

## Sūrah YUNUS (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

	<i>The āyah in Arabic</i>	<i>The practical directive in Arabic</i>	<i>The meaning of the āyah in English</i>	<i>The practical directive in English</i>
1	<p>1 قال تعالى: (قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ)</p> <p>الآية/ 58</p>	<p>من أعمال القلوب الفرح والفخر بِفَضْلِ اللَّهِ وهو الإسلام، وَبِرَحْمَتِهِ وهي القرآن، فعلى المسلم أن يعتز بدينه وقرآنه ويفخر بكونه مسلماً ملتزماً بأوامر الله فهذا خير من الدنيا وما فيها.</p>	<p>Say, 'O Prophet, 'In Allah's grace and mercy let them rejoice. That is far better than whatever 'wealth' they amass." [10: 58]</p>	<p>Among the actions of the heart is to rejoice and have pride in Allah's Grace, which is Islam, and in His Mercy, which is the Quran. So, a Muslim must be proud of their religion and the Qur'an and be proud of being committed to Allah's commands, as this is better than the entire world and all that exists in it.</p>
2.	<p>قال تعالى: (وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ</p>	<p>الله سبحانه وتعالى لا يعزب عنه أي: لا يغيب عنه أي شيء من أفعال العباد ولو كان بحجم الذرة، فعلى المسلم أن يراقب الله في أفعاله وأقواله ولا يستصغر من المعاصي شيئاً ويقول لا يهم.</p>	<p>"There is no activity you may be engaged in 'O Prophet' or portion of the Quran you may be reciting, nor any deed you 'all' may be doing except that We are a Witness over you while doing it. Not 'even' an atom's weight is hidden from</p>	<p>Nothing can escape the sight of Allah: no act of His servants can be absent from Him, even if it is of an atom's size. A Muslim must be mindful of Allah in their actions and deeds and should not belittle any sin and say it does not matter.</p>

	<p>ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ الآية/ 61</p>		<p><i>your Lord on earth or in heaven; nor anything smaller or larger than that, but is 'written' in a perfect Record."</i> [10: 61]</p>	
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## • Sūrah HUD (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	<p>(1) قَالَ تَعَالَى: (وَلَئِنْ أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ كُفُورًا وَلَئِنْ أَدَقْنَاهُ نِعْمَاءَ بَعْدَ ضُرَاءٍ مَسْتَهْزِئَةٍ لَيَكْفُورُنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ) الْآيَات/ 9 - 11</p>	<p>من عادة الإنسان أن يصاب باليأس والحزن عند فقدان النعمة، وأن يشعر بالفرح والفخر عند الحصول على النعمة، لكن المؤمن ليس كذلك فهو عند فقدان النعمة متعلق القلب والأمل بالله عنده يقين أن الله سيعوضه وعند النعمة ينسب الفضل لله ويشكره.</p>	<p><i>"If We give people a taste of Our mercy then take it away from them, they become utterly desperate, ungrateful. But if We give them a taste of prosperity after being touched with adversity, they say, "My ills are gone," and become totally prideful and boastful, except those who patiently endure and do good. It is they who will have forgiveness and a mighty reward."</i> [11: 9 - 11]</p>	<p>It is human to feel despair and be sad when losing a blessing, and to feel joyful and proud when obtaining a blessing, but the believer is not like that. When they lose a blessing, their heart is attached to Allah, and they have hope in Him. They have certainty that Allah will compensate them, and when they are blessed, they attribute the credit to Allah alone and thank Him.</p>
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2.	قال تعالى: (إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ) الآية/ 75	من أخلاق المسلم خلق الحلم وهو كظم الغيظ عند الغضب وعدم التسرع في عقاب الناس. فعلى المسلم عندما يتعرض لموقف يضايقه في منزله أو مدرسته أن يتريث ولا يسرع في الغضب ويفكر في الموقف قبل أن يتصرف أو يجيب.	“Truly, Abraham was forbearing, tender-hearted, and ever turning ‘to his Lord’.” [11: 75]	One of a Muslim’s good manners is to be forbearing, which is to restrain anger when annoyed and not to rush to punish people.  When a Muslim experiences a situation that is bothering them in their home or at school, they should be patient and not rush into anger . They should think about the situation before they act or respond.
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### • Sūrah YUSUF (Aḥkāmul-Qur’ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: There is no need to memorize the translation of the āyah in English.

	The āyah in Arabic	The practical directive in Arabic	The meaning of the āyah in English	The practical directive in English
1	1. إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنَّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ [يوسف: 4]	يعقوب عليه السلام يعلمنا أول درس في التربية ، أن نستمع لأولادنا بإنصات أيًا كانت أعمارهم. فتح يوسف قلبه لأبيه وحدثه دون خوف أو تردد عن شيء عجيب رآه في المنام . علمنا يعقوب عليه السلام كيف يكون الأب مربياً	“Remember” when Joseph said to his father, “O my dear father! Indeed I dreamt of eleven stars, and the sun, and the moon—I	In this verse, Yusuf’s father (Yaqoub), peace be upon him, teaches us the first lesson in parenting, which is to listen attentively to our children, regardless of their age.  Yusuf opened his heart to his father and spoke to him without fear or

			saw them prostrating to me!" (12:4)	hesitation about something strange he had seen in a dream. Yaqoub, peace be upon him, teaches us how a father can be a <i>murabbi</i> (a wholesome educator/parent).
2.	وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ (١٨)	تزعزع إيمان بعض الناس عند حلول المصائب ومنهم من يتخلى عن دينه ويعترض على حكمة الله ويتساءل لماذا ؟ ماذا فعلت كي استحق هذا العذاب ؟ نتعلم من يعقوب ويوسف عليهما السلام: • كيف يزداد إيماننا في المحن ولا ينقص • نتعلم كيف نتعامل مع المأساة. كم كان يعقوب فرحاً بالأمس يفسر حلم ابنه مستبشراً، سيكون له شأن عظيم .. وبين عشية وضحاها فقد الولد وضاع الحلم • نتعلم معنى الصبر الجميل ، الصبر الذي لا شكوى معه ولا جزع ، صبر مع الحركة والبحث والعمل وشعور بمعية الله ورحمته • عندما تشتد المحن وتضيق بك الدنيا بما رحبت ارفع يديك وقل يارب مالي غيرك ، الله المستعان .	"And they brought his shirt, stained with false blood. He responded, "No! Your souls must have tempted you to do something 'evil'. So 'I can only endure with' beautiful patience! It is Allah's help that I seek to bear your claims.'" (12:18)	Some people's faith is shaken when calamities strike, and some of them abandon their religion (they stop believing), object to Allah's wisdom, and wonder why? What did I do to deserve this torture? We learn from Yaqoub and Yusuf, peace be upon them: <ul style="list-style-type: none"><li>- How our faith in Allah should increase in adversity, not decrease.</li><li>- How to deal with tragedy. Yaqoub was so happy the day before, interpreting the dream of his son as a hopeful sign...that he will have a great future. And overnight, he lost his son!</li><li>- What beautiful patience means: it is patience without complaining or losing hope. It is being resilient,</li></ul>

				<p>having trust in Allah and hope in His mercy.</p> <ul style="list-style-type: none"> <li>- Allah is the only one whose help can be sought against difficulties and hardships.</li> </ul>
	<p>( قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خُطِيئِينَ ) [ يوسف: 97 ]</p>	<p>باب التوبة مفتوح لا يغلق في وجه العبد مالم يغرر . تلقى إخوة يوسف أفضل تربيته في بيت نبوة . عرفوا الحلال والحرام والفضيلة والرذيلة ومع ذلك ارتكبوا جريمة في حق نبيين من أنبياء الله وقبل الله تعالى توبتهم . حين تمر بك ظروف ، تضعف وتقع في المعصية ، تذكر أن باب التوبة مفتوح وفي لحظة الندم والتوبة أنت عند الله لست نجما فحسب بل كوكب مضيء (أحد عشر كوكبا)</p>	<p>"They said: "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners." (12:97)</p>	<p>As long as you're alive, the doors of tawba (repentance) are open, until one's death.</p> <p>Yusuf's brothers received the best upbringing in the house of a prophet. Even though halal from haram, and right from wrong, they committed crimes against 2 prophets of Allah. Allah accepted their repentance.</p> <p>When you go through difficulties, you might fall, remember that the door of tawba (repentance) is open. When you make tawba, you're not only a star in the sight of Allah but a shining one!</p>

## • Sūrah AR-RA'D (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	<p>قال تعالى: (الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ. وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ) ٢٠- ٢٢</p>	<p>يُمدح الله المؤمنين في هذه الآيات بعدد من الصفات منها صفة الوفاء بالعهد، والوفاء بالعهد يكون بأن ينفذ المسلم ما عاهد الله على فعله. فإذا أقسم المسلم بالله على فعل طاعة من صيام أو صلاة أو صدقة فليفعل هذه الطاعة ويلتزم بها.</p>	<p>“Those who fulfill the covenant of Allah and do not break the contract, And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account, And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home” [13: 20-22]</p>	<p>In these verses, Allah (ﷻ) praises the believers for a number of qualities, one of these is the quality of fulfilling the covenant. Fulfilling a covenant is carried out when a Muslim does what they have promised Allah to do. If a Muslim swears by Allah to perform an act of obedience, such as fasting, praying, or giving charity, then they should perform these acts of obedience and commit themselves to do them.</p>
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2.	<p>قال تعالى: (الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ) ٢٨</p>	<p>يجلب ذكر الله الراحة الداخلية للمسلم، وطمأنينة القلب، ويزيل عنه الخوف والقلق لأنه يشعره بعظمة الله الخالق، العليم بحال عباده، القادر على إزالة أسباب الخوف عنهم.</p> <p>وللذكر أشكال كثيرة مثل قراءة القرآن، وقول سبحان الله، والحمد لله، والله أكبر، وغير ذلك كثير.</p>	<p>"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." [13: 28]</p>	<p>Remembrance of Allah brings inner comfort to the Muslim, tranquility of the heart, and it removes fear and anxiety from them, because it makes them feel the greatness of Allah, the Creator. He is fully aware of the condition of His servants, and able to remove the causes of fear from them.</p> <p>Remembrance of Allah (dhikr) has many forms, such as reading the Qur'an, saying "Subhana Allah," "Al-Hamdulillah," "Allahu Akbar," and many other things.</p>
3	<p>قال تعالى: (لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْأَحْسَنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا مِّثْلَ مَا عُهُ لَأَقْتَرُوا بِهِ ۖ وَلَئِنْ كُنْتُمْ إِلَّا جَسَابٌ وَمَا لَهُمْ جَهَنَّمَ ۖ وَيُسَّ الْمَهَادُ). 18</p>	<p>أعد الله الجنة للمؤمنين الذين أطاعوه وأطاعوا رسوله، والذين لم يطيعوه وكفروا به لهم النار، ولو كانوا يملكون كل ما في الأرض لبذلوه فداء لأنفسهم من عذاب الله يوم القيامة، ولن يُقبل منهم، بل سيحاسبون على كل ما أسلفوه من عمل سيئ، ومسكنهم جهنم.</p>	<p>"Those who respond to 'the call of' their Lord will have the finest reward. As for those who do not respond to Him, even if they were to possess everything in the world twice over, they would certainly offer it to ransom themselves. They will face strict judgment, and Hell will be their home. What an evil place to rest!." [13: 18]</p>	<p>Allah prepared Jannah for the believers who obeyed Him and His Messenger, but those who disbelieved in Him and did not obey Him, they will have Hell as their abode. And even if they possessed everything on earth and wanted to give it away to ransom themselves from the punishment of Allah on the Day of Judgment, it would not be accepted from them. Rather, they will be held accountable for all the bad deeds they have done, and their abode will still be Hell.</p>

## • Sūrah IBRAHIM (Aḥkām-ul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ( ١ )	افتحوا قلوبكم حتى يدخل النور ، فكما ان نور الشمس لن يدخل غرفتك إذا أسدلت الستائر وكذلك نور القرآن .  كلام الله تعالى هو رسائل حب موجهة لك شخصيا فافتح قلبك ووجدانك لها.  بإذن ربهم ، إذا كنت تفهم القرآن بسهولة فهذا جميل وان كانت رحلتك مع القرآن صعبة ، لك ضعف الثواب .  واعلم أن الهداية تأتي من الله ، هو الذي يأذن بهدايتك ، وليس بمهارتك ، فاجتهد وصدق النية واطلب الهداية من الله	“Alif-Lām-Ra. ‘This is’ a Book which We have revealed to you ‘O Prophet’ so that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of the Almighty, the Praiseworthy—” [14:1]	This book is Noor, light , but you need to open your heart to receive it . Just like how sunlight does not enter your room if the curtains are closed.  The Quran is light that opens awareness and understanding. These are Allah’s Words, His love letters especially for you .  Guidance comes from Allah, not from your ability to understand. Your part is the effort, and if you’re struggling you get double the rewards. It’s all about your efforts and attempts. So, strive, purify your intention and ask Allah for guidance.
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<p>2.</p>	<p>وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (٥)</p>	<p>من أهم الخصال التي تساعدنا على المضي في خضم الحياة وتجاوز عقباتها بنجاح هي الصبر والشكر . المحن الصعبة المؤلمة التي نمر بها هي فرص يمنحنا إياها الله تعالى ليغفر ذنوبنا ويرفع درجاتنا . عندما تظلم الدنيا من حولك ، وتقرب كثيرا من حال اليأس ، و تراودك جميع الأفكار السلبية ، وينصحك من حولك بقراءة القرآن والإكثار من الذكر ، وأنت في حال من الظلمة تجعلك غير قادر على ذلك ، كالمريض الذي يدعو إلى مائدة عامرة فيدير وجهه لأنه غير قادر حتى على رؤية الطعام ، في هذه الأحوال تذكر أيام الله .. تذكر نعم الله عليك . ابدأ بنعمة حاضرة الآن معك ، من الذي يجعلك تتنفس الهواء الان ؟ الله ؟ إذا هو معك ، استحضارك لوجود الله معك ينقلك إلى حال الصبر . ياربي أنا لن أياس من رحمتك ، سأبقى واقفا على بابك ، اطرقة وألح عليك بالدعاء حتى تفتح لي أبواب رحمتك .</p>	<p>“Indeed, We sent Moses with Our signs, ‘ordering him,’ ‘Lead your people out of darkness and into light, and remind them of Allah’s days ‘of favour’.” Surely in this are signs for whoever is steadfast, grateful.” [14:5]</p>	<p>Patience (<i>sabr</i>) and gratitude (<i>shukr</i>) are two very important qualities that help us get through life and successfully overcome its obstacles.</p> <p>Sometimes you’re given tests that are very painful. These are opportunities for Allah to forgive our sins and raise our status.</p> <p>When everything feels dark and gloomy, you get very close to despair, and have negative thoughts, people sometimes will tell you to read the Quran and do more dhikr. However, when you are in such a state, you might not be able to take that advice. Just like a sick person who is invited to a big meal but cannot handle the sight of food.</p> <p>In such a condition, remind yourself of Allah’s favours over you. What do you have right now at this moment? You are alive, breathing. Who is allowing you to? Allah. He is with you. Being conscious and aware of Allah’s presence leads you to patience.</p> <p>‘Ya Allah, I will not lose hope in your Mercy. I will keep standing at Your door</p>
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		<p>حين تلملم شتات نفسك وتتقدم خطوة واحدة وتشكر الله تتوافد عليك النعم وعداً من الله ولن يخلف الله وعده ، لئن شكرتم لأزيدنكم .</p> <p>وصف الله تعالى حال عدم الشكر بالكفر ! كفر النعمة وعدم الاعتراف بها كأنه عدم اعتراف بالله ! يالطيف !! اللهم اجعلنا من الشاكرين</p>		<p>and making dua to you repeatedly until You open the doors of Your Mercy’.</p> <p>When you pull yourself together and take one step forward and show gratitude to Allah, blessings will come to you as a promise from Allah, and Allah never breaks His promise. “If you are grateful, I will certainly give you more.” [14:7]</p> <p>Allah Almighty describes the state of ungratefulness as disbelief (<i>kufr</i>)! Denying Allah’s blessings and not acknowledging them is not believing in Allah! Oh Allah make us among those who are thankful</p>
3	<p>قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ □ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ( ١١ )</p>	<p>الله سبحانه وتعالى هو صاحب القرار الأول والأخير في الهبات والعطايا التي نحصل عليها في حياتنا .</p> <p>يتواضع لعظمة الله وقل يارب رضيت بما أعطيتني وما قدرت لي .</p> <p>اليوم ومع تحديات الهوية الجندرية ، نرى أهمية التسليم والرضى وفهم ان الله يمن على من يشاء .</p>	<p>“Their messengers said to them, “We are ‘indeed’ only humans like you, but Allah favours whoever He chooses of His servants. It is not for us to bring you any proof without Allah’s permission. And in Allah let the believers put their trust.” [14:11]</p>	<p>Allah is the only One who decides what blessings each one of us gets in this life.</p> <p>Humble yourself before Allah SWT and say ‘O Allah I am content with what you have given and destined for me.’</p> <p>In this time of gender identity crisis, we see how important it is to submit to Allah, to be content with what He decrees and to understand that Allah bestows favours on whomever He pleases.</p>

		<p>يارب خلقتني أنثى ، أنا راضية وممتنة . راضية عن جنسي ، عن طولي ، عن لوني ... هي هبات منك يا حبيبي وانت تمن على من تشاء .</p>		<p>Allah, you decided to make me a girl, I am content with what you have decreed for me and I am grateful. I am grateful for my height, my colour, my race, etc. Whatever You choose to make me, You have the right to do so .</p>
4	<p>أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (٢٤) تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (٢٥)</p>	<p>الكلمة الطيبة كالشجرة الطيبة ، تنفع الناس بثمارها . راقب أقوالك ، وانتبه إلى كلماتك فإن لها اثرا كبيرا وقويا . انت مسؤول عن هذه الكلمات فاحرص على أن يكون الخير والصلاح أصلها وجذورها. سواء خرجت هذه الكلمات من فمك ، او كتبتها بأصابعك على شكل رسالة قصيرة أو إيميل ، مشاركة على سناپ شات او تيك توك ، احرص على أن تكون مشبعة بنور الإيمان الجميل .</p>	<p>“Do you not see how Allah compares a good word to a good tree? Its root is firm and its branches reach the sky, (24) ‘always’ yielding its fruit in every season by the Will of its Lord. This is how Allah sets forth parables for the people, so perhaps they will be mindful.” (14:24-25)</p>	<p>Your words are powerful. A good word is like a good tree, it will bear fruits and benefit everyone . Be mindful of your words, and make sure they’re rooted in goodness. Words can be your thumbs texting, emailing, sharing on Snapchat and Tiktok. So make sure that your words are filled with the beautiful light of eman .</p>

## • Sūrah AL-HIJR (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ) (9)	حافظون له من استراق كل شيطان رجيم، وبعد إنزاله أودعه الله في قلب رسوله، واستودعه فيه ثم في قلوب أمته، وحفظ الله ألفاظه من التغيير فيها والزيادة والنقص، ومعانيه من التبديل، وهذا من أعظم آيات الله ونعمه على عباده المؤمنين، ومن حفظه أن الله يحفظ أهله من أعدائهم، ولا يسلط عليهم عدوا يجتاحهم.	“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.” [15: (9)]	Allah protects the Qur'an from the devils. And after its revelation, Allah kept it in the heart of His Messenger, and then in the hearts of his ummah. Allah preserved its words from being altered, added, or subtracted, and its meanings from being changed. This is one of the greatest signs and blessings of Allah upon His faithful servants. He protects the people of the Qur'an against their enemies and does not allow them to be overtaken.
2.	(نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ) (49)	أخبرهم خبراً جازماً مؤيداً بالأدلة، أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ، فإنهم إذا عرفوا كمال رحمته، ومغفرته سَعَوْا في الأسباب الموصلة لهم إلى رحمته وأقلعوا عن الذنوب وتابوا منها، لينالوا مغفرته	“[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful.” [15: 49]	Tell them the absolutely certain news supported by evidence, that I am the Forgiving, the Merciful. If they know the perfection of His Mercy and His Forgiveness, they will seek the means that will lead them to His Mercy, and they will give up sins and repent to Him in order to obtain His Forgiveness.

	<p>(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ)</p> <p>(98)</p>	<p>الذكر والتسبيح والصلاة هو الطريق لانتشراح الصدر أكثر من ذكر الله وتسبيحه وتحميده والصلاة فإن ذلك يوسع الصدر ويشرحه ويعينك على أمورك.</p>	<p>“So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him].”</p> <p>[15: 98]</p>	<p>Doing dhikr, praising Allah, and praying are what bring ease and comfort to one’s heart.</p> <p>Remember Allah frequently, glorify Him, praise Him, and pray extra prayers, as this comforts the heart, and eases your affairs.</p>
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## • Sūrah AN-NAHL (Aḥkāmūl-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	سورة النحل هل لهذه السورة اسم آخر	تُسَمَّى سورة النَّحْلِ أَيْضًا بِسُورَةِ النَّعْمِ وَذَلِكَ لِكَثْرَةِ مَا عَدَّ اللَّهُ تَعَالَى مِنَ النَّعْمِ فِي هَذِهِ السُّورَةِ الْكَرِيمَةِ، وَمِنَ النَّعْمِ الَّتِي ذُكِرَتْ فِيهَا؛ نِعْمَةٌ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، وَالْجِبَالَ وَالنَّجْمَ، وَإِيجَادَ الْإِنْسَانَ مِنَ الْعَدَمِ، وَنِعْمَةَ الْأَنْعَامِ، وَالْحَيَوَانَاتِ الَّتِي هِيَ مَصْدَرٌ لِلْغِذَاءِ وَوَسِيلَةٌ لِلتَّنَقُّلِ وَلَهَا فَوَائِدُ أُخْرَى، وَنِعْمَةُ الْمَاءِ وَالنَّبَاتِ، وغير ذلك من النَّعْمِ ... وفيها تحذير من سوء استخدام النعم وتحضر على شكرها ، وتأمل جمالها ، وتوظيفها فيما خلقت له.		This Surah is also called the Surah of blessings, as Allah listed in it an abundance of blessings one after the other. Some of the blessings mentioned in it are: the heavens and the earth, the mountains and the stars, the creation of man from nothing, the blessing of livestock, animals that are a source of food and a means of transportation, the blessing of water and plants, and many other blessings.  This surah also contains a warning against the misuse of blessings and encourages us to be grateful for them, to reflect on and contemplate their beauty and to use them for what they were created.
2.	وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨)	سميت السورة باسمها، كم نتعلم منها دروسا في الرقي والعطاء!	"And your Lord inspired the bee: "Set up hives in the mountains, and in the trees, and in what they construct."	Allah not only mentioned the honeybees in this Surah, but He named the whole surah after them. We learn big lessons on

		<p>شبه رسول الله (ص) المؤمن بالنحلة فقال :</p> <p>"والذي نفس محمد بيده إن مثل المؤمن كمثل النحلة أكلت طيبا ووضعت طيبا ووقعت فلم تكسر ولم تفسد".</p> <p>كيف حال إيماننا ؟ هل تشبه النحلة ؟ هل أكلنا حلال طيب ؟ ماذا عن طعام الفكر والروح الذي نتناوله كل يوم ونحن نتصفح الانستغرام، يوتيوب، تيك توك ؟ هل هو طيب نظيف ؟ اخبار من نتابعهم هي طعام روحنا وعقلنا اليومي ، من نتابع ؟ هل انتاج مصانعنا طيب مفيد لصحتنا يحافظ على البيئة ولا يلوثها ؟ هل ننتج ما يفيد البشرية ام ما يفسد ويدمر الجسد والروح ؟</p> <p>تأمل علاقة النحلة مع الزهرة . تأخذ القليل من الرحيق وتعطي الكثير من غبار الطلع فتثمر ، تقع عليها بلطف شديد فلا تكسر ها ولا تفسدها .</p> <p>كيف هي علاقتنا ببعض ؟ الزوج والزوجة، الاب والاولاد،</p>	<p>[16:6]</p>	<p>giving and refinement from these little creatures.</p> <p>The Messenger of Allah ﷺ said: "By the One in whose hand is the soul of Muhammad, the believer is like a bee which eats that which is pure and wholesome and lays that which is pure and wholesome. When it lands on something it does not break or ruin it."</p> <p>How is our Iman? Are we like the honeybee? Is our food halal, pure and wholesome? What about our mental and spiritual food? Is it pure and wholesome? Instagram, YouTube, Tiktok are your mental and spiritual fridge, what's in that fridge? Your news feed is based on the people you follow, whom do you follow?</p> <p>Is the production of our factories good, beneficial for our health, and environmentally-friendly? Do we produce what benefits humanity or what corrupts and destroys the body and soul?</p>
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		<p>الاصدقاء، المعلم وتلاميذه.... هل نعامل بعضنا بلطف فلا نكسر او نفسد ؟</p>		<p>How are our relationships? Spouses, parents and children, friends, teachers and students. Do we give more than we take? Or do we have so many demands that can break our loved ones or ruin them physically, mentally and spiritually? Are we like the honeybee, as the believer is?</p>
	<p>إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (٩٠)</p>	<p>هذا ملخص مسؤولياتنا السياسية والاجتماعية. إعطاء الحقوق بحده الأدنى هو العدل وحده الأقصى وزيادة هو الإحسان . الله يأمر بالعدل تجاه نفسك فلا تظلمها بالمعاصي والبعد عن طريق النجاة ، وتجاه خالقك بالإقرار باسمائه الحسنی وصفاته العليا والقيام بواجب عبادته، وتجاه المجتمع وخصوصا العائلة والأرحام . الإحسان أن تعبد الله كأنك تراه والإحسان إلى الناس وخاصة ذوي القربى .</p>	<p>“Allah commands justice, goodness, and generosity towards relatives. And He forbids immorality, injustice, and oppression. He instructs you, so that you may remember.” [16:90]</p>	<p>This verse summarizes our political and social responsibilities as Muslims.</p> <p>Three commandments : justice, excellence, and kinship!</p> <p>Three evils Allah warns from : shamelessness, wrongdoings, and aggression.</p> <p><b>Justice</b> is the bare minimum of rights when due.</p> <p>Justice towards yourself so you don't indulge in things that pull you away from the right path.</p>



		<p>آت ذي القربى كل حسب حاجته ، قد يكون مالاً، حباً، وقتاً، كلمة طيبة، اهتماماً...</p> <p>لا ترسل لهم في العيد رسالة واتساب جاهزه ومتداولة ومكررة ،خذ هاتفك وكلمهم فهذا أقرب وأجمل .</p> <p>مؤلم ان نرى بعض الأشخاص يغمرون الغريب بلطف وأخلاق حسنة وأمرهم مع اهلهم مغاير تماما !</p> <p>أعط ذوي القربى اهتمامك إذا كنت تريد أن تكون ممن يحبهم الله .</p>		<p>Justice toward your Creator, by acknowledging His attributes and fulfilling our duties towards Him.</p> <p>Justice towards the rest of creation, in our social and family circles.</p> <p>If justice is the bare minimum that you should give when it's due, Ihsan (  excellence) is the maximum.</p> <p><b>Excellence</b> (<i>ihsan</i>) is worshiping Allah as if we see Him, as well as dealing with people in excellence especially families and relatives.</p> <p>Support your relatives according to what they need, be it money, love, time, kind words, care, etc...</p> <p>Don't send your close relatives generic Eid Mubarak messages. Pick up the phone and give them a call - connect in a meaningful way.</p> <p>It is painful to see some people showering others with kindness and respect, but the way they behave with their families is completely different!</p>
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				Give your family and relatives special care as this is something Allah loves.
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## • Sūrah AL-ISRAA (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	<p>(إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا)</p>	<p>يخبر تعالى عن شرف القرآن وجلالته وأنه (يَهْدِي لِلَّتِي هِيَ أَقْوَمُ) أي: أعدل وأعلى من العقائد والأعمال والأخلاق، فمن اهتدى بما يدعو إليه القرآن كان أكمل الناس وأقوامهم وهداهم في جميع أمورهم.</p>	<p>“Indeed, this Qur'an guides to that which is most upright and gives good tidings to the believers who do righteous deeds that they will have a great reward.” [17:9]</p>	<p>Here Allah (SWT) tells us of the noble status and grandeur of the Qur'an, and that it “guides to that which is most just and right” that is, that which is most upright and sublime of beliefs, deeds and attitudes. Whoever follows that which the Qur'an promotes will be the most perfect and upright of people, and the most guided in all their affairs.</p>
2.	<p>(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَنْلَغَنَّ عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا) (23)</p>	<p>(وَقَضَىٰ رَبُّكَ) قضاء دينياً وأمر أمراً شرعياً (نَنْ لَا تَعْبُدُوا) أحداً من أهل الأرض والسموات الأحياء منهم والأموات (إِلَّا إِيَّاهُ) لأنه هو الواحد الأحد الصمد الذي له كل صفات الكمال. (وَبِالْوَالِدَيْنِ إِحْسَانًا) أحسنوا إليهما بجميع وجوه الإحسان القولي والفعلی لأنهما سبب وجود العبد ولهما من المحبة للولد والإحسان</p>	<p>“And your Lord has decreed that you do not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.” [17: 23]</p>	<p>[And your Lord has decreed] a religious ruling and a legal matter that [you do not worship] any of the people of the earth or the heavens, living or dead, [except Him] because He is the One and Only, the Eternal Refuge, Who has all qualities of perfection.  [and to parents, good treatment] - Be kind to them in all ways, in word and deed, because they are the reason for one's existence, and they have so much</p>

		إليه والقرب ما يقتضي تأكد الحق ووجوب البر.		love for their children, show kindness to them, that which makes kindness to them and closeness to them their right.
	(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا)	“And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.” [17: 79]	“And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.” [17: 79]	[And from part of the night, pray] pray with it at all times [additional worship for you] so that the night prayer may raise your status and elevate your rank, unlike others, for it will be an expiation for your sins.

## • Sūrah AL-KAHF (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	<p>الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا (١)</p>	<p>بدأت السورة بالحمد لله. الحمد والشكر ليس فقط سببا لزيادة النعم، ولكنها تنتقل الإنسان إلى حال الطمأنينة والسكينة وهذا ما يطبق الآن في عيادات الطب النفسي، حيث يطلب من المريض أن يكتب كل يوم خمسة أشياء في حياته تستحق الشكر والامتنان، واثبتت الابحاث ان هذا الشعور له تأثير إيجابي كبير في تحسن حال المصابين !</p> <p>الحمد لله على الحلو وعلى المر لما فيه من عون من الله سبحانه وتعالى وعظيم الأجر والثواب . الحمد لله على كل حال.</p>	<p>“All praise is for Allah Who has revealed the Book to His servant, allowing no crookedness in it,” [18:1]</p>	<p>This Surah begins with expressing gratitude to Allah SWT.</p> <p>The practice of gratitude and thankfulness is not only a cause for an increase in blessings as mentioned in the Quran (If you are grateful, I will increase you); it also gives one peace of mind. Interestingly enough, this is what is now being advocated by psychologists - they tell you to write down 5 things that you're grateful for everyday.</p> <p>Research has shown that practicing daily gratitude has shown that it alleviates both physical and mental symptoms of stress and anxiety.</p> <p>We say Alhamdulillah for the good and bad times, because of the help that comes from Allah with it and the enormous <i>ajr and</i> rewards. Alhamdulillah for everything.</p>
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<p>2.</p>	<p>نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى (١٣)</p>	<p>إنهم فتية .. شباب وقفوا بكل شجاعة في وجه الباطل غير أبهين بنظرة الناس لهم ماداموا على الحق . جيل الشباب هو ليس مصدر ضعفنا كما يظن البعض ، بل هو مصدر قوتنا ، وحين يدرس القرآن ويفهمونه سيغيرون العالم. امضى كبار العلماء حياتهم منذ ١٤ قرن وحتى الان في دراسة وتعليم ما فعله مجموعة شباب ليس لديهم علوم شرعية ، هم فقط امنوا بربهم وتمسكوا بدينهم في زمن صعب ، في بلاد وبيئة لا دينية . غير الله مسار الشمس لأجلهم ! هم ليسوا أنبياء ، هم فتية عبدوا الله حق العباد فسخر لهم آيات الكون في خدمتهم . أيها الجيل الصاعد .. أنتم أبطال الامة وأملها . ليس لديكم الكثير من العلم ولكنكم تملكون العزيمة وتقبلون على حفظ القرآن ، تعلمون أن القوة في اتباع كتاب الله . أكثرنا من الدعاء يا أحبابي ، قولوا يا الله أعنا على حفظ كتابك ، هون</p>	<p>“We relate to you ‘O Prophet’ their story in truth. They were youths who truly believed in their Lord, and We increased them in guidance.” [18:13]</p>	<p>These young people were mentioned by Allah in a positive and honourable light. The only people standing up with the Truth, have the courage to not care what anybody else thinks were the youth. Young people are not our weakness; they are our strength, and they will find their strength in the words of Allah. When the young generation turns back to the book of Allah, they will change the world. The greatest of scholars have spent their lives, in the past 14 centuries and until now, learning and teaching about a group of young men who had no religious legal knowledge - they only believed in their Lord and held onto their Deen at a very difficult time in an environment of no Deen. Allah changed the course of the sun for them! These young men were not prophets, yet Allah did miracles for them. These young people enslaved themselves in the service of Allah and Allah enslaved the universe in their service! To our young generation, the real champions of this ummah are YOU. Even though you don't know much yet, you</p>
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		<p>علينا رحلتنا مع القرآن ويسرها لنا . يتولاك الله كما تولى هؤلاء الفتية ويزيدكم من فضله هدى ونجاحا .</p>		<p>have the determination and the willingness to memorize the Quran. You still make a commitment to Allah and say ya Allah I want to be strong, and I know where I can get my strength from, I'll get it from your words, so I'm turning to Your book. Ya Allah make this journey easy for me. When you do that, you watch what Allah does for you. He will do for you what he did for them, will increase you , enhance you and will evolve you in guidance .</p>
3	<p>فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا (٦٥)</p>	<p>موسى والخضر .. قال الله عن الخضر ، آتيناه رحمة من عندنا و علمناه من لدنا علما . ذكر الرحمة مهم هنا ، خاصة وأن كل ما فعله الخضر يبدو مجردا من الرحمة حين نراه بأعيننا ، عين الحاضر إذ لا نملك عين الغيب. لن يرسل إلينا الله تعالى شخصا مثل الخضر معلم موسى ، يرافقتنا اينما ذهبنا يفسر لنا ما يحصل من بلاء ويطلعننا على ما ينتظرنا من خير في عالم الغيب .</p>	<p>“There they found a servant of Ours, to whom We had granted mercy from Us and enlightened with knowledge of Our Own.” [18:65]</p>	<p>Allah said he gave Khidr mercy and knowledge that comes especially from him. It's important to mention mercy because every single thing Khidr did, seemed devoid of mercy when we look at his actions with the naked eye, from the eye of the seen, but from the eye of the unseen .</p> <p>We are not going to have someone like Musa's teacher, Khidr, to walk around with us and when something bad happens, he tells you “I know everything is falling apart now for you, but there is something behind the scenes that you</p>

		<p>هذا شيء خص الله به موسى في وقته ويعطي درسا ليعلمنا من خلال هذه القصة أن ما اختاره الله لنا دائما خير مما نختاره لأنفسنا .</p>		<p>don't understand." That is not going to happen with us.</p> <p>That is only for that messenger, and that lesson that he had to learn. Through that story we know that there is always a plan, and the plan of Allah is always meant to be something good .</p>
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## • Sūrah MARYAM (Aḥkām-ul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	<p>ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا</p> <p>(2)</p>	<p>أعلى مقامات الإنسان أن يكون عبدا لله تعالى .</p> <p>العبودية للخلق مهانة ومذلة، وهي كلمة بشعة لا تُقبل، أما العبودية لله تعالى فهي عزٌّ وشرف، بل مُنتهى العزِّ والشرف والكرامة، وذلك لأن العبودية التي تسوء وتُحزن هي عبودية العبد لسيده يأخذ خيره، أما العبودية لله تعالى فيأخذ العبد خيره سيده.</p>	<p>“This is` a reminder of your Lord’s mercy to His servant Zachariah,” [19:2]</p>	<p>Being a slave is ugly and demeaning , drains one of all the goodness, and strips them of their dignity and power. But when you are a servant to Allah, He gives you glory and dignity. You will be elevated and honoured .</p> <p>The state of servitude to Allah is the highest state a human could achieve.</p>
2.	<p>إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا</p> <p>(3)</p>	<p>لا تقلل من شأن دعائك ، هذا الصوت الخفي فتحت له أبواب السماء .. قد تخجل من طلبك من البشر ولكن يمكنك أن تسأل الله المستحيل .</p> <p>قصة رحمة الله لعبده زكريا تعطينا دليلاً على طلاقة القدرة في مسألة الخلق .</p>	<p>“when he cried out to His Lord privately” [19:3]</p>	<p>Never underestimate the power of your duaa. Allah opened the doors to that secret call of Zakaria. Raise your hand and say ya Allah, you can ask for the impossible.</p> <p>The Creator, Glory be to Him, provides means/resouces for the universe, so that whoever takes them reaches their goal. But beware of being tempted by the means, because the Creator may give you</p>

		<p>الخالق سبحانه جعل للكون أسباباً، فمن أخذ بالأسباب يصل إلى المسبب، ولكن إياكم أن تُفْتَنُوا في الأسباب؛ لأن الخالق سبحانه قد يعطيكم بالأسباب، وقد يُلغِيها نهائياً ويأتي بالمسببات دون أسباب.</p>		<p>means, or He may take them away completely and give outcomes without means.</p>
3	<p>وَهَزَى إِلَيْكَ بِجَذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رُطْبًا جَنِيًّا (25)</p>	<p>قد يبدو هذا الأمر صعباً ومستحيلاً ، وهل لديها القوة الجسدية والنفسية على فعل ذلك ؟ وهي في حالة مخاض تلد وحدها في مكان بعيد تحت شجرة ؟</p> <p>وقد يبدو أمراً غريباً وبعيداً كل البعد عن المنطق ، فلماذا أهرز جذع النخلة وليس الغصن للحصول على الثمر ؟!! وهل يمكن للجذع ان يهتز ؟!!!</p> <p>بكل إيمان وثقة بالله رب العالمين وبدون أي اعتراض هزت السيدة مريم جذع النخلة وتساقطت عليها رطبا جنيا فأكلت وشربت وقرت عينا ، واستحقت أن تكون المرأة التي اصطفها الله ..سيدة أهل الأرض والسماء</p>	<p>“And shake the trunk of this palm tree towards you, it will drop fresh, ripe dates upon you.” [19:25]</p>	<p>Shake the palm tree! Sounds like an impossible task given her condition, could she do that? Did she have the physical or mental strength to do it?! In labour?! Why the trunk not the branch?! Where is the logic in this?!</p> <p>With no objections, no questions asked , with the ultimate iman, submission, and trust in Allah, Maryam shook the palm tree, and ripe dates started falling on her. She ate, drank, and rejoiced. Indeed, she deserved the status of the chosen woman, one of the best on earth and in the heavens.</p>

4	<p>فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرَأَتُ لَقَدْ جُنْتُ شَيْئًا فَرِيًّا (27)</p>	<p>فأنت به قومها تحمله ! بكل شجاعة وثبات ، واثقة الخطوة ، رابطة الجاش ! من أين أنتها هذه القوة وقبل قليل كانت في أضعف الحالات ، تعاني من آلام جسدية ونفسية ، تتساءل كيف ستواجه قومها؟ كيف ستربي هذا الطفل وحدها بدون اب ؟ تقول باليتني مت قبل هذا .. إنها العناية الالهية ، هي في معية الله ، إذا كان الله معك فمن عليك ؟  لكل ام تربي أطفالها من دون اب ، سواء مطلقة أو أرملة تذكرني أن السيدة مريم تحدث مجتمعا كاملا من غير رجل وربت نبيا . استعيني بالله ولا تعجزي ، واجهي الصعوبات بإيمان وثقة بالله واتركي الباقى عليه فانه هو الرزاق والله هو المربي . هزي بجذع النخلة تساقط عليك الرطب الجنية .</p>	<p>“Then she returned to her people, carrying him. They said ‘in shock’, “O Mary! You have certainly done a horrible thing!” [19:27]</p>	<p>Here she is facing the whole community with a baby! Standing tall, powerful, courageous. How did that transformation happen? She went from being very weak, suffering physically and mentally, worried about facing her community and raising a child on her own without a father, overwhelmed to the point she wished to die, to a strong confident woman. Allah took care of her. He SWT was with her all along.</p> <p>To every single mother raising her children, whether divorced or widow, you might be lonely but you are not alone . Allah is with you every step of the way. Keep asking Allah for help and do not refrain from it. Put your trust in him as He is the provider and (Al murabbi ) . Maryam faced the whole community and raised a prophet as a single mother. Do your part, shake the palm tree, the rest is on Allah. His mercy and blessings will fall upon you.</p>
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5	<p>وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۝ ٣١</p>	<p>وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ بالاتصال بالله بعد معرفته، وطاعته، والتقرب إليه، والزكاة، و الإحسان إلى الخلق، فكان هذا النبي العظيم لخص دين الله بكلمتين اتصال بالخالق وإحسان إلى المخلوق</p>	<p>“He has made me a blessing wherever I go, and bid me to establish prayer and give alms-tax as long as I live,” [19:31]</p>	<p>Get to know Allah and become closer to Him through Salat and worship, and pay your Zakat .Isa (عليه السلام) summed up the religion into 2 things, connecting with the creator and Ihsan (being excellent and kind) to the creation.</p>
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## • Sūrah TAHA (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	(وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى) (124)	من أعرض عن ذكر الله لا طمأنينة له ولا انشراح لصدره بل صدره ضيق حرج لضلاله وإن تنعم ظاهراً، وأكل ما شاء، ولبس ما شاء، وسكن حيث شاء فإن قلبه في قلق وحيرة وشك.	“And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.” [20:124]	Whoever turns away from the remembrance of Allah has neither reassurance nor peace of mind. Rather, their chest feels tight due to their misguided ways, even if they have outward ‘blessings’, eat whatever they want, wear what they want, and reside where they want. Their hearts and minds are full of anxiety, confusion, and doubt.
2.	(وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلْكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقَوَى)	أي: علم أهلك ما يصلح للصلاة وما يفسدها وما يكملها، فإن العبد إذا أقام صلاته على الوجه المأمور به كان لما سواها من دينه أحفظ وأقوم، وإذا ضيّعها كان لما سواها أضيع. (لَا تَسْأَلْكَ رِزْقًا) لا نسألك أن ترزق نفسك ولا أهلك. تفرغ أنت للصلاة. وكان بعض السلف إذا أصاب أهله خصاصة، قال: قوموا فصلوا بهذا أمركم الله وابتلو الآية.	“And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.” [20:132]	Teach your family what validates the prayer, what invalidates it, and what perfects it. For if the servant performs their prayer in the required manner, their religion will be better guarded and more upright. However, if one misses their prayers, they lose so much more.  [We do not ask you for provision] We do not ask you to provide for yourself nor for your family. You just devote yourself to praying. Some of our predecessors, when poverty befell his family, he said: “Get up and pray according to what Allah has commanded you”, and he recited the verse.

## • Sūrah AL-Nur (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	<p>(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ)</p> <p>(24: 27)</p>	<p>لا يحق لمسلم أن يدخل بيت أحدهم قبل أن يستأذن بقرع الجرس ونحوه ثلاث مرات فإن أذن له دخل مسلماً عليهم بتحية الإسلام وإن لم يؤذن له رجع.</p>	<p><i>"O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded."</i> (24: 27)</p>	<p><i>It is not permissible for a Muslim to enter someone's house without asking permission by ringing the bell or something like that and asking permission three times. If one is permitted to enter, then enter and greet the occupants with the greeting of Islam. But if one is not given permission, then go back.</i></p>
2	<p>(قُلْ لِلْمُؤْمِنِينَ بَغَضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ) (24: 30)</p>	<p>أمر الله بغضّ البصر عما حرّم علينا النظر إليه من مثل النظر للنساء الأجنبية من غير المحارم.</p>	<p><i>"O Prophet! "Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do."</i> (24: 30)</p>	<p><i>Allah commands us to avert (lower) our gazes from that which is forbidden.</i></p>
3	<p>(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ</p>	<p>على أولياء الأمور أن يعلموا أبناءهم الصغار دون سن البلوغ</p>	<p><i>"O you who have believed, let those whom your right hands possess and those who have not</i></p>	<p><i>Parents should teach their young children who are under the age of puberty to ask permission before</i></p>

	<p>مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهْرِ وَمِنَ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ. (24: 58)</p>	<p>الاستئذان قبل الدخول على آبائهم (في غرفتهم الخاصة) تحديدا في ثلاثة أوقات : في الليل عند نومهم وفي ساعة الظهر عند استراحتهم في غرفتهم وقتها وما بعد صلاة العشاء عند ذهابهم للاستعداد للنوم. فإذا ما أصبح الأطفال في سن البلوغ وجب عليهم الاستئذان على والديهم في كل وقت.</p>	<p>[yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise." (24: 58)</p>	<p>entering their parents' room, specifically at three times: at night when they sleep, at noon when they nap, and after 'isha prayer when they get ready for bed. If children reach puberty, they must seek permission from their parents at all times.</p>
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## • Sūrah AL-FURQAN (Aḥkām-ul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	<p>(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ) (6:108)</p>	<p>المُسْلِمُ ولو كان محققاً فعليه أن يكفَّ عن سبِّ السفهاء الذين يتسرعون إلى سبِّه على وجه المقابلة له لأنه بمنزلة البعث على المعصية.</p>	<p><i>“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus, We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.” (6:108)</i></p>	<p><i>Even if a Muslim believes they are right, they must stop insulting fools who hasten to retaliate and insult back, because it is like being the cause of a sin.</i></p>
2	<p>(وَدَرُّوا ظُهُورَ الْأَثِمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثِمَ سَجُزُونَ بِمَا كَانُوا يَفْقَرُونَ) (6:120)</p>	<p>أمر الله المؤمنين بترك ظاهر الآثام التي هي من عمل الجوارح مثل الكذب والسرقة وباطنه وهي من أعمال القلوب التي فيها معصية الله مثل الكبر والرياء.</p>	<p><i>“And leave what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit.” (6:120)</i></p>	<p><i>Allah commands the believers to abandon the outward sins that are the products of the acts done by the limbs, such as lying and theft, and the inward sins that are the products of the heart and include disobedience of Allah, such as arrogance and hypocrisy.</i></p>



3	<p>(وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّكُم بِهِ ۚ لَعَلَّكُمْ تَذَكَّرُونَ) (6:152)</p>	<p>هذه الآيات تشتمل على عدة أحكام:</p> <ol style="list-style-type: none"> <li>1. انتهى عن أن يأخذ الولي من مال اليتيم إلا إذا كان للنفقة عليه حتى يبلغ سن الرشد الذي يتمكن بعده من التصرف بماله.</li> <li>2. الأمر بإيفاء حقوق على العباد على أكثر وجه كمال يرضاه الله ومنه الوفاء عند الوزن والكيل.</li> <li>3. على المسلم تحري الصدق والعدل في القول عند الشهادة أو الإخبار بأمر أو الحكم بين الناس وأن يسوي في ذلك بين القريب والبعيد.</li> </ol>	<p><i>“And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah is fulfilled. This has He instructed you that you may remember.”</i></p> <p>(6:152)</p>	<p><u>These verses include several rules:</u></p> <ol style="list-style-type: none"> <li>1. It is forbidden for the guardian to take from the orphan's money unless it is for spending upon them, until they reach the age of maturity after which they can dispose of their own affairs.</li> <li>2. The command to fulfill the rights of the servants of Allah is the most perfect method of pleasing Allah, and from Him will be the compensation when our scales are weighed.</li> <li>3. A Muslim should seek honesty and justice in their speech when testifying or informing about an affair or judging between people. They should be fair to all whether they are near and dear or strangers.</li> </ol>
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## • Sūrah AL-SHUARAA (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	<p>(فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ) (213)</p>	<p>نهى الله تعالى رسوله، وأمته أسوة له في ذلك، عن دعاء غير الله، وأن ذلك موجب للعذاب الدائم، والعقاب السرمدى، لكونه شركا، و مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا وَاهُ النَّارُ - والنهي عن الشيء، أمر بضده، فالنهي عن الشرك، أمر بإخلاص العبادة لله وحده لا شريك له، محبة، وخوفا، ورجاء، وذلا وإنابة إليه في جميع الأوقات.</p>	<p>“So do not invoke with Allah another deity and [thus] be among the punished. [26: 213]</p>	<p>Beware of making <i>shirk</i> (associating others with Allah) in your du'a; do not direct it to anyone other than Allah. And be sincere in speech and deeds to Him alone.</p> <p>Allah (جلّ) forbade His Messenger [and his nation is an example of him] from making du'a to anyone other than Himself, because this is <i>shirk</i> and its consequence is perpetual punishment in Hell, and whoever associates anything with Allah, Allah has made Jannah forbidden to them and their abode will be Hell –</p> <p>Forbidding something means commanding its opposite, so forbidding <i>shirk</i> means commanding sincere worship of Allah alone, with no partners, but with love, fear, hope, humility, and turning to Him at all times.</p>
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				“So do not invoke with Allah another deity and [thus] be among the punished. [26: 213
2	(وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ)	لين جانبك، ولطف خطابك لهم، وتوددك لهم، وتحببك إليهم، وحسن خلقك، والإحسان التام بهم. وقد فعل (صلى الله عليه وسلم) ذلك كما قال تعالى: (فِيمَا رَحِمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ) فهذه أخلاقه (صلى الله عليه وسلم)، أكمل الأخلاق.	“And lower your wing to those who follow you of the believers.” [26: 215]	Be gentle in your treatment of others, speak gentle words to them, be friendly and show love, a good attitude and perfect kindness towards them. And Prophet Muhammad PBUH indeed did that. Allah (SWT) says: “It is by the mercy of Allah that you deal gently with them. If you had been harsh or hard-hearted, they would have dispersed from around you. So pardon them, and ask for [Allah’s] forgiveness for them; and consult them in matters of importance...” (3: 159)

## • Sūrah An-Naml (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	<p>حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَخْطَمَنَّكُمْ سُلَيْمَانٌ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (١٨) قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدِيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ. )</p>	<p>قبل كل الدراسات عن عالم النمل ، وما فيه من تنظيم دقيق ومحكم ، ومعرفة ان ملكة النمل هي المسؤولة وهي التي تصدر الأوامر ، يخبرنا الله تعالى : قالت نملة ، سبحان الله . سمع سليمان عليه السلام حوار النمل ، ابتسم وفرح ان النملة عرفت اسمه وعرفت أنه ملك عادل وليس طاغية متجبراً يحطم هو وجيشه النمل عن قصد حيث قالت ( وهم لا يشعرون ) . في لحظة العظمة هذه تذكر سليمان فورا ان هذا من فضل الله ونعمته عليه وكثيرا ما ننشغل بالنعمة وننسى المنعم . يرى سليمان عليه السلام بحكمته أن المال والجاه والسلطة لها آثار خطيرة على البشر إن لم تقترن بالتواضع والشكر والامتنان لله</p>	<p>“Until, when they came upon the Valley of the Ants, an ant said, “O ants, go into your dwellings, lest Solomon and his troops crush you, while they are unaware. So Solomon smiled in amusement at her words, and prayed, “My Lord! Inspire me to ‘always’ be thankful for Your favours which You have blessed me and my parents with, and to do good deeds that please you. Admit me, by Your mercy, into ‘the company of Your righteous servants.” [27:18-19]</p>	<p>Science now tells us that in the ant world, the queen is in charge, and here Allah says (<i>namla</i>) female ant.  Sulayman was given the ability to hear and listen to the conversation of ants, while he is descending with his army down this valley. The presidential announcement comes from the queen, go home...  He was so happy not only that the ants knew his name, they didn’t call him a tyrant (crush you unknowingly). That made him smile and say that beautiful duaa.  That king when he sees the glory that he is in, turns to Allah and says ‘ya Allah inspire me to be grateful and do good deeds that please you (not any good deeds, it must be done the way that pleases Allah) - this is all your favours.’</p>
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		لا يكفي ان يكون العمل صالحا ، ينبغي ان يكون على الوجه والطريقة التي يرضاها الله .		This is a special quality of Sulayman , he was wise and understood that money, prestige and power had dangerous effects on people, if they are not combined with humility, gratitude and gratefulness to Allah.
2	إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ (٢٣)	ذكرت بلقيس في القرآن الكريم بصورة إيجابية رائعة. امرأة حكمت وتربعت على عرش مملكة عظيمة . خبيرة بالسياسة ، تفوقت على الرجال من أعضاء مجلسها بحكمتها وقدرتها على اتخاذ القرارات الصائبة	"I found a woman ruling over them, and she was given all things, and she has a magnificent throne." [27:23]	Balqees was mentioned in the Quran in a very positive way. She was a woman who ruled and sat on the throne of a vast kingdom. She was an expert in politics, surpassing the men in her council with her wisdom and ability to make the right decisions (with consultation).
3	قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ (٤٤)	قالت رب اني ظلمت نفسي .. جمعت بلقيس بين قوة العقل وصفاء الروح والفضيلة، مثالا للمرأة القيادية البعيدة عن الغرور. لم تصر على خطأها بعد أن تبين لها الحق ، بل أسلمت نفسها لله وحده دون سواه وقالت أسلمت مع سليمان لله رب العالمين .	"It was said to her, "Go inside the courtyard." And when she saw it, she thought it was a pool, and she uncovered her legs. He said, "It is a courtyard paved with crystal." She said, "My Lord, I have wronged myself, and I have submitted with Solomon, to Allah, Lord of the Worlds." [27:44]	Her response was 'My Rabb, I have wronged my own <i>nafs</i> '.  We see not only a politically astute woman but a woman who has a keen sense of spirituality and morals . An example of a female leader who is not arrogant with power. When she realized that she and her people were making a big mistake worshiping the sun instead of Allah, she recognized the truth and submitted herself to the Lord of the world along with Sulayman, not to Sulayman.

## • Sūrah AL-Qasas (Aḥkām-ul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	(وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ)	بأن نزيل عنهم مواد الاستضعاف، ونهلك من قاومهم، ونخذل من ناوأهم. (وَنَجْعَلُهُمْ أَئِمَّةً) في الدين، وذلك لا يحصل مع استضعاف، بل لا بد من تمكين في الأرض، وقدرة تامة، (وَنَجْعَلُهُمُ الْوَارِثِينَ) للأرض، الذين لهم العاقبة في الدنيا قبل الآخرة.	“And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors” [28:5]	By removing from them the elements of weakness, destroying those who oppressed them, and disgrace those who opposed them. [and make them leaders] in religion, and this does not happen when they are in a state of weakness. Rather, they must be established on earth and have complete power over everything. [and make them inheritors] of the land and they have the best outcome in this world and the Hereafter.
2	(فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ)	هذا يدل على كرم عنصرها، وخلقها الحسن، فإن الحياء من الأخلاق الفاضلة، وخصوصا في النساء. ويدل على أن موسى عليه السلام، لم يكن فيما فعله من السقي بمنزلة الأجير والخادم الذي لا يستحيى منه عادة، وإنما هو عزيز النفس، رأت من حسن خلقه ومكارم أخلاقه، ما أوجب لها الحياء منه.	“Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoers." [28:25]	This signifies her honourable nature and good character, for modesty is a virtuous manner, especially in women. It also indicates that Mūsā (عليه السلام), for what he had done of watering, was not in the position of a hired man or a servant who is not usually ashamed of, but rather he was of a noble soul, and she saw in his good

character and noble morals, what made her shy of him.

## • Sūrah AL-Ankabut (Aḥkāmūl-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	<p>(1) قَالَ تَعَالَى: (وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاء نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ.) (الآية/ 10)</p>	<p>الآية تحذر من عدم الإيمان بالله وترك اتباع أوامره خوفا من فتنة الناس، أي: إيذاء الناس، وتخبر أن التعرض للإيذاء من سنن الله لاختبار إيمان العباد.</p> <p>مثال: تعرض المسلمة للإيذاء والكلام من صديقاتها لا ينبغي أن يدفعها لخلع الحجاب، بل عليها أن تصبر وتتذكر عقاب الله الذي هو أشد من أذى الناس.</p>	<p>“And of the people are some who say, "We believe in Allah," but when one [of them] is harmed for [the cause of] Allah, they consider the trial of the people as [if it were] the punishment of Allah. But if victory comes from your Lord, they say, "Indeed, We were with you." Is not Allah most knowing of what is within the breasts of all creatures?” [29: 10]</p>	<p>The ayah warns against denying faith and neglecting Allah’s commands for fear of people’s rejection and harm. It also teaches that being exposed to harm is part of Allah’s law on earth, to test the faith of His servants.</p> <p>For example: if a Muslim woman is exposed to harm or verbal abuse by her friends, this should not make her remove her hijab. Rather, she should be patient and remember that Allah’s punishment is more severe than people’s harm.</p>
2	<p>(قَالَ تَعَالَى: (أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ) (الآية/ 45)</p>	<p>إن إقامة الصلاة بمعنى أدائها بخشوع وحضور قلب، وإتمام أركانها وشروطها تساعد الإنسان على الابتعاد عما يغضب الله عز وجل فلا يكذب ولا يغش ولا يعق</p>	<p>“Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is</p>	<p>Establishing <i>salah</i> is to perform it with humbleness and presence of heart, and to fulfill its pillars and conditions – this helps a person to stay away from that which displeases Allah Almighty: they do not lie or deceive others, and they neither disobey their</p>

		والديه ولا يطيع الناس في معصية الله.	greater. And Allah knows that which you do.” [29: 45]	parents, nor do they obey people in disobeying Allah.
3	(3) قال تعالى: (وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ) الآية/ 69	مجاهدة النفس بمعنى وتعويدها على بذل الجهد وتحمل المشاق في سبيل الله يؤدي إلى الوصول لطريق الله مثال: صلاة الفجر قد تشق على المرء بسبب مجيئها في وقت النوم وبرودة الجو أحيانا فإذا أراد المرء أن يهديه الله لصلاة الفجر ليعود نفسه مغالبة النوم، وبذل الجهد، وتحمل الصعوبة فإنه مع الوقت يسهل الله عليه كل هذه الأمور وتصبح صلاة الفجر سهلة.	“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.” [29: 69]	Self-taming is to accustom oneself to exert effort and endure hardship for the sake of Allah, in order to embark on His straight path.  For example, the <i>fajr</i> prayer may be difficult for somebody, because its time falls during one’s sleep, especially when the weather is cold. So if one wants to have Allah guiding them to pray <i>fajr</i> on time, they should get used to be wakeful at that time, exert effort, and endure the difficulty, and with time Allah will make things easy for them and the <i>fajr</i> prayer will become easy.