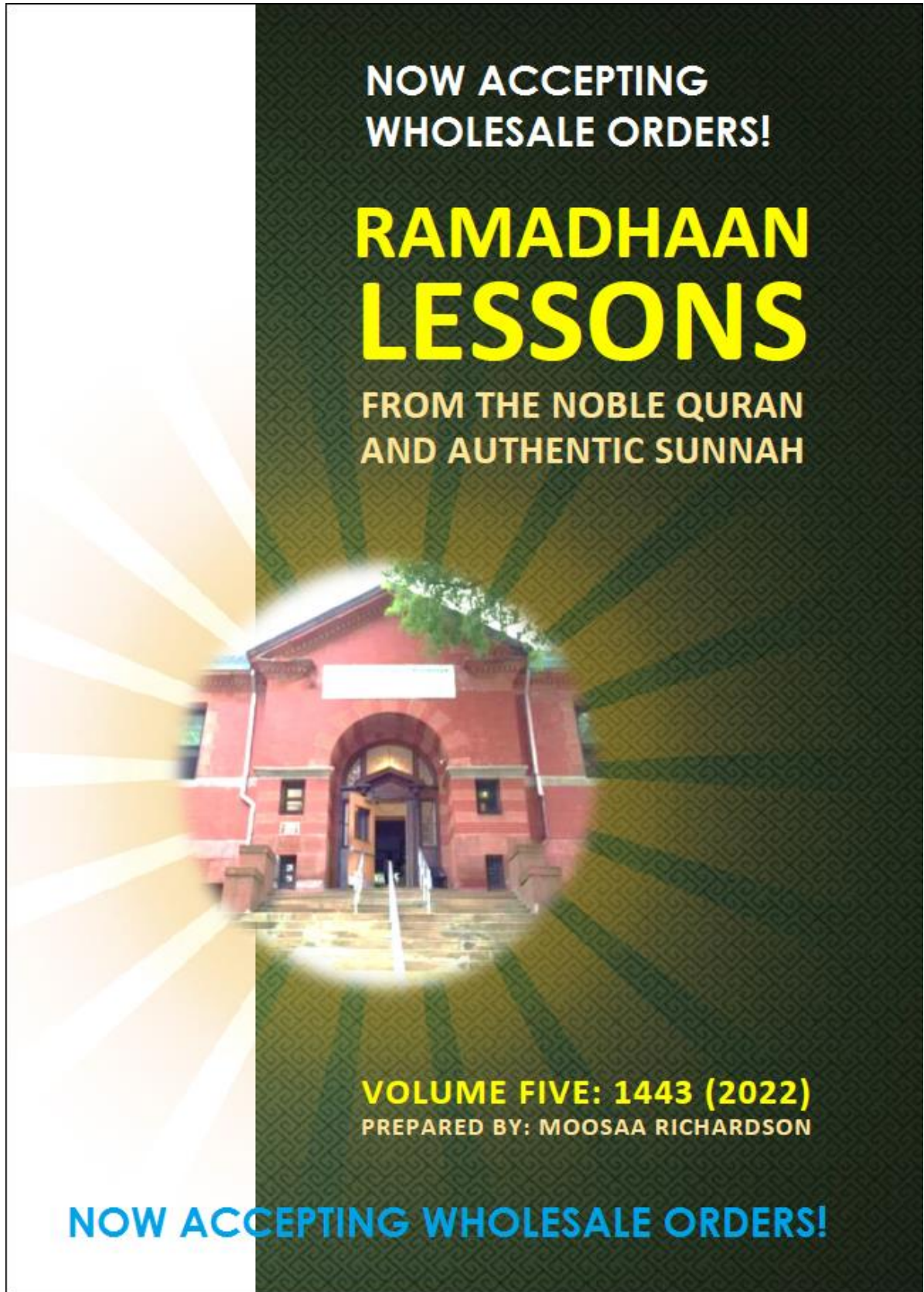
Using the Arabic names provided in the narration from its source, as well as an additional narration from al-Haafith al-Bayhaquee's book, *al-Asmaa' was-Sifaat*, draw a vertical map of the chains of transmission for this hadeeth, starting with the collector at the bottom of the chain. The basic structure of al-Imaam Aboo Daawood's chain is provided; you will need to add on the second chain yourself, to the right of the first one, joining it up with the first chain wherever that is appropriate. Check your work with the map on page 149.

الإِسْنَادُ الْأَوَّلُ: قَالَ الْإِمَامُ أَبُو دَاوُدَ: حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ بْنِ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، بِهِ.

الإِسْنَادُ الثَّانِي: قَالَ الْحَافِظُ أَبُو بَكْرٍ الْبَيْهَقِيُّ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْعَلَوِيُّ، أَنَا أَبُو حَامِدٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى بْنِ بِلَالٍ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّصْرَابَاذِيُّ، قَالَا: ثَنَا أَحْمَدُ بْنُ حَفْصٍ بْنِ عَبْدِ اللَّهِ، حَدَّثَنِي أَبِي، حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، بِهِ.



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The book cover is divided into two main vertical sections. The left section is white and features a large, stylized sunburst graphic that radiates from the center towards the right. The right section is dark green with a subtle, repeating geometric pattern. At the top of the green section, the text 'NOW ACCEPTING WHOLESALE ORDERS!' is written in white, bold, sans-serif capital letters. Below this, the title 'RAMADHAAN LESSONS' is prominently displayed in large, bold, yellow sans-serif capital letters. Underneath the title, the subtitle 'FROM THE NOBLE QURAN AND AUTHENTIC SUNNAH' is written in smaller, bold, yellow sans-serif capital letters. In the center of the green section, there is a circular inset image of a red brick building with a prominent arched entrance and a small tree in front of it. At the bottom of the green section, the text 'VOLUME FIVE: 1443 (2022)' is written in bold, yellow sans-serif capital letters, followed by 'PREPARED BY: MOOSAA RICHARDSON' in smaller, bold, yellow sans-serif capital letters. At the very bottom of the cover, spanning both sections, the text 'NOW ACCEPTING WHOLESALE ORDERS!' is written in bold, blue sans-serif capital letters.

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**RAMADHAAN
LESSONS**

**FROM THE NOBLE QURAN
AND AUTHENTIC SUNNAH**

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PREPARED BY: MOOSAA RICHARDSON

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