

TAHMEED INSTITUTE

تدبر القرآن

"Quran Reflection Journal."



1

Preface

Allah taala has blessed the human race with guidance and had it not been His guidance the human would be wandering in search of a direction to this life on earth.

The Quran is a Guidance book for the muslims sent by Allah through His last Prophet Muhammad, peace be upon him over a period of 23 years.

Associating with the Reading, understanding and contemplating upon the verses of Quran are an essential act of Worship for Muslims.

The Pious month of Ramadan is a great opportunity for such endeavour and this book just serves the purpose.

This notebook serves as a tool to enhance your Quranic studies and reflections.

This is a humble effort from us.

May it be a means of increasing your understanding and connection with the Book of Allah. Ameen.

هَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا 12:46

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Compiler: Umm Muhammad Tahmeed Institute

Email: tahmeedarabic@gmail.com

www.tahmeedinstitute.org

If you find any discrepancy please feel free to contact. This book can be freely shared In the cause of Allah without any distortion or changes.

Jazakumullahu Khairan Katheeran.

Introduction: How to Use This

This notebook is designed to help you take structured notes while reading the Quran. It provides space to record translations, tafsir explanations, reflections, and Quranic grammar and Sciences of Quran. The following headings will serve you as an example to help you decide which topic/ topics will you be interested in pursuing during your recitation this Ramadan, if Allah Wills.

Daily Study Page Template

1. Surah & Ayah Number: Select an ayah which catches your attention

(Write the verse reference, e.g., Surah Al-Bagarah 2:286)

2. Translation & Tafsir Notes:

(Write the meaning of the verse and key explanations from tafsir sources.)

3. Grammar & Word Study:(if you are a grammar student)

(Analyze key Arabic words, root meanings, and syntax.)

4. Parables & Stories:

(Note down important lessons from Quranic narratives, if any with that particular aayah)

5. Commands & Prohibitions:

(List any halal/haram rulings or obligations found in the verse.)

6. Lessons & Reflections:

(Write how this verse applies to your personal life and actions .)

7. Dua & Practical Implementation:

(Write a supplication based on the verse and how you plan to implement it.)

We Recommend using a Mus'haf withTtranslation and Tafseer..

Special Thematic Sections

These divisions will help you as a guide to reflect through the Quran .

1. Quranic Parables & Lessons

A list of important analogies and metaphors used in the Quran, such as:

- Light vs. Darkness (24:35)
- The Spider's Web (29:41)
- The Parable of Good & Evil Words (14:24-26)

2. Names & Attributes of Allah

A section to reflect on the **Asma UI Husna**, their meanings, and how they affect our faith.

3. Repeated Quranic Phrases & Their Wisdom

Examples include:

- "Which of the favors of your Lord will you deny?" (Surah Ar-Rahman)
- "Indeed, with hardship comes ease." (Surah Ash-Sharh)

4. Scientific & Historical Mentions in the Quran

A section for recording scientific miracles and historical events mentioned in the Quran.

5. The miracles of Quran

Quran has proved to be a speech that could never be reproduced by anyone else.

6. The language of the Quran.

Grammar students should take this opportunity in noting down examples from the Quran for concepts they have studied. This will help them a great deal in understanding the linguistic excellence of the Quran.

اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِىُ لِلَّتِى هِىَ اَقُوَمُ وَ يُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصَّلِحٰتِ اَنَّ لَهُمۡ اَجْرًا كَبِيْرًا ۗ ٩

Surely this Quran guides to what is most upright, and gives good news to the believers—who do good—that they will have a mighty reward.

يَٰـاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنُ قَبُلِكُمُ لَعَلَّكُمۡ تَتَّقُوۡنَ ۗ ١٨٣

اَيَّامًا مَّعُدُوْدُتٍ ۚ فَمَنُ كَانَ مِنْكُمُ مَّرِيْضًا اَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنُ اَيَّامٍ أُخَرَّ وَعَلَى الَّذِيْنَ يُطِيُقُوْنَهُ فِدُيَةٌ طَعَامُ مِسْكِيْنٍ فَمَنُ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۚ وَاَنُ تَصُوْمُوْا خَيْرٌ لَّكُمُ إِنْ كُنْتُمْ تَعْلَمُوْنَ ١٨٤

شَهُرُ رَمَضَانَ الَّذِى أُنُزِلَ فِيهِ الْقُرُانُ هُدًى لِّلنَّاسِ وَ بَيِّنْتٍ مِّنَ الْهُدَى وَالْفُرُقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَـصُمُهُ ۚ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلَى وَالْفُرُقَانِ فَمَنْ اَيَّامٍ اُخَرِّ يُرِيْدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسُرَ وَلَا يُرِيْدُ بِكُمُ الْعُسُرَ وَلِا يُرِيْدُ بِكُمُ الْعُسُرَ وَلِا يُرِيْدُ بِكُمُ الْعُسُرَ وَلِا يُرِيْدُ بِكُمُ الْعُسُرَ وَلِا يُرِيْدُ اللَّهُ عَلَى مَا هَدْىكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ١٨٥ وَلِتُكُمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدْىكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ١٨٥

Juzz 1

Tafsir al Quran/ Asmaa Allah wa Siffat

Uloom al Quran /Nahw al Quran

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ

Guidance means daleel. The Qur'an itself does not guide with guidance of success, but it guides with guidance of daleel / indication.

: {A guidance for the righteous }.

In another verse: {The month of Ramadan in which was revealed the Qur'an, a guidance for mankind} [Al-Baqarah 2:185].

So what is the difference between this and that? We say: As for it being guidance for mankind, this is the origin, that the Qur'an can guide anyone. As for attributing guidance to the righteous, this is because the righteous are those who benefited from it, so it became guidance for them. And who are the righteous? Those who carried out the commands of Allah and left the prohibitions of Allah.¹

Grammar Snippet 1.(Exclusive for Grammar students:)

(لِلْمُتَّقِينَ) اسم فاعل، والفعل منه (اتقى)، ومعنى اتقى: اتخذ وقاية من عذاب الله

The meaning of the verb is protection. this a mazeed feeh verb, باب so the Active participle is on the pattern, مُفْتَعِلُ

وَقَي - إِوْتَقَي - إِتَّقَى (و، the waw gets assimilated as ta, in this)

, يَتَّقِي Mudare is الله الفاعل مُتَّقِي و جمع مَتَّقُونَ السم الفاعل مُتَّقِي و جمع مَتَّقُونَ

Students handbook for Ramadaan

¹ Tafsir ibn uthaymeen

Juz 2

Tafsir al Quran / Asma wa sifaat



Uloom al Quran / Nahw al Quran

Tadabbur al Aayah

شَهْرُ رَمَضَانَ الَّذِيِّ ٱنْزِلَ فِيهِ الْقُرَّانُ هُدًى لِّلنَّاسِ وَ بَيِّنْتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيْضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ أُخَرُّ يُرِيْدُ اللهُ بِكُمُ الشَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ وَلِيُّكُمِلُوا الْعِدَّةَ وَلِيُّكَبِّرُوا اللهِ عَلَى مَا هَدْيكُمْ وَلَعَلَّا كُمْ اللهُ اللهِ اللهُ اللهِ اللهُ ا

Nahw Analysis:

شهر رمضان:

،شهر : مضاف، رمضان: مضاف إليه

رمضان: ممنوع من الصرف

The Qur'an is a verbal noun like al-Ghufran and al-Sukran. Al-Ghufran is pronounced with a damma, al-Sukran is pronounced with a damma, and al-Qur'an is pronounced with a damma, all of them are verbal nouns, but it has the meaning of an active participle, meaning the reciter, meaning the gatherer, because it is from gara'a meaning gather

Al-Furqan is a verbal noun or a verbal noun: farraqa, yufiruqu, tafriqan, and furqan. It - meaning the Qur'an - is a criterion that distinguishes between truth and falsehood, between evil and good, between the party of Allah and the enemy of Allah, and between that which is beneficial and that which is harmful.²

Students handbook for Ramadaan

² Tafsir ibn Uthaymeen

Tafsir al Quran / Asma wa Siffat



Uloom al Quran / Nahw al Quran

امَنَ الرَّسُولُ بِمَا ٱنْزِلَ اِلَيْهِ مِنْ رَّبِهِ وَ الْمُؤْمِنُونَ كُلُّ امَنَ بِاللهِ وَمَلْبِكَتِهِ وَكُثبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَاطَعْنَا غُفْرَانَكَ رَبَّنَا وَالِّيْكَ الْمَصِيْرُ ٢٨٥ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَاطَعْنَا غُفْرَانَكَ رَبَّنَا وَالِيَّكَ الْمَصِيْرُ ٢٨٥

Belief in Allah is the matter which is foremost in the scope of belief and the basis of our religion

Belief in Allah includes four things: the first is belief in His existence, the second is belief in His Lordship, the third is belief in His divinity, and the fourth is belief in His names and attributes..³

Hadith benefits:

'Abd al-Rahman b. Yazid said: I asked Abu Mas'ud while he was making a circumambulation of the Ka'bah (about the recitation of some verses from the Qur'an). He said: The Messenger of Allah (عليه وسلم) said: If anyone recited two verses from the last of Surah al-Baqarah at night, they will be sufficient for him.

Sunan Abi Dawud 1397

³ Tafsir ibn uthaymeen

Juz 4

Tafsir al Quran / Asma wa Siffat



Uloom al Quran / Nahw al Quran

Tadabbur al Aaayah

وَإِذْ أَخَذَ اللَّهُ مِيتَاقَ النَّبِيِّئَ لَمَا ءَاتَيْتُكُم مِّن كِتَابِ وَحِكْمَة اللَّهَ جَاءَكُمْ رَسُول مَّصَدِّق لِمَا مَعَكُمْ لَتُوْمِنُنَ بِهِ ۖ وَلَتَنصُرُنَّهُ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِى ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاللَّهَدُوا وَأَنَا مَعَكُم مِّنَ ٱلسَّاهِدِينَ ﴾ به وَ وَلَتَنصُرُنَّهُ ۗ قَالَ وَأَنَا مَعَكُم مِّنَ ٱلسَّاهِدِينَ ٨١ اللَّهُ عَلَىٰ ذَلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا قَالَ فَٱللَّهَدُوا وَأَنَا مَعَكُم مِّنَ ٱلسَّاهِدِينَ ٨١ اللَّهُ عَلَىٰ مَا اللَّهُ عَلَىٰ مَا اللَّهُ عَلَىٰ مَا اللَّهُ عَلَىٰ اللَّهُ اللَّهُ اللَّهُ عَلَىٰ مَعَلَم مِن اللَّهُ عَلَىٰ عَلَىٰ مَا اللَّهُ عَلَىٰ عَلَىٰ اللَّهُ عَلَىٰ مَا اللَّهُ عَلَىٰ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ عَلَىٰ اللَّهُ عَلَىٰ عَلَىٰ عَلَىٰ عَلَيْ اللّهِ عَلَىٰ اللّهُ عَلَيْ اللّهُ عَلَىٰ عَلَىٰ عَلَيْ اللّهَ عَلَيْ عَلَىٰ عَلَىٰ عَلَىٰ عَلَىٰ عَلَيْهُ عَلَىٰ عَلَيْ اللّهَ عَلَىٰ عَلَيْ عَلَىٰ عَالِمُ اللّهُ عَلَىٰ عَلَيْ عَلَىٰ عَلَيْهُ اللّهَ اللّهُ عَلَيْكُمْ اللّهُ عَلَىٰ عَلَىٰ عَلَيْكُمْ عَلَىٰ عَلَىٰ عَلَيْمَ اللّهُ عَلَا عَالَمُ عَلَىٰ عَلَقُ اللّهُ عَلَيْهُ اللّهُ عَلَىٰ عَلَىٰ عَلَيْمُ اللّهُ عَلَىٰ عَلَيْمُ اللّهُ عَلَيْمُ عَلَىٰ عَلَىٰ عَلَىٰ عَلَىٰ عَلَيْمُ اللّهُ عَلَىٰ عَلَيْنَا مُعَلَىٰ عَلَىٰ عَلَيْمَ عَلَىٰ عَلَىٰ عَلَىٰ عَلَىٰ عَلَىٰ عَلَىٰ عَلَىٰ عَلَىٰ عَلَىٰ عَلَيْمِ اللّهُ عَلَىٰ عَلَى عَلَىٰ عَلَىٰ عَلَيْمِ عَلَىٰ عَلَى عَلَىٰ عَلَىٰ عَلَىٰ عَلَىٰ عَلَىٰ عَلَىٰ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَ

Allah the Almighty informs us that He took the covenant and confirmed promise of the prophets because of what He gave them of the revealed Book of Allah, and the wisdom that distinguishes between truth and falsehood, guidance and misguidance, that if Allah sent a messenger confirming what they have, they should believe in him and confirm him and take that upon their nations. Allah has made it obligatory for the prophets, peace and blessings be upon them, to believe in each other and confirm each other because everything they have is from Allah, and everything from Allah must be believed in and believed in. They are like one thing.

Based on this, it is known that Muhammad, peace and blessings be upon him, is their seal. If all the prophets, peace and blessings be upon them, had they reached him, it would have been obligatory for them to believe in him, follow him, and support him. He was their leader, and their successor.

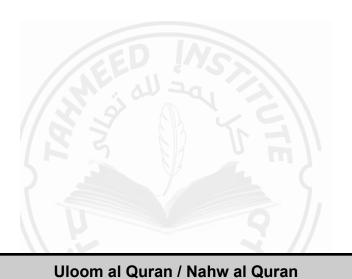
This noble verse is one of the greatest proofs of his high status and great rank, and that he is the best of the prophets and their master, peace and blessings be upon him, when Allah the Almighty confirmed it to them: "They said, 'We confirm'" meaning: We accept what you have commanded us with our heads and eyes. Allah said to them: {So bear witness} over yourselves and your nations to that.⁴

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⁴ Tafseer Saadi

Juzz 5

Tafsir al Quran / Asma wa Siffat



Tadabbur al Aaayah

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُوْنَ ذَٰ لِكَ لِمَنْ يَشْلَأَهُ ۚ وَمَنْ يُشْرِكَ بِاللَّهِ فَقَدِ اقْشَرَى إِنَّمًا عَظِيْمًا ٤٨

Abu Dharr reported that the Messenger of Allah علي said, Allah said, "O My servant! As long as you worship and beg Me, I will forgive you, no matter your shortcomings. O My servant! If you meet Me with the earth's fill of sin, yet you do not associate any partners with Me, I will meet you with its fill of forgiveness.⁵

Grammar Snippets:

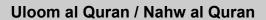
An Example of Grammatical Analysis of an aayah.

حرف نصب	ٳڹٞ
لفظ الجلالة منصوب	عَلَّاا
حرف نفي / فعل مضارع	لَا يَغْفِرُ
حرف مصدري فعل مضارع مبني للمجهول منصوب	اَنْ يُشْرَكَ
جار ومجرور	ب
الواو استئنافية	وَ ي َ غۡفِرُ
فعل مضارع	
اسم موصول	مَا
ظرف مكان منصوب	ۮؙۊٝڹؘ
اسم اشارة	ذ لِكَ
جار ومجرور , فعل مضارع	لِمَنْ يَّشَاءُ

⁵ Sahih Muslim, 2678,a

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Tafsir alQuran / Asma wa Siffat



Tafsir alQuran / Asma wa Siffat



Uloom al Quran / Nahw al Quran

Tadabbur al Aaayah

يَا أَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُواۤ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ

The Prophet's life is a Good Example.:

This aayah is of great importance in the usual matters of life like, eating, drinking, getting married etc. and how the life of the prophet, peace and blessings be upon him is a perfect example for us in this matter.

Worshipping Allah does not entail celibacy and abstinence.

The statement of the prophet, peace be upon him,

"What is the matter with some people who said such and such, I fast and break the fast, sleep and wake to stand to pray, eat meat, and marry women. He who is not pleased with my Sunnah is not of me.

Do not transgress the limits by excessively indulging in the permissible matters; only use what satisfies your need; and do not fall into extravagance. So Allah legislated a medium way between those who are extreme and those who fall into shortcomings, and it does not allow excessive application, nor lack of application.⁶

This ayah states that Allah doesn't love the transgressors.

The other things that Allah does not love, which He mentioned in the Quran.

Look for the following verses for more..

2; 205; 3:32; 6:141; 22:38; 31:18 (few example)

Juzz 8

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⁶ Tafsir ibn katheer

Tafsir alQuran / Asma wa Siffat



Uloom al Quran / Nahw al Quran

Tadabbur al Aaayah

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَاوَاتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامِ اللَّهُ ٱلْنَتَوَيٰ عَلَى ٱلْعَرْشُ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُ ُ حَثِيثِ اللَّهُ وَٱلْأَمْلُ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَلَمِينَ.

This is a verse of universal signs that speaks volumes of the might and majesty of Allah subhana wa ta'ala.

Imam Ahmad recorded Abu Hurayrah saying: 'Allah's Messenger told me: Allah created the dust on Saturday, and He created the mountains on Sunday, and He created the trees on Monday, and He created the things entailing labour on Tuesday and He created the light on Wednesday and He spread the creatures through out it on Thursday and He created Adam after 'Asr on Friday. He was the last created during the last hour of Friday, between 'Asr and the night'

Grammar snippet:

Interesting note on the number , 6, with its root letters are , ω , its root letters are , ω So in its making, either the daal is assimilated (idgaam) into seen, and the result originates from the makhraj of taa.

Or the seen is substituted by taa and then assimilated in daal.

The evidence of such morphological changes can be verified by the diminutive or plural forms.

. أَسْدَاسٌ , and the plural is سُدَيْسَةٌ so the diminutive is

أَصْلُ "سِتَّةِ" سِدْسَةُ.

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⁷ Riyad Us Saliheen , 1854

Tafsir alQuran / Asma wa Siffat



Uloom al Quran / Nahw al Quran

Tadabbur al Aaayah

تِلْكَ الْقُولِي نَقُصُّ عَلَيْكَ مِنْ اثَّبَابِهَا ۚ وَلَقَدْ جَاءَتُهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانُوۤا لِيُوۡمِنُوۤا بِمَا كَذَّبُوۤا مِنْ قَبَلُ ۖ كَذٰلِكَ يَطْبَعُ اللهُ عَلَى قُلُوۡبِ الْكَفِرِیۡنَ ١٠١

Allah taala narrates the news of the previous towns or people in the Quran. The wisdom behind it that scholars mention amongst many is to establish the Prophet, peace be upon him, and the ummah in the religion as these narrations are an evidence for the previous messengership and the shariah of these messengers. Secondly narrating Qissah is a part of Arabic language aadaab, which Arabs used to listen keenly.

And there will always be a life lesson in any Qasas.

Qasas al Quran are mainly of three types.

- 1. Narration of the previous prophets, peace be upon them all.
- 2. Narrations of other important people like Talut and jalut.
- 3. The verses which act evident to incidents occurred in the holy of life of the Prophet Muhammad, peace be upon him like the Night Journey, Hijrah etc The Quran repeats the narrations, often of the previous nations and in this there is a linguistic excellence in the mention of these Qasas in different styles like in some places in detail and sometimes brevity is the theme.

Contemplation tip:

The mention of Qissah of Musa, peace be upon him and the various details in each narration is an interesting historical and literary scope. Also the various Duas of Musa, peace be upon him at these very places are worth making a note.

Glory be to You! I turn to You in repentance and I am the first of the believers.", 7:143.

I seek refuge in Allah from acting foolishly!", 2:67

"Absolutely not! My Lord is certainly with me—He will guide me.", 26:6

Tafsir alQuran / Asma wa Siffat

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Uloom al Quran / Nahw al Quran

Tadabbur al Aaayah

Allah mentioned the expenditures of Zakah in this Ayah, starting with the Fuqara' (the poor) because they have more need than the other categories, since their need is pressing and precarious.

Faqir is a graceful person who does not ask anyone for anything, while the Miskin is the one who follows after people, begging.. Qatadah said, "The Faqir is the ill person, while the Miskin is physically fit."

Grammar Snippets;

The different types of Plural forms are worth paying attention to. Plurals are of two types: sound and broken .

فقير : فقراء; مساكن : مساكنون : صدقة : صدقات ؛ قلب : قلوب ؛ عامل: عاملون ؛ رقبة : رقاب ؛ غارمون ؛

Categorise each into these.

Add more to your study while reading the Noble Quran.

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⁸ Tafsir ibn Katheer

Tafsir alQuran / Asma wa Siffat



Uloom al Quran / Nahw al Quran

Tadbbur alaayah

Allah mentions that He is pleased foremost with the Muhajirin, Ansar and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy.

Excellence(in terms of religion, aqeedah etc) and obedience are a condition for attaining Allah's pleasure and Paradise.

The first: are those who met the Messenger of God, may God bless him and grant him peace, and accompanied him.(meaning the sahabah)

And the others: are those who did not catch up with them, and they are all those who come after them on their path (of the salaf)until the Day of Resurrection.

Narrated `Imran bin Husain: "Allah's Messenger (عليه وسلم) said, 'The best of my followers are those living in my generation (i.e. my contemporaries). and then those who will follow the latter"

Sahih al-Bukhari 3650

⁹ Tafsir ibn alQayyim

Tafsir alQuran / Asma wa Siffat



Uloom al Quran / Nahw al Quran

Tadabbur al aayah

Then Allah, the Exalted, explains the miracle of the Qur'an, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it.

The prophet peace be upon him, challenged the Arabs to produce similar to the Quran in three instances which the Quran mentions therein.

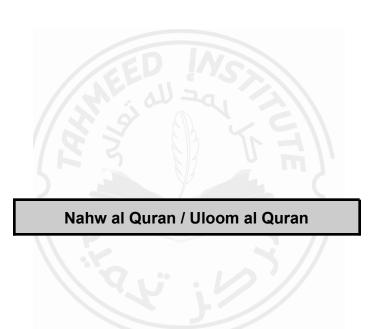
- 1. Bring something similar to this Quran, 17: 88
- 2. Bring at least 10 surahs, 11:13/14
- 3. Or Atleast one surah, 10: 38 / 2:23

The miracle of the Quran wll be quite clear and evident to any wise and just person either in the scope of knowledge, its styles, its historical narrations which changed the face of history. 10

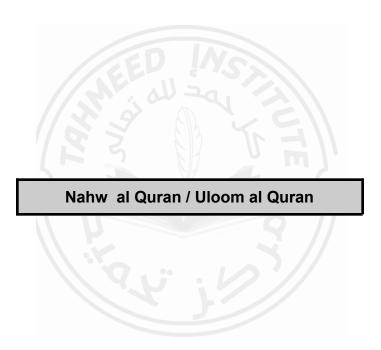
¹⁰ Mabahis fee uloom al Quran



Tafsir alQuran/ Asmaa wa siffat



Tafsir alQuran / Asmaa wa Siffat



Tadabbur alQuran

نَّا ٱوْحَيْنَا اِلَّذِكَ كَمَا ٱوْحَيْنَا اِلَى نُوْحِ وَالنَّبِيّنَ مِنْ بَعْدِه ۚ وَٱوْحَيْنَا اِلْى اِبْرَ هِيْمَ وَاسْمَعِيْلَ وَاسْمُعَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيْسَى وَٱيُّوْبَ وَيُؤْنُسَ وَهُرُونَ وَسُلْيَمْنَ ۚ وَالْآيْنَا دَاؤُدَ زَبُورًا ۖ ١٦٣

Twenty Five Prophets are mentioned in the Quran.

And Messengers We have mentioned to you before, and Messengers We have not mentioned to you)

Before the revelation of this Ayah. The following are the names of the Prophets whom Allah named in the Qur'an. They are: Adam, Idris, Nuh (Noah), Hud, Salih, Ibrahim (Abraham), Lut, Isma`il (Ishmael), Ishaq (Isaac), Ya`qub (Jacob), Yusuf (Joseph), Ayyub (Job), Shu`ayb, Musa (Moses), Harun (Aaron), Yunus (Jonah), Dawud (David), Sulayman (Solomon), Ilyas (Elias), Al-Yasa` (Elisha), Zakariya (Zachariya), Yahya (John) and `Isa (Jesus), and their leader, Muhammad . Several scholars of Tafsir also listed Dhul-Kifl among the Prophets.

and Messengers We have not mentioned to you,) means, 'there are other Prophets whom We did not mention to you in the Qur'an.'

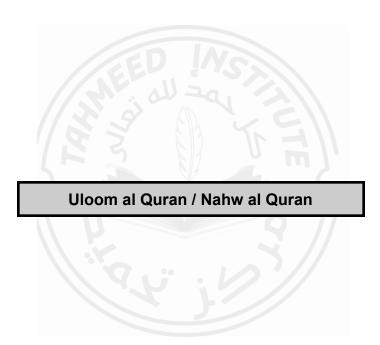
Grammar Snippets:

All the names of the Noble Prophets, peace and blessings be upon them all, mentioned in this ayah except نوح belong to the category ممنوع من الصرف belong to the category.

Recall the reason for their secondary declension .

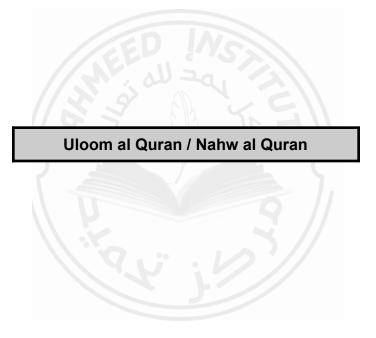
يلى, : ...Please pay attention to their declension after the preposition **Juz 16**

Tafsir alQuran/ Asma wa Siffat



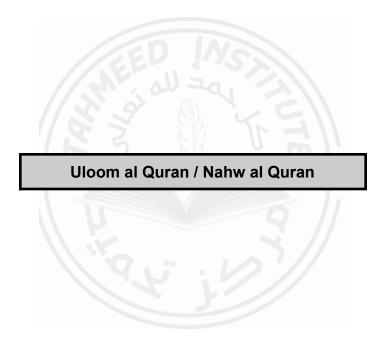
Juz 17

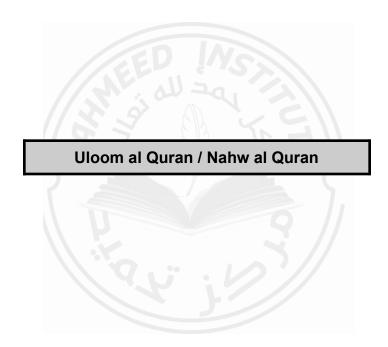
Tafsir alQuran / Asma wa Siffat



Juz 18

Tafsir alQuran / Asma wa Siffat





Tadabbur AlAayah

قُلْ هَاذِهِ ۖ سَبِيلِي أَدْعُوا إِلَى ٱلنَّةِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ ٱتَّبَعَنِيُّ وَسُبْحَانَ ٱللَّهِ وَمَا أَنَا مِنَ ٱلْمُشْرِكِينَ) إيس

The Messenger's عليه وسلم Way

Allah orders His Messenger to say to mankind and the Jinns that this is his way, meaning, his method, path and Sunnah, concentrating on calling to the testimony that there is no deity worthy of worship except Allah alone without partners. The Messenger allowed calls to this testimonial with sure knowledge, certainty and firm evidence. He calls to this way, and those who followed him call to what Allah's Messenger allowed called to with sure knowledge, certainty and evidence, whether logical or religious evidence. 11

The excellence virtue of calling people to islam.

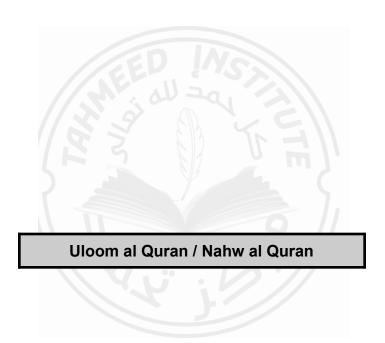
Calling to Allah the Most High is the duty of the messengers and their followers, and they are the successors of the messengers among their nations, and the people follow them.

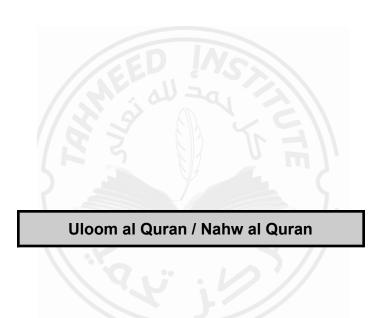
If calling to Allah is the most noble, most important and best of the servant's stations, then it cannot be achieved except through the knowledge with which he calls and to which he calls. Indeed, in order for the call to be perfect, it is necessary to reach the maximum level of knowledge that the effort can reach. This is sufficient for the honor of knowledge: that its owner attains this station through it, and Allah gives His grace to whomever He will. 12

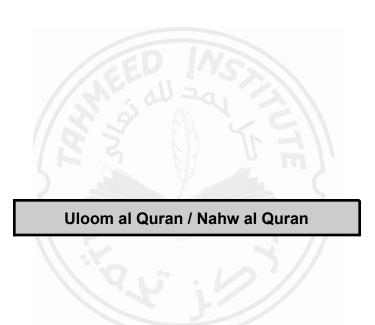
Juz 20

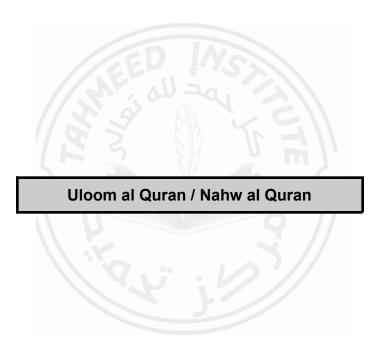
¹¹ Tafsir ibn katheer

¹² Ibn alQayyim









Tadabbur al Aayah

قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَاوَاتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ) الله ٥٠

Knower of the Unseen is Only Allah

Allah commands His Messenger to inform all of creation that no one among the dwellers of heaven and earth knows the Unseen, except Allah. إِلاَّ اللَّهُ

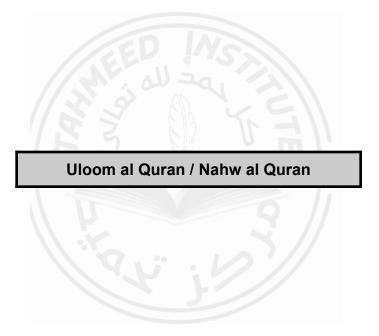
المستثنى منقطع ,(except Allah), This is an absolute exception, إلا الله meaning that no one knows this besides Allah, He is alone in that regard, having no partner in that knowledge.

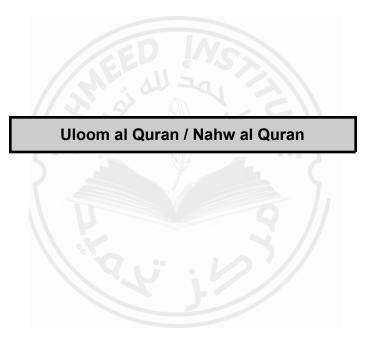
The Hadith in Sahih Muslim which states that the Messenger of Allah and said to Jibril, when the latter asked him when the Hour would come: s

 $_{lpha}$ مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِل $_{lpha}$

(The one who is being asked about it does not know any more than the one who is asking.) In other words, they were both equal in the fact that their knowledge did not extend that far.

Juz 24





Tadabbur Al Aayah

لَو أَنزَ لَنَا هَاذَا ٱلْقُرْءَانَ عَلَىٰ جَبَل اللَّرَأَيْتَهُ خَاشِع ا مُّتَصَدِّع ا مِّنْ خَشْيَةِ ٱللَّهِ وَتِلْكَ ٱلْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ) [العشر ٢١

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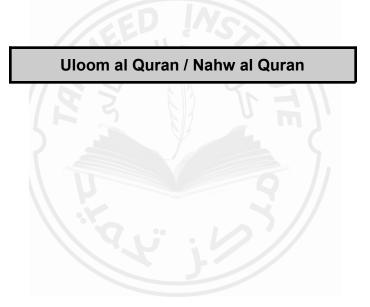
Allah taala puts forths examples in the Quran and he does so for explaining matters, encouraging people, reminding them and providing them with evidence from around the concepts of life and world.

Almighty informed us that He sets forth examples for people, and explains to His servants in His Book what is lawful and what is unlawful, so that they may reflect on His verses and ponder them. Reflecting on them opens up the treasures of knowledge for the servant, shows him the paths of good and evil, urges him to noble morals and good character, and deters him from bad morals. There is nothing more beneficial for the servant than reflecting on the Qur'an and pondering its meaning. 13

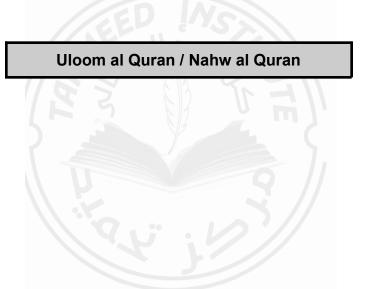
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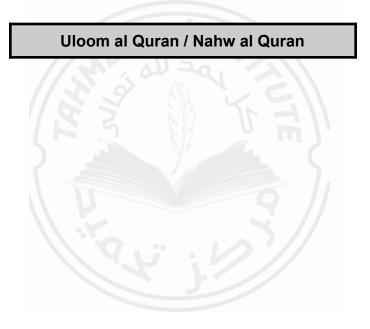
¹³ Tayseer alkareem, saadi

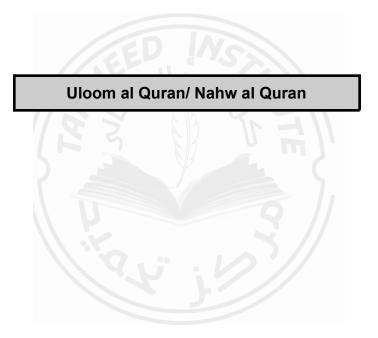
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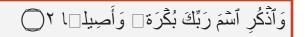
Juz 27







Tadabbur Al Aaayah



51

And remember the Name of your Lord every morning and afternoon.) meaning, at the beginning of the day and at its end.

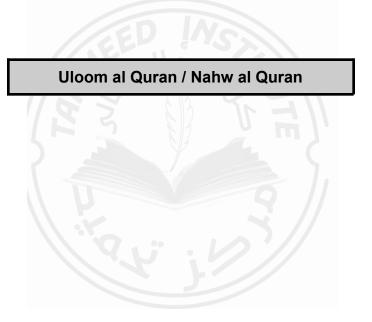
In another verse in the Quran , it is mentioned that Allah has beautiful names , so call upon HIm by them.

Belief in Allah's names and attributes is one of the pillars of our belief in Allah. For indeed our belief in Allah consists of following pillars.

Belief in his existence
Belief in his lordship
Belief in his worship
Belief in his names and attributes

Oneness of Allah's names and attributes is 1 of the 3 categories of Islamic monotheism. One cannot worship Allah in a complete manner until 1 acquires knowledge of the meaning and significance of Allah's names.

Juz 30



Extra Notes:

