

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
University of Algiers 1 Ben Youcef Ben Khedda

Faculty of Islamic Sciences



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English for Islamic Studies

Department of First-Year Common Core

First Year: First and Second semester

Handout for English Language Module

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Academic University Year: 2022-2023

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English for Islamic Studies

Department of Creed and Comparative Religions

Specializations: Hadith and Quranic Studies

Master 2:Third Semester

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Introduction

This handout discusses the English language program in Islamic studies, specifically designed for Master 2 students specializing in Hadith and Quranic studies. English language classes for Islamic studies are held once a week, lasting for one hour and thirty minutes. Given the limited class time, we have carefully selected and prioritized the most crucial information to cover. Our approach focuses on English for specific purposes (ESP) within the context of Islamic studies.

ESP, as defined by Abudhahir and Mohamed Ali in 2018, emphasizes the importance of tailoring language to specific fields of study. Different fields necessitate distinct vocabulary and discourse, making ESP a vital course in various academic disciplines. While proficiency in English grammar remains essential, memorizing grammatical rules is no longer the primary focus. Instead, students should acquire correct grammar forms and the specialized terminology (jargon) relevant to their field.

English instruction in Islamic faculties follows a specific purpose. In our ESP classes, we aim to understand our students' needs and align our curriculum with the objectives of English language learning. Master 2 Hadith and Quranic studies students require a firm grasp of Islamic terminology in English, including the meanings and contexts of hadiths and Quranic verses. This knowledge enables them to propagate Islam effectively and accurately convey the teachings of the Prophet Muhammad (peace be upon him) in English. Our goal is to familiarize students with this specialized terminology, equipping them with the vocabulary necessary for reading and writing within their field of study.

Program Structure:

As this program targets Master 2 students in Hadith and Quranic studies, it consists of more than 14 courses, evenly divided into two parts: seven courses focusing on Hadith and seven on Quranic studies. For Hadith courses, we select a hadith, present a video on the topic in English, and then have students watch it multiple times, adapting the repetition to their comprehension levels. Subsequently, students read the hadith in English and its Arabic translation. We engage in discussions about the video, its meaning, and its historical context. Students also read explanations of the hadith, exploring its goals and significance.

Similarly, for Quranic verses, we choose a verse, show a relevant English video, and follow it with readings in English and Arabic. Discussions cover the video's content, the verse's meaning, and its historical context. Students delve into explanations of the Quranic verses, exploring the reasons behind their revelation and identifying essential points to remember. After each course, whether focused on hadith or verses, we assign students the task of selecting Islamic terminology from the text studied and translating it into Arabic. This practice strengthens their grasp of Islamic terminology in English.

Teaching Tools:

In our English classrooms, we incorporate videos that address Islamic subjects, allowing students to engage with various English accents (American, British, Australian) and enrich their vocabulary. This practice also helps improve their pronunciation in English.

Skills Development:

Our program hones various language skills. Listening skills are sharpened through video comprehension activities, requiring students to watch videos attentively multiple times. Speaking skills are developed through discussions between students and teachers, as well as among students themselves. Written expression is cultivated by assigning students to write short pieces on specific topics, and reading skills are honed through text comprehension exercises. Each class concludes with the translation of Islamic terminology from English to Arabic, further enriching students' Islamic vocabulary in English.

Hadith Part

THE LAST PERSON TO ENTER PARADISE

Watch the following video related to your subject

<https://www.youtube.com/watch?v=KmIwX73WQls&t=655s>

سأل موسى صلى الله عليه وسلم ربه، ما "وعن المغيرة بن شعبة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: أدنى أهل الجنة منزلة؟ قال: هو رجل يجيء بعد ما أدخل أهل الجنة-الجنة، فيقال له: ادخل الجنة، فيقول: أي رب كيف وقد نزل الناس منازلهم، وأخذوا أخذاتهم؟ فيقول له: أترضى أن يكون لك مثل ملك من ملوك الدنيا؟ فيقول: رضيت رب فيقول: لك ذلك ومثله ومثله ومثله ومثله، فيقول في الخامسة: رضيت يا رب فيقول: هذا لك وعشرة أمثاله، ولك ما اشتهيت نفسك، ولذت عينك، فيقول: رضيت رب، قال رب فأعلاهم منزلة؟ قال: أولئك الذين أردت؛ غرست كرامتهم بيدي، ((رواه مسلم))." وختمت عليها، فلم تر عين، ولم تسمع أذن، ولم يخطر على قلب بشر

Text :

Narrated by Muslim in his Saheeh (187) from 'Abdullah ibn Mas'ood (RadiyAllahu Anhu), according to which the Messenger of Allah (SallAllahu Alaihi Wa Sallam) said:

"The last one to enter Paradise will be a man who will walk once, stumble once, and be burned by the Fire once. When he gets past it, he will turn to it and say,

'Blessed be the One Who has saved me from you. Allaah has given me something that He has not given to the first and the last.'

A tree will be raised for him, and he will say,

'O Lord, bring me closer to this tree so that I might shelter in its shade and drink of its water.'

Allaah, may He be glorified and exalted, will say:

"O son of Adam, perhaps if I give you that, you will ask Me for something else."

He will say,

'No, O Lord,' and he will promise that he will not ask Him for anything else, and his Lord will excuse him because he has seen something that he cannot help wanting. So he will be brought near to it and he will shelter in its shade and drink of its water.

Then another tree will be raised for him that is more beautiful than the first, and he will say:

'O Lord, bring me closer to this tree so that I might drink of its water and shelter in its shade, and I will not ask You for anything else.'

He will say:

"O son of Adam, did you not promise Me that you would not ask Me for anything else?"

He will say:

"Perhaps if I bring you near to it, you will ask Me for something else."

He will promise that he will not ask Him for anything else, and his Lord will excuse him because he has seen something that he cannot help wanting. So he will be brought near to it and he will shelter in its shade and drink of its water.

Then another tree will be raised for him at the gate of Paradise that is more beautiful than the first two, and he will say:

'O Lord, bring me closer to this tree so that I might shelter in its shade and drink of its water, and I will not ask You for anything else.'

He will say:

"O son of Adam, did you not promise Me that you would not ask Me for anything else?"

he will say,

'No, O Lord, I will not ask You for anything else.' His Lord will excuse him because he has seen something that he cannot help wanting. He will be brought close to it, and when he draws close to it, he will hear the voices of the people of Paradise and will say,

'O Lord, admit me therein.'

He will say:

"O son of Adam, what will make you stop asking? Will it please you if I give you the world and as much again?"

He will say:

'O Lord, are You making fun of me when You are the Lord of the Worlds?'"

Ibn Mas'ood smiled and said:

'Why don't you ask me why I am smiling?'

They said:

'Why are you smiling?'

He said:

'This is how the Messenger of Allaah (SallAllahu Alaihi Wa Sallam) smiled and they said: Why are you smiling, O Messenger of Allaah? He said:

"Because the Lord of the Worlds will smile when he says, 'Are You making fun of me when You are the Lord of the Worlds?' and will say:

"I am not making fun of you, but I can do whatever I will."

And Allah knows best.

Read the text and listen to the video carefully then answer the following questions

1- Who is the last one to enter paradise?

2- How many times did the man break his promises?

3- Why did Ibn Mas'ood smile?

4-How many people will enter paradise without torment and under which conditions?

5-Where the last tree will be raised?

From the text, give the opposites of the following words

Boredom ≠

hell≠

ugly≠

From the text, give the synonyms of the following words

Can=

beam=

accept=

Summarise the text in a few lines

And he said: "My Lord, my mother or my prayer" and he continued with the prayer. Then she said: "My Lord, don't give him death until he encounters the faces of prostitutes."

The story of Juraij and that of his meditation and prayer became well-known among the children of Israel. There was a prostitute who had been known for her beauty, and she said (to the people): "If you like I can seduce him for you."

She presented herself to him but he did not pay attention to her. So she went to a shepherd who lived near the hermitage and she offered herself up to him and he had sexual intercourse with her and so she became pregnant and when she gave birth to a child she said: "This [child] is Juraij's."

So they came and asked him to get down and demolished the hermitage and began to beat him. He said: "What is the matter?"

They said: "You have committed fornication with this prostitute and she has given birth to a child from your loins."

He said: "Where is the child?" When they brought him (the child) he said: "Leave me so that I would pray."

So he observed prayer and when he finished, he came to the child. He struck his stomach and said: "O boy, who is your father?"

The child said: "So-and-so the shepherd."

So they turned towards Juraij, kissing him and stroking him (seeking his forgiveness), and said: "We are prepared to construct your temple with gold."

He said: "No, just rebuild it with mud as it had been," and they did that.

Read the text and listen to the video carefully then answer the following questions

1- What is the main subject of the story?

2- Why did Jurayj refuse to answer the call of his mother?

3- Why did the children of Beni Israel want the prostitute to seduce Jurayj?

4- Who was the father of the baby boy?

5- With which material do the children of Israel want to rebuild the temple?

Give the opposite of the following words from the text

Girl \neq

Stopped \neq

ugliness \neq

Give the synonyms of the following words from the text

Charm=

monastery=

occupied=

According to the text and the video above, write a paragraph to explain the moral behind the story

Angels of Remembrance

Watch the video carefully

<https://www.youtube.com/watch?v=03Y4BknIEAk&t=24s>

Text:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فَضُلًا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ وَحَفَّتْ بَعْضُهُمْ بِبَعْضٍ بِأَجْنِحَتِهِمْ حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ قَالَ فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ مِنْ أَيْنَ جِئْتُمْ فَيَقُولُونَ جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ قَالَ وَمَاذَا يَسْأَلُونِي قَالُوا يَسْأَلُونَكَ جَنَّتِكَ قَالَ وَهَلْ رَأَوْا جَنَّتِي قَالُوا لَا أَيْ رَبِّ قَالَ فَكَيْفَ لَوْ رَأَوْا جَنَّتِي قَالُوا وَيَسْتَجِيرُونَكَ قَالَ وَمِمَّ يَسْتَجِيرُونَني قَالُوا مِنْ نَارِكَ يَا رَبِّ قَالَ وَهَلْ رَأَوْا نَارِي قَالُوا لَا قَالَ فَكَيْفَ لَوْ رَأَوْا نَارِي قَالُوا وَيَسْتَغْفِرُونَكَ قَالَ فَيَقُولُ قَدْ غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا قَالَ فَيَقُولُونَ رَبِّ فِيهِمْ فَلَانٌ عَبْدٌ خَطَاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ قَالَ فَيَقُولُ وَلَهُ غَفَرْتُ هُمْ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ

Abu Huraira reported: The Prophet, peace and blessings be upon him, said, “Verily, Allah Almighty has caravans of angels who have no other work but to follow gatherings of remembrance. When they find such gatherings in which there is remembrance, they sit with them and some of them surround the others with their wings until the space between them and the heavens is covered. When they disperse, they ascend to the heavens and Allah Almighty asks them, although He knows better than them: From where have you come? They say: We came from Your servants on earth who were glorifying You, declaring Your greatness and oneness, praising You, and asking from You. Allah says: What do they ask from Me? They say: They ask for Your Paradise. Allah says: Have they seen My Paradise? They say no. Allah says: What if they were to see My Paradise? They say: They seek Your protection. Allah says: From what do they seek My protection? They say: From Your Hellfire, our Lord. Allah says: Have they seen My Hellfire? They say no. Allah says: What if they were to see My Hellfire? They say: They ask for Your forgiveness. Allah says: I will pardon them, give them what they request, and grant them protection. They say: Our Lord, there is one among them, a simple servant who happened to pass by and sit there alongside them. Allah says: I will also grant him pardon, for whoever sits with these fellows will not suffer misery.”

Source: Ṣaḥīḥ al-Bukhārī 6408, Ṣaḥīḥ Muslim 2689

Read the text and watch the video carefully then answer the following questions

1- What is the subject of the hadith?

2- From what do they seek Allah's protection?

3- What do they ask from Allah?

4- What does Allah promise to his servant?

5- What are the angels looking for?

From the text, give the opposites of the following words :

Forgetting≠

Heaven≠

Poly≠

From the text, give the synonyms of the following words :

Slave=

suffering=

safeguard=

Write in a few lines the definition of the following terms :

Paradise

Allah

Hadith about Repentance

Watch the video carefully

<https://www.youtube.com/watch?v=kZN3MF0HuTU>

Text :

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلَّهِ أَشَدُّ فَرَحًا بِتُوبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ فَأَنفَلَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشِرَابُهُ فَأَيْسَ مِنْهَا فَاتَى شَجْرَةً فَاضْطَجَعَ فِي ظِلِّهَا فَذُ أَيَسَ مِنْ رَاحِلَتِهِ فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا قَائِمَةً عِنْدَهُ فَأَخَذَ بِخَطَامِهَا ثُمَّ قَالَ مَنْ سِدَّةِ الْفَرَحِ اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ أَخْطَأَ مِنْ سِدَّةِ الْفَرَحِ

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah is happier with the repentance of His slave than one of you is with finding his riding camel after having lost it in a desert." Another narration reads: "Verily, Allah is happier with the repentance of His slave when he turns in repentance to Him than one of you who was on his camel in a desert and it got lost and was carrying his provision of food and drink. He, having lost all hope (of finding it), lies down in the shade of a tree feeling hopeless; when all of a sudden he finds it (his camel) standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allah, You are my slave and I am Your Lord!' He makes this mistake out of extreme joy."

Read and watch the video carefully then answer the following questions

- 1- What is the subject treated in this hadith
- 2- Where was the man lost?
- 3- What was the feeling of the man when he found his camel?
- 4- Why Allah is pleased with this man?

5- In a time of calamity, to whom the man has turned?

From the text, give the opposites of the following words

Freeman≠

Sad≠

impenitence≠

From the text, give the synonyms of the following words

Disappear=

Happiness=

fault=

Write in a few lines the summary of the previous text

The Bankrupted Man

Watch the video carefully

<https://www.youtube.com/watch?v=ZbtxqnIqxwo>

Text

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُونَ مَا الْمُفْلِسُ قَالُوا الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ فَقَالَ إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضْرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “**Do you know who is bankrupt?**” They said, “The one without money or goods is bankrupt.” The Prophet said, “**Verily, the bankrupt of my nation are those who come on the Day of Resurrection with prayers, fasting, and charity, but also with insults, slander, consuming wealth, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then their sins will be cast upon him and he will be thrown into the Hellfire.**”

Watch the video and read the text carefully, then answer the following questions

- 1- What is the theme of the hadith?
- 2- When will the bankrupt person be judged?
- 3- What will be the end of the bankrupt person?
- 4- What happens when the good deeds of the bankrupt run out?
- 5- What has the bankrupt in a big quantity?

From the text, give the opposites of the following words

Solvent≠

rewards≠

paradise≠

From the text, give the synonyms of the following words

Reward=

abused=

dropped=

Define in a few lines the following terms

The Day of Resurrection

Prayer

Charity

Monk Forgiven For Adultery Due to His Charity

Watch the video

<https://www.youtube.com/watch?v=I53MgKZKx90>

Text

عَنْ أَبِي الزَّرْعَاءِ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَاهِبًا عَبَدَ اللَّهَ فِي صَوْمَعْتِهِ سِتِّينَ سَنَةً ، فَجَاءَتْ امْرَأَةٌ فَتَزَلَّتْ إِلَى جَنْبِهِ فَتَزَلَّ إِلَيْهَا فَوَاقَعَهَا سِتَّ لَيَالٍ ثُمَّ سَقَطَ فِي يَدِهِ فَهَرَبَ فَأَتَى مَسْجِدًا فَأَوَى إِلَيْهِ فَمَكَثَ ثَلَاثًا لَا يَطْعَمُ شَيْئًا فَأَتَى بِرَغِيفٍ فَكَسَرَ نِصْفَهُ فَأَعْطَى نِصْفَهُ رَجُلًا عَنْ يَمِينِهِ وَأَعْطَى الْآخَرَ عَنْ يَسَارِهِ فَبَعَثَ اللَّهُ إِلَيْهِ مَلَكَ الْمَوْتِ فَقَبِضَ رُوحَهُ فَوَضَعَ عَمَلُ السِّتِّينَ سَنَةً فِي كِفَّةٍ وَوَضَعَ السِّتِّينَ فِي كِفَّةٍ فَرَجَحَتْ السِّتِّينَ ثُمَّ جِيءَ بِالرَّغِيفِ فَرَجَحَ بِالسِّتِّينَ

Abu al-Zar'a reported: Abdullah ibn Mas'ud, may Allah be pleased with him, said, "A monk worshiped Allah in his hermitage for sixty years. Then, a woman came and laid down at his side, so he laid down with her and was intimate with her for six nights. He became regretful and he fled. He arrived at a mosque and sought refuge in it and remained inside for three days without eating anything. He was given a loaf of bread, so he broke it into two halves and gave half to the man on his right and half to the man on his left. Allah sent to him the angel of death to take hold of his soul. The angel placed his deeds of sixty years upon one side of the scale and he placed the six nights on the other side, yet the six nights outweighed it. Then, he placed the loaf of bread on the scale and it outweighed the six nights."

Read the text and watch the video carefully then answer the following questions

- 1- What is the main idea of the text?
- 2- How many years did the monk worshipped Allah ?
- 3- Where did the monk go after his escape?
- 4- What has the monk recieved?
- 5- What is the thing that changed the situation on the scale?

From the text, give the opposites of the following words

Outside≠

leave≠

satisfied≠

According to the text answer by true or false and if it is false correct it

1. He laid down with the woman and was intimate with her for ten nights.
2. He placed the loaf of bread on the scale and it outweighed the six nights.
3. A monk worshipped Allah in his hermitage for twenty years.

According to the video and the text, write a paragraph about the moral behind the hadith

Be Good to Your Mother

Watch the video carefully

<https://www.youtube.com/watch?v=SGRJfC2xofA>

Read the text carefully

قَالَ ثُمَّ مَنْ عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ أَحَقُّ النَّاسِ بِخُسْنِ صَحَابَتِي قَالَ أُمُّكَ
قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أُمُّكَ قَالَ ثُمَّ أُمُّكَ

Abu Huraira reported that a person came to Allah,'s Messenger (may peace be upon him) and said : Who among the people is most deserving of a fine treatment from my hand ? He said : Your mother. He again said : Then who (is the next one) ? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one) ? He (the Holy Prophet) said : Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father. In the hadith transmitted on the authority of Qutalba, there is no mention of the word "the people".

Read and watch the video carefully than answer the following questions

- 1- Who was the person who deserve obedience after Allah
- 2- When did the father comes after the mother
- 3- When can someone be isobediant to his mother ?
- 4- What is the status of the sister of the mother ?
- 5- Who are the person that we are obliged to help or do good deeds ?

From the text, give the opposites of the following words

Lose≠

bad≠

Answer to this questions by true or false and correct the wrong answers

-Your mother deserves the best treatment from you

-The second who deserves the best treatment is your father

From the video, write a paragraph about the morals treated

Quran Part

The Sermon of Iblis to the Disbelievers on the Day of Judgement –

<https://www.youtube.com/watch?v=UG2xIYPuqx4&t=35s>

Text

يقول الله - تعالى -\ "وقال الشيطان لما قضي الأمر إن الله وعدكم وعد الحق ووعدتكم فأخلفتكم وما كان لي عليكم من سلطان إلا أن دعوتكم فاستجبتم لي فلا تلوموني ولوموا أنفسكم، ما أنا بمصرخكم وما أنتم بمصرخي، إني كفرت بما أشركتمون من قبل إن الظالمين لهم عذابٌ أليمٌ".

Shaytan disowns His Followers on the Day of Resurrection

(And Shaytan will say when the matter has been decided: “Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shaytan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers.”) (Ibrahim 14:22)

Allah narrates to us what Iblis will say to his followers after Allah finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allah curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,

(Verily, Allah promised you a promise of truth.) by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allah’s promise was true and correct news, while I promised you then betrayed you.’ Allah said in another Ayah,

(He (Shaytan) makes promises to them, and arouses in them false desires; and Shaytan’s promises are nothing but deceptions.) (4:120)

(I had no authority over you) Shaytan will say, ‘I had no proof for what I called you to, nor evidence for what I promised you,

(except that I called you, and you responded to me.) even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

(So blame me not,) today,

(but blame yourselves.), because it is your fault for defying the proofs and following me in the falsehood that I called you to.’ Shaytan will say next,

(I cannot help you), I cannot benefit, save, or deliver you from what you are suffering,

(nor can you help me.), nor can you save me and deliver me from the torment and punishment I am suffering,

(I deny your former act of associating me (Shaytan) as a partner with Allah.) or because you associated me with Allah before,’ according to Qatadah. Ibn Jarir commented; “I deny being a partner with Allah, the Exalted and Most Honored.” This opinion is the most plausible, for Allah said in other Ayat,

(And who is more astray than one who calls on others besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are gathered, they will become their enemies and will deny their worshipping.) (46:5-6) and,

(Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them.)(19:82) Allah said next,

(Verily, the wrongdoers), who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the Ayah narrates the speech that Shaytan will deliver to the people of the Fire after they enter it, as we stated. `Amir Ash-Sha`bi said, “On the Day of Resurrection, two speakers will address the people. Allah the Exalted will say to `Isa, son of Maryam,

(Did you say unto men: “Worship me and my mother as two gods besides Allah”) (5:116) until,

(Allah will say: “This is a Day on which the truthful will profit from their truth.”)(5:119) Shaytan, may Allah curse him, will stand and address the people,

(I had no authority over you except that I called you, and you responded to me.) Allah next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shaytan address them, then He mentioned the final destination of the happy ones.

Read the text and watch the video carefully then answer the following questions

- 1- When and where the story happens?
- 2- What is the promise of Shaytan?
- 3- What is the promise of Allah to his slaves?
- 4- Can shaytan help his followers?
- 5- Who needs to be blamed?

From the text, find the opposites of the following words

Believer≠

hell≠

joyfull≠

From the text, find the synonyms of the following words

Swear=

obey=

deliver=

From the text and the video, write a paragraph about the morals behind the story

Verses From Surat Al Baqara -Verse 260-

Watch the Video

<https://www.youtube.com/watch?v=d7WS-qqGsp>

Text

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولِمُ تُوْمِنَ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

And 'remember' when Abraham said, "My Lord! Show me how you give life to the dead." Allah responded, "Do you not believe?" Abraham replied, "Yes I do, but just so my heart can be reassured." Allah said, "Then bring four birds, train them to come to you, 'then cut them into pieces,' and scatter them on different hilltops. Then call them back, they will fly to you in haste. And 'so you will' know that Allah is Almighty, All-Wise. Dr Mustapha Khattab

Text

People have subjected this incident and the one above to very strange interpretations. If one bears in mind, however, God's dealings with the Prophets, one will not feel any need to strain one's energies in hammering out such artificially-contrived interpretations. The truth of the matter is that the kind of function that ordinary believers are required to perform requires of them no more than believing in certain truths without perceiving them through their senses. The function entrusted by God to the Prophets is such that they ought to have direct knowledge of the truths, the acceptance of which they are required to invite others to.

Thanks to the nature of their mission, the Prophets had to tell the world that while others resorted to conjecture and fancy, they spoke from personal direct observation and experience; that while others could claim to possess only imagination, they possessed reliable knowledge; that while others were blind, they alone had the God-given capacity to perceive the Truth. It is for this reason that the angels come to the Prophets and they see them with their own eyes. It is for the same reason that the Prophets were allowed a glimpse of the system of governance of the heavens and the earth. It is for the same reason, again, that they were enabled to observe Heaven and Hell and witness scenes of resurrection.

The Prophets are in possession of faith in the Unseen at the time they are invested with prophethood. After being designated to prophethood, they are further honoured by special

favours and privileges, and initiated into what may be termed as 'faith in the seen' (for the 'Unseen' is changed for them to the 'seen').

Watch the video and read the text carefully then answer the following questions

1-Who was the prophet included in this verses ?

2- what does the prophet asked Allah about ?

3-Why does the prophet asked Allah ?

4-What was the answer of Allah ?

5-What are the results of answer of Allah ?

Find from the text the synonyms of the following words

Peculiar=

Common=

Infuse=

From the text, find the opposites of the following words

Hell≠

in company≠

faulthood≠

From the text and the video, write a paragraph about the moral behind this story

The Story of Uzayr Witnessing How the Resurrection of Dead Occurs

Watch the video carefully

<https://www.youtube.com/watch?v=HIL4YeR6Flw>

Text

أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Or like the one who passed by a town in ruin up to its roofs. He said: “How will Allah ever bring it to life after its death” So Allah caused him to die for a hundred years, then raised him up (again). He said: “How long did you remain (dead)” He (the man) said: “(Perhaps) I remained (dead) a day or part of a day.” He said: “Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh.” When this was clearly shown to him, he said, “I know (now) that Allah is able to do all things.” (Qur’an 2.259)

Allah’s statement,

(Or like the one who passed by a town in ruin up to its roofs) to the Ayah above by using ‘or’.

Ibn Abi Hatim recorded that `Ali bin Abi Talib said that the Ayah (2:259) meant `Uzayr. Ibn Jarir also reported it, and this explanation was also reported by Ibn Jarir and Ibn Abi Hatim from Ibn `Abbas, Al-Hasan, Qatadah, As-Suddi and Sulayman bin Buraydah.

Mujahid bin Jabr said that the Ayah refers to a man from the Children of Israel, and the village was Jerusalem, after Nebuchadnezzar destroyed it and killed its people.

(in ruin) means, it became empty of people. Allah’s statement,

(up to its roofs) indicates that the roofs and walls (of the village) fell to the ground. `Uzayr stood contemplating about what had happened to that city, after a great civilization used to inhabit it. He said,

(Oh! How will Allah ever bring it to life after its death) because of the utter destruction he saw and the implausibility of its returning to what it used to be. Allah said,

(So Allah caused him to die for a hundred years, then raised him up (again).)

The city was rebuilt seventy years after the man (`Uzayr) died, and its inhabitants increased and the Children of Israel moved back to it. **When Allah resurrected `Uzayr after he died, the first organ that He resurrected were his eyes, so that he could witness what Allah does with him, how He brings life back to his body.** When his resurrection was complete, Allah said to him, meaning through the angel,

“How long did you remain (dead)” He (the man) said: “(Perhaps) I remained (dead) a day or part of a day.”)

The scholars said that since the man died in the early part of the day and Allah resurrected him in the latter part of the day, when he saw that the sun was still apparent, he thought that it was the sun of that very day. He said,

“Or part of a day. ” He said: “Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change.”)

He had grapes, figs and juice, and he found them as he left them; neither did the juice spoil nor the figs become bitter nor the grapes rot.

(And look at your donkey!), “How Allah brings it back to life while you are watching.”

(And thus We have made of you a sign for the people) that Resurrection occurs.

(Look at the bones, how We Nunshizuha) meaning, collect them and put them back together. In his Mustadrak, Al-Hakim, recorded that Kharijah bin Zayd bin Thabit said that his father said that the Messenger of Allah read this Ayah,

(how We Nunshizuha.) Al-Hakim said; “Its chain is Sahih and they (Al-Bukhari and Muslim) did not record it.” The Ayah was also read,

(نُنشِرُهَا)

“Nunshiruha” meaning, bring them back to life, as Mujahid stated.

(And clothe them with flesh.)

As-Suddi said, ” **`Uzayr observed the bones of his donkey, which were scattered all around him to his right and left, and Allah sent a wind that collected the bones from all over the area. Allah then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allah then covered these bones with flesh, nerves, veins and skin. Allah sent an angel who blew life in the donkeys’ nostrils, and the donkey started to bray by Allah’s leave.” All this occurred while `Uzayr was watching, and this is when he proclaimed,**

(He said, “I know (now) that Allah is able to do all things,”) meaning, “I know that, and I did witness it with my own eyes. Therefore, I am the most knowledgeable in this matter among the people of my time.”

Of course, the reason that these cases have been mentioned in the Quran is obvious. The One who brought them back to life in this world can and will bring them back to life in the next world. And He can and will bring all of us back to life on the Last Day, so we need to understand that He can do all things, and we need to worship Him before death comes to us.

Watch the video and read the text carefully then answer the following questions

1-Who was the slave included in this verses ?

2- what does the slave asked Allah about ?

3-Why does the slave asked Allah ?

4-What was the answer of Allah ?

5-What was the first organ Allah resurrected ?

Find in the text synomyns of the following words

Following=

Full=

resurrection=

Find in the text the opposites of the following words

After≠

previous≠

live≠

Watch the video and read the text carefully than write a paragraph about the moral value behind the story

Surah Ghafir Verses 16 -17

Watch the video carefully

<https://www.youtube.com/watch?v=2Q0IEZ0-Xxw&t=296s>

يَوْمَ هُمْ يَبْرُزُونَ ۚ لَا يَخْفَىٰ عَلَىٰ اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ
الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

English Translation

The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs [all] sovereignty this Day? To Allah, the One, the Prevailing. This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allah is swift in account.

Text

That is, though in the world many vain and selfconceited people publicly proclaimed to be the kings and sovereigns, whose, in fact, is the Kingdom today? Who is the Owner of the powers and authority and Whose is the command? If a person hears these words in his right senses, he will be filled with terror, no matter how mighty a king or dictator he might be posing himself to be, and will immediately come to his senses. Here the mention of an historical event will not be out of place. When the Samanid ruler, Nasr bin Ahmad (301-331 A.H.), entered Nishapur, he held a court and after ascending the throne desired that the proceedings be started with recitation from the Quran. At this an elderly pious man came forward and recited this very section of this Surah. When he came to this verse, Nasr was struck with awe; he descended the throne trembling, took off the crown and fell down in prostration, saying: O my Lord, Kingdom is Thine, not mine!

Quran 40 Verse 17 Explanation

That is, none shall be wronged in any way whatsoever today. It should be noted that in respect of recompense, injustice can have several forms: (1) A person may deserve a reward but he is not given it. (2) He is given a lesser reward than what was due to him. (3) He is given a punishment although he is not liable to any punishment. (4) The one who is liable to punishment is not given any punishment. (5) The one who is liable to a lesser punishment is

Surat El- Fatiha

Watch carefully the video

<https://www.youtube.com/watch?v= GaVIzAtYmU>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[All] praise is [due] to Allah, Lord of the worlds –

الرَّحْمَنِ الرَّحِيمِ

The Entirely Merciful, the Especially Merciful,

مَلِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path –

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

Surah Al-Fatiha is the first surah (chapter) of the Quran. It was revealed completely at once, unlike most surahs which were revealed in portions. The significance of Surah Al-Fatiha in the daily life of Muslims can be judged from the fact that it is recited in every rakah (unit) of Salah (formal prayer). No Salah is valid without the recitation of Surah Al-Fatiha.

Verse-by-verse Explanation of Surah Al-Fatiha

1. In the Name of Allah—the Most Compassionate, Most Merciful.

This serves as a prelude to nearly all surahs of the Quran. It emphasizes Allah's immense mercy, compassion, and beneficence. Allah's displeasure and anger have also been mentioned in the Quran, but His mercy far exceeds His inclination to punish. The Prophet ﷺ said that Allah, upon creating the worlds, wrote in His Book, "Verily, My mercy overcomes My anger." (Bukhari)

2. All praise is for Allah—Lord of all worlds.

This ayah refers to the lordship and power of Allah. None matches Him in might and dominion. Others besides Him may also be praised and thanked, but to Him is due the ultimate praise and gratitude.

3. The Most Compassionate, Most Merciful.

This ayah reiterates Allah's compassion and mercy mentioned earlier.

4. Master of the Day of Judgment.

People shall be brought to account for their deeds in the afterlife. On the Day of Judgement, Allah's authority shall be manifested and He shall command the proceedings on that Day.

5. You alone we worship and You alone we ask for help.

After the discussion of some divine attributes, it is now clarified that Allah alone should be worshipped and invoked for help. Thus, invoking any deceased person – whether a prophet, companion, or “saint” – for help (“madad”) or intercession is strictly forbidden, and clearly contradicts what a Muslim proclaims when reciting Surah Al-Fatiha.

6. Guide us along the Straight Path.

We humans are inclined to give in to our temptations and desires, and thus, get easily diverted from the path leading to salvation. Therefore, we call upon Allah to keep us firm on the ways He has shown us, while expressing our inability to be guided by ourselves.

7. The Path of those You have blessed—not those You are displeased with, or those who are astray.

Many people live righteously and attain Allah's blessings while others disregard or lose the way, thus incurring His displeasure. We invoke Allah to be among the former group, and to attain peace and prosperity, not only in this world but also in the hereafter.

How Allah Responds to the Recitation of Surah Al-Fatiha

The following hadith sums up the significance of Surah Fatiha, and reminds us to act upon what we proclaim while reciting this surah.

Abu Hurayra reported that the Prophet ﷺ once said: “Allah, the Glorious and Exalted, said, ‘I have divided the prayer between Myself and my servant equally, and My servant shall be granted what he asked for.’ Therefore, when the servant says, *‘All praise is for Allah—Lord of all worlds.’*, Allah says, **‘My servant has praised Me.’** When he says, *‘The Most Compassionate, Most Merciful,’* Allah says, **‘My servant has extolled Me.’** When he says, *‘Master of the Day of Judgment,’* Allah says, **‘My servant has glorified Me.’** When he says, *‘You alone we worship and You alone we ask for help,’* Allah says, **‘This is between Me and My servant, and My servant shall have what he requested.’** When he says, *‘Guide us along the Straight Path, the Path of those You have blessed—not those You are displeased with, or those who are astray,’* Allah says, **‘This is for My servant, and My servant shall have what he asked for.’**” (Muslim)

Surat El- Nasr

Watch the video carefully

<https://www.youtube.com/watch?v=N8XhBA7ZIN4&t=185s>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

1. *“When there comes the help of Allah and victory”,*
2. *“And you see people entering Allah's religion in multitudes”,*
3. *“Then celebrate the praise of your Lord and seek His forgiveness, (for) surely He is Oft-returning (to mercy)”.*

This Surah was revealed at Medina after the migration of the Prophet (S) from Mecca to Medina. It contains the glad tidings of a great victory for Islam, after which, people, in droves, flocked to the banner of Islam.

Then, to thank Allah for that great gift, the holy Prophet (S) is invited to '*glorify*' and '*praise*' Allah, and to pray for His '*forgiveness*'.

There were many victories for Islam, but no triumph was as important as the bloodless conquest of Mecca, especially the Arabs believed, according to some narrations, that if the Prophet of Islam (S) could conquer and capture Mecca, then, it was a sign of his legitimacy because if he were not right, Allah would not let him do so, as He did not allow Abrahah and his great force to destroy the Ka'ba. It was for this reason that the Arab pagans entered Islam, in groups, after the conquest of Mecca.

Some have said that this Surah was revealed alongside the 'Hadibiyyah Peace'; six years after migration and two years before the conquest of Mecca.

But, it is completely improbable to say, (as some have said), that it was revealed at the time of the farewell Pilgrimage after the conquest of Mecca, in the year 10 A.H. because, the ideas involved in the Surah, which inform of the incidents regarding the future, not the past, do not fit with this meaning.

One of the names of this Surah is /taudi/ 'leave-taking',” because it implicitly implicates the death of the Prophet (S).

A tradition indicates that when this Surah was revealed and the holy Prophet (S) recited it to the followers, they all became happy, but Abbas, the uncle of the holy Prophet (S), began shedding tears. The holy Prophet (S) asked him why he was crying. He answered that he supposed the Surah contained the implication of the Prophet's death.

And he (S) said: *"It is so, my uncle"*

The commentators are divided on how this meaning is understood, from the Surah, when there is nothing apparent in it to imply the idea. The Surah is wholly about the victory, and it seems that the Prophetic mission of the holy Prophet (S) is completely fulfilled and his religion is fixed. It is clear that in such a case the departure of the Prophet (S) from this fleeting world to the next, eternal world, is completely predictable.

The Virtue of Studying this Surah

A tradition from the holy Prophet (S) says:

"He who recites it (Surah Nasr), it is the same as if he had been with the Messenger of Allah (S) at the conquest of Mecca".

It is clear that this virtue and honour is for the person who, with reciting it, follows the way of the Messenger of Allah (S) and practices his religion and his tradition, not only suffices its recitation with the tongue.

Allah's Help Brings Multitudes to Allah's Religion

In these three short, but, expressive verses, there are some elegant, elaborations whose careful observation helps us to understand the final goal of the Surah.

It is true that preparation and supplying forces are necessary for defeating the enemy, but a believing person knows the victory comes only from Allah, and for the same reason when victory comes he does not become deluded or proud, but thanks and praises Allah...

In this Surah, the words are about, at first, the help of Allah, then, the victory, and then, the influence and spread of Islam, and finally, the entering of people, in groups, into the religion of Allah. All of them are causes and effects for each other. Victory is absent unless there is the help of Allah, and people do not enter Islam in multitudes unless there is triumph and victory in order to remove the barriers and hindrances from the way. Of course, along with these stages, each of which is a great, divine blessing, the stage of being thankful and praising Allah; comes forth.

On the other hand, the help of Allah; and the victory are all for the final goal, i.e., people entering Allah's religion in multitudes, and guidance for all.

Victory, here is stated in general, and with some evidences that were mentioned before, the purpose is, undoubtedly, the conquest of Mecca which had such a wide effect and verily, the conquest of Mecca introduced a new chapter in the history of Islam, because the main center of polytheism was disturbed; idols were destroyed; the hope of the idol worshippers changed into disappointment; and the barriers in the way of people's faith in Islam were removed.

Surat El-Kawther

<https://www.youtube.com/watch?v=FPK-N9HcZGM>

In The Name of Allah, The Beneficent, The Merciful

Occasion of Revelation

The following is a story told about the occasion of the revelation of Surah Kawthar: 'As-ibn-wa'il, who was one of the chiefs of the pagans, met the holy Prophet (S) coming out of the Sacred Mosque. He spoke with him (S) for awhile.

In the meantime, a group of authoritative men of the Quraish were sitting in the Mosque watching him from a distance.

When 'As-ibn-Wa'il entered the Mosque they asked him:

"To whom were you speaking?"

He answered:

"With this abtar one".

He used this word for the holy Prophet (S) to taunt him, because he (S) had two sons born of Lady Khadijah; Ghasem and Taher (also called 'Abdullah) who died in Mecca and so, there was no live male issue from the holy Prophet (S). Hence after, the Qur'an applied this name to the enemies of the Prophet.

The Arabs used to call the one who had no son /abtar/, and 'abtar' means 'the animal whose tail is cut off'. So, then, it means the one whose succession in his seed has ceased, i.e., the one who has none to inherit him. To console the holy Prophet (S), this Surah was revealed with the glad tidings of the greatest amount or the highest degree of the grace of Allah, bestowed on him.

Those people traditionally considered the male child extraordinarily valuable and thought of him as a substitute for the father. They happily imagined that with the demise of the Holy Prophet (S) his program would cease because he had no son to substitute him to continue it.

The revelation of this Surah was, in fact, an answer to the enemies of the Apostle to inform them that Islam and the Qur'an would remain and ceaselessly continue, forever.

The Virtue of Studying the Surah

On the virtue of the recitation of this Surah, a tradition from the holy Prophet (S) says:

"He who recites it (Surah Kawthar) Allah will quench his thirst from the streams of Heaven and will recompense him good rewards as many as the number of every sacrifice which the servants of Allah make on the day of the Feast of Sacrifice, together with those sacrifices which are of the People of the Book and the pagans."

The name of this Surah, Kawthar, is taken from the first verse of the Surah.

Surah Kawthar, Verses 1-3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

- 1. "Surely (O Muhammad) We have given you abundance (of good (Kawthar))."***
- 2. "Therefore to your Lord turn in Prayer and Sacrifice."***
- 3. "Surely your enemy is the one who will be without spring."***

In this Surah, similar to Surah Duha and Surah Inshirra, the holy Prophet (S) is addressed. One of the objective points in all three Suras is that of consoling him when he was faced with a magnitude of painful incidents and numerous taunts by the offensive language of his enemies.

"Surely (O Muhammad) We have given you abundance of good (Kawthar)."

The term /kauthar/ is a descriptive case derived from /kathrat/ with the meaning of 'a lot of goodness, or blessing'; while gracious persons are also called 'Kawthar'.

What is the purpose of using the term 'Kawthar', here? A narration says that when the holy Prophet (S) sat on the pulpit and recited this Surah, some of the companions asked him what it was that Allah had given him and he answered:

"It is a stream in Heaven, whiter than milk, more clear than a goblet (of crystal) with dome-shaped ornaments from pearls and rubies..."

Another tradition from Imam Sadiq (as) says:

"Kawthar is a stream in Heaven that Allah granted His Apostle for his son (who died in his lifetime)".

Some have also said the purpose of using the word 'Kawthar' is for the Pool of Abundance (haud-i-kauthar) that belongs to the Prophet (S) wherefrom the believers quench their thirst when arriving in Paradise.

Some have commented on it as being 'prophecy' and some others as 'the Qur'an'; still others as 'abundance of the Prophet's companions and followers', or the 'abundance of the descendants' all of whom came from his daughter, Fatimah Zahra (as), and they multiplied to such an extent that it is impossible to count them.

The Miracle of this Surah

This Surah virtually contains three important miraculous predictions.

On the one hand, it informs the Prophet (S) of the, glad tidings of the

'abundance of good',

(although the verb /a'tayna/ is in the past tense form, but it may be as the indisputable tense common to the present and future which has been stated in the form of the past tense) and this 'abundance of good' encompasses all victories and successes that were obtained, later, by the holy Prophet (S); were not predictable in Mecca at the time of the revelation of this Surah.

On the other hand, the Surah foretells that the holy Prophet (S) shall not be without posterity, and his generations and descendants shall exist abundantly in the world.

The third prediction of the Surah is that the enemies of the Prophet (S) will be 'abtar', i.e., without posterity. This, too, actually happened and those enemies were so rooted out that no trace of their generations can be seen today. Tribes such as the Ummayyads and Abbasids, who opposed the Prophet (S) and his prophecy and who enjoyed such a population that their family and children could not be counted, today, of which there is not one of them to be introduced.

Watch the video carefully and read the text than answer the following questions

- 1- In this verses, Allah was addressing whom ?

- 2- What Allah announced in this verses ?

- 3- What are the miracles of surat El- kawther

- 4- Give a brief definition of El Kawthar

According to the text, give the synonyms of the following words

Plenty=

Offering=

According to the text, give the opposites of the following words

Friend≠

Hell≠

According to the text and the video define briefly the term heaven

Test

Choose the correct answer among the following one;

1- Umm Salama رضي الله عنها, she narrates a very (funny / serious) hadith, or a very funny incident that took place. She says, “Abu Bakr رضي الله عنه he wanted to go on a journey. So he decided to take (Nu’ayman/ Omar Abnou El Khatab) and Suwaybit, another Sahabi with him on that journey.

2-“Verily, Allah Almighty has (caravans/single) of angels who have no other work but to follow gatherings of remembrance. When they find such (family/gatherings) in which there is remembrance, they sit with them and some of them surround the others with their wings until the space between them and the heavens is covered.

3- Shaytan will never make you sin directly, he will always trick you using Waswasah and he is more (patient/rapid) than any of us. So we should always seek refuge in Allah from Shaytan. Never think you have enough (energy/knowledge) or are strong enough to take on Shaytan. This is why the Scholars of Islam are the ones with the most Taqwa, fear of Allah. So reflect on the story, if Shaytan told Barsisa to make sujood in the beginning, Barsisa would have said no straight away, but Shaytan has a plan in hand it was a step by step policy that made Barsisa finally breakdown and commit (sin/reward).

4- He will say,

5- 'No, O Lord, I will not ask You for anything else.' His Lord will excuse him because he has seen something that he cannot help wanting. He will be brought (far/close) to it, and when he draws close to it, he will hear the voices of the people of (hell/Paradise),

Define the following terms with your own words

Polytheism

Quran

Atheist

Creed

Monotheism

Heaven

Translate the following words from English to Arabic

Monotheism

Heaven

Atheist

Creed

Religion

award

Paradise

Pilgrimage

Supplication

sin

Pardon

Virtues

Polytheism

Hereafter

Faith

Prophet

scripture.

Believer

Worship

Messenger

Translate the following words from Arabic to English

الإيمان

المؤمن

الأخرة

ملائكة

ملحد

شهادة

نبي

حسنة

ملك

جهنم

صلاة

سيئة

كاهن

متواضع

طاعة

توكل

هداية

Conclusion

To conclude this work, our program aims to address all aspects of teaching skills within the realm of Islamic English, encompassing the primary disciplines of Hadith and Quranic studies with stories related to companions and worshippers. .

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