

THE 21ST ANNUAL QURAN AND TAJWEED CONTEST STUDY GUIDE



*Another Year, Another Journey
Another Surah closer to the memorization of the Book of Allah*

Participation Guidelines:

You may choose to be tested in the language you desire (Arabic or English).
The competition will be an Oral Assessment.

You will be tested on the "In the Shade of the Ayat" and
"Quran- Knowledge and Action."

The "What's the Big Idea" is for the sake of understanding the Surah as a whole and will
not be used for testing.

May Allah (Swt) reward you for your endeavor! All the best!

GRADE 1

NABA' | THE GREAT NEWS



GENERAL THEME

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَأِ
الْعَظِيمِ

"About what are they asking one another? About the great news" Surah an-Naba' is named after the word (an-Naba') mentioned in its second āyah, which means (the news). Do you know what does Allah (ﷻ) want to tell us here? He (ﷻ) wants to tell us something about the Day of Judgment.



IN THE SHADE OF THE AYAT

إِنَّ يَوْمَ الْفُضْلِ كَانَ مِيقَاتًا (17)

"Indeed, the Day of Judgement is an appointed time" الْفُضْلُ is one of the names of the Day of Judgment. It is the day when life on earth will come to an end and the life of the Hereafter will begin. On that Day, Allah (ﷻ) will give every person what he deserves - He (ﷻ) will enter the believers to Jannah and punish the disbelievers in the Hellfire. Believing in the Day of Judgment is one of the pillars of faith, which every Muslim should believe in.

إِنَّ لِلْمُتَّقِينَ مَفَازًا (31)

"Indeed, for the righteous is attainment" Allah (ﷻ) gave good news to His servants who do good deeds that He (ﷻ) loves them - He told them that they will be admitted to Jannah. So, every Muslim who likes to be from among the people of Jannah should do many good deeds in order to be with them.



KNOWLEDGE AND ACTION

I always choose to do good deeds - which Allah (ﷻ) loves and commands - so that He is pleased with me and takes me to His Jannah.

GRADE 2

MUZAMIL | FAITH & ACTION



GENERAL THEME

“يَا أَيُّهَا الْمَزْمَلُ ﴿١﴾ قُمْ أَلَيْلَ إِلَّا قَلِيلًا”
 you who wraps himself [in clothing],
 Arise [to pray] the night, except for
 a little.” The disbelievers of Makkah
 were against Prophet Muhammad
 (ﷺ). They gave him different
 nicknames, then chose to call him a
 “magician”. When the Prophet (ﷺ)
 heard about that he became very
 sad, since he was only trying to
 guide them to Islam – the religion of
 Allah. So, he went home and asked
 to be wrapped in clothing. Allah
 (ﷻ) revealed to him Surah al-
 Muzzammil asking him to arise and
 deliver the message to those
 people. He (ﷻ) asked him to spend
 the night in prayers and reading the
 Qur’ān, through which he will
 become strong enough to face
 difficulties and problems.



IN THE SHADE OF THE AYAT

“أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (4)”
 “Or add to it, and
 recite the Qur’ān with measured recitation.” When a
 Muslim wants to recite few āyāt of al-Qur’ān, he
 should not rush but recite them slowly and calmly;
 practicing rules of tajweed and making proper
 pronunciation of its words. For if he is mindful when
 reciting the Qur’ān, he will understand it and his
 eemān will be increased

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (9)
 “[He is] the Lord of the East and the West; there is
 no deity except Him, so take Him as Disposer of
 [your] affairs.” Muslims rely upon Allah (ﷻ) and seek
 His help when they face difficulties, because Allah
 (ﷻ) is the Caretaker of everything on this earth. Who
 deserves to be taken as a refuge other than Him
 (ﷻ)? Who has the power to help us better than Allah
 (ﷻ)? No one.



KNOWLEDGE AND ACTION

When you are sad, just
 remember that Allah (ﷻ) is
 with you and near you. Keep
 your tongue moist with
 Allah’s remembrance. Get to
 know Him (ﷻ) more, for He
 (ﷻ) is with His servants in
 difficulty and ease.



“Blessed is He in whose hand is dominion, and He is over all things competent.” This surah tells us that to Allah alone belongs the dominion of everything in this worldly life and in the Hereafter. He created the heavens and the earth, beautified the sky with the stars, controlled the birds in the sky, provided for man the faculties of hearing, seeing and understanding, and provided for him food and drink to sustain him – so since Allah (ﷻ) alone has the dominion and He is over all things competent, He is exclusively worthy of being worshiped.



Muslims believe that Allah (ﷻ) alone is the Sustainer and that no one can stop something gifted to you by Him. We often think that these bounties come in the form of money, only. But we should know that Allah grants blessings in ways such as beauty, health, happiness, the love of people, and more. We need to be mindful of all these blessings and know that they are from Allah (ﷻ) alone.



I say the truth even if it may anger some of the people. For Allah (ﷻ) is aware of what I say and do, and He will reward me for being truthful and keep me safe from the people's harm, too.

GRADE 4

MA'ARIJ | THE ASCENT



GENERAL THEME

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

"A supplicant asked for a punishment bound to happen." This surah was revealed as a response to those who inquired about the Day of Judgment and denied the punishment of that Day. The disbelievers of Makkah used to doubt the occurrence of the Last Day. They believed that there is no life after death. Allah (ﷻ) renounced their claims in this surah and informed them that His punishment is bound to happen. On the other hand, the believers are advised to do as much good deeds as they can to save themselves from the punishment of the Day of Judgment and to get admitted to Jannah.



IN THE SHADE OF THE AYAT

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (23)

وَالَّذِينَ هُمْ "Those who are constant in their prayer" وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ (34) "And those who [carefully] maintain their prayer" Allah (ﷻ) began listing the good deeds of the believers by mentioning those who are constant in performing their prayers, and He (ﷻ) concluded that list by praising the believers who maintain their prayers, praying them on time, with humility and mindfulness. That is because ṣalāh is the foundation of religion, and it is the first act of worship that a Muslim will be asked about on the Day of Judgment

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رُغُونَ (32) "And those who are to their trusts and promises attentive" A true Muslim is a trustworthy believer. He fulfils the right of Allah (ﷻ) upon him and the right of people, and he performs his duties to the best of his ability. When he is entrusted with something, he takes good care of it and returns it to its owner. He keeps his promises and respects the people's privacy.



KNOWLEDGE AND ACTION

Establishing the five daily prayers on their due times and with humbleness is the first thing my Lord will ask me about on the Day of Judgement. So, let's ensure that we perform them properly as they could be the reason behind our safety from the punishment and the attainment of Allah's pleasure with us and His Jannah.

GRADE 5

QALAM | PRINCIPLES OF BELIEF



GENERAL THEME

The Surah revolves around three main topics. It upholds the Prophethood of Muhammad (ﷺ) and emphasizes his freedom from what the polytheists accused him of. Although he had the best character, the disbelievers of Makkah denied him. So, Allah (ﷻ) presented to them the story of the owners of the garden to warn them the consequence of denying the blessings of Allah (ﷻ). Then Surah was concluded with the command to the Prophet (ﷺ) to be patient with the disbelievers of Makkah and not to haste to leave them as Prophet Yūnus (pbuh) did when he left his people.



IN THE SHADE OF THE AYAT

(وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾) "And indeed, you are of a great moral character." This is a clear testimony from Allah (ﷻ) that the Prophet (ﷺ) had the best character ever. This implies that he was disciplined with the teachings of the Qur'ān. When Lady 'Āyshah RA was asked about the character of the Messenger of Allah (ﷺ), she said: "His character was the Qur'ān," that is, he did what Allah (ﷻ) commanded him to do, and avoided what He forbade him from doing. Therefore, we Muslims should have a good example in our Prophet (ﷺ), as our Lord (ﷻ) instructed us, "There has certainly been for you in the Messenger of Allah an excellent example" And the Prophet (ﷺ) said about himself: "I am certainly sent to complete the honorable manners."

﴿١٧﴾ إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ "Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning." Allah (ﷻ) presented to the polytheists of Makkah the story of the owners of the garden to awaken them from their haughtiness and delusion. Allah (ﷻ) tested the people of Makkah with many blessings. He (ﷻ) gave them peace, security, and sustenance. He (ﷻ) caused provision to reach them from everywhere and facilitated for them the two trade trips of winter and summer. But when He (ﷻ) completed His blessings upon them by sending a messenger from among themselves to guide them to what is the best for them in this world and the next, they denied these blessings of Allah (ﷻ) the same way the owners of the garden did. The similarity between their condition and that of the owners of the garden is the refusal to seek the pleasure of Allah (ﷻ) and be grateful to Him.



KNOWLEDGE AND ACTION

I must acknowledge the countless blessings of Allah by adhering to His commands and avoiding His prohibitions and taking Prophet Muhammad (ﷺ) as an example by obeying Allah and His messenger and follow the footsteps of the Prophet (ﷺ).

GRADE 6

HUJURAT | PACT OF EQUALITY AND MORALITY



GENERAL THEME

Sūrah al-Hujurāt presents very important principles of faith and regulations relating to manners and discipline of the Muslims. Some scholars called it, “Sūratul-Akhḷāq”. It teaches us to respect and follow Allah’s religion and give precedence to His law over our opinion.

The most important manner a believer should learn is to respect and appreciate the Messenger of Allah (ﷺ), because behaving well with the Prophet (ﷺ) means behaving well with Allah (ﷻ).

Also, the surah teaches us how to interact with people – we don’t mock them, we don’t backbite one another, we don’t call each other names, we avoid negative assumptions, and we check out information coming from questionable sources. And we believe that all Muslims are equal; no superiority for a believer over another except in taqwā.



IN THE SHADE OF THE AYAT

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (10) “The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.” The believers are declared brothers and sisters – they cannot be other than that, for whenever this bond of brotherhood disappears, faith disappears. Eemān is evident in the way we deal with others, we love and support each other despite our differences in lineage, color and language. However, if shayṭān causes two factions to dispute, we should hasten to bring reconciliation between them, to deserve receiving the mercy of Allah

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13) “O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” Allah (ﷻ) created all humans equal – There is no superiority for a male over a female, nor for a race or color over another race or color except in taqwā. Fearing Allah and doing good deeds are the only factors that would bring someone closer to Allah than someone else.



KNOWLEDGE AND ACTION

If I see two of my friends disputing or fighting each other, I try my best to reconcile between them both. And I do not speak ill of one in front of the other, so as not to let enmity and dispute be increased between them.

GRADE 7

HASHR | EXALTATION OF ALLAH



GENERAL THEME

سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ "Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise." The surah is opened with the declaration of the exaltation of Allah (ﷻ) [i.e., praising Him and acknowledging Him free of flaws] made by all in the heavens and all on the earth. And it is concluded by listing some of the beautiful names and attributes of Allah (ﷻ) that proves His being worthy of praise and perfection. The surah speaks about Allah's perfect ability to give help and protection to His believing slaves against their enemies, even if the enemy is more powerful. Also, the surah depicts the unique example of brotherhood in Islam, found between the immigrants (al-muhājirūn) - [who sacrificed everything they used to have in support of Allah's religion and His Messenger], and their supporters (al-Anṣār) in Madinah - [who gave the best example by their sincere generosity]. They willingly and with love, shared with their brothers (the immigrants) everything they owned.



IN THE SHADE OF THE AYAT

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ (10) "And [there is a share for] those who came after them, saying, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed, You are Kind and Merciful.' This āyah teaches us a du'ā [which is transmitted from the Prophet also] to seek Allah's forgiveness for ourselves and for those who came to faith before us. We learn also to ask Allah (ﷻ) to remove from our hearts envy, hatred and grudges toward our believing brothers and sisters. Because we like for them what we like for ourselves.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۚ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ (18) "O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do." A Muslim is constantly watching out for his actions and intentions. He calls himself to account when he falls short of acting good. For he knows that whatever he is doing of good or bad in this worldly life is recorded with Allah, the All-Aware. And that Allah (ﷻ) will compensate his good act with goodness and his bad act with punishment and disgrace. So, he should adhere to taqwā and fear of Allah, the Almighty, in order to be enveloped with the mercy of Allah (ﷻ).



KNOWLEDGE AND ACTION

Before I sleep, I take note of what I have done during my day - I call myself to account to seek forgiveness of Allah (ﷻ) for any shortcomings I committed. I renew my intention to do more acts of obedience and abstain from doing evil acts, all along my life.

GRADE 8

FAT'H | BE WITH ALLAH



GENERAL THEME

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

The Sūrah conveyed to the Muslims the good news that the peace treaty of al-Ḥudaybiyah [set between them and the disbelievers of Makkah] was a victory and a conquest. This news filled their hearts with tranquility and removed from them the distress caused by the prevention of performing 'umrah. Because of this treaty, they were able to deliver the message of Islam peacefully and widely. Allah became pleased with those who pledged allegiance to the Prophet (ﷺ) underneath the tree. They were told that they will soon be allowed to enter the Sacred House of Makkah to perform 'umrah.



IN THE SHADE OF THE AYAT

... وَلِلَّهِ جُنُودُ السَّمُوتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

"And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise." If Allah (ﷻ) wills something for His slaves, there will be plenty of soldiers of His who would carry out His commands as He wills - for He is the All-Knowing - who knows the limit and capacity of His slaves and their needs. He is the Wise, Who grants them what benefits them and chooses the perfect time to fulfil His commands.﴿...﴾

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (29)

"Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward." The believer, who believes in Allah (ﷻ) alone and seeks to please Him by doing good deeds, will receive forgiveness from Him. His shortcomings will be pardoned, and he is promised to receive a great reward on the Day of Judgment. Therefore, the believer must be heedful whenever a disobedience is committed; he should remember that the pleasure of this worldly life is but a short amusement and that with Allah (ﷻ) alone is the eternal happiness.



KNOWLEDGE AND ACTION

I always have good expectations of Allah (ﷻ) and know that hardships were placed in my path so that I learn from them and they benefit me. There is nothing decreed by Allah (ﷻ) for His believing servants except something good.

GRADE 9

AH'QAF | PAST WISDOM FOR FUTURE INSPIRATION



GENERAL THEME

وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ...

(21) "And mention, [O Muhammad], the brother of 'Ād, when he warned his people in the [region of] al-Aḥqāf - ... "Surah al-Aḥqāf discusses the message of Prophet Muhammad (ﷺ) in details - we learn that Allah (ﷻ) appointed him as the last Messenger and sent him to both the men and the jinn, comprehensively. The messages of the early Prophets and Messengers were concluded by the message of Muhammad (ﷺ). The Story of 'Ād is presented in this surah as a reminder to the Prophet (ﷺ) that other Messengers before him faced similar difficulties while inviting their nations to the worship of One Lord. So, consistency in this pursuit along with patience and seeking the reward from Allah (ﷻ) are lessons to be learned from their stories.



IN THE SHADE OF THE AYAT

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا... (15)

"And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship... "Allah (ﷻ) commands man to obey his parents and offer them the utmost respect in all aspects - communicate with them kindly, be in their service constantly, take care of their needs and try to please them in every way. After making general command to be good to both parents, Allah (ﷻ) specified the mother with a reminder to her children to be good to her for all the physical effort she endured in the process of her pregnancy for nine months and for the countless hours and nights she put into raising them.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

13) "Indeed, those who have said, "Our Lord is Allah," and then remained on a right course - there will be no fear concerning them, nor will they grieve." Allah (ﷻ) described those who are firm in faith - who believed in His Lordship and Divinity and remained steadfast upon the straight path doing righteous deeds - He described them as those who do not fear any harm that may afflict them, and they do not grieve over anything they may lose. That is because they know that since they are following the right path and doing righteous deeds, they won't be disgraced; Allah (ﷻ) will protect them and help them to put up with the hardships and trials they face in this worldly life.



KNOWLEDGE AND ACTION

A Muslim does not merely declare eemān in Allah (ﷻ) - the Lord of the worlds - and submission to Him verbally without doing actions. Eemān must be validated by doing good deeds and remaining steadfast upon the path of truth and in obedience to Allah's (ﷻ) commands.

GRADE 10 YASIN | SIGNS OF RESURRECTION & FAITH

General Theme

وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْخَيَوَةَ الدُّنْيَا ﴿٣٥﴾
 Surah Yā Seen is a Makkan Surah, full of proofs of eemān. Its aim is to establish a firm foundation of faith. The surah elaborates on the distinction between the believers and the disbelievers and the outcome of their choice. It consoles the Prophet (ﷺ) by relating to him the stories of the messengers before him – like the story of the people of the city to whom Allah (ﷻ) sent three messengers supporting each other, yet they rejected their messages and refused to believe them or obey them. The surah also emphasizes the inevitable occurrence of the Resurrection and the ability of Allah (ﷻ) to bring man back to life after death – as He has created him from nothing in the first place. The creation of the earth and the universe is a manifestation of Allah's (ﷻ) existence; He (ﷻ) created the day and the night, the sun and the moon, and made the planets move in their orbits with great precision. He (ﷻ) created the cattle for man and subjected them for their use (as food and ride) ... in all are signs of the existence of Allah (ﷻ) and signs of His perfect ability.

In the Shade of the Ayat

﴿١٢﴾ "إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَءَاخِرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾" Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register." Allah (ﷻ) emphasizes the fact that He (ﷻ) is the One who will bring the dead back to life once again on the Day of Judgment. The basis of the judgment will include all that man has done in this life upon the earth and all that he has sent ahead of him to the Hereafter, knowingly or unknowingly, good or bad. One might say something or do something, and its effect remains behind after he dies, so all of that will be part of his account on the day of Judgment. Whoever establishes a good practice [sunnah] in Islam will have its reward and the reward of all those who act upon it after him. And whoever establishes a bad practice in Islam will carry its sin and the sin of all those who act according to it after him. Allah (ﷻ) informs us that He (ﷻ) keeps track of all things in a complete and accurate register.

﴿٥٤﴾ "فَإِلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾" So today no soul will be wronged at all, and you will not be recompensed except for what you used to do." On the Day of Judgment, no soul will be dealt with unjustly, whether righteous or wicked. For it is the day of justice. No one will be deprived of the good he earned, and no soul shall bear the burden of another. No punishment will be greater than deserved, and each will be compensated with exact justice. A Muslim is not entitled to assume righteousness in some people or wickedness in others, as this violates the authority of the Ultimate Judge, Allah (ﷻ), the Lord of the Worlds, with whom no one shall be wronged.

Knowledge and Action

I do my best to be a good example for others, so that Allah (ﷻ) record for me the reward of my good deeds and the reward of the actions of those who followed me in doing those good deeds. I also try hard to refrain from committing evil acts so that I do not become someone who misleads people and causes them to fall into sins, because I know that these evil acts of mine and theirs will be recorded in my book of deeds and I receive the punishment for them.

GRADE 11

ZUKHRUF

ENJOYMENT OF DELUSION

General Theme

وَزُخْرُفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا ﴿٣٥﴾

“And gold ornament. But all that is not but the enjoyment of worldly life.” Surah Az-Zukhruf is one of seven surahs that are opened with the letters of (Hā Meem). It reminds us of Allah (ﷻ) the Creator, whose Lordship is undeniable – every sane person acknowledges it – He (ﷻ) created the heavens and the earth and subjected them to man. Therefore, He (ﷻ) is the deity worthy of being worshiped alone. The surah is named after the word zukhruf which means (ornament). It refers to the ornamental decorations people usually use to beautify their homes. Allah (ﷻ) draws a parallel by depicting the worldly life as something no more than a decoration (a temporary pleasure), whereas the Hereafter is better and permanent – reserved for the righteous ones.

Knowledge & Action

I will commit myself to always remember Allah (ﷻ) and befriend those who remind me of Him and of the Day of Judgment – those who help me to avoid wrongdoing so that I safeguard myself from the evil of shayṭān and become in the company of my beloved brothers and sisters in Jannah.

In the Shade of the Ayat

الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

“Close friends, that Day, will be enemies to each other, except for the righteous” Those who befriend each other in the disobedience of Allah and what displeases Him, will turn to become enemies of one another on the Day of Judgement, blaming each other for the consequences of their evil actions and the punishment they will receive. However, the righteous believers are friends in this world as well as in the Hereafter – they rejoice over meeting each other in obedience to Allah and what pleases Him [in this world]. And on the Day of Judgment, they will rejoice over meeting one another seated on the royal beds of Paradise, facing each other.

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

–“And whoever is blinded from remembrance of the Most Merciful – We appoint for him a devil, and he is to him a companion.” Allah (ﷻ) decreed that when man becomes heedless of His Lord (ﷻ) shayṭān finds his way to his heart – he commands him to do bad deeds and becomes his evil partner, whispering evil to him and beautifying it for him. Therefore, it is imperative for a Muslim to always remember Allah (ﷻ) and draw closer to Him seeking His protection against the whisper and deception of shayṭān, and the consequences of the bad deeds.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨﴾

“And it is Allah who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing.” Allah (ﷻ) alone is the only object of worship in the heavens and on the earth. All creatures deify Him, willing and unwillingly. They all are submissive to Him. They neither can bring themselves benefit nor harm them, nor cause life or death. Allah (ﷻ) has no partner on earth as the polytheists claimed when they worshiped the idols and ascribed to Him the angels as His daughters. And He has no son as the Christians claimed that Jesus is son of God. For He is the All-Wise, the All-Knowing. He is perfect in His wisdom, perfect in His knowledge, Self-Sufficient, in need of no son, no daughter and no partner.﴾

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۚ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

“And they said, “If the Most Merciful had willed, we would not have worshipped them.” They have of that no knowledge. They are not but falsifying.” The polytheists of Makkah said in a sarcastically: “If Allah had not willed for us to worship the idols, we would not have worshiped them. He could have turned us away from worshiping them. He is aware of what we are doing, and He did not punish us for that.” Allah, the Almighty, replied: “They are just speculating and falsifying things with no knowledge.” Their argument is baseless. How could they assume that Allah would will for them kufr, while no creature can encompass anything of His knowledge!?

GRADE 12 MARYAM ALLAH'S MERCY

General Theme

وَرُحْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا ﴿٣٥﴾

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In the Shade of the Ayat

“وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَغْيِ نَتُصَلِّحُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾” And Allah increases those who were guided in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse. “When the believer seeks the guidance of Allah (ﷻ) and takes the path of righteousness, Allah (ﷻ) facilitates it for him and increases the sources of guidance for him. It is by doing good deeds one will benefit himself on the Day of Judgment and earns himself the reward he deserves. A disobedient act may seem pleasant, but its pleasure soon disappears while its consequence stays in this world and will be punished in the Hereafter. On the other hand, an obedient act may seem hard and tiring, but its hardness soon disappears while its reward and pleasure remains for the believer in this world as well as in the Hereafter.

﴿٩٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾” Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection. “The Believers who are adherent to doing righteous deeds are promised to be granted the love of Allah (ﷻ) and the love of His creatures, as mentioned in the ḥadeeth: “When Allah (ﷻ) loves a servant of His, He calls on Jibreel (saying), “Indeed, I love (so-and-so), so love him.” Jibreel [will love him and] calls on [the inhabitants of] the heavens to love him, [they will love him], then love of his will be put [in the hearts of] the people on earth. And that is the meaning of Allah’s saying; “Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection.”

﴿٦٧﴾ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكْ شَيْئًا ﴿٦٧﴾” Does man not remember that We created him before, while he was nothing? “The āyah presents a logical argument to those who denied the Resurrection, which is clear to every sane person. The inevitable occurrence of the Resurrection has been proven here by reminding man of his first creation, which is more impressing than bringing him back to existence. Allah (ﷻ) said, “And it is He who begins creation; then He repeats it, and that is even easier for Him.” Although for Allah, the Able, everything is easy. For, when He decrees a matter, He only says to it, ‘Be,’ and it is

﴿٥٩﴾ فَخَلَفَ مِنْ بَٰعِثِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾” But there came after them successors who neglected prayer and pursued desires; so, they are going to meet evil” After mentioning how the Prophets and their guided followers were obedient to their Lord, and how they would fall in prostration to Allah, weeping. Allah tells us that these righteous generations left behind them a type of people who were bad. They wasted and neglected ṣalāh – they didn’t pray on time or they were not concerned about its quality. And they became so absorbed by their worldly ambitions. Then soon they will get lost or they will receive the punishment for their evil deed. Because neglecting ṣalāh is the beginning of the slippery slope. From that point starts the downfall. Whosoever is neglectful about ṣalāh will be more so about anything else. Ṣalāh is the backbone of religion and it is the best act of worship a believer would do.