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## How to Use These Books

The Mini Tafseer Book Series is designed to teach children the Tafseer (exegesis) of all the suwaar (chapters) in the 30th Part of the Qur'aan. Each book in this 38 book series covers a different surah. The books feature:

- Special facts about the surah
- Arabic text of the surah
- English transliteration (to assist non-Arabic speakers)
- English translation
- Simplified Tafseer
- Illustrations/Coloring pages (no animals/humans)
- Highlighted Arabic vocabulary
- Sahih Ahadith
- One sentence summary of what the surah is about
- Review section
- Notes on the text (additional facts and information)

### Teaching Tips:

If your younger child has trouble going through the whole book in one sitting, or does not retain all of the information taught, then just focus on the Tafseer pages first (i.e. those that explain the verses of the surah) and save the additional information contained in the Quick Facts, What's Special, Asbaab An-Noozool, and Vocabulary sections\* for later when your child has mastered the Tafseer.

For older or advanced students who need more of a challenge, you can take time to go through all sections and discuss the lesson notes for that section (located at the end of the text). This will make lessons more challenging and provide a deeper understanding of the Tafseer, and Allah knows best.

*\*Some books may not contain all of these sections.*

Preview

Mini Tafseer Book Series

**Suratush-Shams\***

“By the sun and its brightness;”  
(Wash-sham-see wa-doo-haa-haa)

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

“And (by) the moon when it follows it;”  
(Wal-qa-ma-ree ee-tha ta-laa-haa)

وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾

“And (by) the day when it displays it;”  
(Wan-na-haa-ree ee-thaa jal-laa-haa)

وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾

“And (by) the night as it covers (i.e. conceals) it;”  
(Wal-lay-lee ee-thaa yagh-shaa-haa)

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

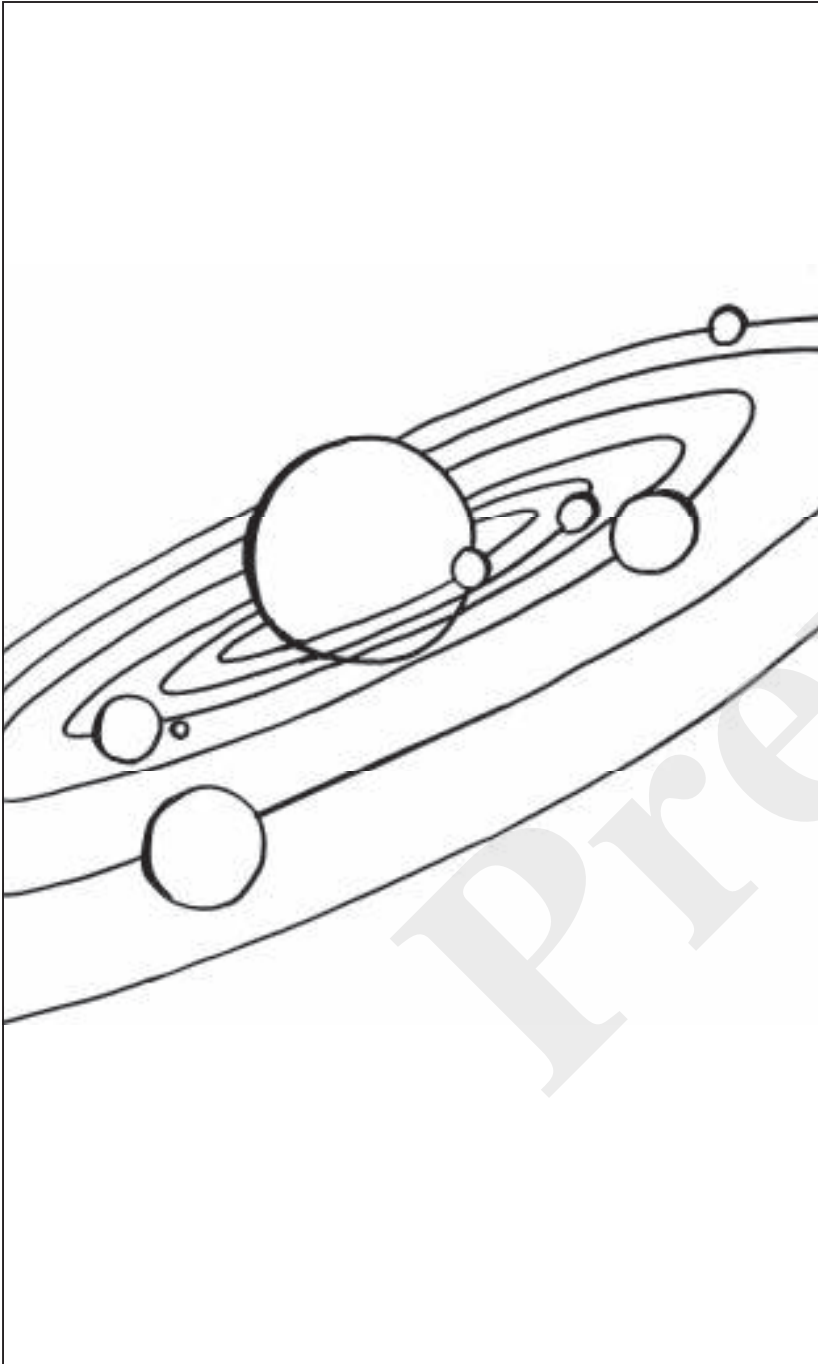
## Suratush-Shams starts with Allah swearing an oath...

Like many of the suwaar in the Qur'aan, Suratush-Shams starts with Allah swearing by certain things.

Allah only swears by things that are **very important**, things that we know are **true**, or things that will **help us understand** what He is telling us.

In this case Allah swears by...

1. The **sun**
2. The moon that follows the **sun**
3. The day that shows the **sun**
4. The night that hides the **sun**



## So, is Suratush-Shams all about the sun?

Not quite...

While the title of this surah is Suratush-Shams, and Shams means the sun, and the first four ayaat talk about the sun a lot, the surah is not really about the sun.

## Seems confusing right, but really it's not...

One thing you will learn when studying the Qur'aan is that the names of the suwaar **are not titles** (like the title of a book that tells what the book is about) rather they are like **nicknames**.

Just like a nickname for a person highlights something special about them (but does not tell us everything about them), the names of the suwaar are related to **something unique** mentioned in the surah, but these nicknames do not always tell us what the surah is about.

## Here are some other interesting facts about the names of suwaar in the Qur'aan...

1. Some surahs have **more than one name**. For example, Suratul-Masad is also known as Suratul-Lahab, and Suratush-Sharh is also known as Suratul-Inshirah, and Alam-Nashrah.
2. The smaller surahs at the end of the Qur'aan are usually (not always) named after **the subject of the first ayah**. For example, Suratush-Shams and Suratul-Layl.
3. Longer suwaar are usually named after the **most important, or unique story** within them. For example, Suratul-Baqarah and Suratun-Noor.
4. Rasulullah ﷺ often referred to a surah by reciting the **first ayah** rather than using its name. If you were paying close attention at the beginning of this book, you would have noticed in the hadith on page 10, that Rasulullah ﷺ refers to the three suwaar by their first ayah, not their names. Go look and see for yourself!

**So, now you know!**

## Now back to the surah...

Allah swears by four things in the first four ayaat and these four things are related to each other, **they are pairs that go together...**

the **sun** and **moon**  
the **day** and **night**

but that's not all...

“And (by) the sky and He who constructed it;”

(Was-sa-maa-ee wa-maa ba-naa-haa)

وَالسَّمَاءِ وَمَا بَنَاهَا

“And (by) the earth and He who spread it;”

(Wal-ar-dee wa-maa ta-haa-haa)

وَالْأَرْضِ وَمَا طَحَاهَا

Allah goes on in the next two ayaat to swear by **another pair...**

the **sky** and **earth**.

“And (by) the soul and He who proportioned it;”

(Wa-naf-sin wa-maa saw-waa-haa)

وَنَفْسٍ وَمَا سَوَّاهَا

“And inspired it (with discernment of) its wickedness and its righteousness;”

(Fa-al-ha-ma-haa foo-joo-ra-haa wa-tuq-waa-haa)

فَأَلَّهَمَّهَا جُورَهَا وَتَقْوَاهَا

*Note: It is after this ayah (number 8 of Suratush-Shams) that Rasulullah ﷺ would stop and recite the du'a that we learned earlier in the book.*

Finally, Allah swears by one **last pair** <sup>5</sup> of items that go together.  
This time the pair is...  
the **soul** and **guidance**.

Just as the sun and moon go together,  
the day and night go together,  
and the earth and sky go together  
to form a **perfect system** for sustaining  
life on the Earth, Allah has created a  
**perfect system** for our souls as well.

### **This perfect system has two parts...**

First, Allah created our souls on the  
**Fitrah**<sup>6</sup> (this important new word means  
that our souls naturally need to know  
Allah and obey Him).

Second, Allah sent **guidance** (in the  
form of books and prophets) to teach  
our souls what is right and wrong.

By teaching us right from wrong, Allah  
has given us **free choice** to follow the  
Fitrah or to follow Shaytaan.

That is why Rasulullah ﷺ used to make a  
**special du'a** after reciting these verses  
(this is the du'a you learned at the  
beginning of the book).

This du'a asks **Allah to help us** to make  
the right choices so that we stay on the  
Fitrah and keep away from Shaytaan.



“He has succeeded who purifies it,”

(Qad af-la-haa man zak-kaa-haa)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٦﴾

“And he has failed who instills it (with corruption).”

(Wa-qad khaa-ba man das-saa-haa)

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

## We choose the path our souls take...

Allah knows everything that will happen in the creation ahead of time (this is called **Qadr**). Allah even knows what choices we will make, good or bad, and whether we will be in Jannah or Jahannam.

That is why Allah tells us in Suratush-Shams that if we follow the guidance He has sent, we will be **successful** (i.e. go to Jannah).

But if we turn away from His guidance, and follow Shaytaan, we will be **failures** (i.e. go to Jahannam).

“Thamood denied (their prophet) by reason of their transgression,”

(Kath-tha-bat tha-moo-doo bee-tagh-waa-haa)

كذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

**Allah always gives us  
examples...**

Allah in His mercy gives us  
**vivid stories** in the Qur'aan to think about  
so we can understand His guidance  
better.

In Suratush-Shams, Allah reminds us of  
one of the greatest examples of success  
and failure in the history of mankind; that  
of the **Prophet Saalih ؑ and  
the Thamood.**<sup>7</sup>

## Let's learn more about Thamood...

The Thamood were a tribe that lived in Arabia before the time of Rasulullah ﷺ. Allah had given the Thamood many blessings.

First, they were skilled builders, well known for their ability to **carve stone** in the most amazing ways.

With these skills they were able to build palaces and castles from huge stones on the open plains, as well as carve magnificent dwellings into the sides of mountains!

Second, Allah blessed the Thamood with a prophet, named **Saalih** ﷺ, to teach them right and wrong, and a **miraculous camel**, that came out from a rock<sup>8</sup>, as a sign of Allah's power and authority.

Allah instructed Saalih ﷺ that no one should harm the camel. So, Saalih ﷺ told the Thamood to leave her alone.



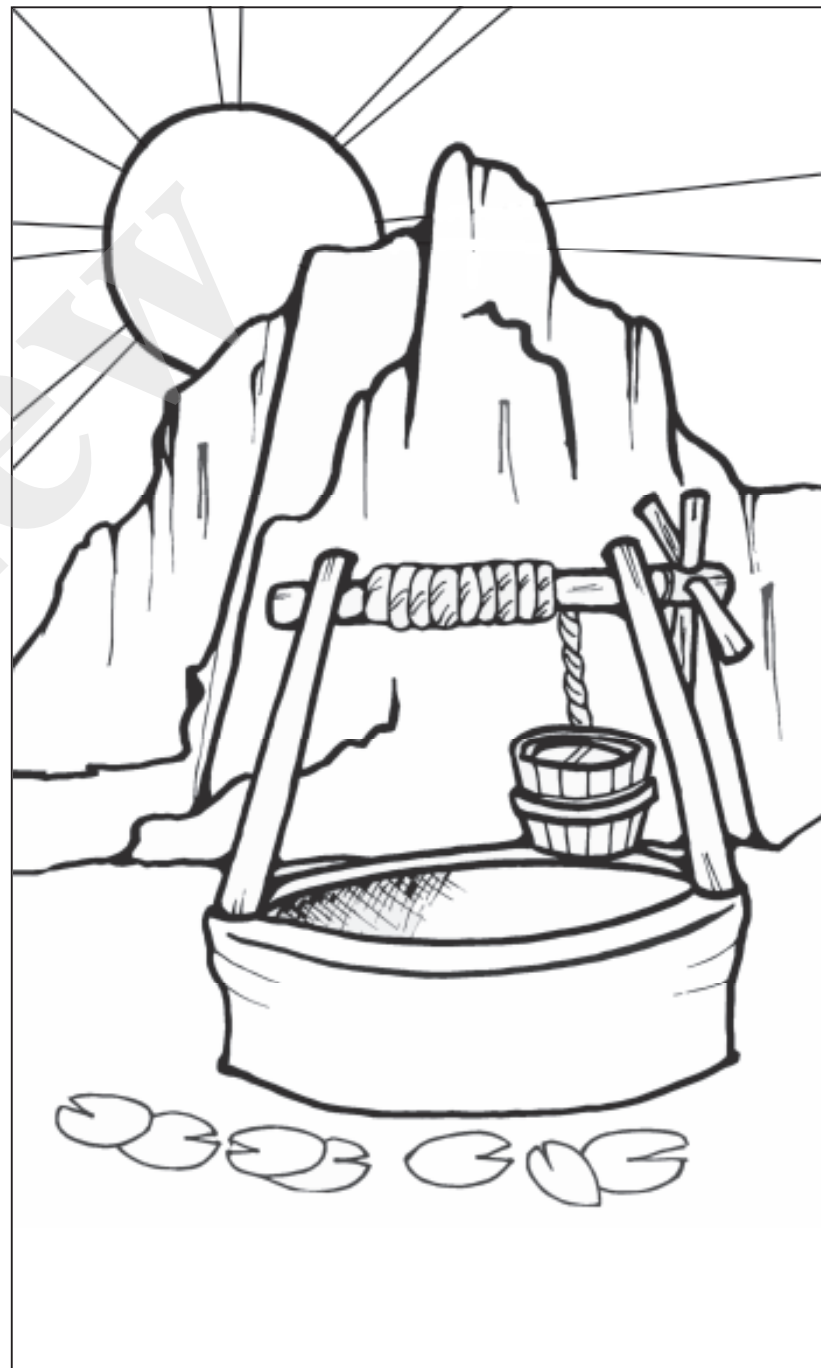
## At first, the Thamood agreed...

They let the camel **roam freely** on their land, and they agreed to let her **drink from their wells on certain days**<sup>9</sup>, while they would water their own animals on other days.

But this agreement did not last long. The Thamood divided into **two groups**<sup>10</sup> arguing over Saalih عليه السلام and the camel.

The first group, who were the **arrogant, disobedient people**, did not believe Saalih عليه السلام was really a prophet, and they didn't want to care for the camel.

The second group, who were **believers, and listened to Saalih** عليه السلام, tried to remind the rest of the tribe that it was Allah, who sent Saalih عليه السلام and the camel as guidance and a sign. So, it was for Allah's sake that they were taking care of the camel and listening to Saalih عليه السلام.<sup>11</sup>



“When the most wretched of them was sent forth..”

(E-thin-ba-‘a-tha ash-qaa-haa)

إِذِ أَنْبَعَثَ أَشْقَاهَا

## Allah tells us...

The Thamood ultimately decided to **kill the camel**. However, they were afraid what might happen; no one was brave enough to do it.

They talked among themselves until finally **one man** said he would do it.

This man was the leader of the Thamood tribe. He was the most powerful, and the strongest; no one could win in a fight against him. His name was<sup>12</sup>...

## Qudar bin Salif

However, Allah was not impressed by his titles, his family, his wealth, or his strength. Allah tells us only one thing about this man in Suratush-Shams...that he was the **worst person** in the tribe.

“And the Messenger of Allah (i.e. Saalih) said to them, "(Do not harm) the she-camel of Allah or (prevent her from) her drink.”

(Fa-qaa-la la-hoom ra-soo-lool-laa-hee naa-qa-tal-laa-hee  
wa-sooq-yaa-haa)

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ

وَسُقْيَاهَا

“But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal (upon all of them).”


(Fa-kath-tha-boo-hoo fa-‘a-qa-roo-haa fa-dam-da-ma ‘a-lay-him rab-  
boo-hoom bee-thum-bee-him fa-saw-waa-haa)

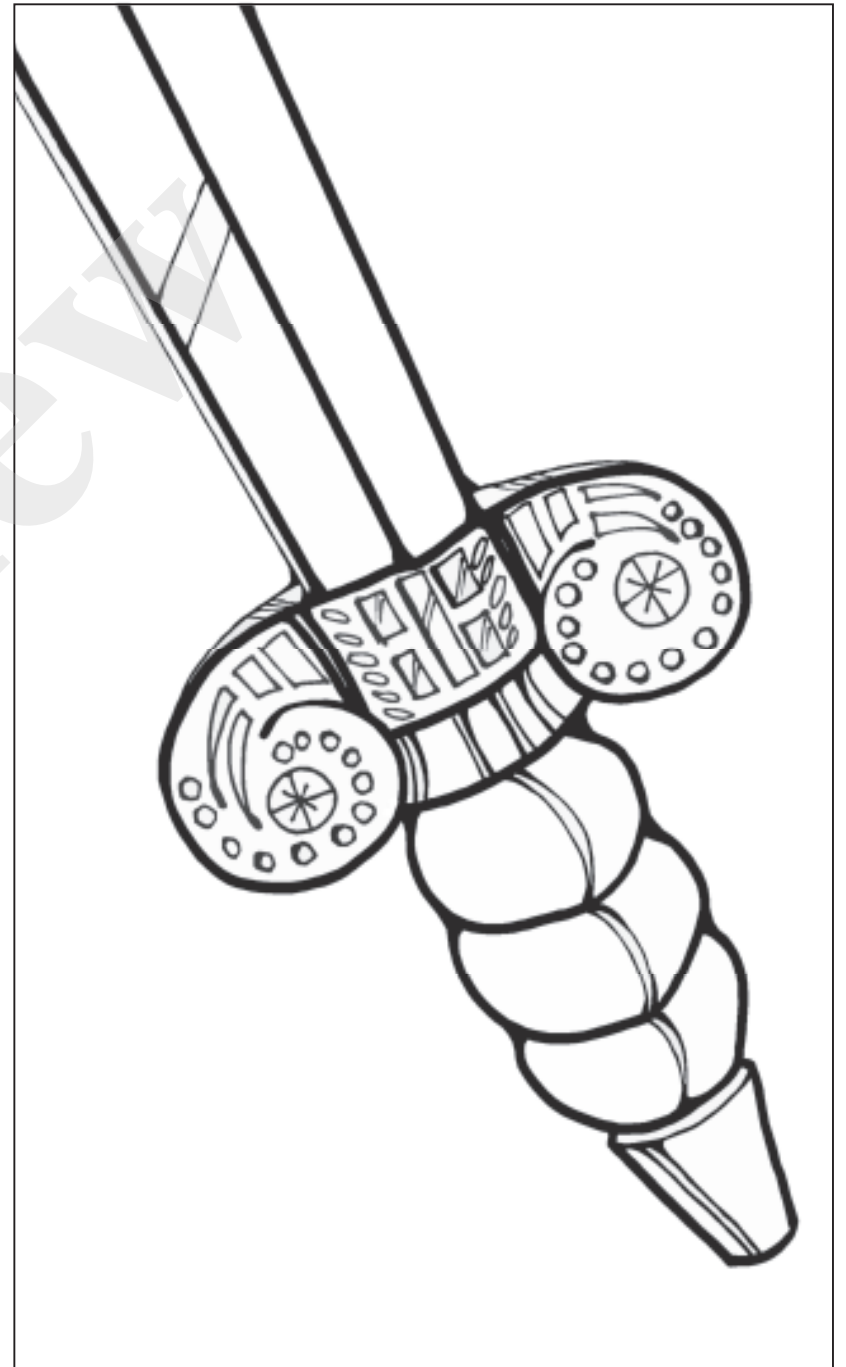
فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ

رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا

Saalih ﷺ tried to **stop** his people from doing anything to the camel, but they would not listen.

He told them that if they killed her, a **terrible punishment** would come on them.<sup>13</sup>


But, supported by his people, Qudar ignored Saalih , grabbed a sharp sword, and **killed the camel.** <sup>14</sup>



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