



# IMAMIA SUNDAY SCHOOL

*The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)*

## STUDENTS NOTES FOR JUNIOR CLASS 2012/2013 QUR'AN



NAME: \_\_\_\_\_  
TEL: \_\_\_\_\_

# QUR'AN CLASS 1

**BLANK PAGE**



## Imamia Sunday School

### QUR'AN SYLLABUS – CLASS 1

CLASS 1 - LESSON 1.....	4
QUR'AN IS A GIFT.....	4
LESSON 1.2: HURUF (LETTERS): ALIF.....	6
LESSON 1.3: HURUF (letters): BAA, TAA, THAA: .....	7
WORKSHEET 1.3: HURUF (LETTERS): BAA, TAA, THAA: .....	8
WORKSHEET 1.3: HURUF (LETTERS): BAA, TAA, THAA: .....	9
WORKSHEET 1.4: HURUF (LETTERS): JIM, HAA, KHAA:.....	10
WORKSHEET 1.4: HURUF (LETTERS): JIM, HAA, KHAA:.....	11
WORKSHEET 1.4: HURUF (LETTERS): JIM, HAA, KHAA:.....	12
WORKSHEET 1.5: HURUF (LETTERS): DAAL AND DHAAL: .....	13
WORKSHEET 1.5: HURUF (LETTERS): DAAL AND DHAAL: .....	14
LESSON 1.6: HURUF (letters): RAA and ZAA:.....	15
WORKSHEET 1.6: HURUF (LETTERS): RAA AND ZAA: .....	16
WORKSHEET 1.6: HURUF (LETTERS): DAAL, DHAAL, RAA AND ZAA:.....	18
LESSON 1.7: HURUF (letters): SEEN and SHEEN: .....	19
WORKSHEET 1.7: HURUF (LETTERS): SEEN AND SHEEN:.....	20
LESSON 1.8: HURUF (letters): SAAD and DHAAD: .....	21
WORKSHEET 1.8: HURUF (LETTERS): SAAD AND DHAAD: .....	22
WORKSHEET 1.8: HURUF (LETTERS): SEEN, SHEEN, SAAD AND DHAAD: .....	23
LESSON 1.9: HURUF (letters): TAA and ZAA:.....	24
WORKSHEET 1.9: HURUF (LETTERS): TAA AND ZAA: .....	25
WORKSHEET 1.10: HURUF (LETTERS): AIN AND GHAIN: .....	27
WORKSHEET 1.10: HURUF (LETTERS): TAA, ZAA, AIN AND GHAIN: .....	28
LESSON 1.11: HURUF (letters): FAA, QAAF AND KAAF:.....	29
WORKSHEET 1.11: HURUF (LETTERS): FAA, QAAF AND KAAF:.....	30
WORKSHEET 1.11: HURUF (LETTERS): FAA, QAAF AND KAAF:.....	31
LESSON 1.12: HURUF (letters): LAAM, MEEM AND NOON: .....	32
WORKSHEET 1.12: HURUF (LETTERS): LAAM, MEEM AND NOON: .....	33
WORKSHEET 1.12: HURUF (LETTERS): LAAM, MEEM AND NOON: .....	34
LESSON 1.13: HURUF (letters): WAW, HAA, YAA: .....	36
WORKSHEET 1.13: HURUF (LETTERS): WAW, HAA AND YAA:.....	37
WORKSHEET 1.13: HURUF (LETTERS): WAW, HAA AND YAA:.....	38
LESSON 1.14: HURUF (LETTERS): REVISION: .....	39
LESSON 1.15: HURUF (LETTERS): AZ ZAHRA CERTIFICATE: .....	40
LESSON 1.16: SURATUL FATIHA: MEMORISATION: .....	41
MEMORISATION SURAH FOR TERM 1: SURATUL IKHLAS:.....	43
TERM 1: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:.....	44
MEMORISATION SURAH FOR TERM 3: SURATUL KAUTHAR:.....	45

TERM 3: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:..... 46

# الْقُرْآنُ



My name is \_\_\_\_\_

This is how it is written in Arabic:

\_\_\_\_\_

## CLASS 1 - LESSON 1

### QUR'AN IS A GIFT

(Introduce the Qur'an as a gift from Allah. Show the children a Qur'an wrapped up as a gift. Ask the children what they think is inside it. Tell them it is something precious and a gift they can keep for life. Open it and show them what the whole Qur'an looks like, what the Arabic is like, how it is read etc.) Ramadhan has just gone; this was the month the Qur'an was revealed. What presents did you get on Eid? Allah's present to you is the Qur'an.

#### What is the Holy Qur'an?

It is a book that contains the words of Allah.

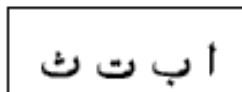
#### Who wrote the Holy Qur'an?

It was not written by anyone; Allah sent down the words to the Holy Prophet (s.a.w.) through the Angel Jibrail – over a period of about 23 years

The Holy Prophet (s.a.w.) then recited the verses to the people. Most of the people would remember the verses by heart but the Holy Prophet (s.a.w.) chose some special people called scribes to write down the verses.

In which language is the Holy Qur'an written?

It is written in Arabic.



Arabic is read from right to left and back to front.

What does Allah tell us in the Holy Qur'an?

- He tells us true stories of the Prophets.
- He tells us how He wants us to act.
- He tells us about heaven and hell.

#### RESPECT OF THE HOLY QUR'AN:

**We have to look after the Holy Qur'an because it is such a special book.**

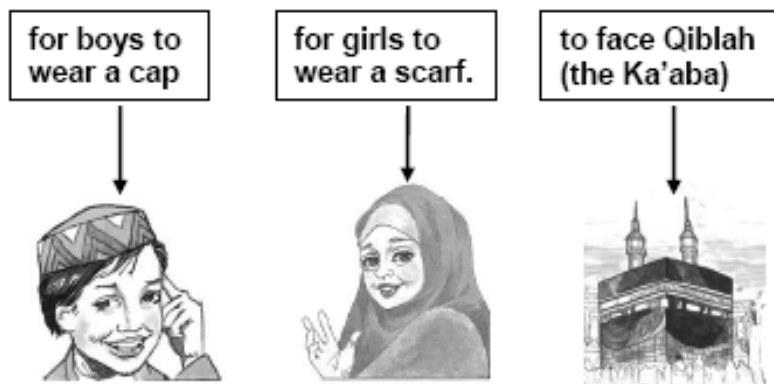


**We should look after the Holy Qur'an by:**

- holding it properly. (Show the child)
- never leaving it open when no-one is reciting it
- Never touching the writing in it without first doing Wudhu.

You can read it without touching it, or put a plastic sheet on it.

**When reciting the Holy Qur'an, we should try to take care of the following:**



Before starting to recite the Holy Qur'an, you should say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

And

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **WORKSHEET 1.1: INTRODUCTION:**

**Learn the correct pronunciation and meaning of:**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge from Shaitan the outcast

And

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, the Kind, the Merciful

## LESSON 1.2: HURUF (LETTERS): ALIF

Just as "a, b, c...." are the LETTERS of the English Alphabet:

".... ا ب ت" are the HURUF of the Arabic alphabet.

The 1st harf that you will be learn is called Alif = ا



Alif is for Allah – No one but Allah

In our Kalima we say:

لَا إِلَهَ إِلَّا اللَّهُ

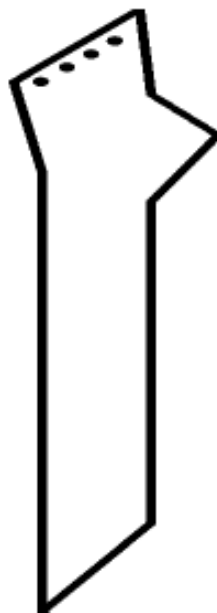
There is no god but Allah



## WORKSHEET 1.2: HURUF (LETTERS): ALIF:

Draw Alif from the dots using different colours.

Remember to say Alif each time you write it.



## LESSON 1.3: HURUF (letters): BAA, TAA, THAA:

The harf you learnt last week was Alif = ا

Today you will learn huruf that look like boats



With this same shape you can make 3 different huruf in the Arabic alphabet using dots

By putting:

- 1 dot under the boat, you get BAA = ب
- 2 dots above the boat, you get TAA = ت
- 3 dots above the boat, you get THAA = ث

To say ث, you have to put your tongue out



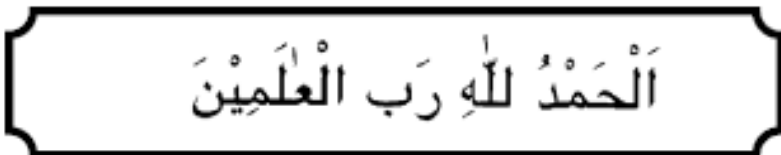
Baa is the beginning of Bismillah:  
Taa is for Taqwa – coming closer to Allah,  
Thaa is for Thawaab – a reward

بِسْمِ اللَّهِ.....



## WORKSHEET 1.3: HURUF (LETTERS): BAA, TAA, THAA:

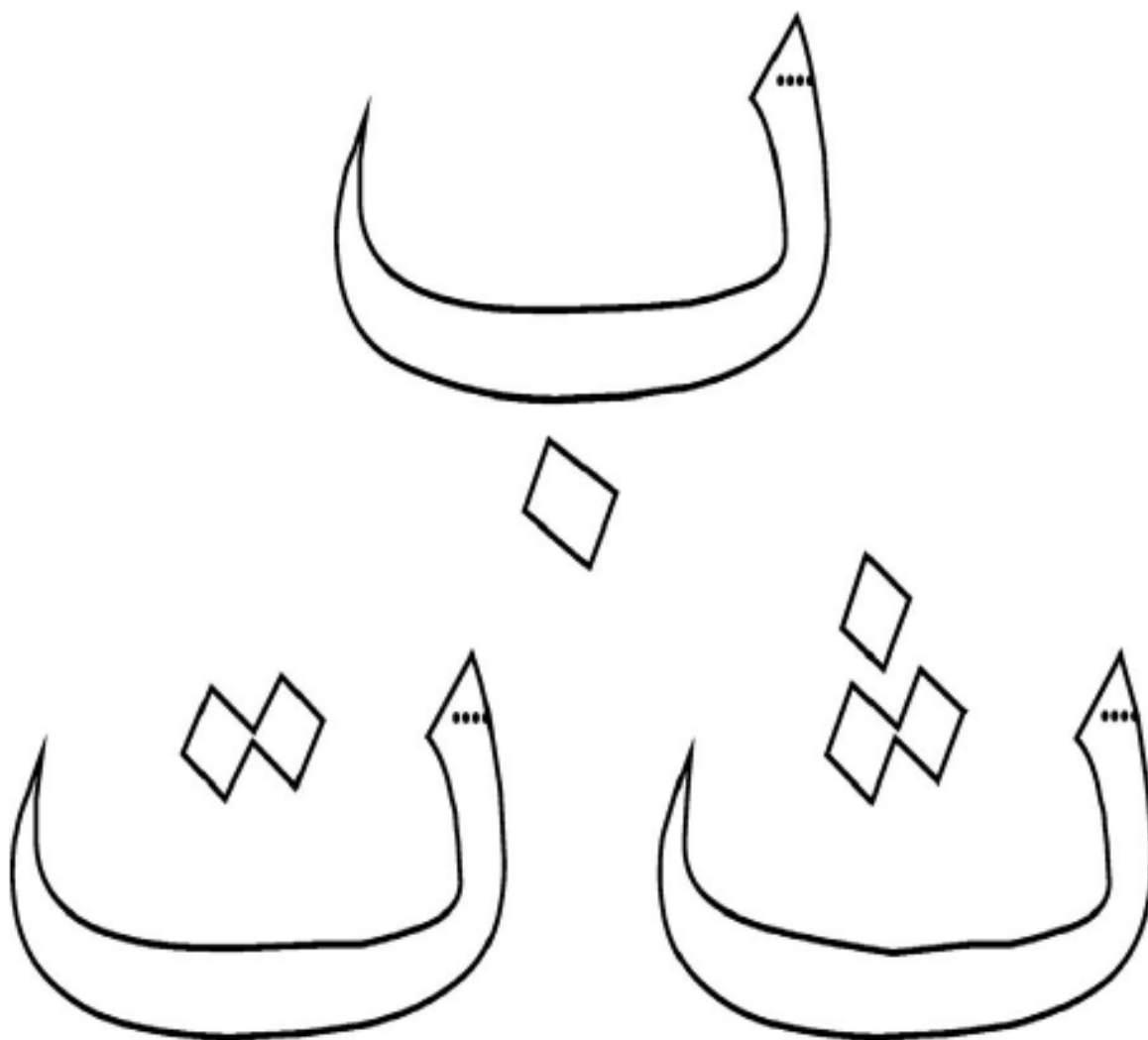
a) Learn the correct pronunciation of:



We say this when we finish something, or see something beautiful because Allah made it.

b) Draw Baa, Taa and Thaa from the dots using different colours.

Remember to say Baa, Taa and Thaa each time you write it.



## WORKSHEET 1.3: HURUF (LETTERS): BAA, TAA, THAA:

In each of the huruf put the correct number of dots in the right place to make the harf:

Teacher Assisted Activity:



THAA



TAA



BAA



TAA



BAA



THAA



BAA



TAA



THAA



BAA



THAA



TAA

## WORKSHEET 1.4: HURUF (LETTERS): JIM, HAA, KHAA:

The huruf you have learnt so far are: ا ب ت ث

Today you will learn a harf that looks like a C - with a line on top.

With this same shape you can make 3 different huruf in the Arabic alphabet using dots:



By Putting:

- no dot at all, you get HAA = ح
- 1 dot in its tummy, you get JIM = ج
- 1 dot on its head, you get KHAA = خ

The sounds for ح and خ, come from the throat

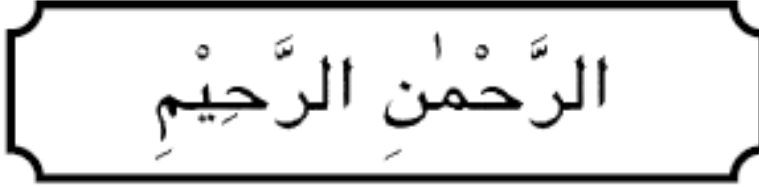


Jim is for Jannah – the garden of Paradise  
Haa is for Hajj – the blessed Pilgrimage  
Khaa is for Khaatam – the seal of Prophethood  
Given to the Prophet (s.a.w.)



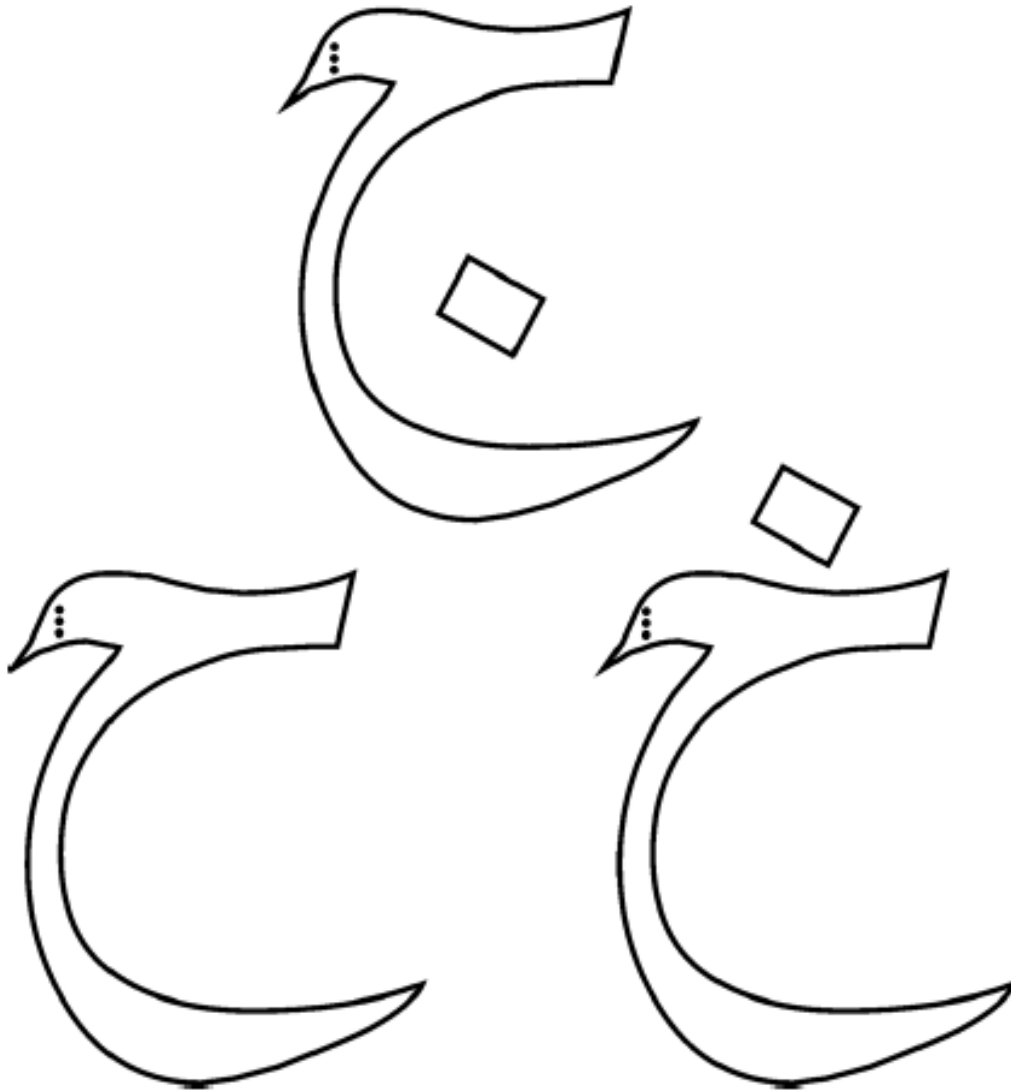
## WORKSHEET 1.4: HURUF (LETTERS): JIM, HAA, KHAA:

a) Learn the correct pronunciation and meaning of:



b) Draw Jim. Haa and Khaa from the dots using different colors.

Remember to say Jim, Haa and Khaa each time you write them.



## WORKSHEET 1.4: HURUF (LETTERS): JIM, HAA, KHAA:

In each of the huruf put the correct number of dots in the right place to make the harf:

Teacher Assisted Activity:



HAA



JIM



KHAA



KHAA



HAA



JIM



JIM



HAA



KHAA



HAA



KHAA



JIM

## WORKSHEET 1.5: HURUF (LETTERS): DAAL AND DHAAL:

The huruf you have learnt so far are: ا ب ت ث ج ح خ

Today you will learn a harf which are in pairs:

ذ ذ

With this same shape you can make 2 different huruf in the Arabic alphabet using dots.

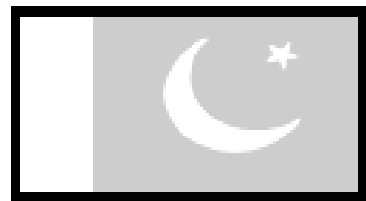
By putting:

- no dot at all, you get DAAL = د
- 1 dot on its head, you get DHAAL = ذ

The sound for ذ is made by pushing your tongue out

د  
ذ

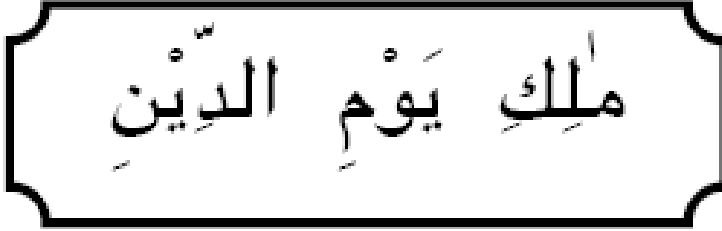
Daal is for deen – Al Islam, religion with Allah since time began  
Dhaal is for Dhikr – remembering Allah



Al Islam

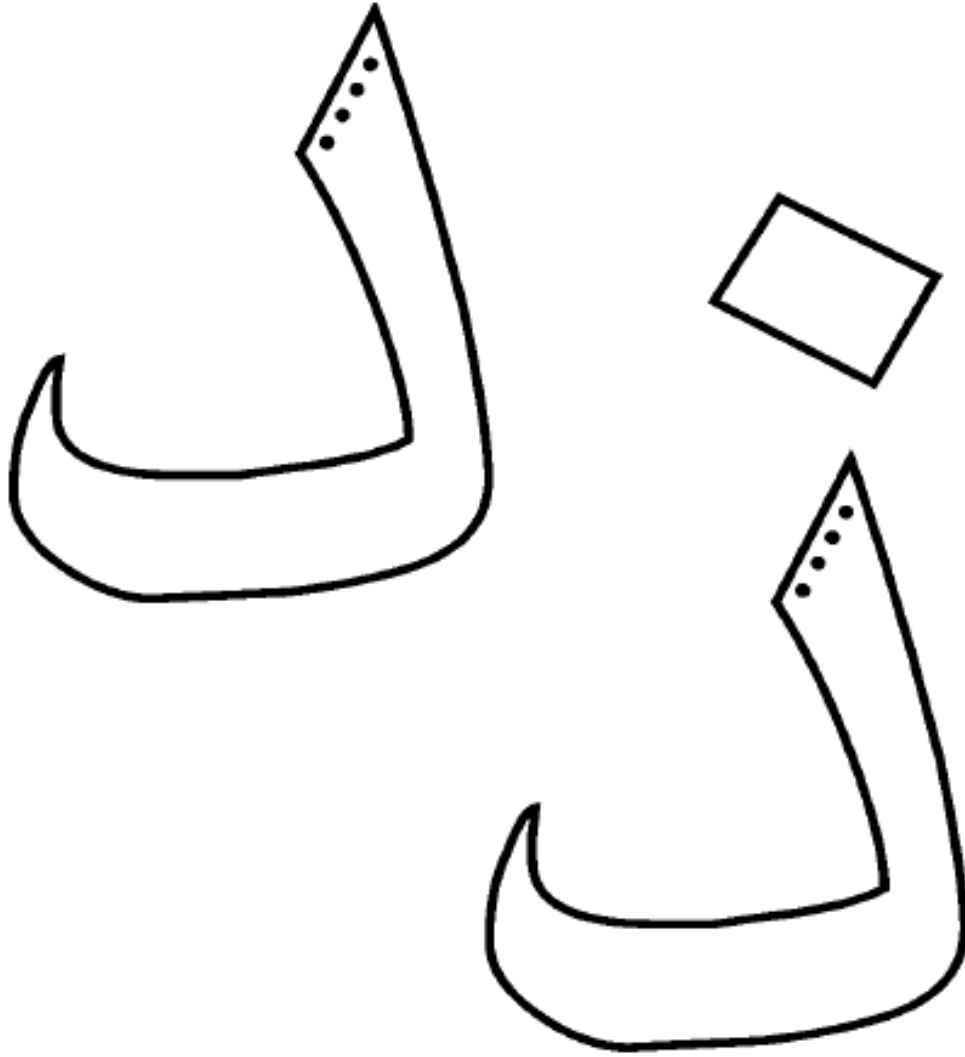
## WORKSHEET 1.5: HURUF (LETTERS): DAAL AND DHAAL:

a) Learn the correct pronunciation and meaning of:



b) Draw Daal and Dhaal from the dots using different colors.

Remember to say Daal and Dhaal each time you write them.



## LESSON 1.6: HURUF (letters): RAA and ZAA:

The harf you learnt so far are: ا ب ت ث ج ح خ د ذ

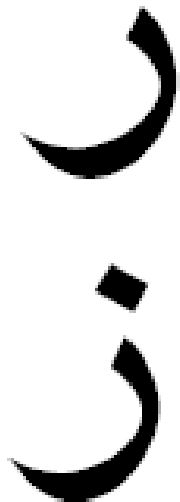
Today you will learn more huruf that are in pairs:



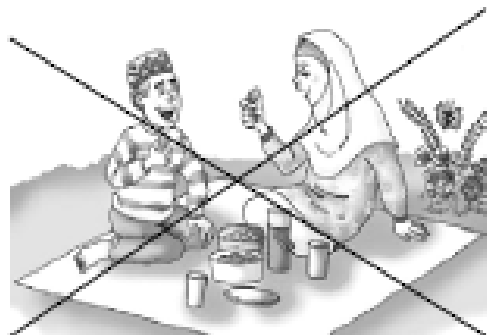
With this same shape you can make 2 different huruf in the Arabic alphabet using dots.

By putting:

- no dot at all, you get RAAL = ر
- 1 dot on its head, you get ZAA = ز

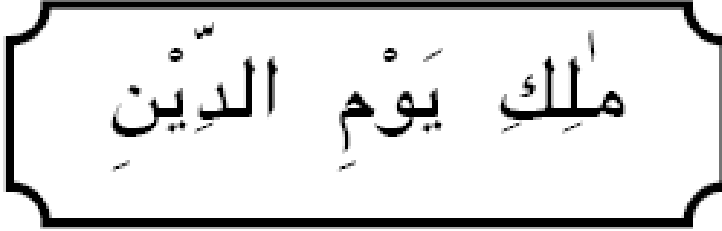


Raa is for the month of Ramadhan – Holy Ramadhan  
Zaa is for Zakat to cure our greed when we give our money to those in need



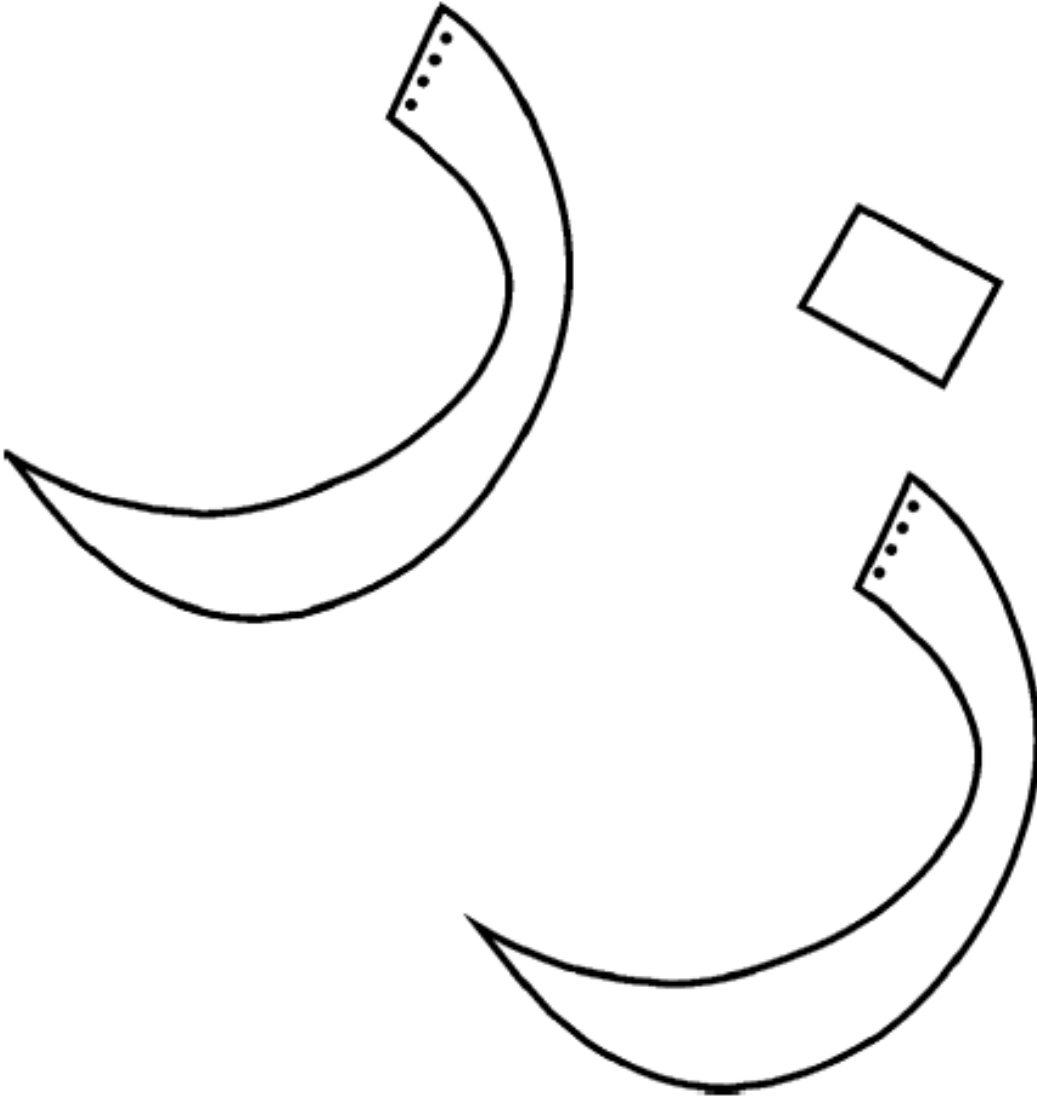
## WORKSHEET 1.6: HURUF (LETTERS): RAA AND ZAA:

a) Learn the correct pronunciation and meaning of:



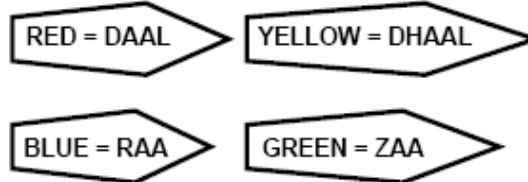
b) Draw Raa and Zaa from the dots using different colors.

Remember to say Raa and Zaa each time you write them.

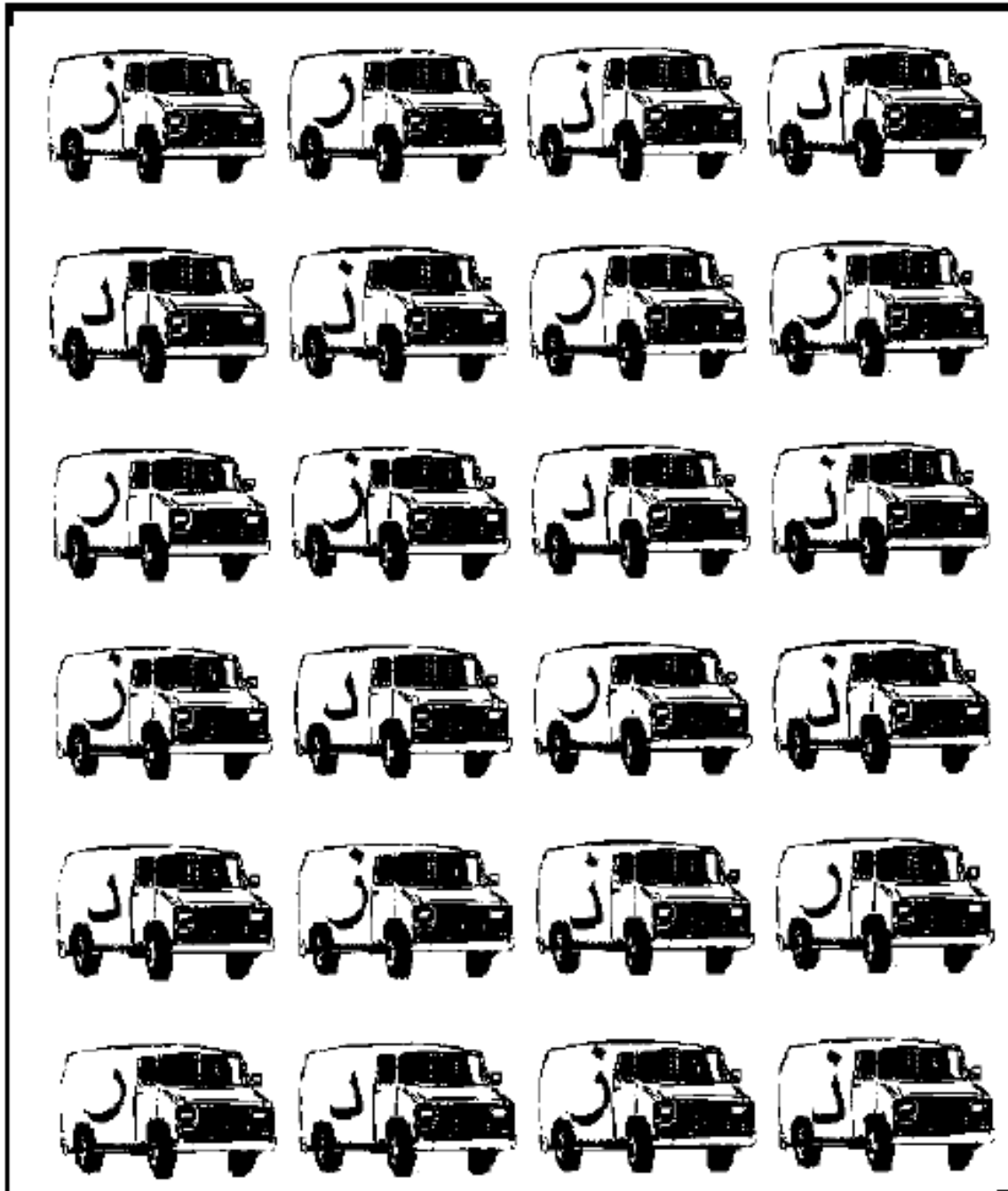


## WORKSHEET 1.6: HURUF (LETTERS): DAAL, DHAAL, RAA AND ZAA:

Color the vans:



Teacher Assisted Activity:



## LESSON 1.7: HURUF (letters): SEEN and SHEEN:

The harf you learnt so far are:

ا ب ت ث ج ح خ د ذ ر ز

Today you will learn more huruf that are in pairs. The following harf looks like it has 2 teeth:

س س

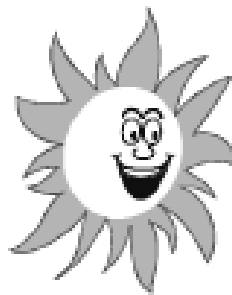
With this shape you can make 2 different huruf in the Arabic alphabet using dots.

By putting:

- no dot at all, you get SEEN = س
- 1 dot on its head, you get SHEEN = ش

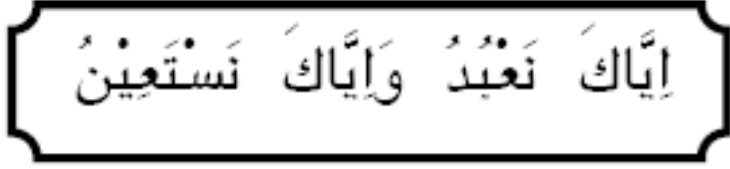
س  
ش

Seen is for Salaamun Alaikum – peace be with you – Wa Alaikum Salaam  
Sheen is for Shams – the shining sun that Allah blessed for everyone.



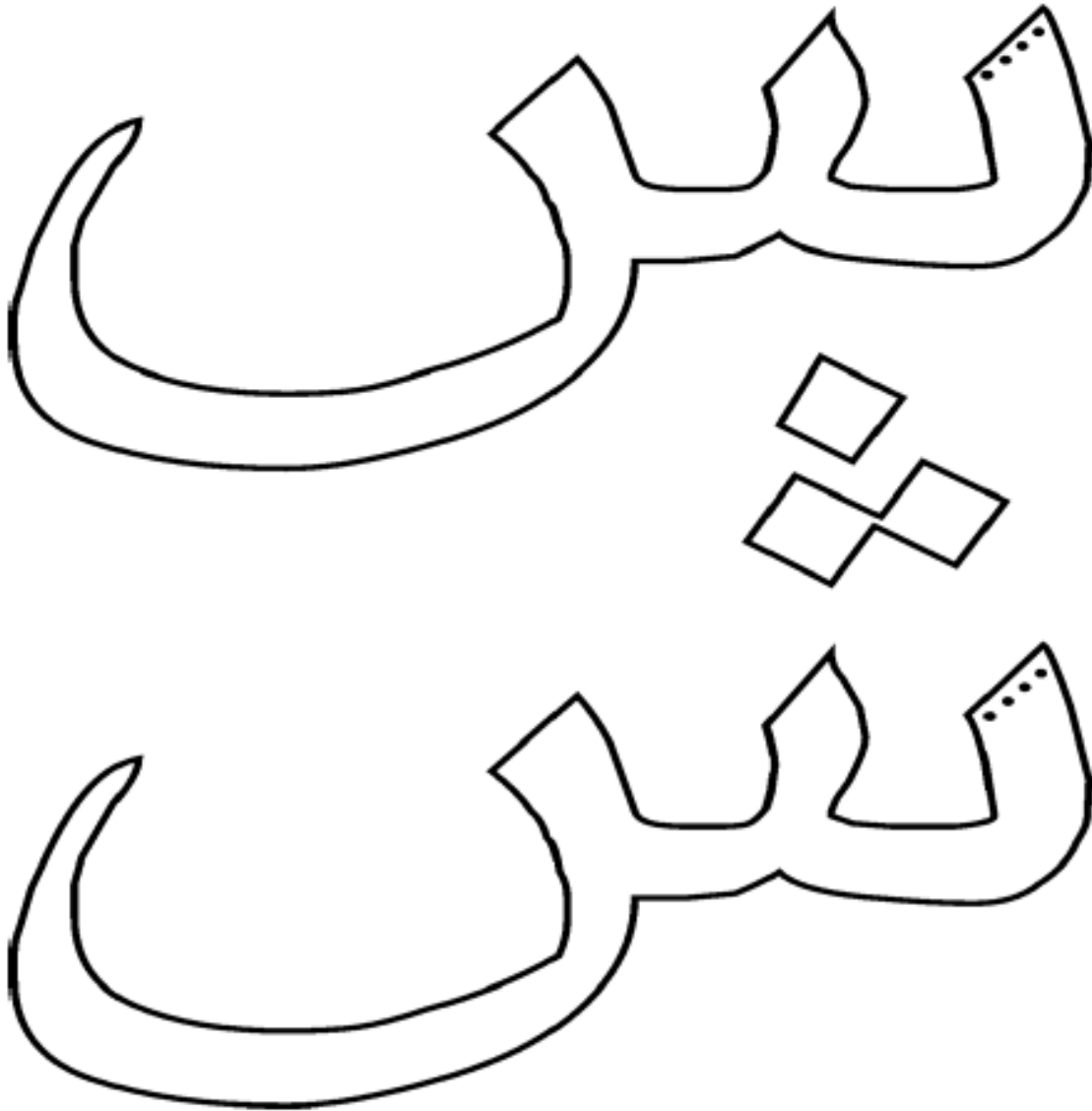
## WORKSHEET 1.7: HURUF (LETTERS): SEEN AND SHEEN:

a) Learn the correct pronunciation of:



b) Draw Seen and Sheen from the dots using different colors.

Remember to say Seen and Sheen each time you write them.



## LESSON 1.8: HURUF (letters): SAAD and DHAAD:

The harf you learnt so far are:

ا ب ت ث ج ح خ د ذ ر ز س ش

Today you will learn more huruf that are in pairs:

ص ص

With this shape you can make 2 different huruf in the Arabic alphabet using dots.

By putting:

- no dot at all, you get SAAD = ص
- 1 dot on its head, you get DHAAD = ض

ص

ض

Saad is for Salaat – for when we pray facing Him, everyday facing Him, till we meet our Lord.

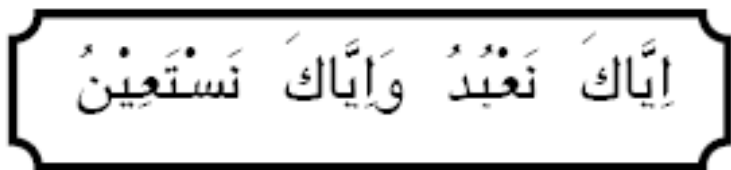
ALLAH – THERE IS ONLY ONE GOD AND MUHAMMAD IS HIS MESSENGER – LA ILAHA ILLALAH

Dhaad is for Dhuha -the morning light – the sun has turned from red to white



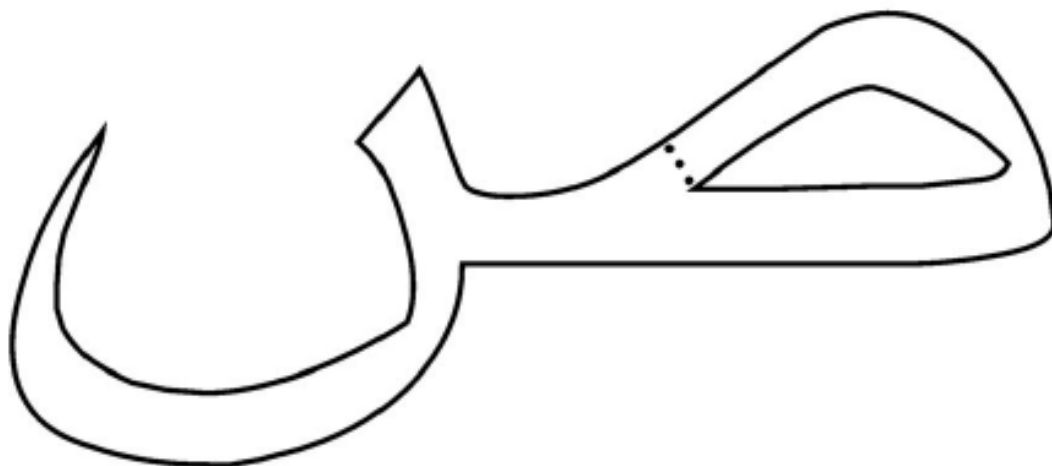
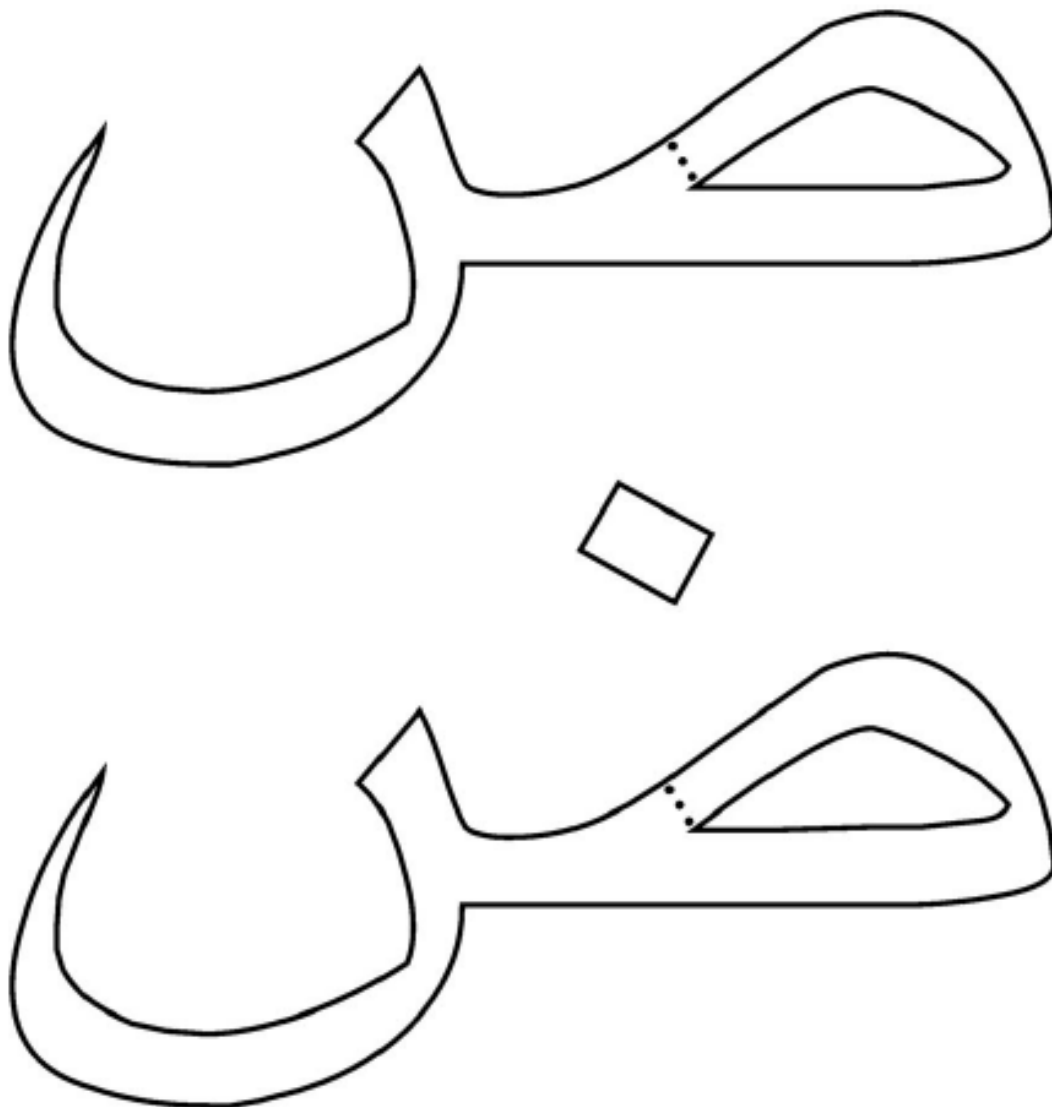
## WORKSHEET 1.8: HURUF (LETTERS): SAAD AND DHAAD:

a) Revise the correct pronunciation of:



b) Draw Saad and Dhaad from the dots using different colors.

Remember to say Saad and Dhaad each time you write them.

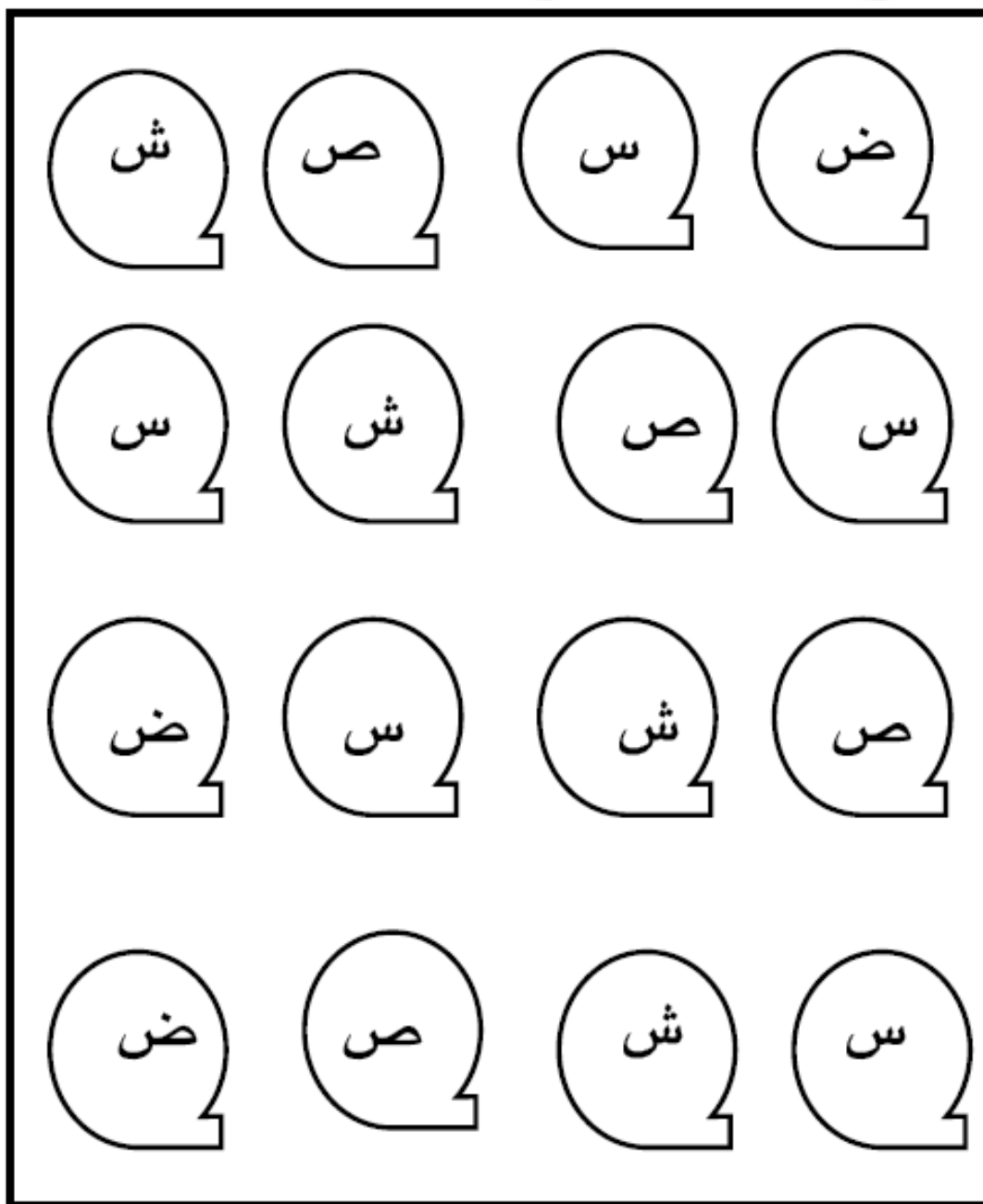


## WORKSHEET 1.8: HURUF (LETTERS): SEEN, SHEEN, SAAD AND DHAAD:

Color the balloons:



Teacher Assisted Activity:



## LESSON 1.9: HURUF (letters): TAA and ZAA:

The harf you learnt so far are:

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض

Today you will learn more huruf that are in pairs:



With this shape you can make 2 different huruf in the Arabic alphabet using dots.

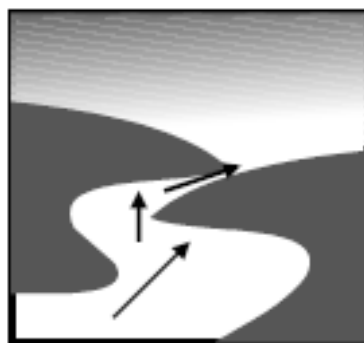
By putting:

- no dot at all, you get TAA = ط
- 1 dot on its head, you get ZAA = ظ

The sounds for ط and ظ come from the throat



Taa is for tareeq – a path to walk upon  
Zaa is for zill – a shadow



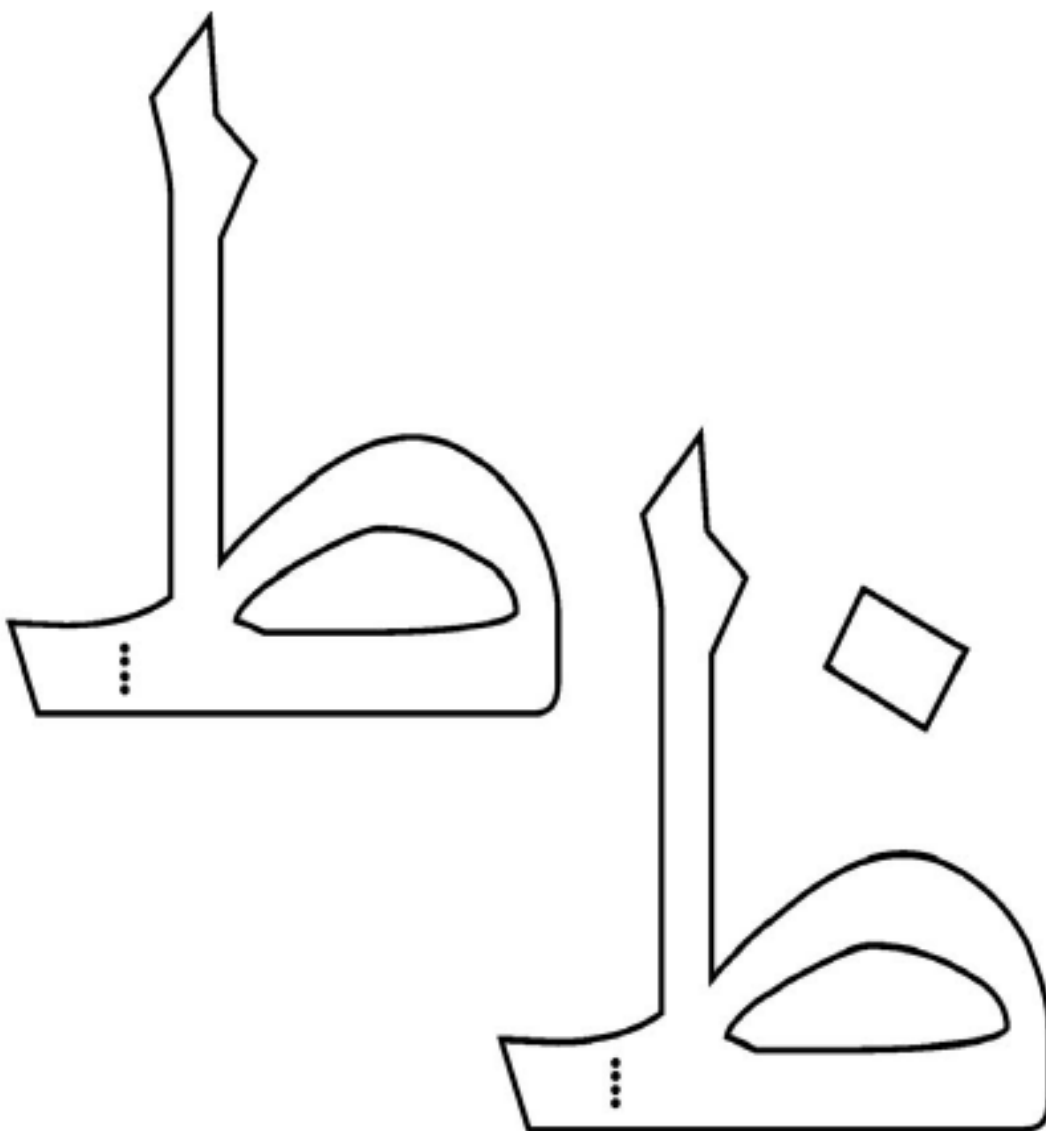
## WORKSHEET 1.9: HURUF (LETTERS): TAA AND ZAA:

a) Learn the correct pronunciation of:



b) Draw Taa and Zaa from the dots using different colors.

Remember to say Taa and Zaa each time you write them.



## LESSON 1.10: HURUF (letters): AIN AND GHAIN:

The harf you learnt so far are:

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ

Today you will learn more huruf that are in pairs:

ع ع

With this shape you can make 2 different huruf in the Arabic alphabet using dots.

By putting:

- no dot at all, you get AIN = ع
- 1 dot on its head, you get GHAIN = غ

The sounds for ع and غ come from the throat

ع  
غ

Ain is for ilm – the thing to know to make our knowledge grow in Islam  
Ghain is for ghaib – a world unseen – and that we know is not a dream



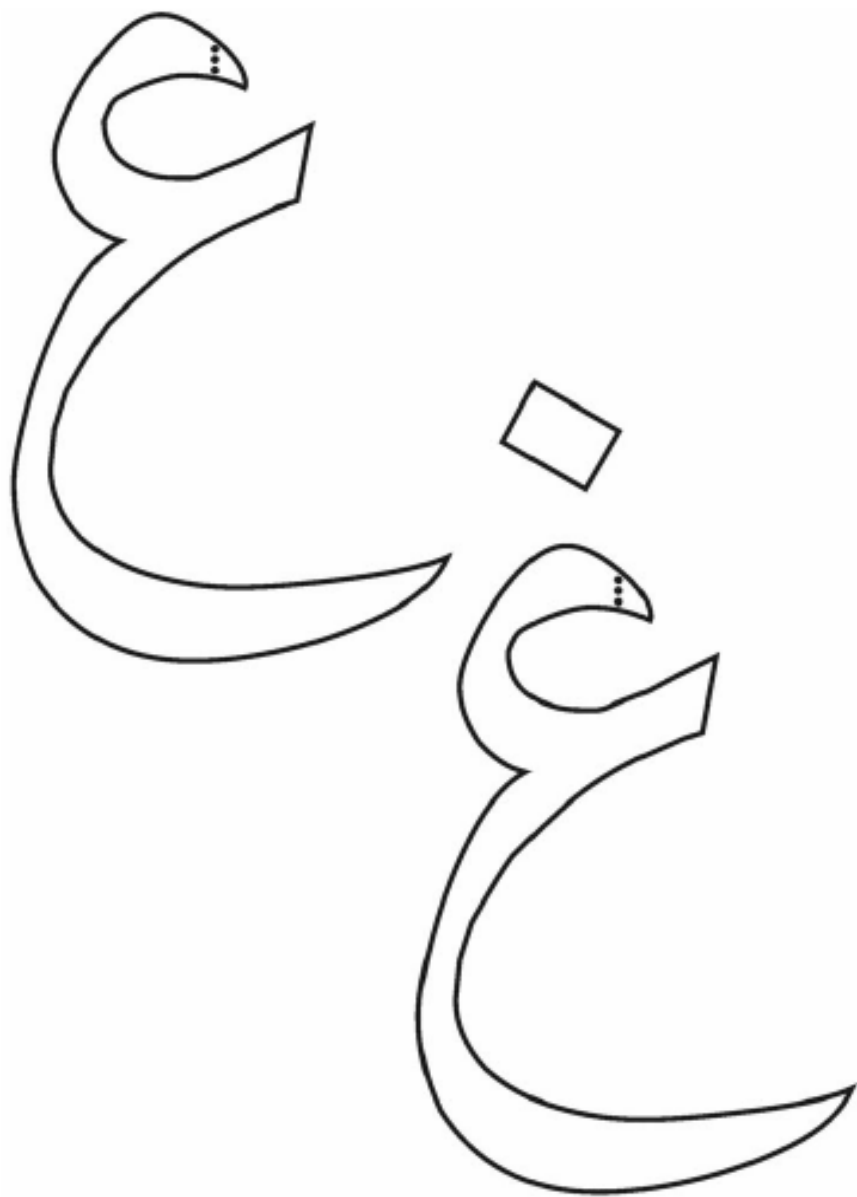
## WORKSHEET 1.10: HURUF (LETTERS): AIN AND GHAIN:

a) Revise the correct pronunciation of:



b) Draw Ain and Ghain from the dots using different colors.

Remember to say Ain and Ghain each time you write them.



## WORKSHEET 1.10: HURUF (LETTERS): TAA, ZAA, AIN AND GHAIN:

Color the hearts:

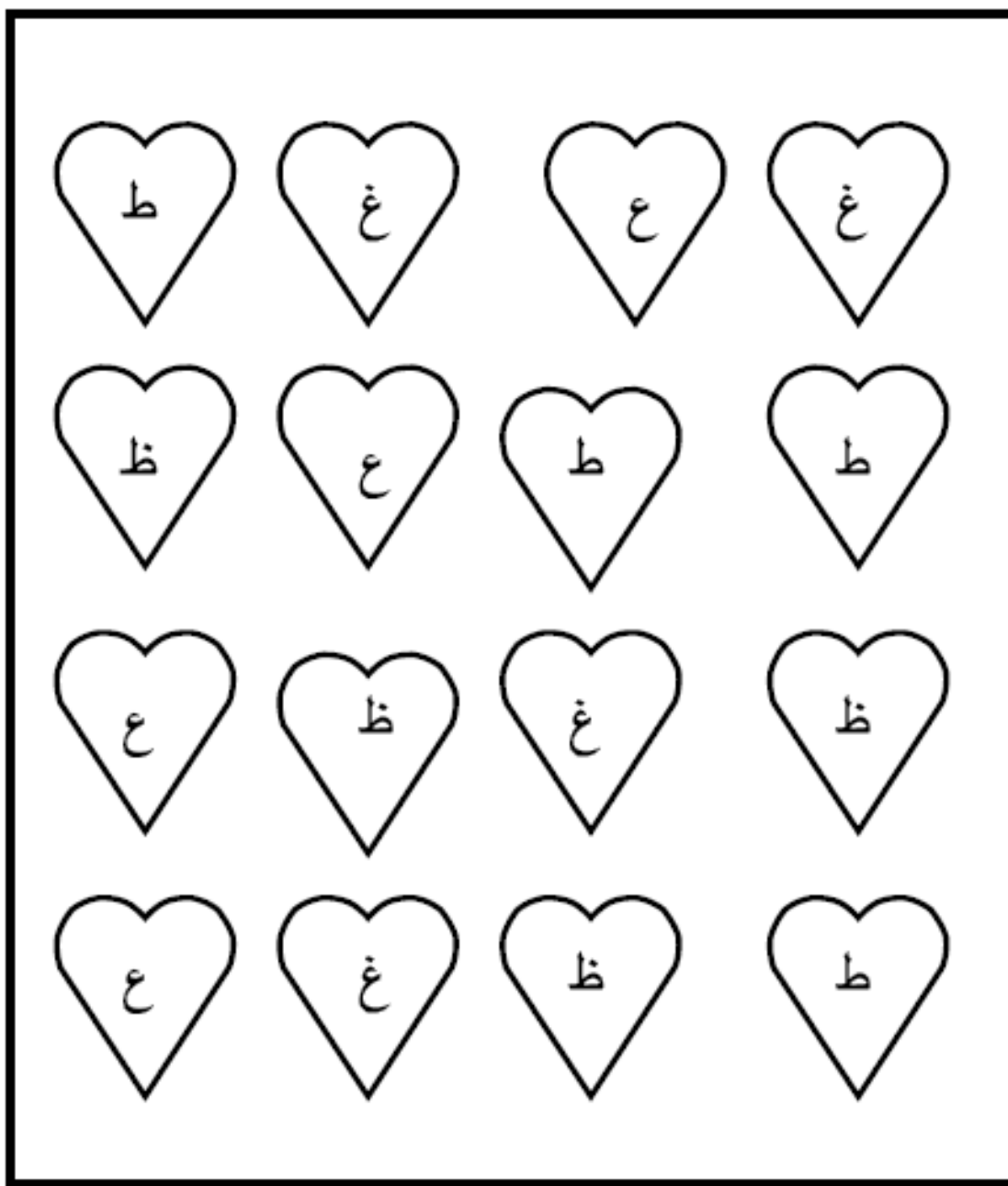
RED = TAA

YELLOW = ZAA

Teacher Assisted Activity:

BLUE = AIN

GREEN = GHAIN



## LESSON 1.11: HURUF (letters): FAA, QAAF AND KAAF:

The huruf you learnt so far are:

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ

Today you will learn more huruf that look like the boat family but have a loop:

With 1 dot, you get FAA = ف

ف

Then a slightly deeper boat:

With 2 dots, you get QAAF = ق

ق

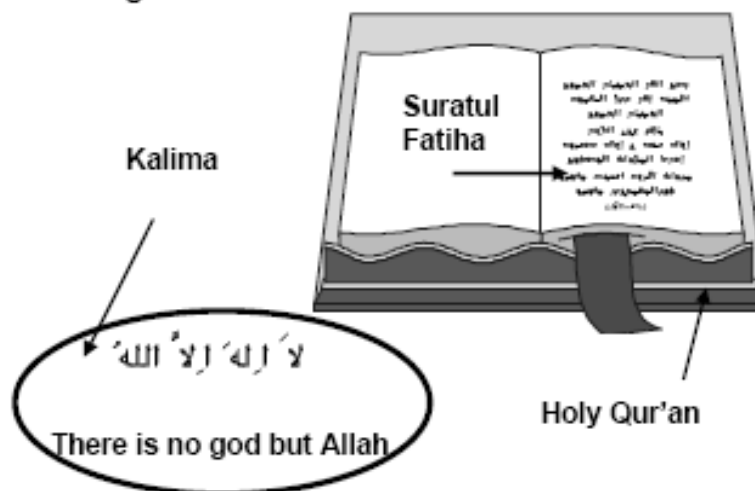
The next one makes a similar sound to QAAF but is much lighter KAAF.

A lighter qaaf , is KAAF = ك

ك

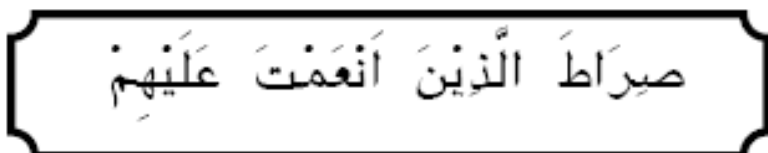
ف  
ق  
ك

Faa is for the Opening – Al Fatiha and  
Qaaf is for Qur'an – the book of God and  
Kaaf is for Kalima – a word with thought to teach us  
what is good and what is not



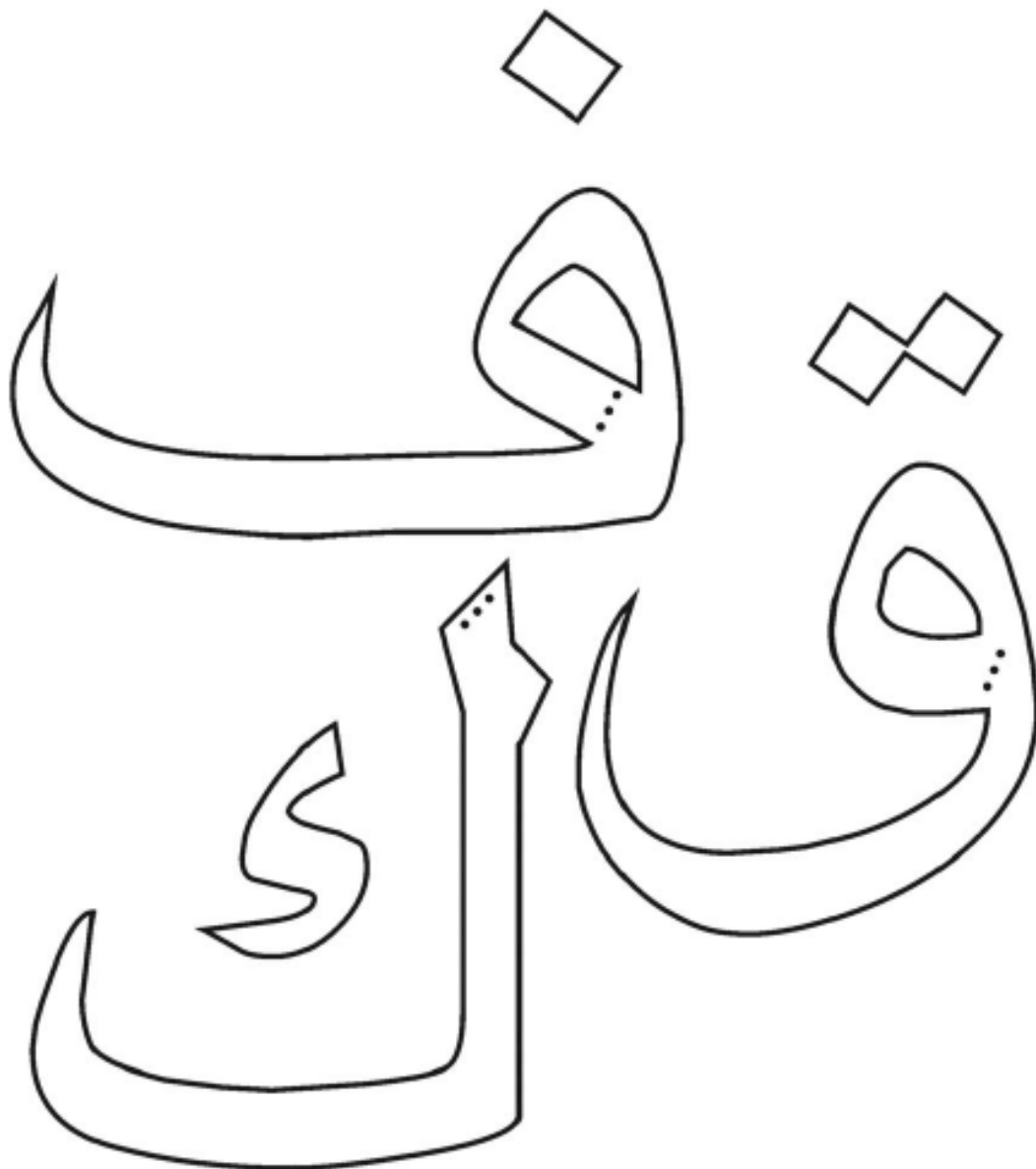
## WORKSHEET 1.11: HURUF (LETTERS): FAA, QAAF AND KAAF:

a) Learn the correct pronunciation of:



b) Draw Faa, Qaaf and Kaaf from the dots using different colors.

Remember to say Faa, Qaaf and Kaaf each time you write them.



## WORKSHEET 1.11: HURUF (LETTERS): FAA, QAAF AND KAAF:

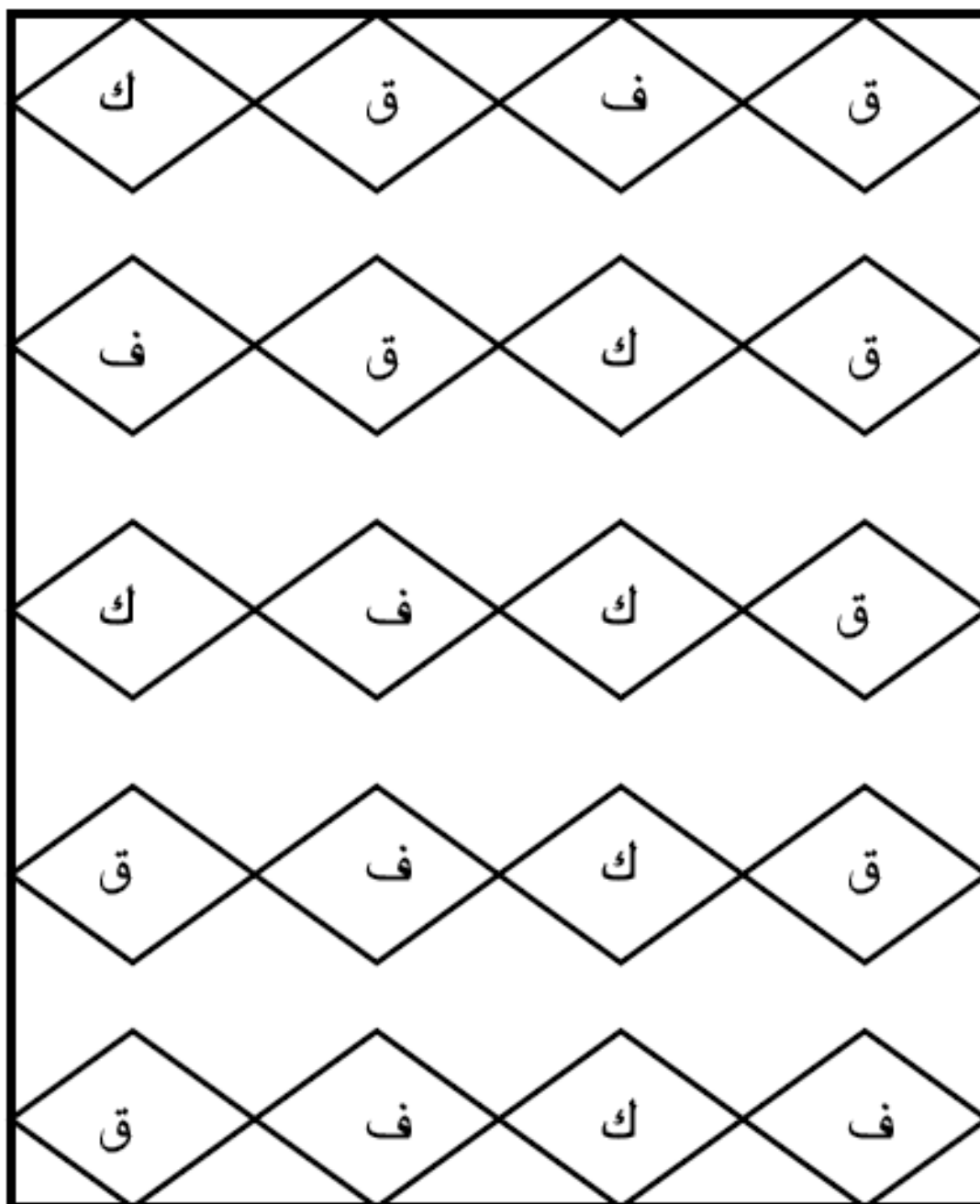
Color the diamonds:

RED = FAA

BLUE = QAAF

Teacher Assisted Activity:

GREEN = KAAF



## LESSON 1.12: HURUF (letters): LAAM, MEEM AND NOON:

The huruf you learnt so far are: ا ب ت ث ج ح خ د ذ

ر ز س ش ص ض ط ظ ع غ ف ق ك

Today you will learn 3 huruf:

LAAM = ل

ل

MEEM = م

م

A deeper boat shape, is NOON = ن

ن

ل  
م  
ن

Laam is the beginning of La ilaha ilallah  
Meem is for messenger – Muhammadur Rasulullah  
La ilaha ilallah – Muhammadur Rasulullah

ALLAH – THERE IS ONLY ONE GOD AND  
MUHAMMAD IS HIS MESSENGER – ALLAH – LA  
ILAH ILALLAH

Noon is for Naum – sleep. God gave to give us rest  
after the day.

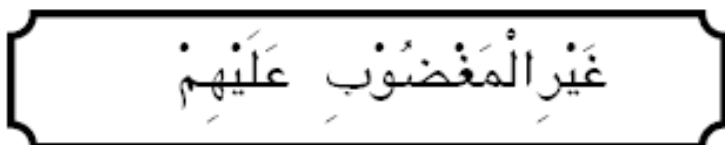


لَا إِلَهَ إِلَّا اللَّهُ

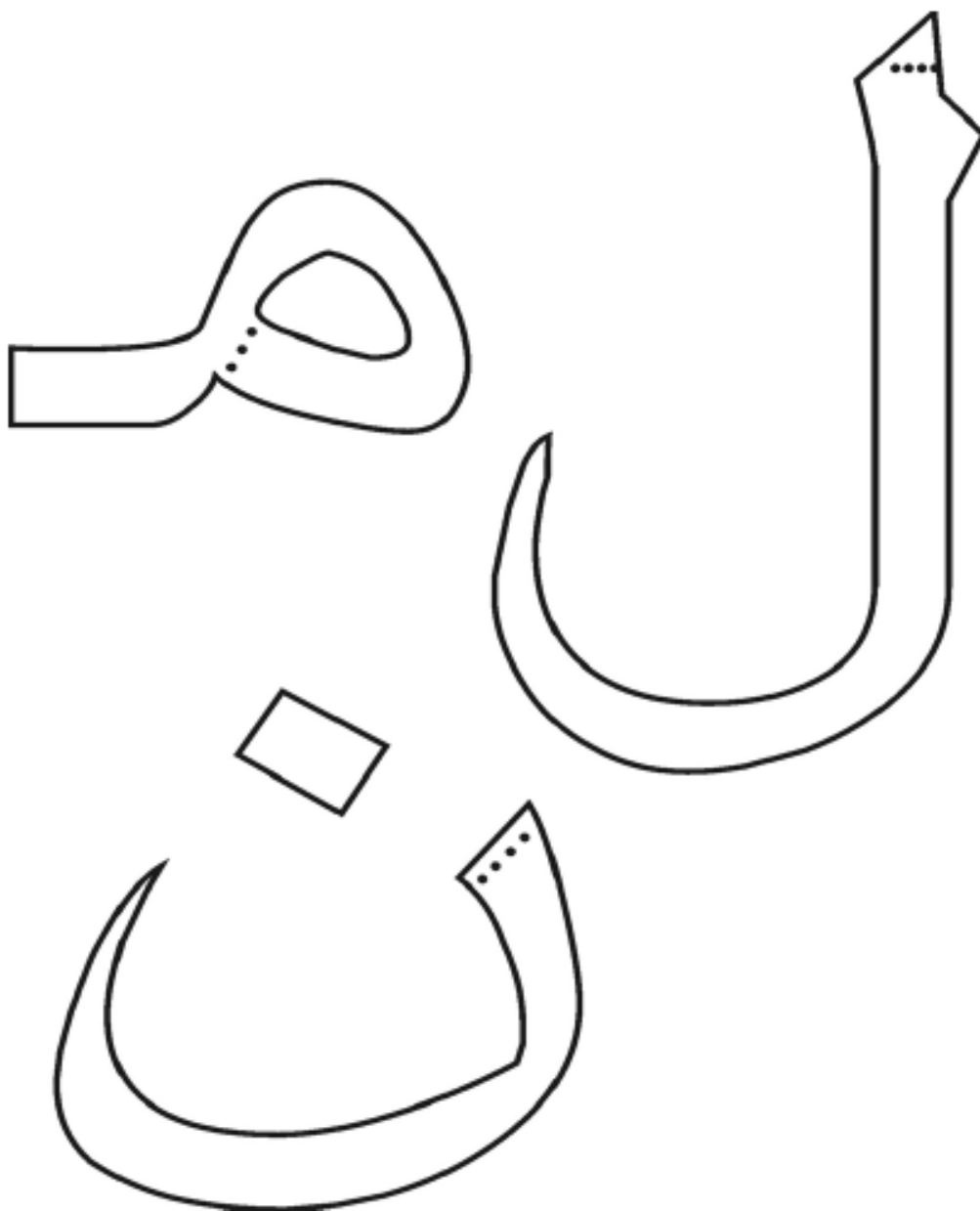
Beginning of  
our Kalima

## WORKSHEET 1.12: HURUF (LETTERS): LAAM, MEEM AND NOON:

a) Learn the correct pronunciation of:



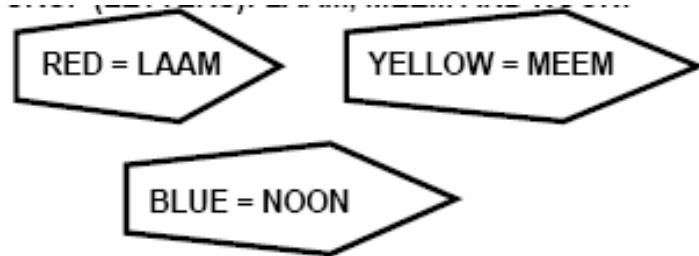
b) Draw Laam, Meem and Noon from the dots using different colors. Remember to say Laam, Meem and Noon each time you write them.

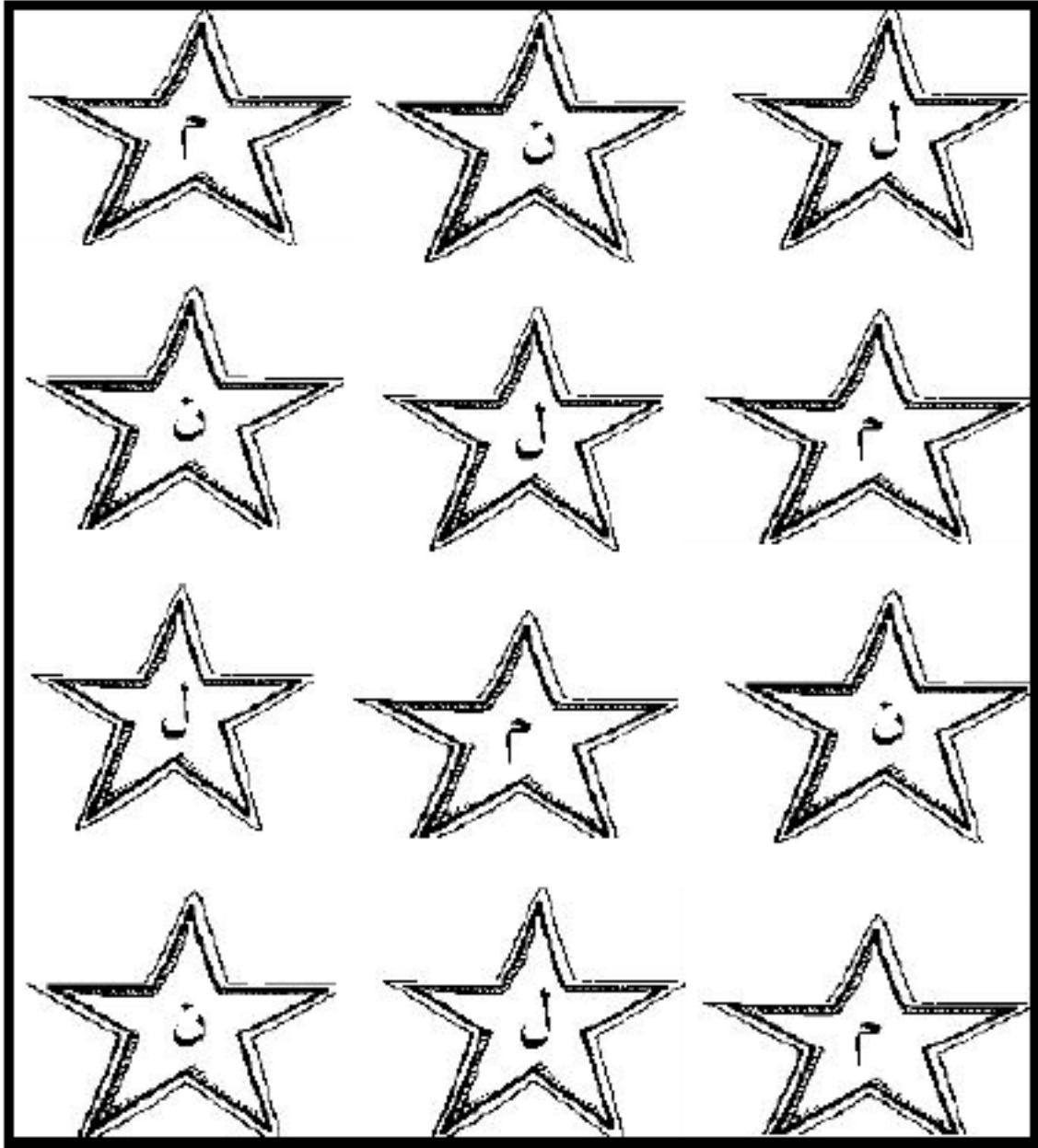


## WORKSHEET 1.12: HURUF (LETTERS): LAAM, MEEM AND NOON:

Color the starts:

Teacher Assisted Activity:





## LESSON 1.13: HURUF (letters): WAW, HAA, YAA::

The huruf you learnt so far are: ا ب ت ث ج ح خ د ذ

ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن

Today you will learn 3 huruf:

WAW = و

و

A lighter sound HAA = ه

ه

YAA = ي

ي

و  
ه  
ي

Waw is for Wudhu – before we pray to help us wash our sins away  
Haa is for Hijra – the journey that the Muslims make, and  
Yaa is for Yaumid Deen

ALLAH – THERE IS ONLY ONE GOD AND  
MUHAMMAD IS HIS MESSENGER – ALLAH – LA  
ILAHA ILALLAH



Day of  
Judgement



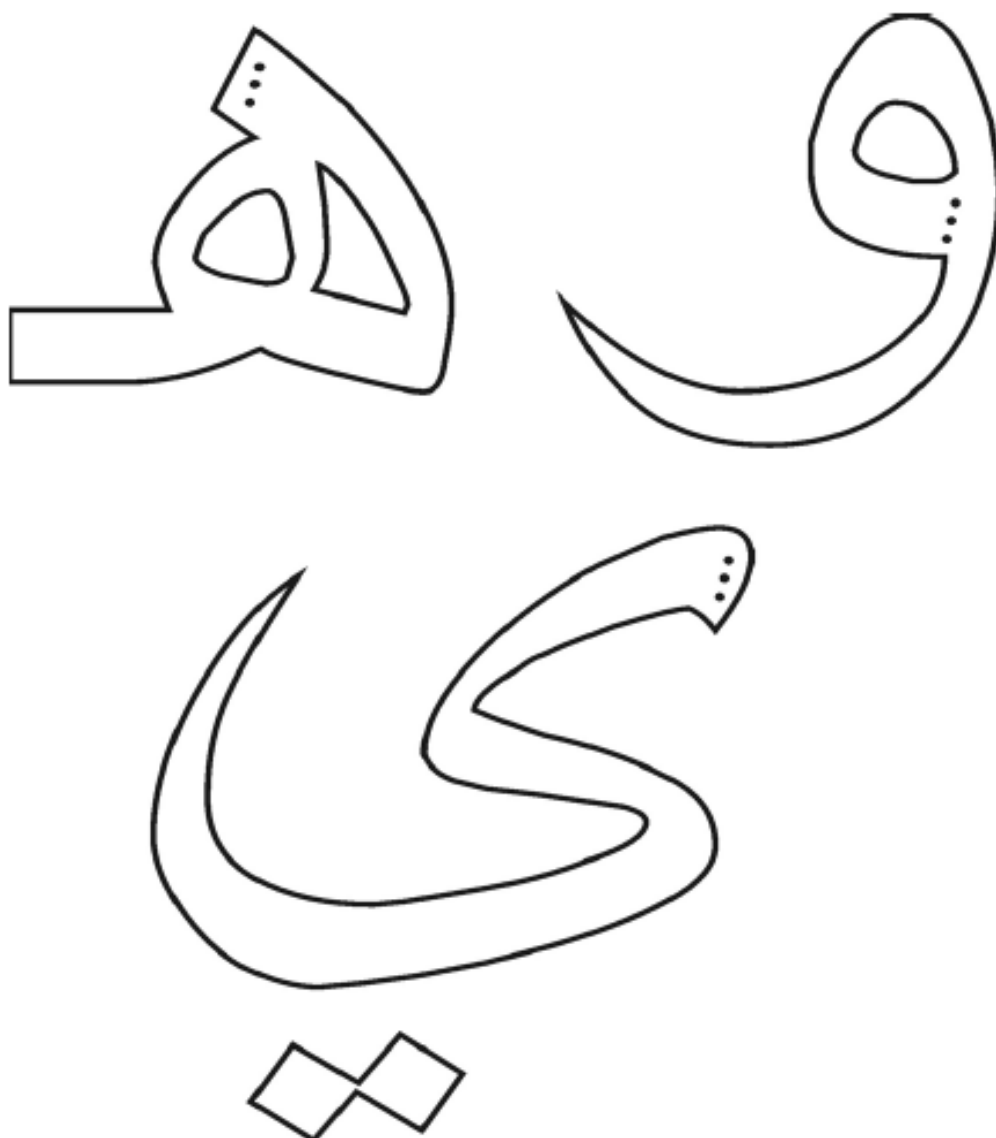
## WORKSHEET 1.13: HURUF (LETTERS): WAW, HAA AND YAA:

a) Learn the correct pronunciation of:



b) Draw Waw, Haa and Yaa from the dots using different colors.

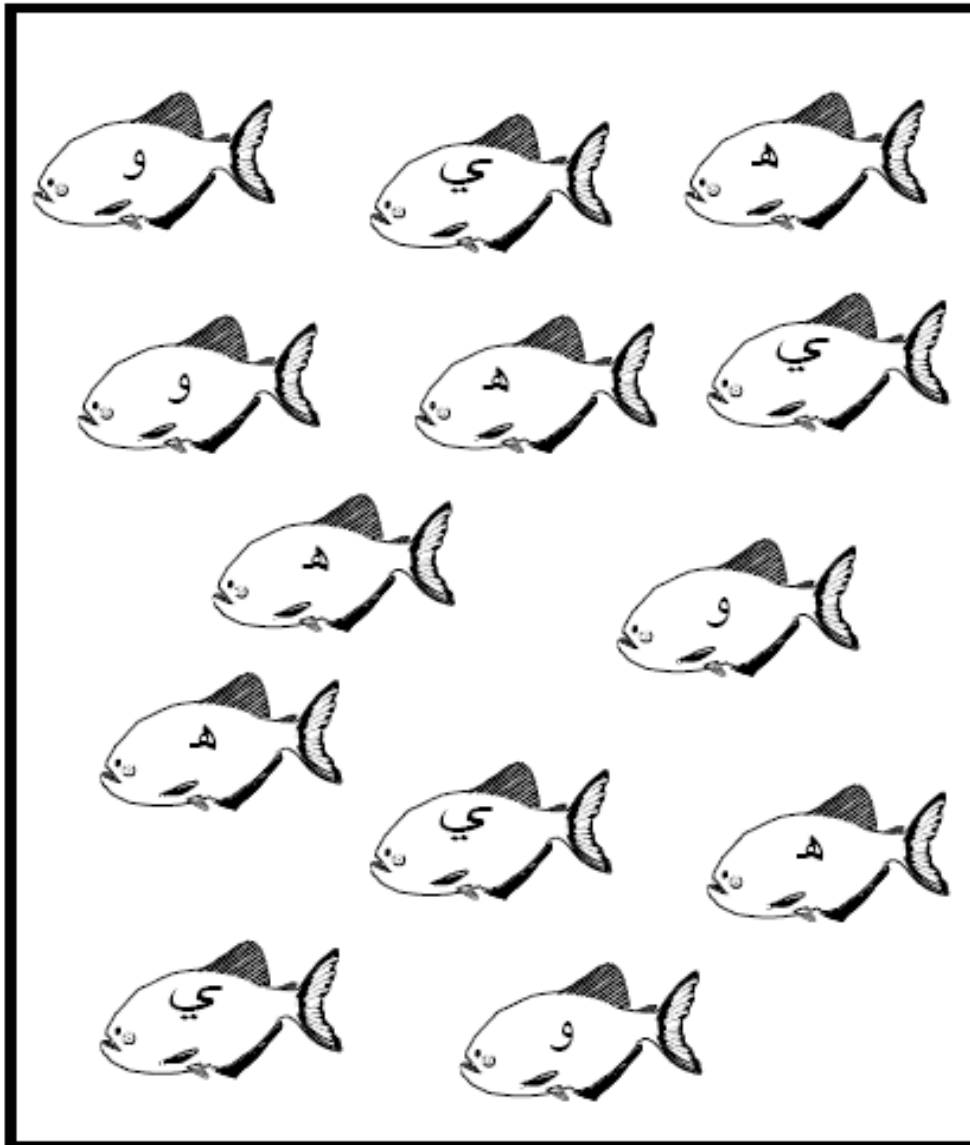
Remember to say Waw, Haa and Yaa each time you write them.



## WORKSHEET 1.13: HURUF (LETTERS): WAW, HAA AND YAA:

Teacher Assisted Activity.

Catch the correct fish:

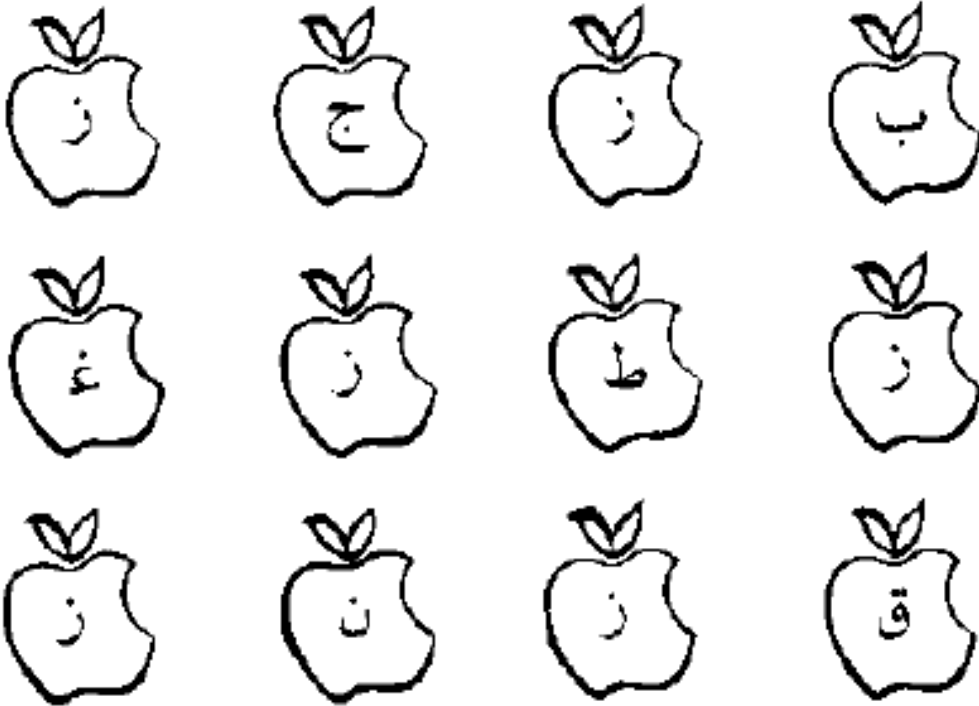


## LESSON 1.14: HURUF (LETTERS): REVISION:

Can you read all the huruf now?

ا ز ي ق و ص ح ط ا  
ت ل ض ر م ذ ف ء ج  
ظ ل ش ع ف غ ث ز

Colour all the apples with ز in them.



## LESSON 1.15: HURUF (LETTERS): AZ ZAHRA CERTIFICATE:

For the Az Zahra Certificate, your child should know:

- All the Huruf (Letters) of the Arabic Alphabet

\_\_\_\_\_ has been tested on the above requirements and has performed satisfactorily.

\_\_\_\_\_  
Signature of teacher:

\_\_\_\_\_  
Date

If the child has not passed the test satisfactorily the teacher should fill in the letter below:

Dear Parent,

Your child \_\_\_\_\_ was tested on the Arabic Alphabet but s/he did not know:

ا ب ت ث ج ح خ د ذ ر ز

ش ص ض ط ظ ع غ ف ق ك

ل م ن ه و ي

- some of the Huruf (Letters) ☐

Please ensure that s/he knows the above for next week, so that s/he may receive their az-Zahra Certificate.

\_\_\_\_\_  
Signature of teacher

\_\_\_\_\_  
Date

## LESSON 1.16: SURATUL FATIHA: MEMORISATION:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ

MEMORISATION SURAH FOR TERM 1: SURATUL IKHLAS:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ

وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

## TERM 1: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:

For the Az Zahra Certificate, your child should know:

- Suratul Ikhlas with proper Makhraj.

\_\_\_\_\_ has been tested on the above requirements and has performed satisfactorily.

\_\_\_\_\_  
Signature of teacher:

\_\_\_\_\_  
Date

If the child has not passed the test satisfactorily the teacher should fill in the letter below.

Dear Parent,

Your child \_\_\_\_\_ was tested on Suratul Ikhlas but s/he did not know it.

Please ensure that s/he knows the above for next week, so that s/he may receive their Az-Zahra Certificate.

\_\_\_\_\_  
Signature of teacher

\_\_\_\_\_  
Date

### MEMORISATION SURAH FOR TERM 3: SURATUL KAUTHAR:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ط

فَصَلِّ لِرَبِّكَ وَانْحَرْ ط

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ع

## TERM 3: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:

For the Az Zahra Certificate, your child should know:

- Suratul Kauthar with proper Makhraj.

\_\_\_\_\_ has been tested on the above requirements and has performed satisfactorily.

\_\_\_\_\_  
Signature of teacher:

\_\_\_\_\_  
Date

If the child has not passed the test satisfactorily the teacher should fill in the letter below.

Dear Parent,

Your child \_\_\_\_\_ was tested on Suratul Kauthar but s/he did not know it.

Please ensure that s/he knows the above for next week, so that s/he may receive their Az-Zahra Certificate.

\_\_\_\_\_  
Signature of teacher

\_\_\_\_\_  
Date

# QUR'AN CLASS 2

**BLANK PAGE**



## *Imamia Sunday School*

### **QUR'AN SYLLABUS – CLASS 2 (6 Years old)**

CLASS 1 - LESSON 1.....	3
QUR'AN IS A GIFT.....	3
LESSON 2.2: REVISION OF HURUF:.....	5
LESSON 2.3: REVISION OF HURUF:.....	6
LESSON 2.4: HURUF – REVISION:.....	7
LESSON 2.5: JOINING OF HURUF (LETTERS) - BEGINNING: .....	8
LESSON 2.6: JOINING HURUF (LETTERS) - BEGINNING:.....	10
LESSON 2.7: JOINING HURUF (LETTERS) - BEGINNING:.....	11
LESSON 2.8: JOINING HURUF (LETTERS) - BEGINNING:.....	13
LESSON 2.9: JOINING HURUF (LETTERS) - BEGINNING:.....	15
LESSON 2.10: JOINING HURUF (LETTERS) - BEGINNING:.....	17
LESSON 2.11: HARAKA – FATHA (MAKHRAJ):.....	19
LESSON 2.12: HARAKA – FATHA (MAKHRAJ):.....	20
LESSON 2.13: HARAKA – FATHA (MAKHRAJ):.....	21
LESSON 2.14: HARAKA – FATHA (MAKHRAJ):.....	22
LESSON 2.15: HARAKA – FATHA (MAKHRAJ):.....	23
LESSON 2.16: HARAKA – FATHA (MAKHRAJ):.....	24
LESSON 2.17: HARAKA – FATHA (MAKHRAJ):.....	25
LESSON 2.18: KASRA:.....	27
LESSON 2.19: DHAMMA: .....	28
LESSON 2.20: REVISION:.....	31
LESSON 2.20: SURATUL FATIHA: MEMORISATION AND TAFSEER: .....	32
LESSON 2.20: SURATUL FATIHA: MEMORISATION AND TAFSEER: .....	33
MEMORISATION SURAH FOR TERM 1: SURATUN NAAS: .....	35
TERM 1: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:.....	36
MEMORISATION SURAH FOR TERM 1: SURATUN FALAQ:.....	37
TERM 2: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:.....	38
MEMORISATION SURAH FOR TERM 3: SURATUL KAFIROON:.....	39
TERM 3: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:.....	40

# الْقُرْآنُ



My name is \_\_\_\_\_

This is how it is written in Arabic:

\_\_\_\_\_

## CLASS 1 - LESSON 1

### QUR'AN IS A GIFT

(Introduce the Qur'an as a gift from Allah. Show the children a Qur'an wrapped up as a gift. Ask the children what they think is inside it. Tell them it is something precious and a gift they can keep for life. Open it and show them what the whole Qur'an looks like, what the Arabic is like, how it is read etc.) Ramadhan has just gone; this was the month the Qur'an was revealed. What presents did you get on Eid? Allah's present to you is the Qur'an.

#### What is the Holy Qur'an?

It is a book that contains the words of Allah.

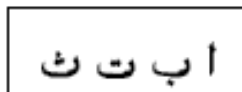
#### Who wrote the Holy Qur'an?

It was not written by anyone; Allah sent down the words to the Holy Prophet (s.a.w.) through the Angel Jibrail – over a period of about 23 years

The Holy Prophet (s.a.w.) then recited the verses to the people. Most of the people would remember the verses by heart but the Holy Prophet (s.a.w.) chose some special people called scribes to write down the verses.

In which language is the Holy Qur'an written?

It is written in Arabic.



Arabic is read from right to left and back to front.

What does Allah tell us in the Holy Qur'an?

- He tells us true stories of the Prophets.
- He tells us how He wants us to act.
- He tells us about heaven and hell.

#### RESPECT OF THE HOLY QUR'AN:

**We have to look after the Holy Qur'an because it is such a special book.**

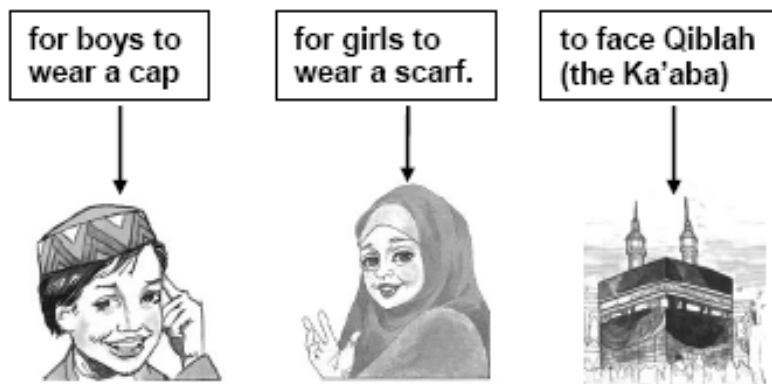


**We should look after the Holy Qur'an by:**

- holding it properly. (Show the child)
- never leaving it open when no-one is reciting it
- Never touching the writing in it without first doing Wudhu.

You can read it without touching it, or put a plastic sheet on it.

**When reciting the Holy Qur'an, we should try to take care of the following:**



Before starting to recite the Holy Qur'an, you should say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

And

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **WORKSHEET 1.1: INTRODUCTION:**

**Learn the correct pronunciation and meaning of:**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge from Shaitan the outcast

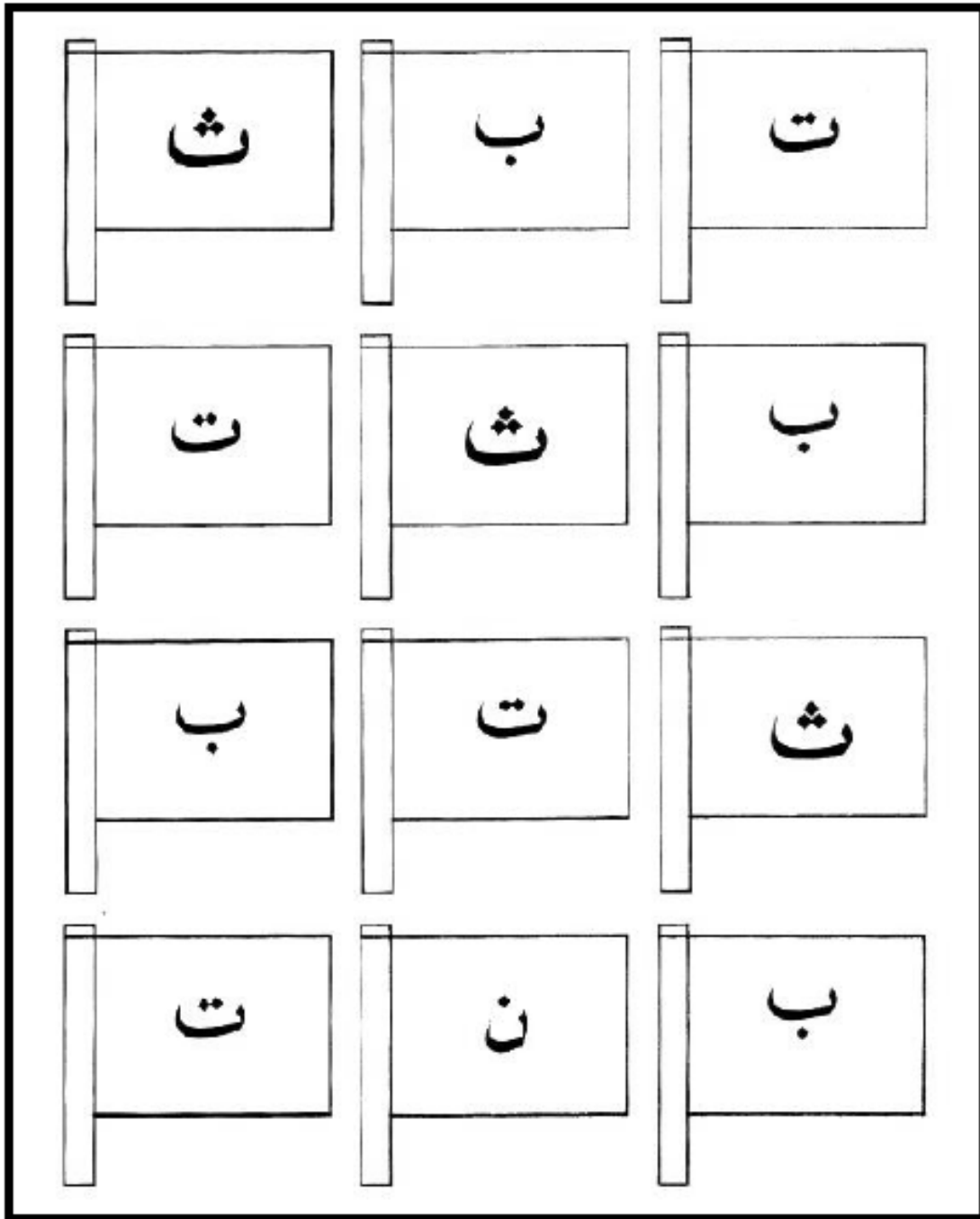
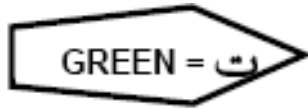
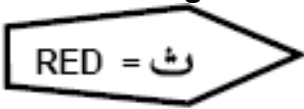
And

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, the Kind, the Merciful

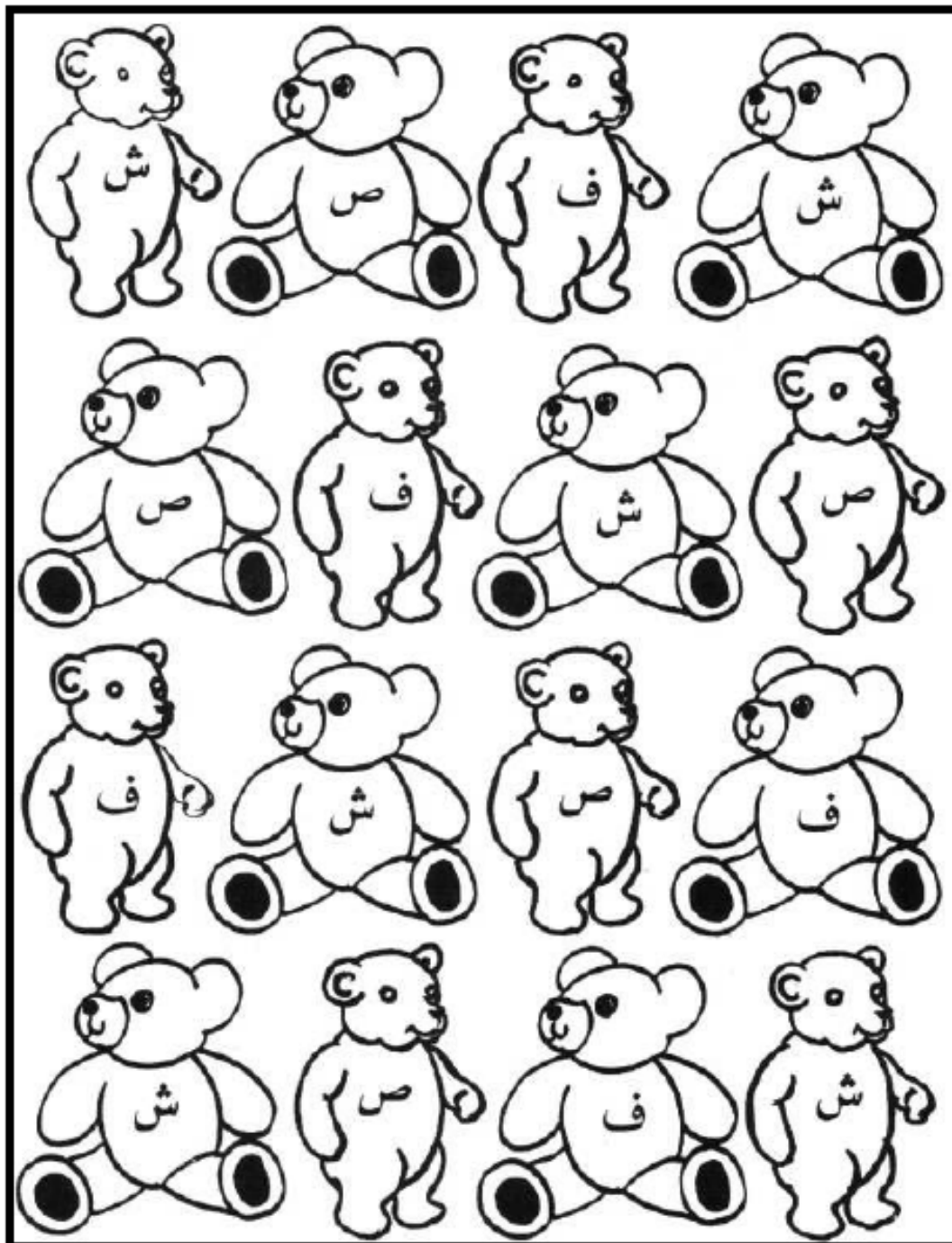
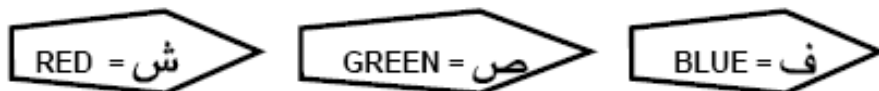
## LESSON 2.2: REVISION OF HURUF:

Color the Flags:



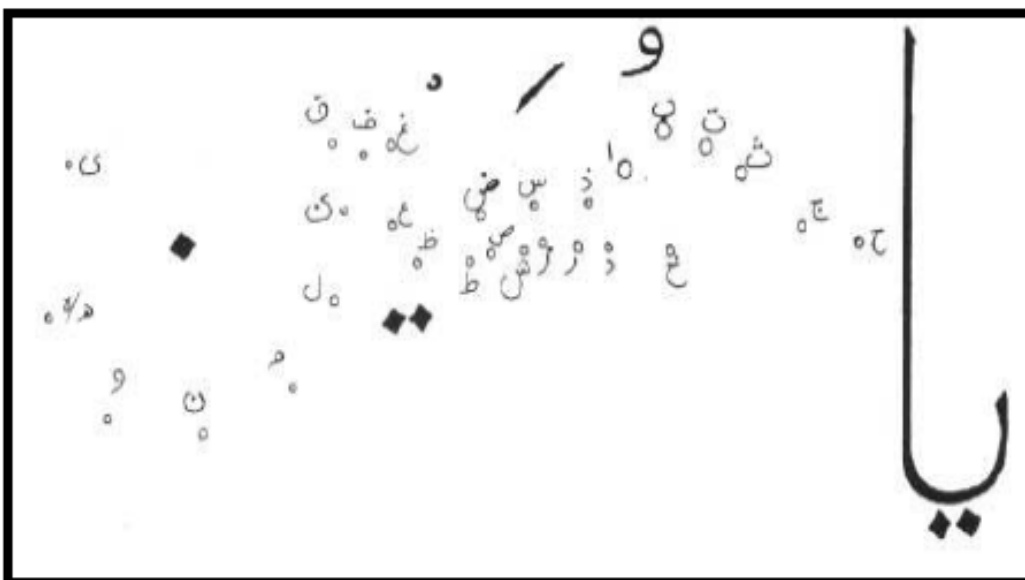
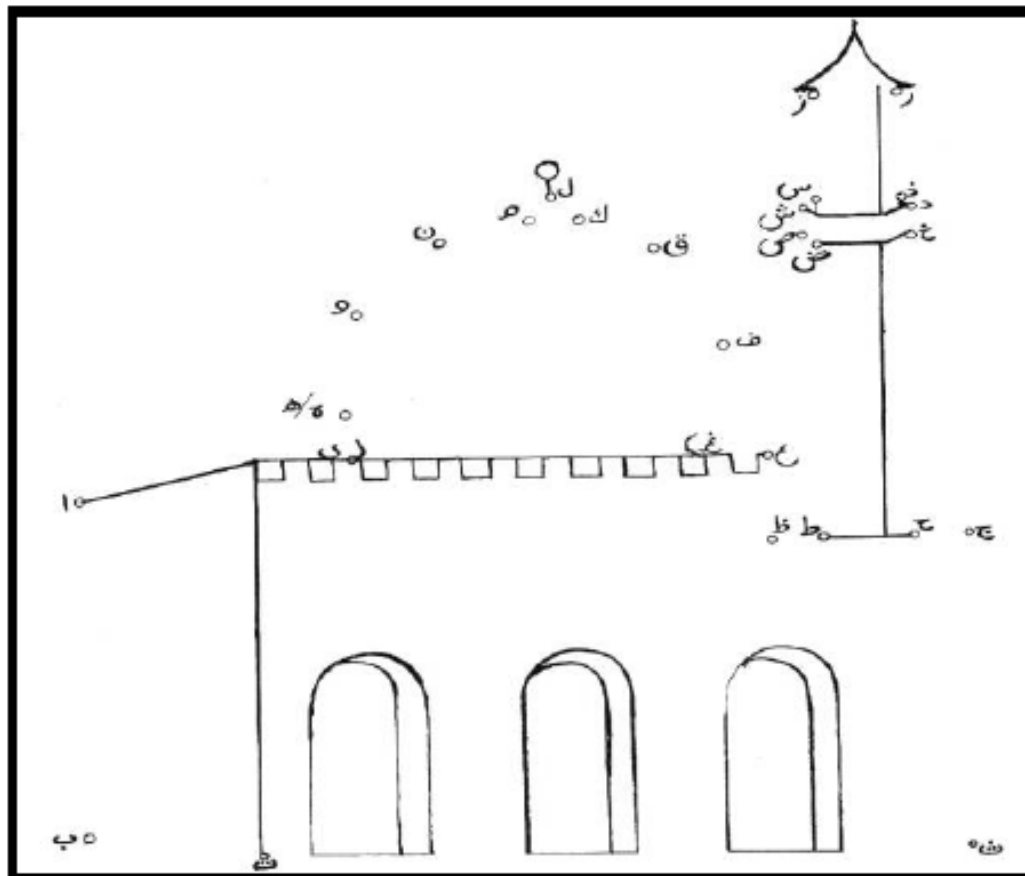
## LESSON 2.3: REVISION OF HURUF:

Color the Bears:



## LESSON 2.4: HURUF – REVISION:

Complete the 2 dot to dot puzzles and colour the picture:



## LESSON 2.5: JOINING OF HURUF (LETTERS) - BEGINNING:

In Arabic when the Huruf are joined to each other the 'tails' are cut off (unless at the end of a word).

The Huruf are put into groups, to make it easier to remember how they join to other Huruf.

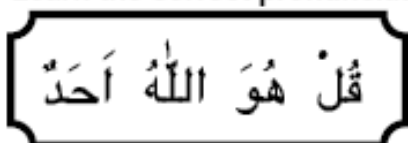
The first group you will learn is the Boat Family AND their Cousins:



Beginning of word	The Harf
ب	ب
ت	ت
ث	ث
ن	ن
ي	ي

All of these Huruf are cut in half and the dots are placed above or below it as shown.

Learn the correct pronunciation of:



WORKSHEET 2.5: JOINING HURUF (LETTERS) - BEGINNING:

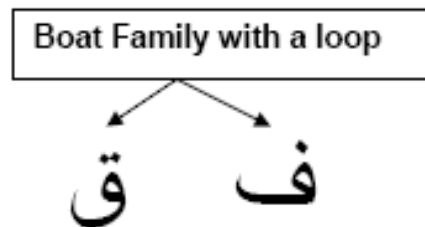
Draw a line to match the complete Huruf with the way they look at the Beginning of a word:

ب	ل
ت	ن
ن	ي
ي	ل
ث	ل

## LESSON 2.6: JOINING HURUF (LETTERS) - BEGINNING:

Today you will learn a group which is like the Boat Family but have a loop - these Huruf when joined act in the same way as the Boat family.

This group is like the Boat Family but they have a loop:



Beginning of word	The Harf
ف	ف
ق	ق

← These Huruf are cut in half and the dots are placed above it as shown.

### WORKSHEET 2.6: JOINING HURUF (LETTERS):

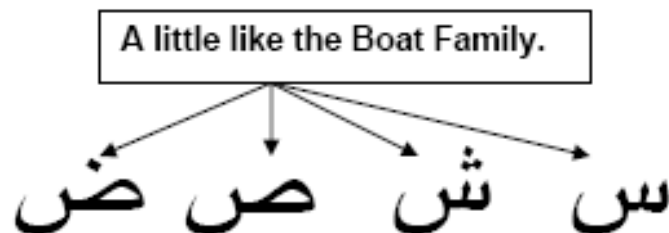
Learn the correct pronunciation of:



## LESSON 2.7: JOINING HURUF (LETTERS) - BEGINNING:

Today you will learn a group which look a little like the Boat Family and when joined, they act in the in the same way as the Boat family.

This group looks a little like the Boat Family.



Beginning of word	The Harf
سد	س
شد	ش
صد	ص
ضد	ض

These Huruf are cut in half and the dots are placed above it as shown.

### WORKSHEET 2.7: JOINING HURUF (LETTERS):

Learn the correct pronunciation of:

لَمْ يَلِدْ - وَ لَمْ يُؤَلَدْ

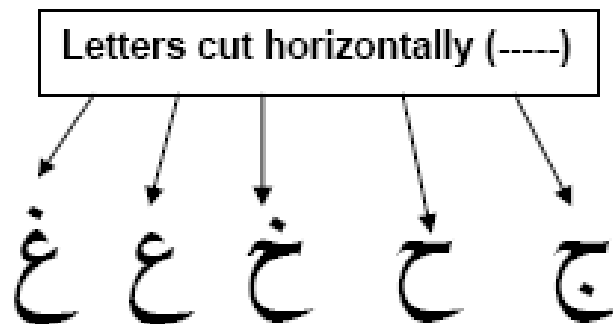
WORKSHEET 2.7: JOINING HURUF (LETTERS) - BEGINNING:

Draw a line to match the complete Huruf with the way they look at the Beginning of a word:

ض	ش
س	ض
ن	ث
ث	س
ش	ن

## LESSON 2.8: JOINING HURUF (LETTERS) - BEGINNING:

Today you will learn of a group which when joined is cut across.



Beginning of word	The Harf
جـ	ج
حـ	ح
خـ	خ
عـ	ع
غـ	غ

These Huruf are cut in half across and the dots are placed above or below it as shown.

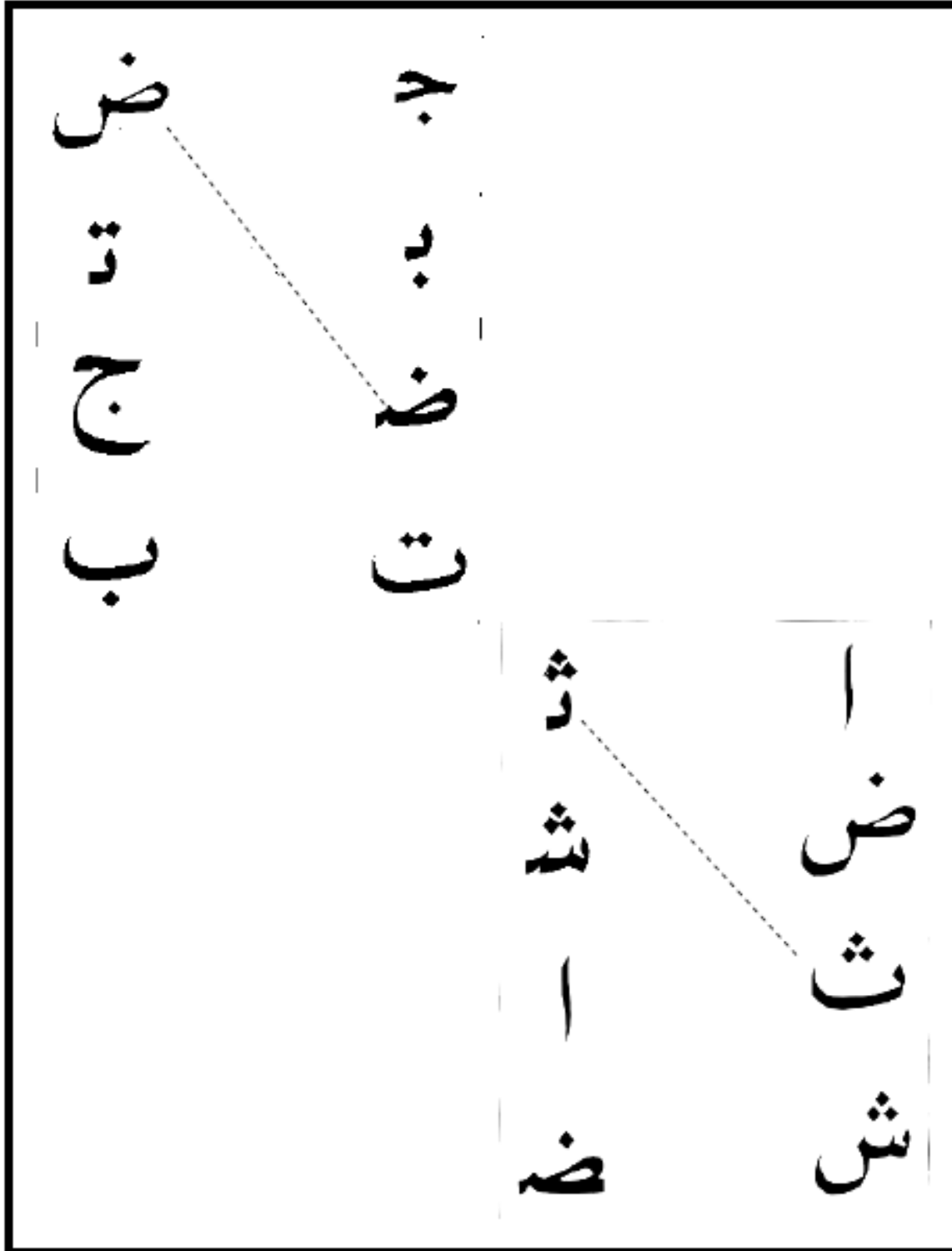
### WORKSHEET 2.8: JOINING HURUF (LETTERS):

Learn the correct pronunciation of:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

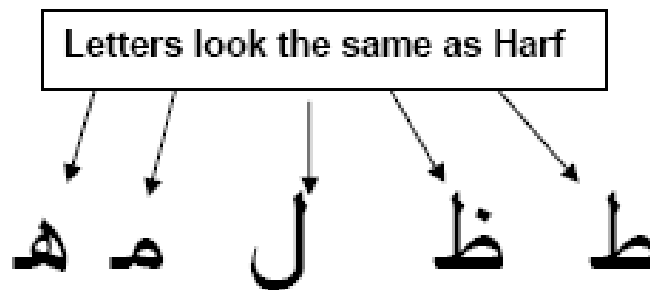
WORKSHEET 2.8: JOINING HURUF (LETTERS) - BEGINNING:

Match the letter with its shortened form by drawing a line as shown:

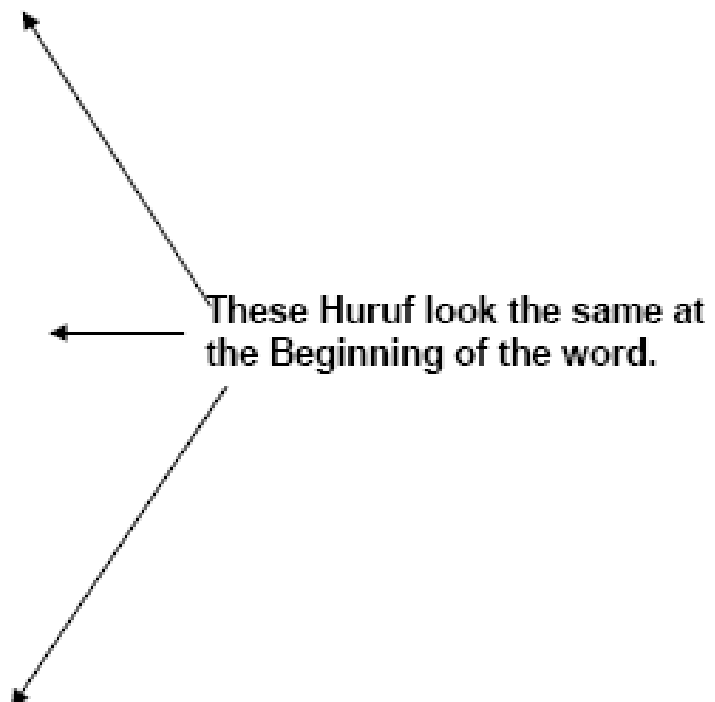


## LESSON 2.9: JOINING HURUF (LETTERS) - BEGINNING:

Today you will learn of a group whose form does not change at the beginning of the word:



Beginning of word	The Harf
ط	ط
ظ	ظ
ج	ج
م	م
ه	ه



WORKSHEET 2.9: JOINING HURUF (LETTERS) - BEGINNING:

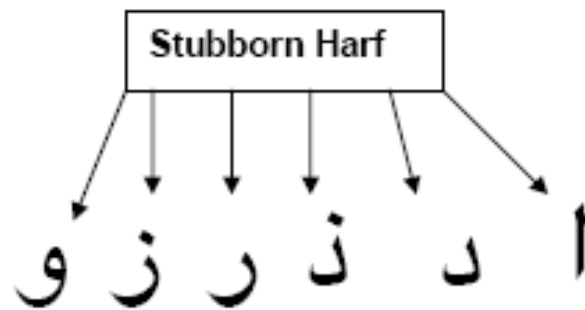
Match the following letters in the 2 columns by drawing a line between them:  
One has been done for you.

ثد		قل
تل		بم
قظ		ثد
بر		فج
فج		تل
يس		فه
تغ		يص
فه		قظ
قل		تغ

## LESSON 2.10: JOINING HURUF (LETTERS) - BEGINNING:

Today you will learn of a group that do not join to the Harf following BUT want to join the Harf before it.

These Harf are called Stubborn Harf and there are 6 of them:



Beginning of word	The Harf
ا	ا
د	د
ذ	ذ
ر	ر
ز	ز
و	و

These Huruf are Stubborn

WORKSHEET 2.10: Revision of Suratul Ikhlas:

The harf you learnt so far are:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ

وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

## LESSON 2.11: HARAKA – FATHA (MAKHRAJ):

Makhraj = the place of origin of the sound of the harf.

When the harf has a Fatha – a line on top of it, then only the sound of the Harf is said.

A lot of huruf have very similar sounds, so you have to learn exactly where the sound must come from and how you must say it. Then the huruf will not all sound the same

The following three huruf have similar sounds:

أ - ع - ء

As all these huruf have the same 'u' sound. You have to say them from different places in your mouth to make them sound a little bit different, so that people who are listening to you saying them know which one out of the three you are saying.

أ

- The tongue is placed flat in the mouth and the sound comes from the top of the throat.

ع

- The tongue is placed flat in the mouth and the sound comes from deeper in the throat.

ء

- Is a sound between and

### WORKSHEET 2.11: HARAKA – FATHA (MAKHRAJ)

Practise reciting the following:

ع ء أ ع أ ع أ

## LESSON 2.12: HARAKA – FATHA (MAKHRAJ):

Revision of Makharij learnt last week. اَ ءَ عَ

A lot of huruf have very similar sounds, so you have to learn exactly where the sound must come from and how you must say it. Then the huruf will not all sound the same.

The following three huruf have similar sounds: ثَ - طَ - تَ

**As all these huruf have the same 't' sound you have to say them from different places in your mouth to make them sound a little bit different, so that people who are listening to you saying them know which one out of the three you are saying.**

تَ - The tongue is placed at the upper teeth

طَ - The tongue is placed at the upper teeth and brought down with force.

ثَ - The tongue is placed between the teeth and is said as 'th' in thumb, think.

## WORKSHEET 2.12: HARAKA – FATHA (MAKHRAJ):

Practise reciting the following:

تَ طَ ثَ تَ طَ ثَ تَ طَ ثَ

## LESSON 2.13: HARAKA – FATHA (MAKHRAJ):

Revision of Makharij learnt last week. أ ء ع ث ط تَ

A lot of huruf have very similar sounds, so you have to learn exactly where the sound must come from and how you must say it. Then the huruf will not all sound the same.

The following three huruf have similar sounds: نَ - صَ - سَ

As all these huruf have the same 'dh' sound you have to say them from different places in your mouth to make them sound a little bit different, so that people who are listening to you saying them know which one out of the three you are saying.

نَ - The tongue is kept flat in between the teeth as in the, this.

ظَ - The whole tongue is raised to the roof of the mouth and the mouth is full.

ضَ - The tongue is raised to the upper teeth on the right or left side.

## WORKSHEET 2.13: HARAKA – FATHA (MAKHRAJ):

Practise reciting the following:

نَ ظَ ضَ نَ ضَ ظَ

## LESSON 2.14: HARAKA – FATHA (MAKHRAJ):

Revision of Makharij learnt last week.

أَءَ عَ ثَ طَ تَ زَ صَ سَ

A lot of huruf have very similar sounds, so you have to learn exactly where the sound must come from and how you must say it. Then the huruf will not all sound the same.

The following three huruf have similar sounds: ضَ - ظَ - زَ

As all these huruf have the same 'dh' sound you have to say them from different places in your mouth to make them sound a little bit different, so that people who are listening to you saying them know which one out of the three you are saying.

زَ - The tongue is kept flat in between the teeth as in the, this.

ظَ - The whole tongue is raised to the roof of the mouth and the mouth is full.

ضَ - The tongue is raised to the upper teeth on the right or left side.

## WORKSHEET 2.14: HARAKA – FATHA (MAKHRAJ):

Practise reciting the following:

زَ ظَ ضَ زَ ضَ ظَ

## LESSON 2.15: HARAKA – FATHA (MAKHRAJ):

Revision of Makharij learnt last week.

أَ ءَ عَ ثَ طَ تَ زَ صَ سَ ضَ ظَ نَ

A lot of huruf have very similar sounds, so you have to learn exactly where the sound must come from and how you must say it. Then the huruf will not all sound the same.

The following two huruf have similar sounds: حَ - هَ

**Both all these huruf have the same 'h' sound you have to say them from different places in your mouth to make them sound a little bit different, so that people who are listening to you saying them know which one out of the three you are saying.**

هَ - Said from the top of the throat as the English H.

حَ - Said from deeper in the throat while pushing air out.

## WORKSHEET 2.15: HARAKA – FATHA (MAKHRAJ):

Practise reciting the following:

هَ حَ هَ هَ حَ هَ

## LESSON 2.16: HARAKA – FATHA (MAKHRAJ):

Revision of Makharij learnt last week.

أَ ءَ عَ ثَ طَ تَ زَ صَ سَ حَ هَ ضَ ظَ ذَ

A lot of huruf have very similar sounds, so you have to learn exactly where the sound must come from and how you must say it. Then the huruf will not all sound the same.

As all these huruf have the same 'k' sound you have to say them from different places in your mouth to make them sound a little bit different, so that people who are listening to you saying them know which one out of the three you are saying.

The following four huruf have similar sounds: كَ - قَ - خَ - غَ

كَ - The sound is from the top of the throat, as English K.

حَ - The sound is from deeper in the throat, as English Q.

خَ - The sound is from deeper in the throat, as English Q.

غَ - The sound is from the throat as if you are gargling.

## WORKSHEET 2.16: HARAKA – FATHA (MAKHRAJ):

Practise reciting the following:

كَ خَ غَ قَ كَ خَ غَ قَ كَ خَ غَ قَ

## LESSON 2.17: HAKA – FATHA (MAKHRAJ):

Revision of Makharij learnt last week.

ح ه ض ظ غ خ ق ك ز  
أ ء ع ث ط ت ز ص س

The huruf that have not been taught yet are the easy ones, because all you have to do is say the sound which the harf begins with.

Baa ب begins with the sound 'b'

Laam ل begins with the sound 'l'

Jiim ج begins with the sound 'j'

Miim م begins with the sound 'm'

Daal د begins with the sound 'd'

Nuun ن begins with the sound 'n'

Raa ر begins with the sound 'r'

Waw و begins with the sound 'w'

Shiin ش begins with the sound 'sh'

Yaa ي begins with the sound 'y'.

Faa ف begins with the sound 'f'

## WORKSHEET 2.17: HARAKA – FATHA (MAKHRAJ):

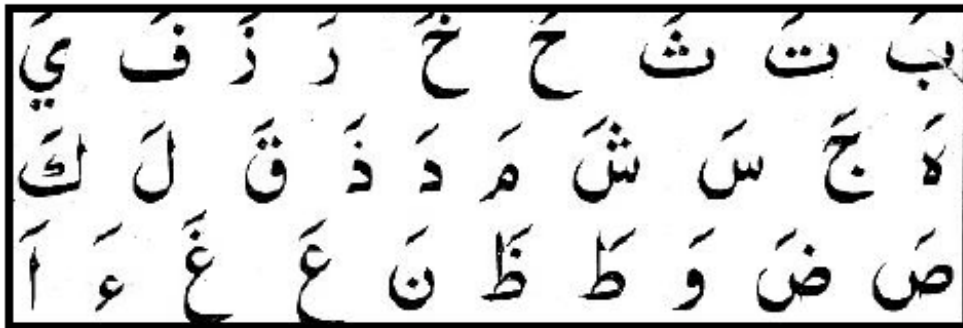
This whole lesson should be spent checking that the child knows all the Makharij of the Arabic alphabet, without any help whatsoever.

S/he should be able to read lines 4-6 on Pg. 12 from Yassarnal Qur'an individually. The pronunciation should be perfect, with the correct Makharij.

If the child has problems with any of the above then the letter below should be sent to the parents of that child specifying what the child needs help with.

Dear parent,

Your child has now been taught all the Makharij of the Arabic alphabet. But when he/she was tested, we found that he/she was still having problems with the following:



Lines  
4 – 6  
Page 12

Please can you ensure that by next week your child is confident with the whole alphabet, especially the ones named above. Jazakallah.


\_\_\_\_\_  
Signature of teacher:

\_\_\_\_\_  
Date:

## LESSON 2.18: KASRA:

The small line under the Harf is called a Kasra.

**When you see this you should make a smiling face and say the sound of the Harf with an 'i' sound.**

e.g. baa with kasra  = 'b' + 'i' = bi

**Make sure that the sound is a short vowel**

i.e. the 'i' in bit, fit, sit... and not elongated as 'ee' in feet, beet...

## WORKSHEET 2.18: KASRA:

- Let the children take turns to recite one Harf out aloud from Yassarnal Qur'an, Pg. 12, lines 1-3.
- Remember when a Harf has a Kasra, you have to make a smiling face and say the sound of that Harf with an 'i' sound.

Color the smiling mouth and then write some Harf with Kasra.



Color the smiling mouth and then write some Harf with Kasra.



As you say them.

## LESSON 2.19: DHAMMA:

The small circle with a tail on top of the harf is called a dhamma.

**When you see this you should make a circle with your lips like the shape and say the sound of the harf with an 'u' sound.**

baa with dhamma ٲ = 'b'+ 'u' = bu

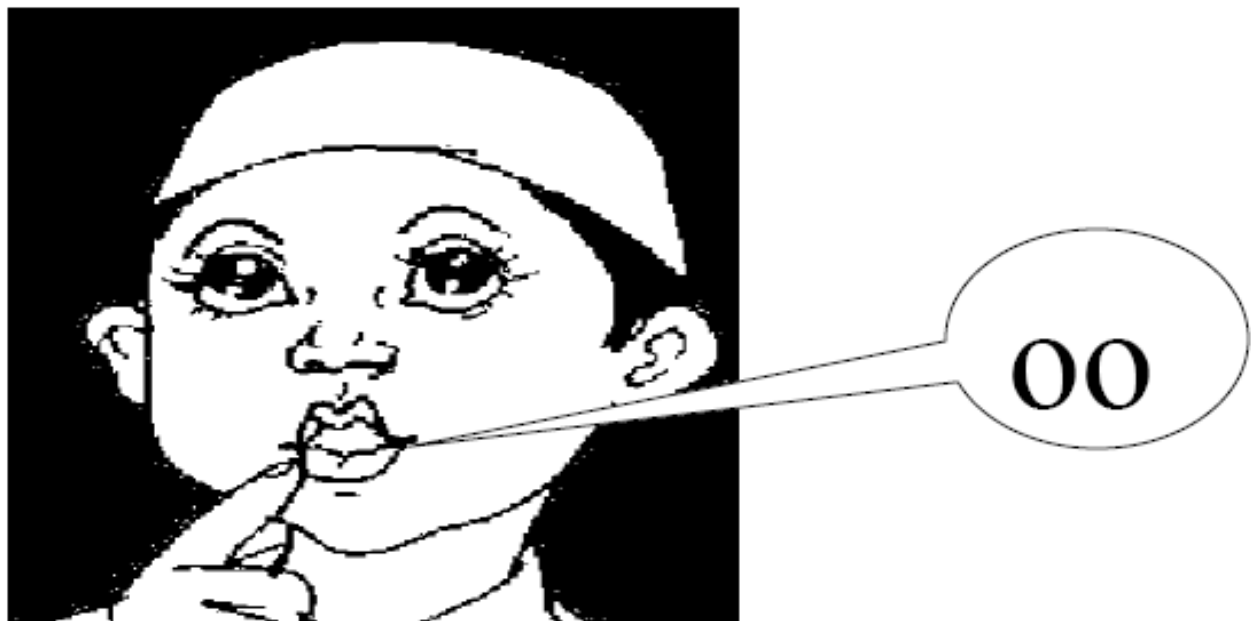
**Make sure that the sound is a short vowel**

i.e. the 'u' in bit full, pull... and not elongated as 'oo' in fool, pool ...

### WORKSHEET 2.19: DHAMMA:

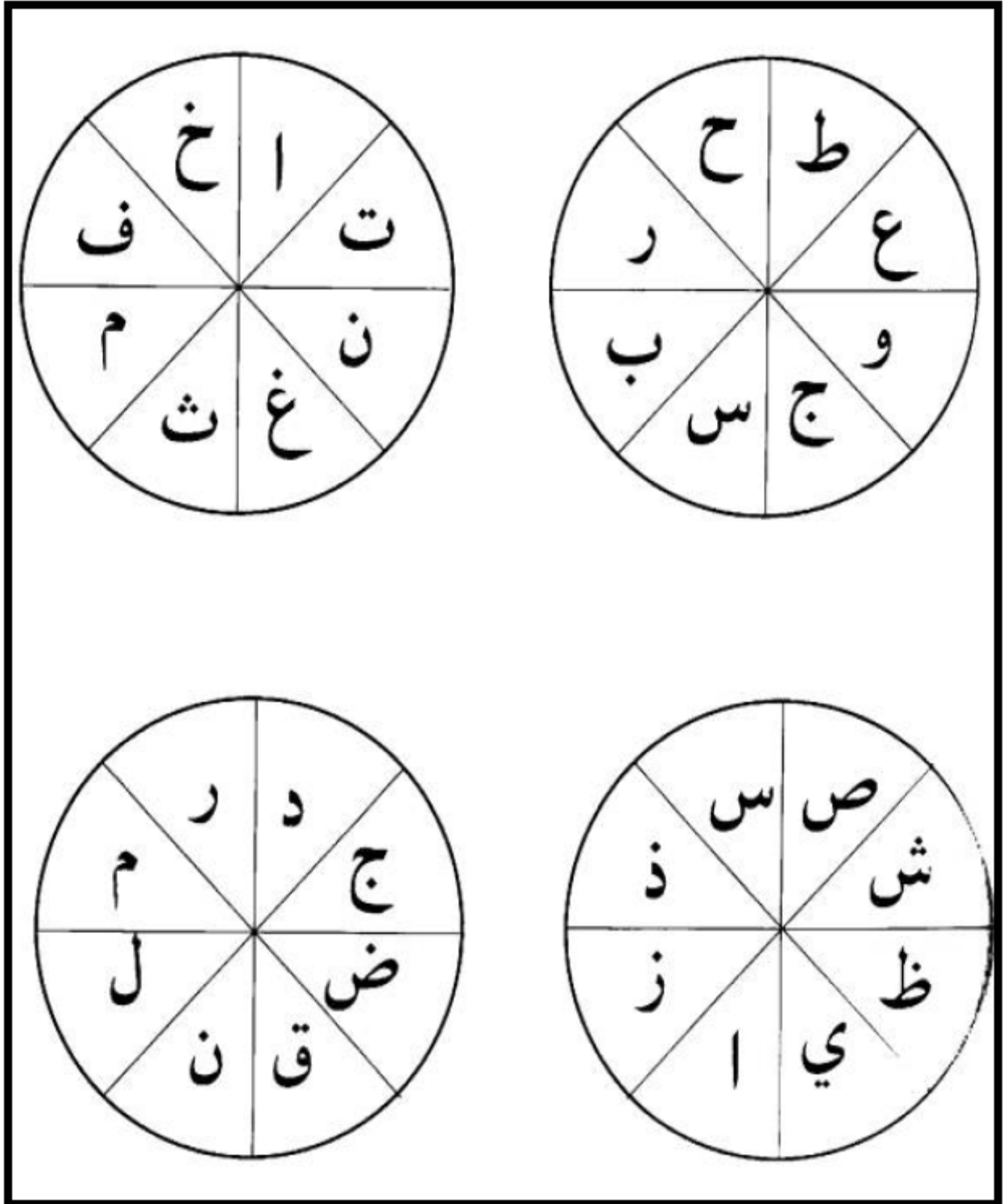
- A. Let the children take turns to read one Harf out aloud from Yassarnal Qur'an, Pg. 12, lines7-9.
- B. Remember when a Harf has a Dhamma, you have to make a round shape with your mouth and say the sound of that Harf with an ' u ' sound.

Color Jameel showing you how to say a Harf with a Dhamma, then write some Huruf with Dhamma.



WORKSHEET 2.19: HARAKA – FATHA (MAKHRAJ):

Color in the Stubborn Harf in Red:



WORKSHEET 2.19: HAKA – FATHA, KASRA, DHAMMA:

Put in the Haka and read the words:

Put the Fatha sign and read.

ج	ن	ث	ب	ل
م	ع	ك	خ	ي

Put the Kasra sign and read.

م	ذ	ظ	ت	ح
ط	ل	ض	ه	ق

Put the Dhamma sign and read.

ث	ك	د	و	ف
ت	ي	س	ذ	ص

## LESSON 2.20: REVISION:

This whole lesson should be spent checking that you know all the Makharij of the Arabic alphabet, with Harakaat, without any help.

S/he should be able to read Pgs. 13 - 17 from Yassarnal Qur'an. The pronunciation should be perfect, with the correct Makharij.

If the child has problems with any of the above then the letter below should be sent to the parents of that child specifying what the child needs help with.

Dear parent,

Your child has now been taught all the Makharij of the Arabic alphabet, with Harakaat.. But when s/he was tested, we found that s/he was still having problems with the following:

Please can you ensure that by next week your child is confident with the whole alphabet, especially the ones named above. Jazakallah.

\_\_\_\_\_  
Signature of teacher:

\_\_\_\_\_  
Date:

## LESSON 2.20: SURATUL FATIHA: MEMORISATION AND TAFSEER:

Suratul Fatiha can be recited at the following times:

- In Namaaz
- For someone who is sick
- For our Marhumeen
- Before eating or sleeping
- At the graveyard (Kabrastan)



This Surah was revealed to the Holy Prophet (s.a.w.) in Makka and also in Madina.

It has 7 verses

## LESSON 2.20: SURATUL FATIHA: MEMORISATION AND TAFSEER:

It is said that the meaning of the Holy Qur'an as a whole has been mentioned in this Surah: i.e. The object of Islam.

### The object of Islam:

- The belief and faith in the One and Only true Creator, Lord of the universe.
- The Day of Judgement, when everyone will have to account for their own deeds.
- To obey and follow Allah's wishes, and to need no-one but Him.
- To follow the right path - His path for us.
- Learning from History, how the people who followed this right path were rewarded, and how those who went on the wrong path were punished.

### The importance of this Surah is seen by the fact that:

- it was revealed both in Makka and Madina, **AND**
- every Muslim recites this Surah 10 times every day in their Salaat.

If you think about the meaning of this Surah as you recite it in your Salaat, it will make your Faith in the teachings of Islam strong.

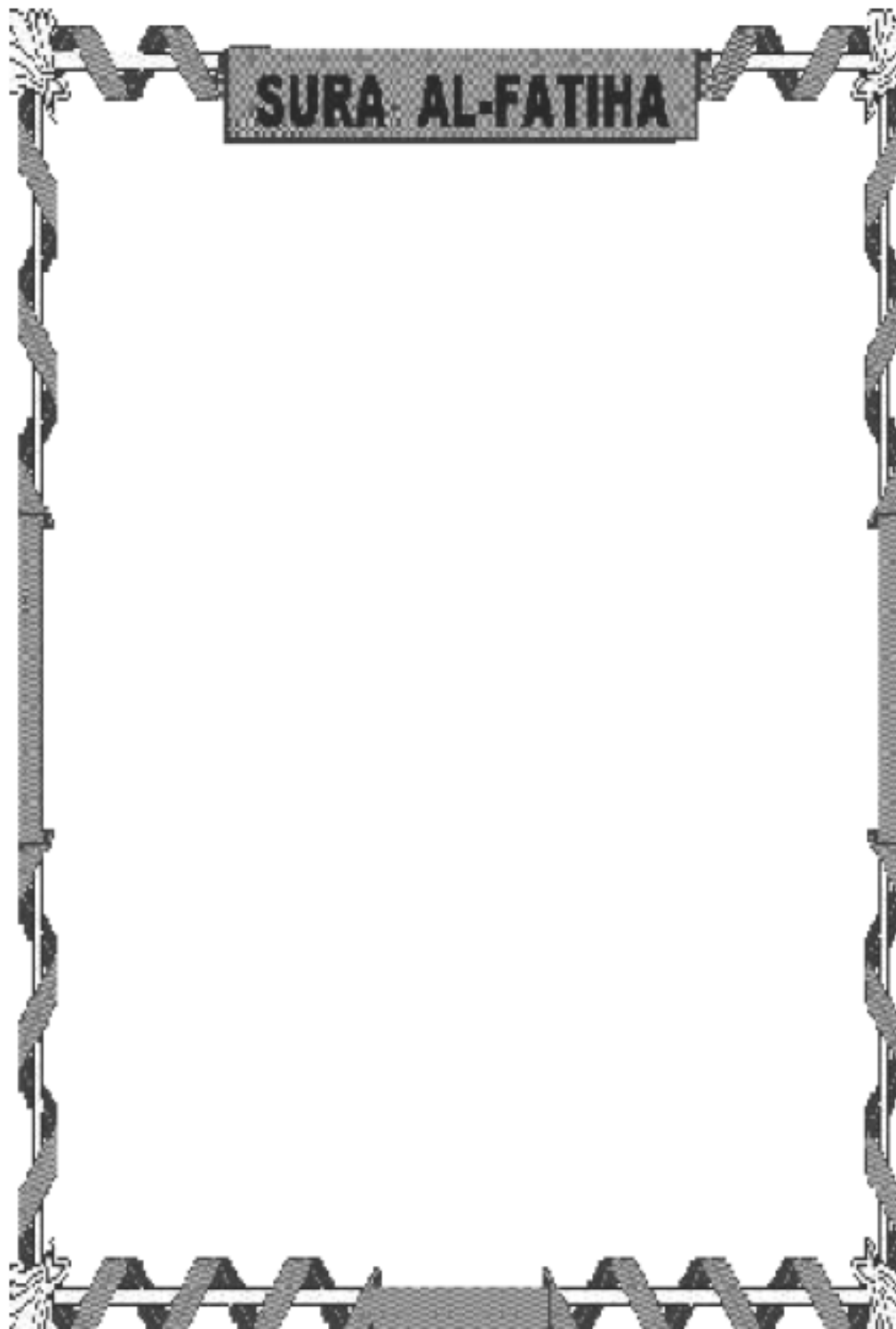
It will also stop you from being proud, as you are nothing compared to Allah.

**This Surah has many names, the most common ones being:**

- **Suratul Fatiha - The Opening (1<sup>st</sup> Sura of the Qur'an)**
- **Ummul Kitab - The mother of the book (Qur'an).**
- **As-Sab'a Mathani - The seven repeated verses.**

**WORKSHEET 2.20: SURATUL FATIHA - MEMORISATION AND TAFSEER:**

Draw below what you have learnt from Suratul Fatiha:



## MEMORISATION SURAH FOR TERM 1: SURATUN NAAS:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

مَلِكِ النَّاسِ

إِلَهِ النَّاسِ

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

مِنَ الْجِنَّةِ وَالنَّاسِ

## TERM 1: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:

For the Az Zahra Certificate, your child should know:

- Suratun Naas with proper Makhraj.

<p>_____ has been tested on the above requirements and has performed satisfactorily.</p>	
<p>_____</p> <p>Signature of teacher:</p>	<p>_____</p> <p>Date</p>

If the child has not passed the test satisfactorily the teacher should fill in the letter below.

<p>Dear Parent,</p> <p>Your child _____ was tested on Suratun Naas but s/he did not know it.</p> <p>Please ensure that s/he knows the above for next week, so that s/he may receive their Az-Zahra Certificate.</p>	
<p>_____</p> <p>Signature of teacher</p>	<p>_____</p> <p>Date</p>

## MEMORISATION SURAH FOR TERM 1: SURATUN FALAQ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

مِنْ شَرِّ مَا خَلَقَ ۝

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

## TERM 2: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:

For the Az Zahra Certificate, your child should know:

- Suratul Falaq with proper Makhraj.

\_\_\_\_\_ has been tested on the above requirements and has performed satisfactorily.

\_\_\_\_\_  
Signature of teacher:

\_\_\_\_\_  
Date

If the child has not passed the test satisfactorily the teacher should fill in the letter below.

Dear Parent,

Your child \_\_\_\_\_ was tested on Suratul Falaq but s/he did not know it.

Please ensure that s/he knows the above for next week, so that s/he may receive their Az-Zahra Certificate.

\_\_\_\_\_  
Signature of teacher

\_\_\_\_\_  
Date

## MEMORISATION SURAH FOR TERM 3: SURATUL KAFIROON:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ١

لَا أَعْبُدُ مَا تَعْبُدُونَ ٢

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ٣

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ٤

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ٥

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٦

## TERM 3: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:

For the Az Zahra Certificate, your child should know:

- Suratul Kafiroom with proper Makhraj.

<p>_____ has been tested on the above requirements and has performed satisfactorily.</p>	
<p>_____</p> <p>Signature of teacher:</p>	<p>_____</p> <p>Date</p>

If the child has not passed the test satisfactorily the teacher should fill in the letter below.

<p>Dear Parent,</p> <p>Your child _____ was tested on Suratul Kafiroom but s/he did not know it.</p> <p>Please ensure that s/he knows the above for next week, so that s/he may receive their Az-Zahra Certificate.</p>	
<p>_____</p> <p>Signature of teacher</p>	<p>_____</p> <p>Date</p>

# QUR'AN CLASS 3

**BLANK PAGE**



## *Imamia Sunday School*

### **QUR'AN SYLLABUS – CLASS 3**

LESSON 3.1: INTRODUCTION AND TERMINOLOGY .....	2
Qur'an as a gift: .....	2
LESSON 3.2: REVISION OF THE ARABIC ALPHABET:.....	5
LESSON 3.3: REVISION OF THE ARABIC ALPHABET:.....	6
LESSON 3.4: REVISION OF THE ARABIC ALPHABET:.....	7
LESSON 3.5: REVISION OF HARAKA: .....	8
LESSON 3.6: REVISION OF JOINING LETTERS (BEGINNING):.....	9
LESSON 3.7: INTRODUCTION OF TANWEEN: .....	10
LESSON 3.8: JOINING HURUF (LETTERS) - MIDDLE: .....	12
LESSON 3.9: JOINING HURUF (LETTERS) - MIDDLE: .....	14
LESSON 3.10: JOINING HURUF (LETTERS) - MIDDLE: .....	15
LESSON 3.12: JOINING HURUF (LETTERS) - MIDDLE: .....	19
LESSON 3.13: JOINING HURUF (LETTERS) - MIDDLE: .....	21
LESSON 3.14: SURATUL IKHLAS: .....	22
LESSON 3.15: SURATUL IKHLAS: MEMORISATION AND TAFSEER: .....	23
LESSON 3.16: SURATUN NAAS: .....	25
LESSON 3.17: SURATUN NAAS: MEMORISATION AND TAFSEER: .....	26
LESSON 3.18: SURATUL FALAQ: .....	28
LESSON 3.19: SURATUL FALAQ: MEMORISATION AND TAFSEER: .....	29
LESSON 3.19: SURATUL FALAQ: .....	30
LESSON 3.20: SURATUL KAFIROON: .....	31
LESSON 3.21: SURATUL KAFIROON: MEMORISATION AND TAFSEER: .....	32
MEMORISATION SURAH FOR TERM 1: SURATUL QADR: .....	34
TERM 1: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:.....	35
MEMORISATION SURAH FOR TERM 2: SURATUL LAHAB:.....	36
TERM 2: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:.....	37
MEMORISATION SURAH FOR TERM 3: SURATUL FIL: .....	38
TERM 3: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:.....	39

## LESSON 3.1: INTRODUCTION AND TERMINOLOGY

### **Qur'an as a gift:**

(Introduce the Qur'an as a gift from Allah. Show the children a Qur'an wrapped up as a gift. Ask the children what they think is inside it. Tell them it is something precious and a gift they can keep for life. Open it and show them what the whole Qur'an looks like, what the Arabic is like, how it is read etc.) Ramadhan has just gone; this was the month the Qur'an was revealed. What presents did you get on Eid? Allah's present to you is the Qur'an.

### **What is the Holy Qur'an?**

It is a book that contains the words of Allah.

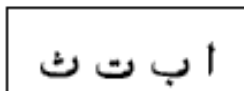
### **Who wrote the Holy Qur'an?**

It was not written by anyone; Allah sent down the words to the Holy Prophet (s.a.w.) through the Angel Jibrail – over a period of about 23 years

The Holy Prophet (s.a.w.) then recited the verses to the people. Most of the people would remember the verses by heart but the Holy Prophet (s.a.w.) chose some special people called scribes to write down the verses.

In which language is the Holy Qur'an written?

It is written in Arabic.



Arabic is read from right to left and back to front.

What does Allah tell us in the Holy Qur'an?

- He tells us true stories of the Prophets.
- He tells us how He wants us to act.
- He tells us about heaven and hell.

### **RESPECT OF THE HOLY QUR'AN:**

**We have to look after the Holy Qur'an because it is such a special book.**

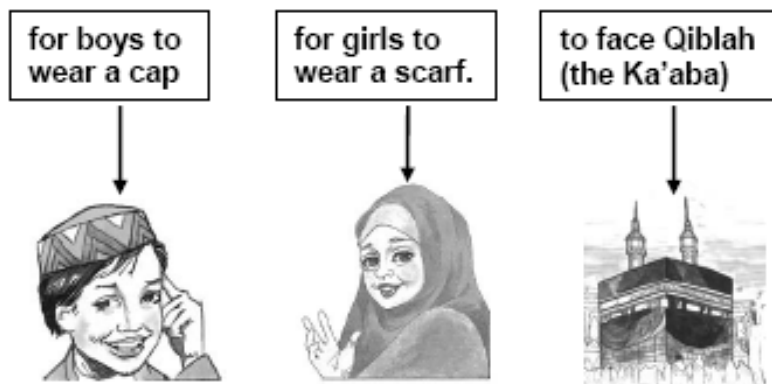


**We should look after the Holy Qur'an by:**

- holding it properly. (Show the child)
- never leaving it open when no-one is reciting it
- Never touching the writing in it without first doing Wudhu.

You can read it without touching it, or put a plastic sheet on it.

**When reciting the Holy Qur'an, we should try to take care of the following:**



Before starting to recite the Holy Qur'an, you should say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

And

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **WORKSHEET 1.1: INTRODUCTION:**

**Learn the correct pronunciation and meaning of:**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge from Shaitan the outcast

And

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, the Kind, the Merciful

## TERMINOLOGY:

**Harf = Huruf (pl.)** = The letter(s) of the Arabic alphabet.

E.g.: ز ص ت ج ث ب ا ش ر س

**Nukta = Nukaat (pl.)** = The dot which goes above or below the harf.

E.g.: خ ذ ز ش ج ث ت ب

**Haraka = Harakaat (pl.)** = The sign which goes above or below the harf.

i.e.: Fatha, Kasra and Dhamma

**Makhraj = Makharij (pl.)** = Place of origin of the sound.

**Aya = Ayaat (pl.)** = One verse of the Qur'an.

**Sura = Suwer (pl.)** = One chapter of the 114 chapters of the Qur'an

**Waqf = Wuqoof (pl.)** = Punctuation marks.

**Juz = Ajzaa (pl.)** = The Qur'an is divided into 30 equal parts

Each of these parts is called a Juz.

**Rub'a** = Marking indicating  $\frac{1}{4}$  of a Juz.

**Nisf** = Marking indicating  $\frac{1}{2}$  of a Juz.

**Thuluth** = Marking indicating  $\frac{3}{4}$  of a Juz

## PRACTICAL 1:

Revise the correct pronunciation and meaning of:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge from Shaitan the outcast

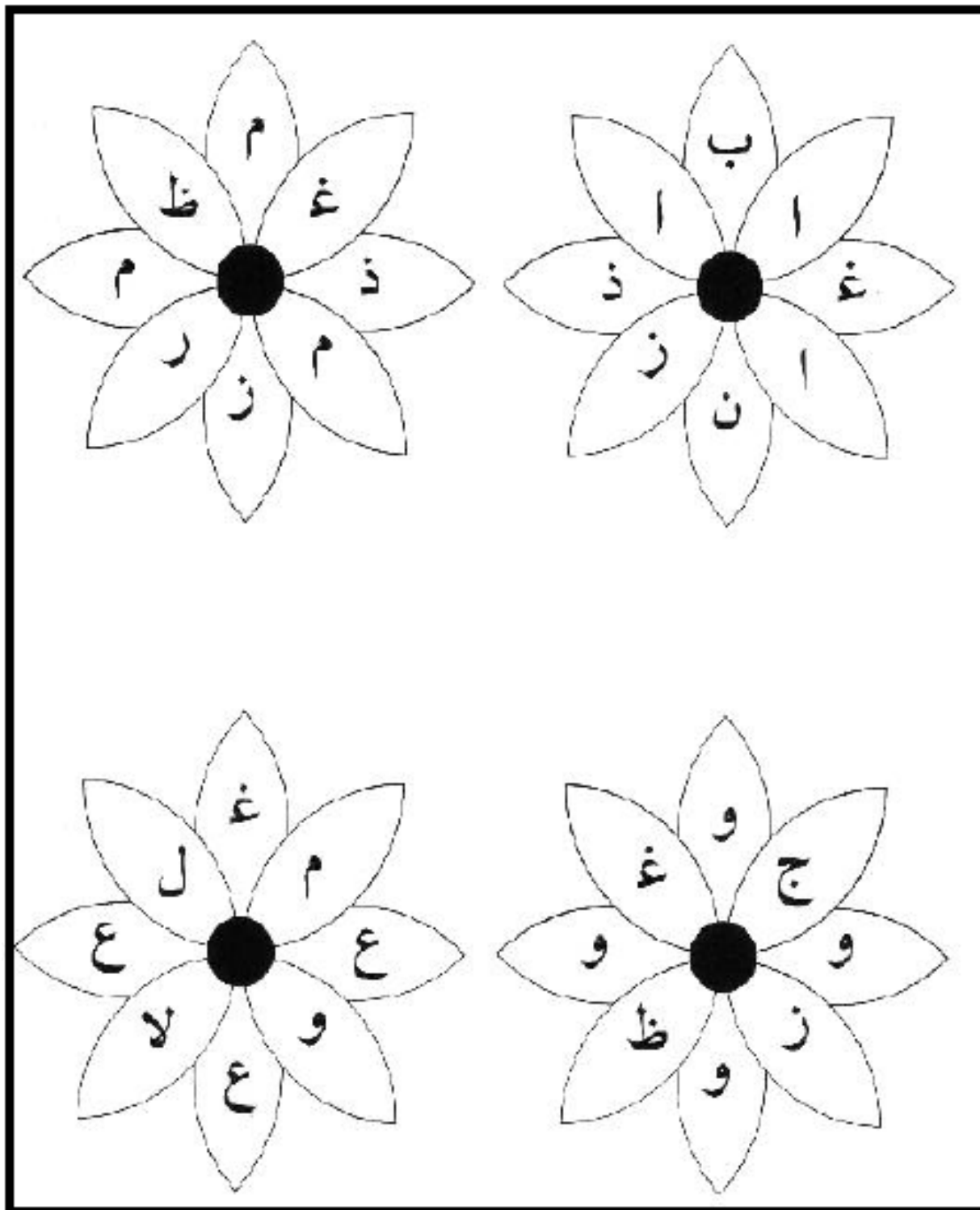
And

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, the Kind, the Merciful

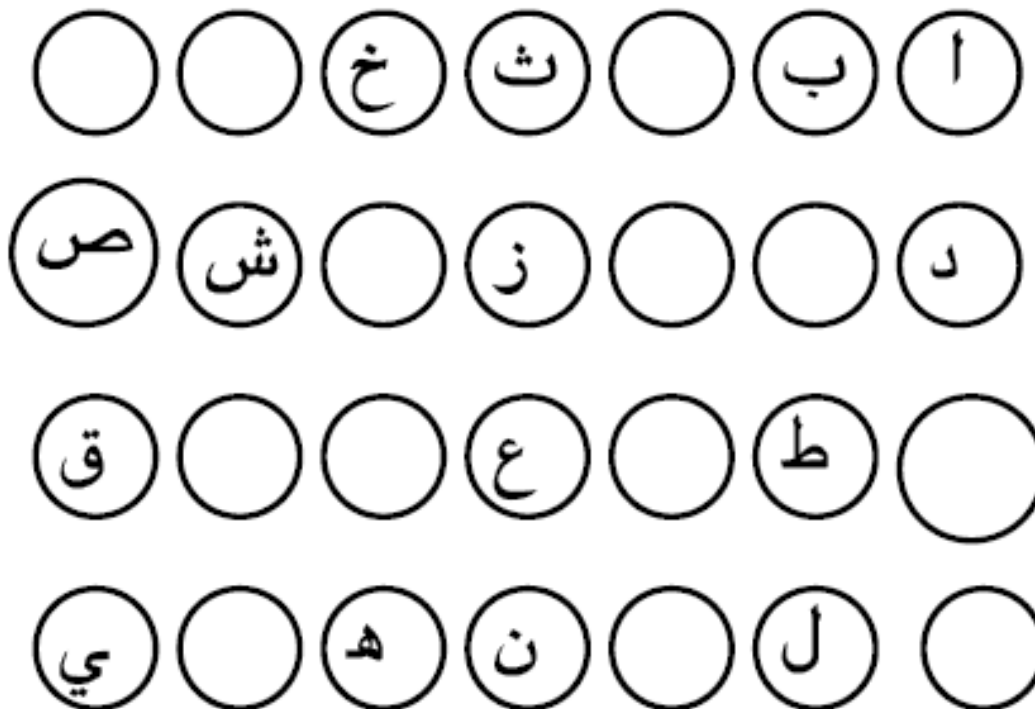
## LESSON 3.2: REVISION OF THE ARABIC ALPHABET:

Color the petals that have the same letters of the Arabic Alphabet:

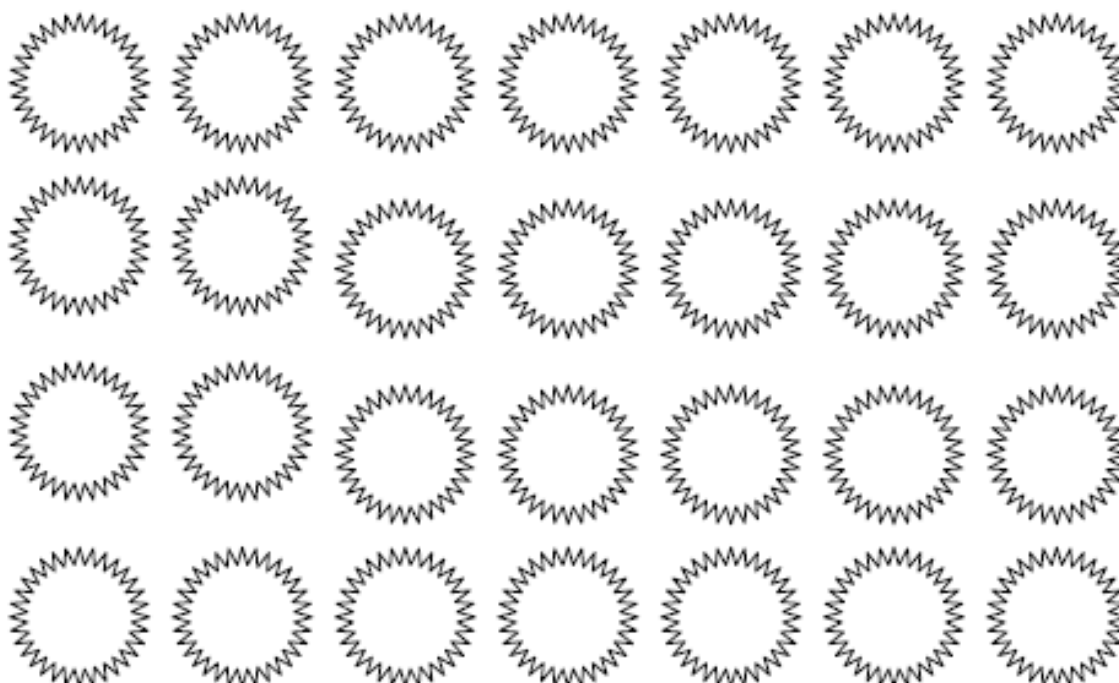


## LESSON 3.3: REVISION OF THE ARABIC ALPHABET:

In the list below, fill in the letters of the Arabic Alphabet that are missing:

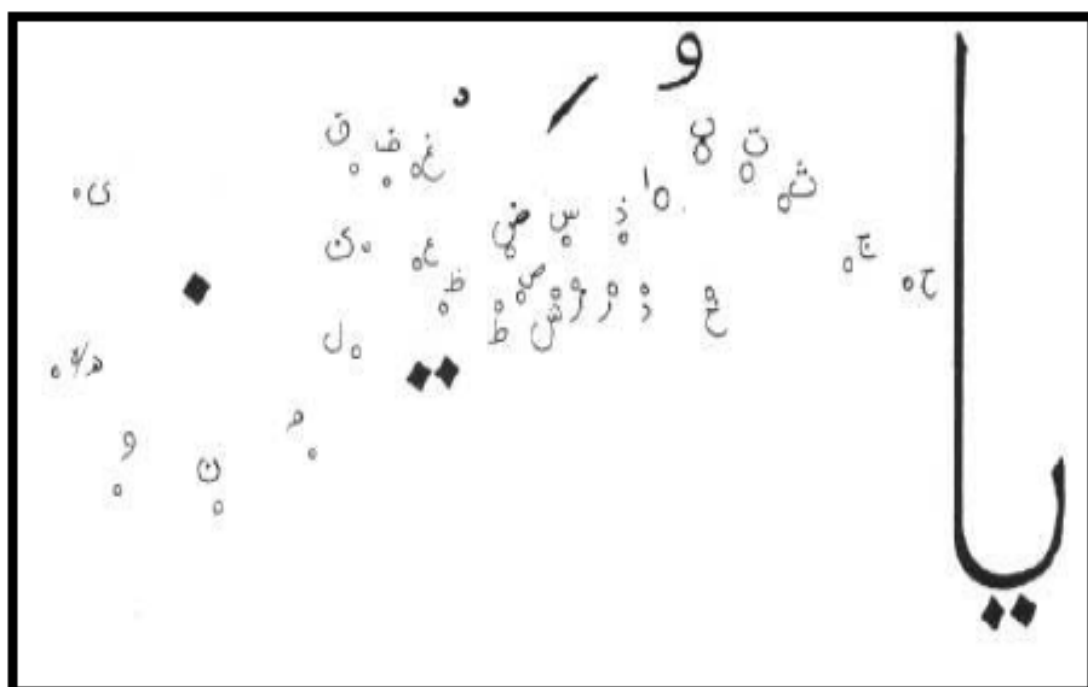
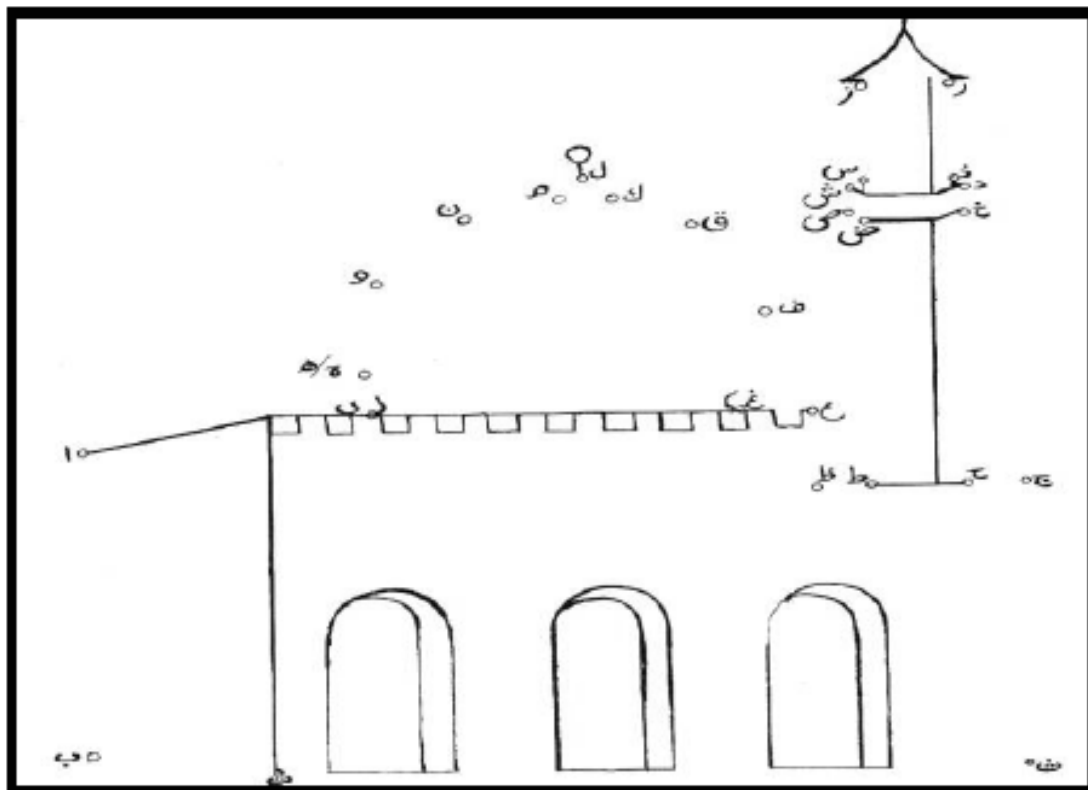


Now write the whole Arabic Alphabet yourself



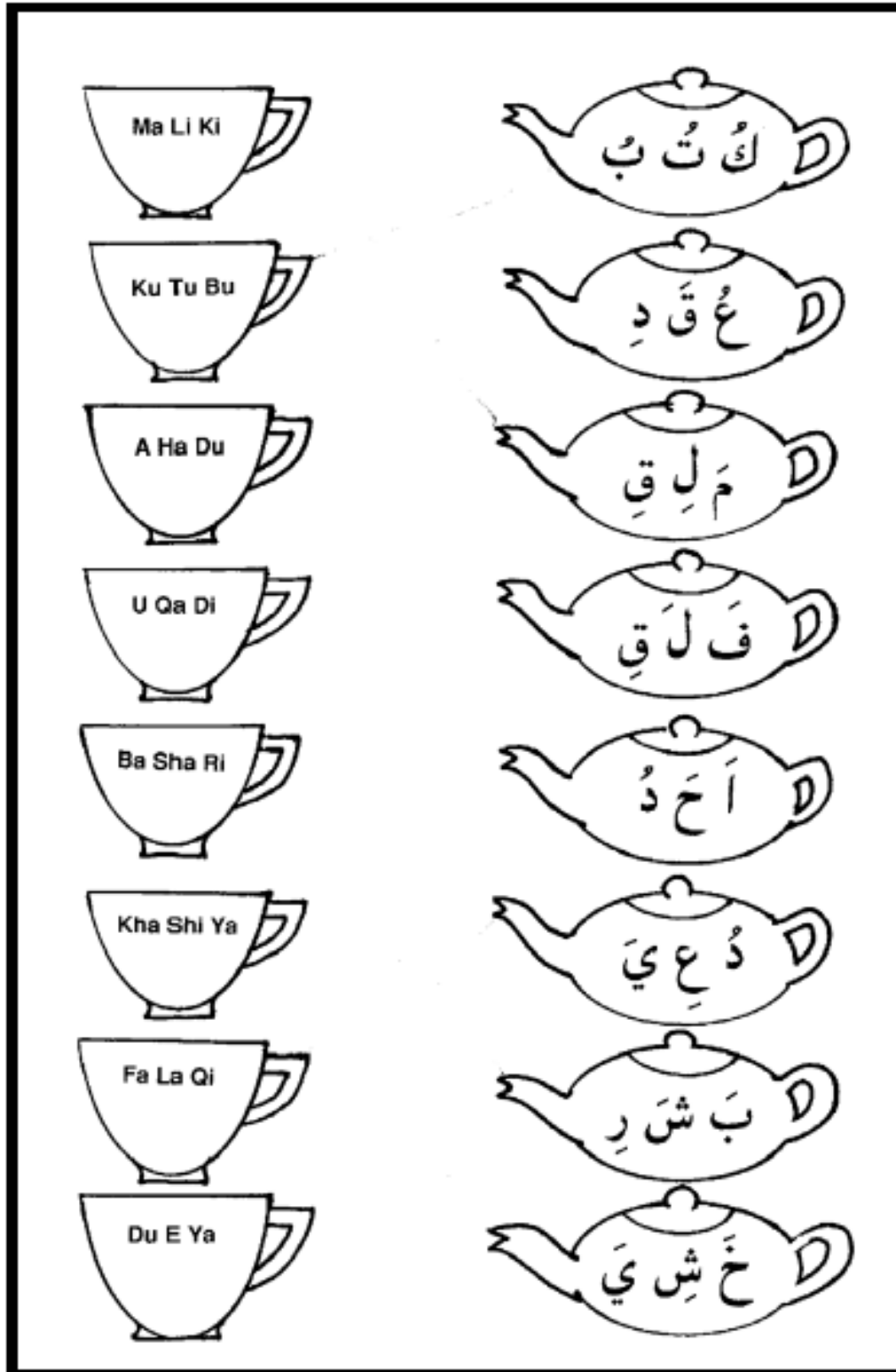
## LESSON 3.4: REVISION OF THE ARABIC ALPHABET:

Complete the 2 dot to dot puzzles and colour the picture:



## LESSON 3.5: REVISION OF HARAKA:

Join the Arabic sounds to their English equivalents:



### LESSON 3.6: REVISION OF JOINING LETTERS (BEGINNING):

Separate the words into single un-joined letters. The first one has been done for you.

ن	و	ب	ت	ث
ش	غ	ج	خ	ظ
ق	د	ه	ك	ل
ك	ا	ي	ج	ب

## LESSON 3.7: INTRODUCTION OF TANWEEN:

Tanween = 2 of the same Haraka (2 fatha, 2 kasra, 2 dhamma) on a Harf.

When you see a Tanween on a Harf then you have to add a 'n' sound to the Haraka.

The Tanween is as though a Noon with a Sukoon has been added to the Harf.

e.g.

**Baa with a Dhamma Tanween:**

بُ = بُنْ

**Baa with a Kasra Tanween:**

بِ = بِنِ

**Baa with a Fatha Tanween:**

بَ = بَانْ

Note: A Fatha with Tanween is always written with an Alif after it

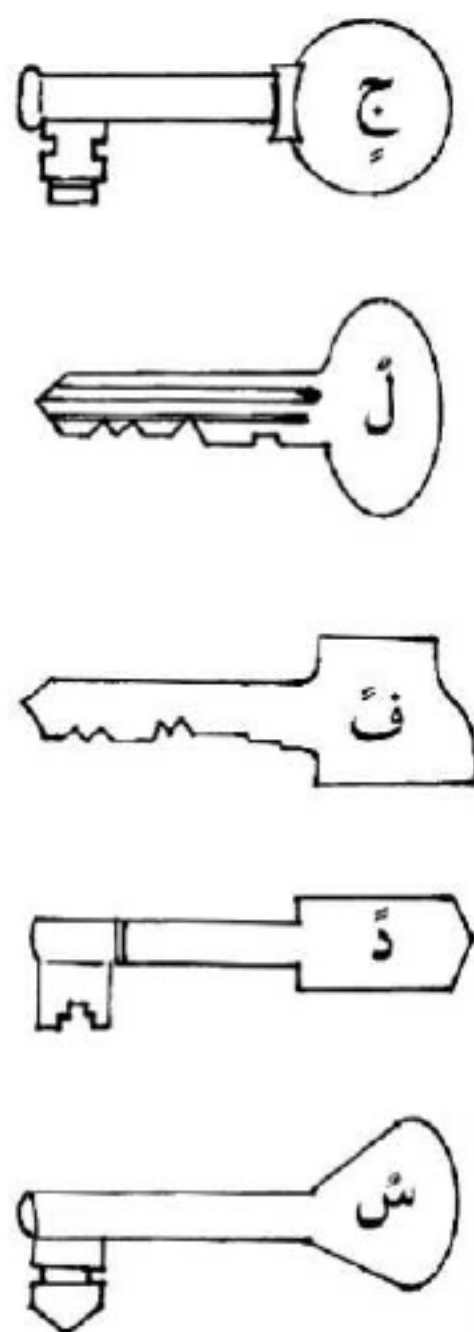
except with the letter Taa Murbutha هَ = هَنْ

This Alif does not make the sound longer.

### WORKSHEET 3.7: INTRODUCTION OF TANWEEN:

Match the Key with its appropriate door:

جُ	جِ	جَ
لُ	لِ	لَ
فُ	فِ	فَ
دُ	دِ	دَ
سُ	سِ	سَ

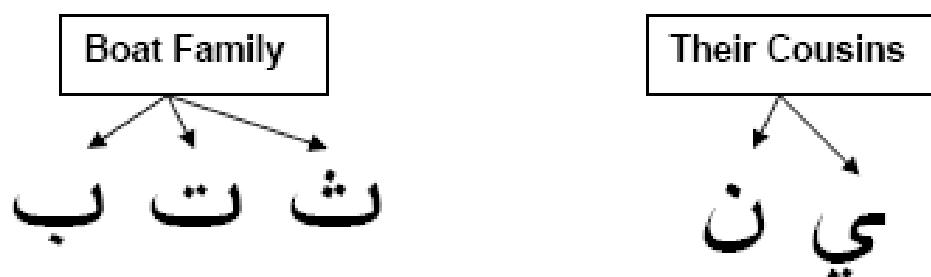


## LESSON 3.8: JOINING HURUF (LETTERS) - MIDDLE:

In Arabic when the Huruf are joined to each other the 'tails' are cut off (unless at the end of a word).

The Huruf are put into groups, to make it easier to remember how they join to other Huruf.

The first group you will learn is the Boat Family AND their Cousins:



Middle of word	The Harf
ب	ب
ت	ت
ث	ث
ن	ن
ي	ي

All of these Huruf are cut in half, a tail added on and the dots are placed above or below it as shown.

### WORKSHEET 3.8: JOINING HURUF (LETTERS) - MIDDLE:

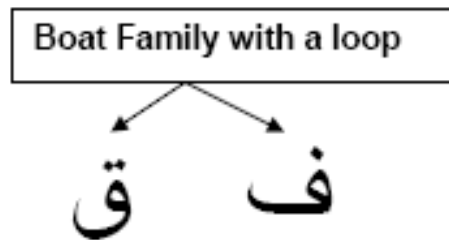
Draw a line to match the complete Huruf with the way they look in the Middle of a word:

ب	ا
ت	ي
ن	ي
ي	ا
ث	ا

## LESSON 3.9: JOINING HURUF (LETTERS) - MIDDLE:

Today you will learn a group which is like the Boat Family but have a loop - these Huruf when joined act in the same way as the Boat family.

**This group is like the Boat Family but they have a loop:**



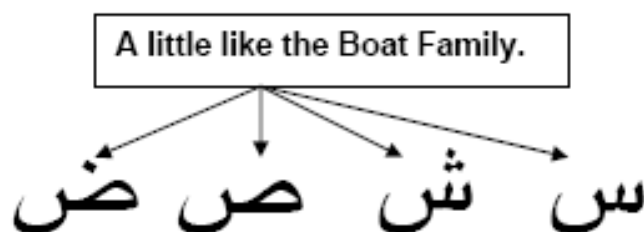
Middle of word	The Harf
ف	ف
ق	ق

These Huruf are cut in half, a tail added on and the dots are placed above it as shown.

## LESSON 3.10: JOINING HURUF (LETTERS) - MIDDLE:

Today you will learn a group which look a little like the Boat Family and when joined, they act in the in the same way as the Boat family.

This group looks a little like the Boat Family.



Middle of word	The Harf
سد	س
شد	ش
ص	ص
ض	ض

These Huruf are cut in half, a tail added on and the dots are placed above it as shown.

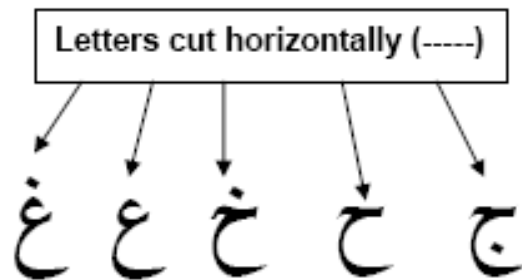
### WORKSHEET 3.10: JOINING HURUF (LETTERS) - MIDDLE:

Draw a line to match the complete Huruf with the way they look in the Middle of a word:.

ح	ش
ض	ض
ي	ث
ل	س
ي	ن

## LESSON 3.11: JOINING HURUF (LETTERS) - MIDDLE:

Today you will learn of a group which when joined is cut across.



Middle of word	The Harf
ج	ج
ح	ح
خ	خ
ع	ع
غ	غ

These Huruf are cut in half across, a tail added on and the dots are placed above or below it as shown.

### WORKSHEET 3.11: JOINING HURUF (LETTERS) - MIDDLE:

Match the letter with its shortened form by drawing a line as shown:

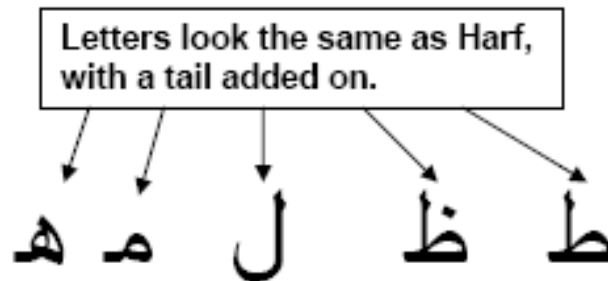
خ	ح	ز	ذ
ت	ث	ن	ن
ج	ظ	ظ	ن
ب	ت	ح	ن

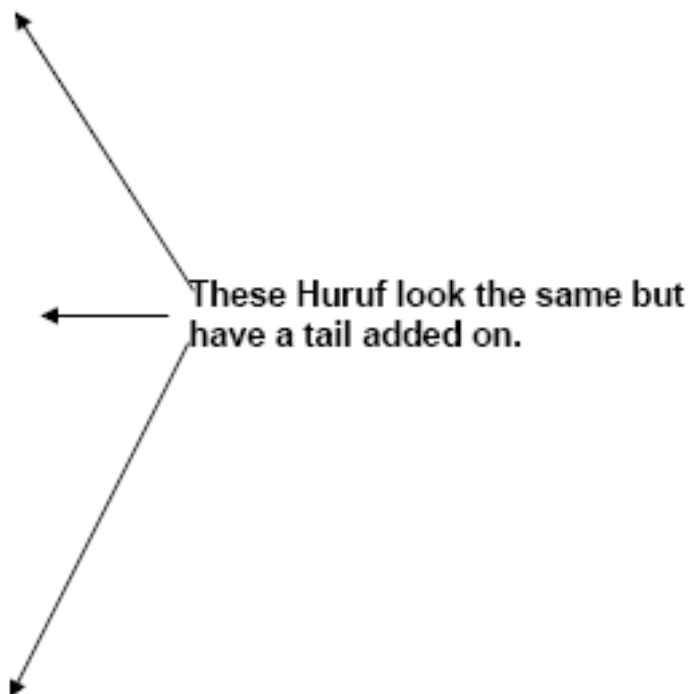
خ	ح	ز	ذ
ت	ث	ن	ن
ج	ظ	ظ	ن
ب	ت	ح	ن

## LESSON 3.12: JOINING HURUF (LETTERS) - MIDDLE:

Today you will learn of a group whose form does not change at the beginning of the word but has a tail added on when in the middle.



Middle of word	The Harf
ه	ه
م	م
ي	ي
ز	ز
ب	ب



### WORKSHEET 3.12: JOINING HURUF (LETTERS) - MIDDLE:

Match the following letters in the 2 columns by drawing a line between them:

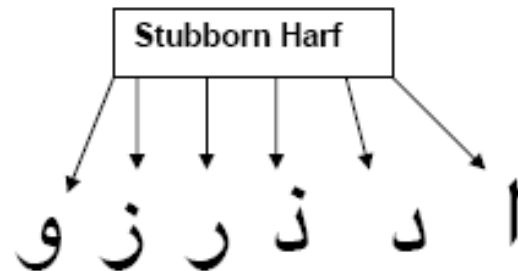
An example has been done for you.

ثد		قل
تل		بم
قظ		ثد
بم		فج
فج		تل
يس		فه
تغ		ي ص
فه		قظ
قل		تغ

## LESSON 3.13: JOINING HURUF (LETTERS) - MIDDLE:

Today you will learn of a group that do not join to the Harf.

These Harf are called Stubborn Harf and there are 6 of them:



Middle of word	The Harf
ا	ا
د	د
ذ	ذ
ر	ر
ز	ز
و	و

These Huruf are Stubborn, they don't let you join but with a tail added on, they join you.

### LESSON 3.14: SURATUL IKHLAS:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the most kind, the most merciful.*

قُلْ هُوَ اللَّهُ أَحَدٌ

*Say Allah is one.*

اللَّهُ الصَّمَدُ

*He needs nothing, but everything else needs Him.*

لَمْ يَلِدْ وَلَمْ يُولَدْ

*He has no children, nor does He have parents*

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

*And there is none other equal to Him.*

## LESSON 3.15: SURATUL IKHLAS: MEMORISATION AND TAFSEER:

This Surah was revealed to the Holy Prophet (s.a.w.) in Makka in answer to the Jews question of what Allah was.

**It explains the whole concept of Tawheed - Oneness of Allah**

The Holy Prophet has said that who ever recites this Surah will get the Thawaab of reciting 1/3rd of the whole Qur'an.

In this Surah Allah uses the word AHAD

AHAD = absolute oneness and not as a number one which is preceded and followed by other numbers. (WAHID - the number one.)

In the Surah Allah says that He is AS-SAMAD:

AS SAMAD = On whom all things depend.

He is in no need of anything or anyone rather everything is in need of Him.

In the 4th Ayah Allah says that He did not give birth to anyone nor was He given birth to. i.e. He has no children nor parents.

Therefore Allah Himself has rejected the Christians view that He has a son.

Allah then completes the Surah with the plain fact that there is no-one equal to Him. He is unique, complete and there is none like Him.

Thus this is a short Surah of 5 Ayat (including Bismillah) and it sums up what Allah really is.

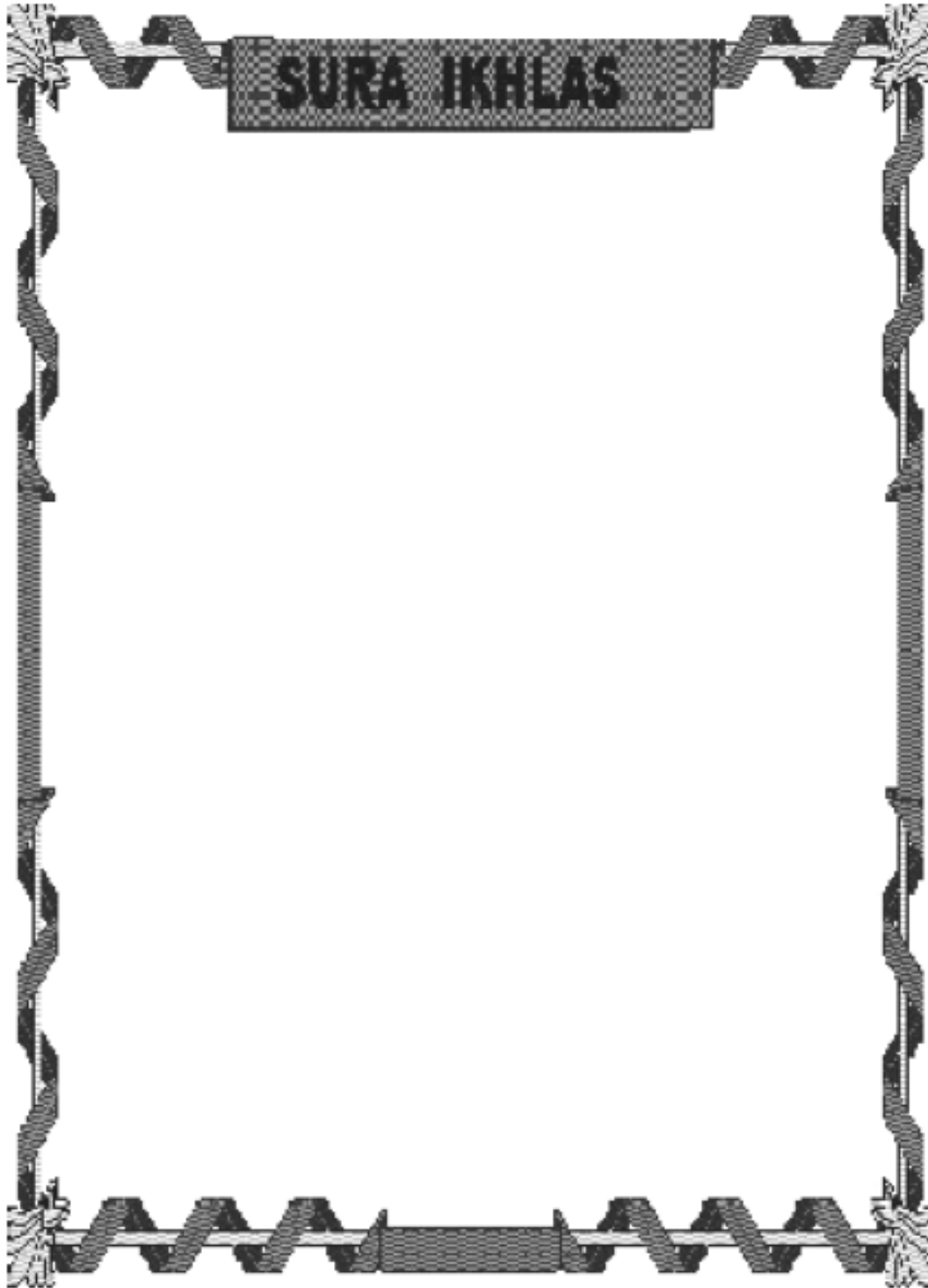
i.e.:

- Allah is one - in the absolute form
- He is independent of everything, whereas everything is dependent of Him
- He has no children or parents
- And He is so complete and perfect that there is no-one nor nothing like Him

### WORKSHEET 3.15: SURATUL IKHLAS:

Learn Suratul Ikhlas with correct Makharij and rules.

Draw below what you have learnt from Sura Ikhlas.



### LESSON 3.16: SURATUN NAAS:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the most kind, the most merciful.*

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

*Say! I seek refuge in the Lord of mankind.*

مَلِكِ النَّاسِ

*The king (one with absolute authority) of mankind.*

إِلَهِ النَّاسِ

*The God of mankind.*

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

*From the evils of the whisperings of the slippery shaitan.*

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

*Who whispers in the innermost hearts of mankind.*

مِنَ الْجِنَّةِ وَالنَّاسِ

*From (among the) Jinn and mankind.*

## **LESSON 3.17: SURATUN NAAS: MEMORISATION AND TAFSEER:**

This is the final Surah of the Qur'an.

**From whom do we have to take refuge - well we are told that it is from Shaytan.**

What is it from Shaytan that we have to take refuge from - From the evil whisperings that get into the innermost heart (being) of man and make him do evil.

The jinn are like mankind in that there are good and bad jinns as in man.

The last Ayah talks about seeking refuge from these evil whisperings of Shaytan from among the jinn and mankind.

**i.e.: from the obvious evil whisperings of Shaytan - from amongst mankind whom we understand and can see.**

And from the evil whisperings of Shaytan, that are not so clear - from amongst the jinns whom we have little knowledge of and cannot see.

### **WORKSHEET 3.17: SURATUN NAAS:**

Learn Suratun Naas with correct Makharij and rules.

### WORKSHEET 3.17: SURATUN NAAS – MEMORISATION AND TAFSEER:

Draw below what you have learnt from Suratun Naas.



### LESSON 3.18: SURATUL FALAQ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

Say, "I seek refuge in the Lord of the Dawn,

مِنْ شَرِّ مَا خَلَقَ ۝

From the evil of His creation,

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝

And from the evil of the dark night when it overtakes,

وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ ۝

And from the evil of the witchcraft (blowing on knots),

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

And from the evil of the envious when he envies!"

## **LESSON 3.19: SURATUL FALAQ: MEMORISATION AND TAFSEER:**

This Surah was revealed in Makka.

**Al-Falaq means "The Dawn".**  
**The Sura deals with seeking the protection of Allah from the evil of magic and witchcraft.**

Ayat 1: The Dawn refers to destroying the darkness of witchcraft, just as the light of the dawn overcomes the darkness of the night.

Ayat 2: Allah has created all sorts of creatures. Some are visible, others are invisible. Some are known to man, others are not. We ask protection from the evil of all harmful creatures.

Ayat 3: "Ghasiq" here refers to darkness of difficulties (both physical and mental) that are faced by us.

Ayat 4: The blowing on knots in a piece of thread was a kind of witchcraft practised by some women to try to cause mental harm to others. Here we seek protection from such witchcraft.

Ayat 5: The evil of the envious of jealous person can cause harm in many ways. Here we ask for protection from this sort of evil.

**In short, in this Surah, we are asking Allah for help against all sorts of harm that other people seek to do to us.**

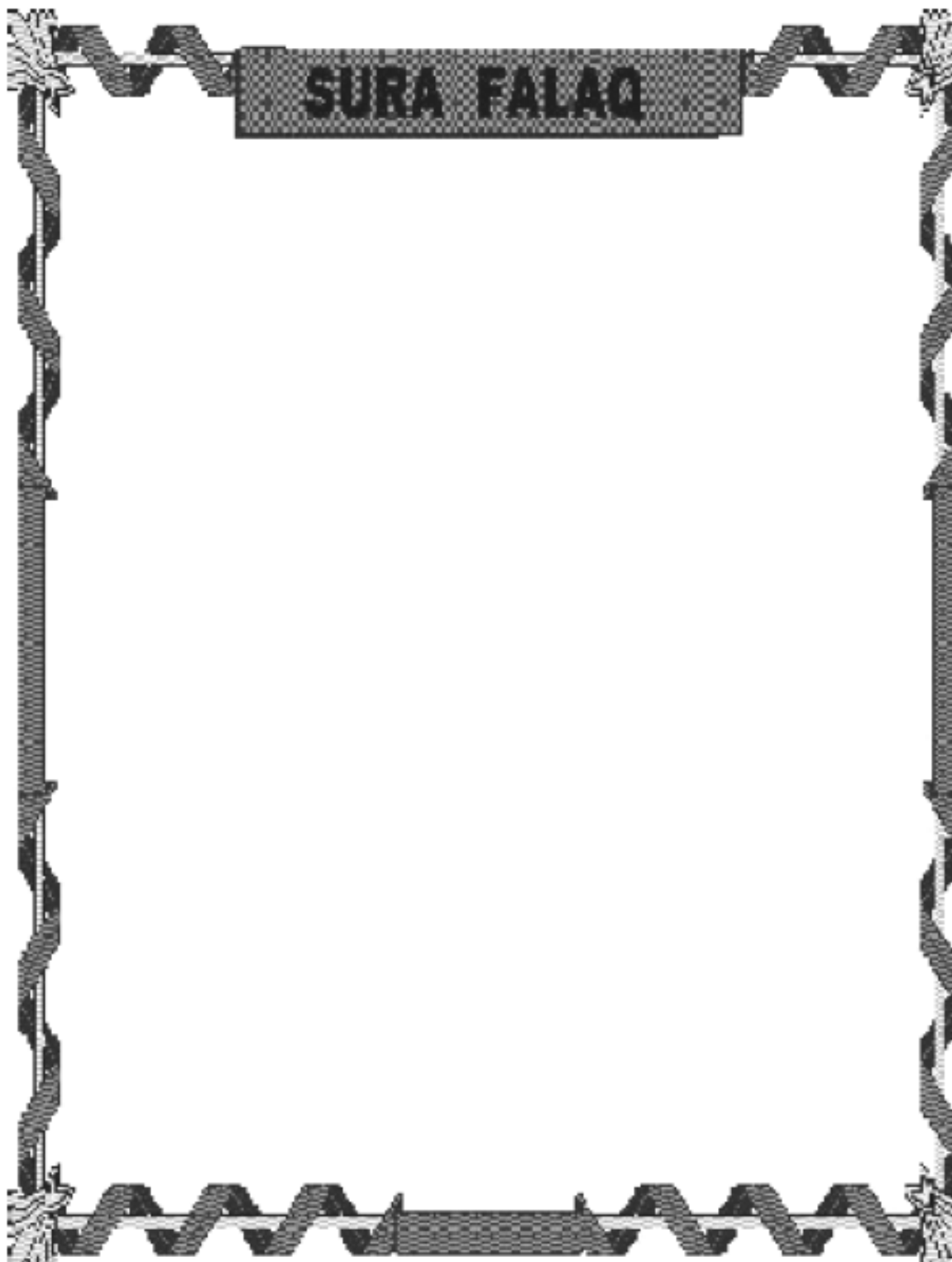
**This Surah should be recited when we feel that people mean to do us harm.**

### **WORKSHEET 3.19: SURATUL FALAQ:**

**Learn Suratul Falaq with correct Makharij and rules.**

## LESSON 3.19: SURATUL FALAQ:

Draw below what you have learnt from Suratul Falaq.



### LESSON 3.20: SURATUL KAFIROON:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

قُلْ يَا أَيُّهَا الْكَافِرُونَ ١

Say (O Muhammad), "O you who disbelieve!

لَا أَعْبُدُ مَا تَعْبُدُونَ ٢

I do not worship what you worship!

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ٣

Nor do you worship Whom I worship!

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ٤

Nor shall I worship whom you worship,

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ٥

Nor will you worship Who I worship.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٦

Unto you be your religion and unto me my religion."

## LESSON 3.21: SURATUL KAFIROON: MEMORISATION AND TAFSEER:

This Surah was revealed in Makka, in answer to a proposal put forward by the leaders of the Quraish (The Kuffar).

The Quraish approached the Holy Prophet (s.a.w.) and said that they had thought of a compromise.

They proposed that (the Kuffar) and the Muslims should both agree to worship each other's God.

**They said that for one year the Muslims should worship what they (the Kuffar) worshipped and then the next year they (the Kuffar) would worship the God of the Muslims and then the pattern to be repeated again.**

The proposal by the Kuffar was a clever one to try to win over the Holy Prophet (s.a.w.) and to wreck his mission. The reply given to them in this Surah was firm and without compromise.

Our 6th Imam, Imam Ja'far As-Sadiq (a.s.) was once asked why the same verse (Ayat 3 and 5) was repeated twice.

He replied that the repetition in the Surah was in response to the repetition in the proposal of the Kuffar. i.e. The Kuffar had asked the Holy Prophet (s.a.w.) to worship their Gods for one year and they would worship His God the next year and alternate thereafter.

The last Ayat of the Surah tells us that there can never be a compromise between right and wrong and also there is no force to become a Muslim.

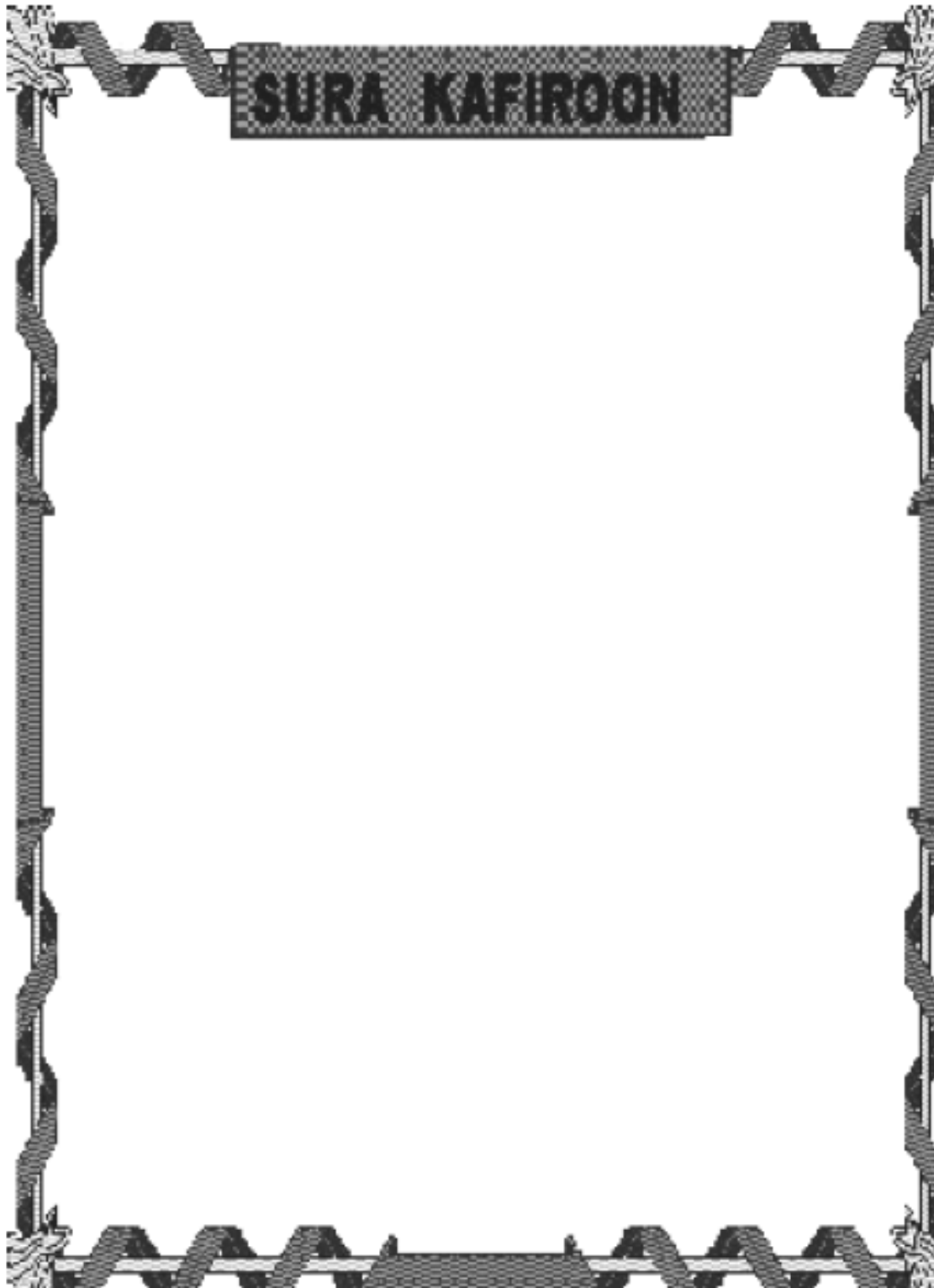
**Imam Ja'far As-Sadiq (a.s.) has said that who ever recites this Surah and Suratul Ikhlas in their daily prayers will be forgiven and so will their parents.**

## WORKSHEET 3.21: SURATUL KAFIROON:

**Learn Suratul Kafiroon with correct Makharij and rules.**

### WORKSHEET 3.21: SURATUL KAFIROON:

Draw below what you have learnt from Suratul Kafiroom.



## MEMORISATION SURAH FOR TERM 1: SURATUL QADR:



## TERM 1: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:

For the Az Zahra Certificate, your child should know:

- Suratul Qadr with proper Makhraj.

\_\_\_\_\_ has been tested on the above requirements and has performed satisfactorily.

\_\_\_\_\_  
Signature of teacher:

\_\_\_\_\_  
Date

If the child has not passed the test satisfactorily the teacher should fill in the letter below.

Dear Parent,

Your child \_\_\_\_\_ was tested on Suratul Qadr but s/he did not know it.

Please ensure that s/he knows the above for next week, so that s/he may receive their Az-Zahra Certificate.

\_\_\_\_\_  
Signature of teacher

\_\_\_\_\_  
Date

## MEMORISATION SURAH FOR TERM 2: SURATUL LAHAB:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ط

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَ مَا كَسَبَ ط

سَيَحْمِلُنَّ لِي نَارًا ذَاتَ لَهَبٍ ج صلى

وَأَمْرَاتُهُ ط حَمَالَةَ الْخَطَبِ ج

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ع

## TERM 2: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:

For the Az Zahra Certificate, your child should know:

- Suratul Lahab with proper Makhraj.

<p>_____ has been tested on the above requirements and has performed satisfactorily.</p>	
<p>_____</p> <p>Signature of teacher:</p>	<p>_____</p> <p>Date</p>

If the child has not passed the test satisfactorily the teacher should fill in the letter below.

<p>Dear Parent,</p> <p>Your child _____ was tested on Suratul Lahab but s/he did not know it.</p> <p>Please ensure that s/he knows the above for next week, so that s/he may receive their Az-Zahra Certificate.</p>	
<p>_____</p> <p>Signature of teacher</p>	<p>_____</p> <p>Date</p>

## MEMORISATION SURAH FOR TERM 3: SURATUL FIL:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ط

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ لا

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ لا

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ صلا

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ع

## TERM 3: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:

For the Az Zahra Certificate, your child should know:

- Suratul Fil with proper Makhraj.

<p>_____ has been tested on the above requirements and has performed satisfactorily.</p>	
<p>_____</p> <p>Signature of teacher:</p>	<p>_____</p> <p>Date</p>

If the child has not passed the test satisfactorily the teacher should fill in the letter below.

<p>Dear Parent,</p> <p>Your child _____ was tested on Suratul Fil but s/he did not know it.</p> <p>Please ensure that s/he knows the above for next week, so that s/he may receive their Az-Zahra Certificate.</p>	
<p>_____</p> <p>Signature of teacher</p>	<p>_____</p> <p>Date</p>

# QUR'AN CLASS 4

**BLANK PAGE**



## *Imamia Sunday School*

### **QUR'AN SYLLABUS – CLASS 4**

LESSON 3.1: INTRODUCTION AND TERMINOLOGY .....	2
Qur'an as a gift: .....	2
LESSON 4.3: REVISION OF JOINING LETTERS:.....	6
LESSON 4.4: REVISION OF TANWEEN:.....	7
LESSON 4.5: INTRODUCTION TO SUKOOK: .....	8
LESSON 4.6: INTRODUCTION TO TASHDEED:.....	10
LESSON 4.7: SURATUL FIL:.....	12
LESSON 4.8: SURATUL FIL: MEMORISATION AND TAFSEER: .....	13
LESSON 4.9: SURATUL QADR: .....	15
LESSON 4.10: SURATUL QADR: MEMORISATION AND TAFSEER: .....	16
LESSON 4.11: SURATUL LAHAB: .....	18
LESSON 4.12: SURATUL LAHAB: MEMORISATION AND TAFSEER:.....	19
LESSON 4.14: SURATUL KAUTHAR: MEMORISATION AND TAFSEER: .....	22
LESSON 4.16: SURATUL ASR: MEMORISATION AND TAFSEER:.....	25
MEMORISATION FOR TERM 1: AYATUL MULK: .....	27
TERM 1: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:.....	28
MEMORISATION FOR TERM 2: AYATUL SHAHADA: .....	29
TERM 2: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:.....	30

## LESSON 3.1: INTRODUCTION AND TERMINOLOGY

### **Qur'an as a gift:**

(Introduce the Qur'an as a gift from Allah. Show the children a Qur'an wrapped up as a gift. Ask the children what they think is inside it. Tell them it is something precious and a gift they can keep for life. Open it and show them what the whole Qur'an looks like, what the Arabic is like, how it is read etc.) Ramadhan has just gone; this was the month the Qur'an was revealed. What presents did you get on Eid? Allah's present to you is the Qur'an.

### **What is the Holy Qur'an?**

It is a book that contains the words of Allah.

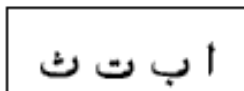
### **Who wrote the Holy Qur'an?**

It was not written by anyone; Allah sent down the words to the Holy Prophet (s.a.w.) through the Angel Jibrail – over a period of about 23 years

The Holy Prophet (s.a.w.) then recited the verses to the people. Most of the people would remember the verses by heart but the Holy Prophet (s.a.w.) chose some special people called scribes to write down the verses.

In which language is the Holy Qur'an written?

It is written in Arabic.



Arabic is read from right to left and back to front.

What does Allah tell us in the Holy Qur'an?

- He tells us true stories of the Prophets.
- He tells us how He wants us to act.
- He tells us about heaven and hell.

### **RESPECT OF THE HOLY QUR'AN:**

**We have to look after the Holy Qur'an because it is such a special book.**



**We should look after the Holy Qur'an by:**

- holding it properly. (Show the child)
- never leaving it open when no-one is reciting it
- Never touching the writing in it without first doing Wudhu.

You can read it without touching it, or put a plastic sheet on it.

**When reciting the Holy Qur'an, we should try to take care of the following:**

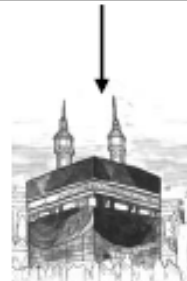
for boys to  
wear a cap



for girls to  
wear a scarf.



to face Qiblah  
(the Ka'aba)



**Before starting to recite the Holy Qur'an, you should say:**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah from Shaitan the outcast

**AND**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the name of Allah, the Most Kind, the Merciful

## TERMINOLOGY:

**Harf = Huruf (pl.)** = The letter(s) of the Arabic alphabet.

E.g.: ز ص ت ج ث ب ا ش ر س

**Nukta = Nukaat (pl.)** = The dot which goes above or below the harf.

E.g.: خ ذ ز ش ج ث ت ب

**Haraka = Harakaat (pl.)** = The sign which goes above or below the harf.

i.e.: Fatha, Kasra and Dhamma

**Makhraj = Makharij (pl.)** = Place of origin of the sound.

**Aya = Ayaat (pl.)** = One verse of the Qur'an.

**Sura = Suwer (pl.)** = One chapter of the 114 chapters of the Qur'an

**Waqf = Wuqoof (pl.)** = Punctuation marks.

**Juz = Ajzaa (pl.)** = The Qur'an is divided into 30 equal parts

Each of these parts is called a Juz.

**Rub'a** = Marking indicating  $\frac{1}{4}$  of a Juz.

**Nisf** = Marking indicating  $\frac{1}{2}$  of a Juz.

**Thuluth** = Marking indicating  $\frac{3}{4}$  of a Juz

## PRACTICAL 1:

Revise the correct pronunciation and meaning of:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

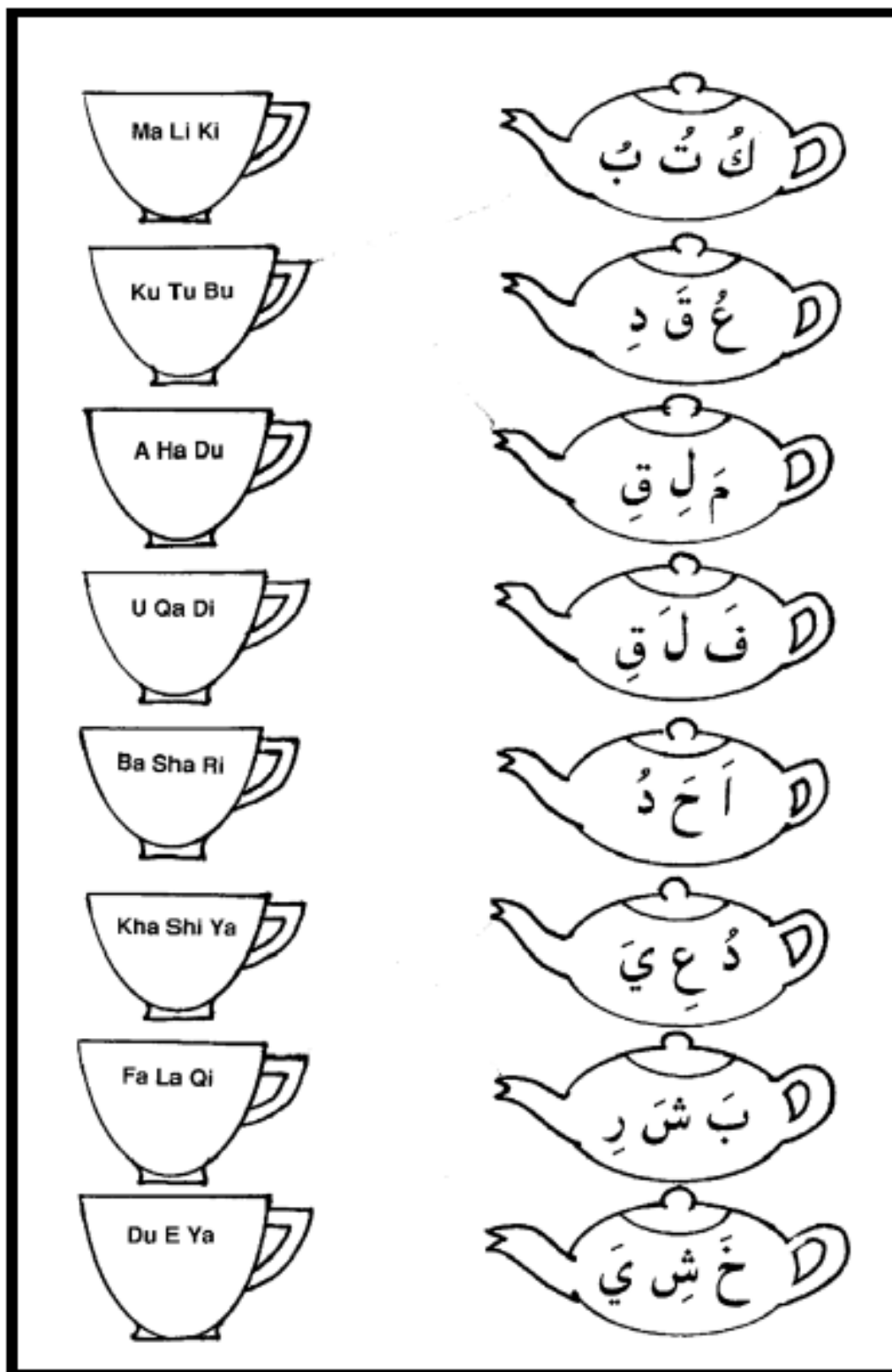
I seek refuge from Shaitan the outcast

And

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, the Kind, the Merciful

Join the Arabic sounds to their English equivalents:



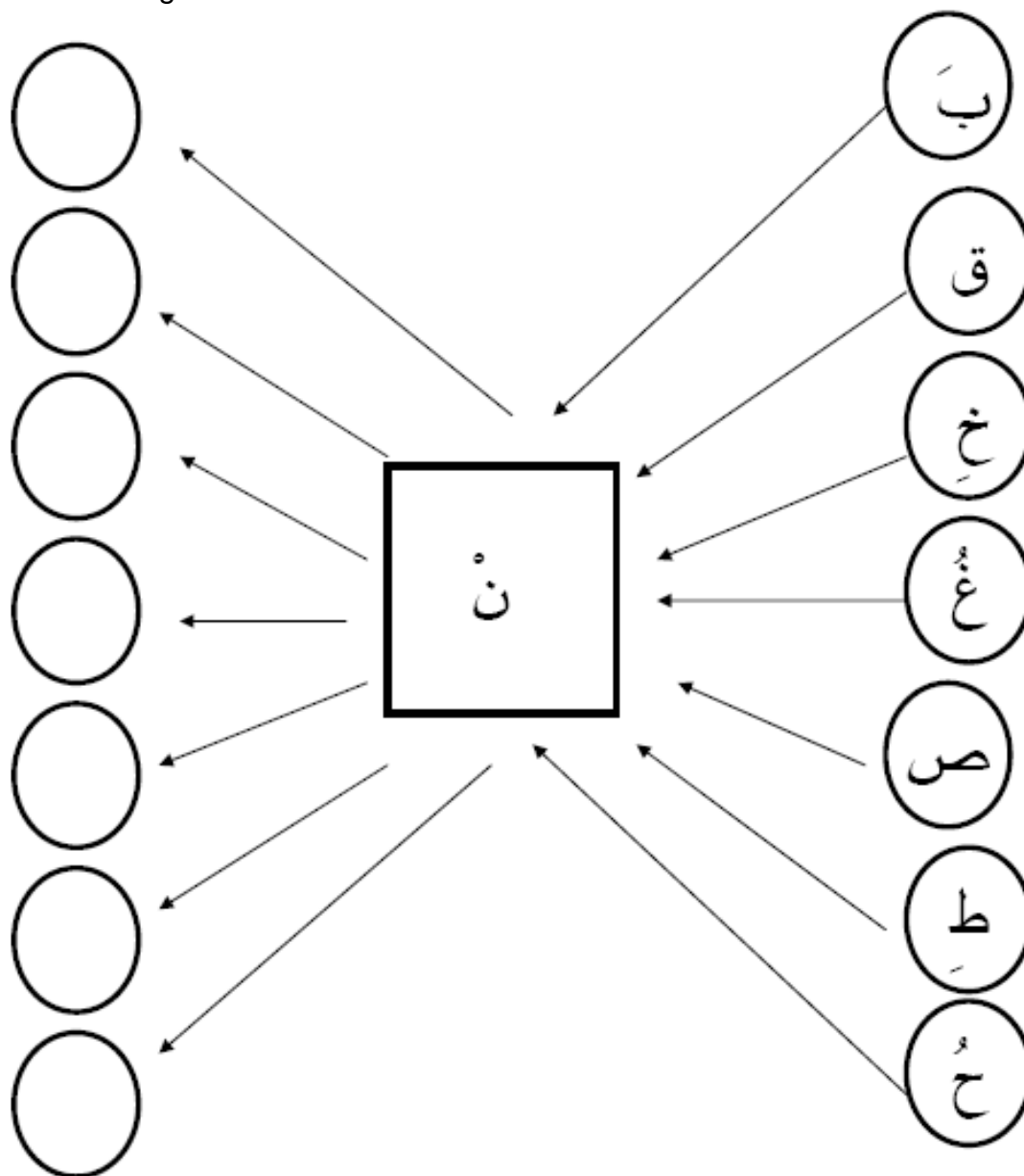
**Separate the words into single un-joined letters. The first one has been done for you.**

Page | 6

## LESSON 4.4: REVISION OF TANWEEN:

Harf with a Haraka is joined to ن̣ which is the same as writing the Harf with a Tanween.

Write the following with Tanween.



## LESSON 4.5: INTRODUCTION TO SUKOON:

Sukoon = A semi-circle (half circle) or a small circle on top of a Harf

When you see this, you know that the sound of this harf has to be joined to the Harf before it. The Sukoon acts as glue.

E.g.: A Taa with a fatha followed by a Baa with a Sukoon

Ta + Baa with Sukoon = Tab = تَ + بٌ = تَبْ

A word can never begin with a Sukoon on the Harf, because the Sukoon has to be joined to the Harf before it.

The Sukoon acts as:

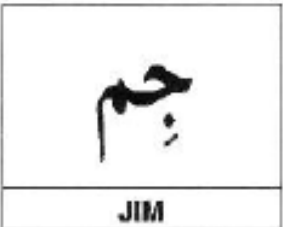
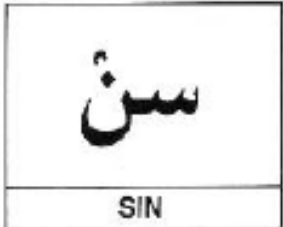
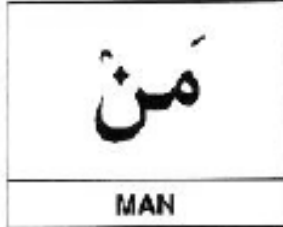

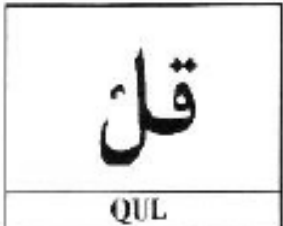

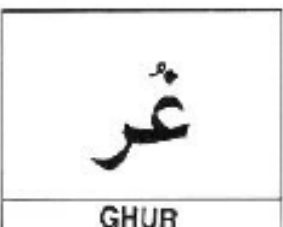

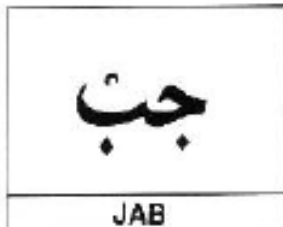
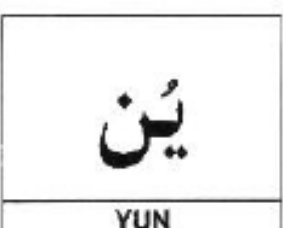
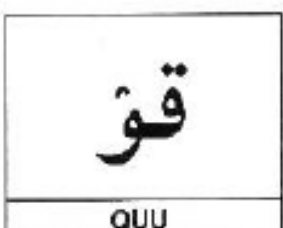
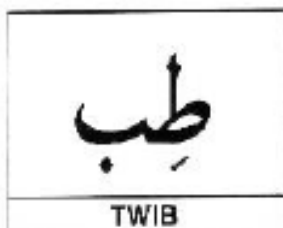
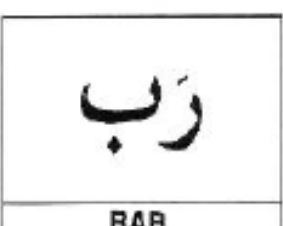
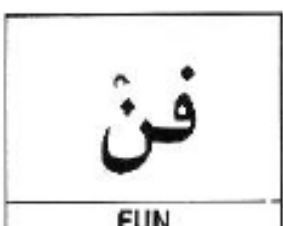
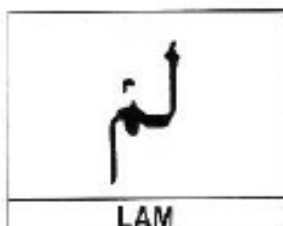


أ + ثٌ =  
ع + لٌ =  
ضٌ + كٌ =  
بٌ + قٌ =  
شٌ + خٌ =  
دٌ + غٌ =

Qur'an

#### WORKSHEET 4.5: SUKOON:

In the squares, put the missing sign and read the word. An example has been given:

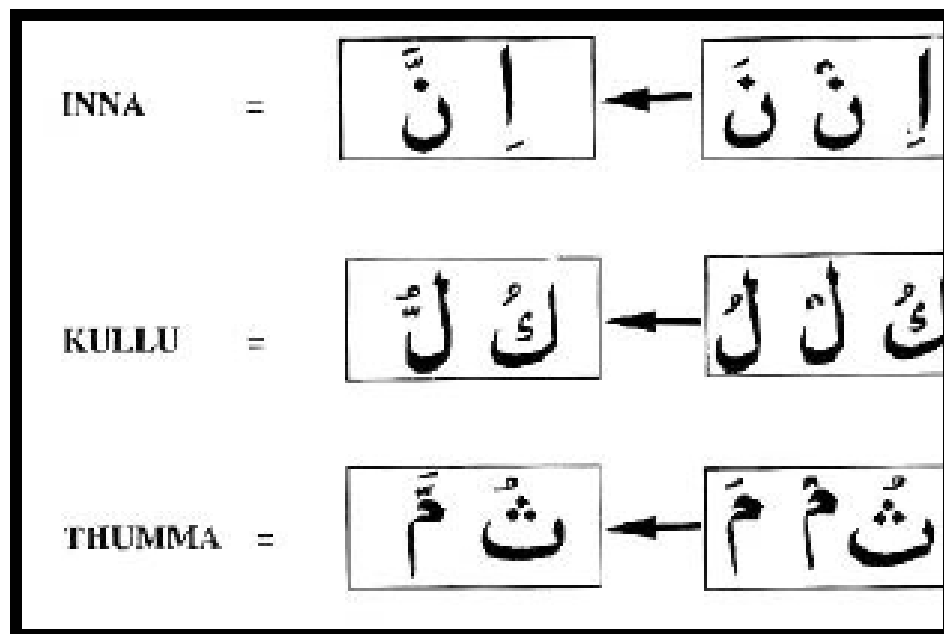
 JIM	 SIN	 MAN
 BUN	 QUL	 HAN
 GHUR	 FIR	 JAB
 YUN	 QUU	 TWIB
 RAB	 FUN	 LAM

## LESSON 4.6: INTRODUCTION TO TASHDEED:

**Tashdeed = The small 'w' on top of a Harf.**

When you see a Tashdeed on top of a Harf then you have to double that Harf.

The 1st one of the double Harf will have a Sukoon and the 2nd one will have the Haraka that was on the original Harf with the Tashdeed, as shown below:



**To explain this further:**

**E.g.1: Alif with a Fatha and Baa with a Fatha Tashdeed:**

أَبَّ = أَبْ

**E.g.2: Alif with a Fatha and Baa with a Kasra Tashdeed:**

أَبِّ = أَبِ

**E.g.3: Alif with a Fatha and Baa with a Dhamma Tashdeed:**

أَبُّ = أَبُ

#### WORKSHEET 4.6: SHADDAH:

In the empty boxes, write the short way of writing the word by putting the Tashdeed sign. An example has been done for you.

<div></div>	<div></div>	<div>رَبِّ</div>
<div>ظَنَّ</div>	<div>بَوَّ</div>	<div>رَبِّ بْ</div>
<div></div>	<div></div>	<div></div>
<div>حَقَّقَ</div>	<div>هِنَّنَ</div>	<div>أُمِّمَ</div>
<div></div>	<div></div>	<div></div>
<div>جَنَّ</div>	<div>تَنَّ</div>	<div>قَدَّدَ</div>

## LESSON 4.7: SURATUL FIL:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the most Kind, the most Merciful*

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ط

*Have you not seen how your Lord dealt with the fellows of the Elephant?*

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ لا

*Did He not cause their plan to fail?*

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ لا

*He sent down upon them flocks of birds,*

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ صلا

*Pelting them with stones of baked clay,*

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ء

*And leaving them like straw, eaten up (by cattle).*

**This Surah was revealed in Makka.**

**It has 5 verses.**

**"Al-Fil" means "The Elephant". The name of the Surah comes from the army of elephants mentioned in the first verse.**

## LESSON 4.8: SURATUL FIL: MEMORISATION AND TAFSEER:

In 570 AD, the year of the birth of our Holy Prophet (s.a.w.), a Christian governor called Abraha marched to Makka to destroy the Holy Kaa'ba.

He wanted to destroy the Kaa'ba, because he wanted people to come and worship at a huge church he had built in Yemen.



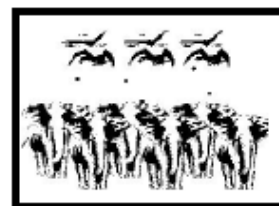
Abraha's army also had elephants, which wasn't very common in Arabia. History calls this army "Ashabul Fil" or "The People of the Elephant".

When he reached Makka, he captured some camels belonging to the chief of Makka, Abdul Muttalib, the grandfather of the Holy Prophet (S). When Abdul Muttalib went to see him, Abraha thought he would ask him to spare the Holy Kaa'ba. Instead, Abdul Muttalib asked for the camels to be returned.

Abraha laughed and said, "What! I have come to destroy your place of worship, and you are speaking of your camels!" Abdul Muttalib gave a famous reply, "I am the owner of the camels, so I have come for them. The Kaa'ba too has an Owner, Who will look after it". This statement showed that the ancestors of the Holy Prophet (s.a.w.) were also firm in their faith in Allah.

Abraha ignored this warning and tried to invade the Holy Kaa'ba with his elephants. The Surah tells what happened to the army:

**Ayat 1:** Small birds carrying little stones in their beaks and claws crushed the proud army. Each stone fell on target, killing men and animals instantly. Allah shows how the power displayed by Abraha was defeated by the smallest of His creatures.



**Ayat 2:** This verse refers to the great confusion caused in the army of Abraha by the arrival of the birds. Many fell dead, and the survivors, including Abraha, began to run away.

**Ayat 3 & 4:** The birds were tiny, yet their effect was great, because they had the help of Allah.

**Ayat 5:** The appearance of the remains of the army after the birds had left was like straw that has been chewed by cows, broken and useless.

Imam Ja'far as-Sadiq (a.s.) has written in his own handwriting:  
"When you face your enemy, look at him and recite Suratul Fil".

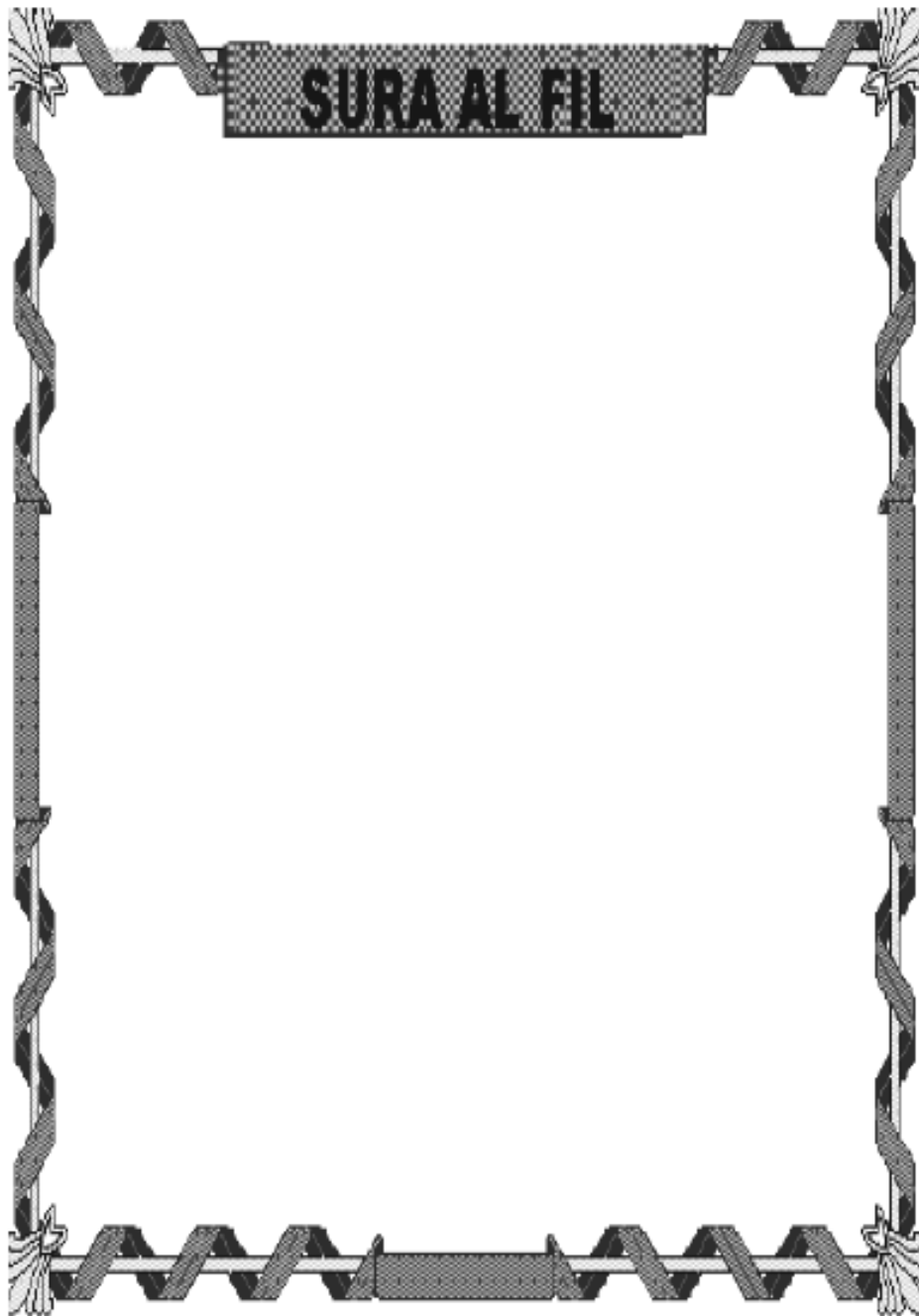
WORKSHEET 3.7: INTRODUCTION OF TANWEEN:

**PRACTICAL 2:**

Learn Suratul Fil with correct Makharij and rules.

**WORKSHEET 4.8: SURATUL FIL:**

Draw below what you have learnt from Suratul Fil:



## LESSON 4.9: SURATUL QADR:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah the Beneficent, the Merciful.*

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ

*Verily, We sent it (the Holy Qur'an) down in the Night of Qadr!*

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۖ

*And what can make you know what the Night of Qadr is?*

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۖ

*The Night of Qadr is better than a thousand months!*

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۚ

*The Angels and the Spirit descend therein by the permission of their Lord, with (decrees) of all affairs*

سَلَامٌ فَهِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ۚ

*Peace! (in the whole night) Till the breaking of the dawn.*

**This Surah was revealed in Makka.**

**It has 5 verses.**

**The word "al-Qadr" = "Glorious" or "Highest Ranking".**

## LESSON 4.10: SURATUL QADR: MEMORISATION AND TAFSEER:

In the night of Qadr, whatever everyone is to receive in the next year is decided. This is why the Holy Prophet (s.a.w.) has told us to stay awake the whole night in prayer, asking for forgiveness and asking for our wishes.

- Ayat 1:** The Holy Qur'an was revealed in its full chapter by chapter form to the Holy Prophet (s.a.w.) on this night. He then related it to the people in sections as and when instructed by Allah through Angel Jibrail.
- Ayat 2:** This challenge is a clue that human beings cannot fully understand the blessings of this night..
- Ayat 3:** The "thousand months" means a very long time. It means that a moment of understanding gained in this night under Allah's special guidance is better than a thousand months spent in ignorance.
- Ayat 4:** This describes the constant traffic of angels and Jibrail coming down to the earth throughout the night, offering Allah's Blessings to the believers who are awake, worshipping Him.
- Ayat 5:** This verse indicates that the peace due to the special Mercy of Allah on this night continues all the way till the next day.

The Holy Prophet (s.a.w.) has said that Allah regards one who recites this Surah as though s/he fasted the month of Ramadhan and spent Laylatul Qadr worshipping his/her Creator.

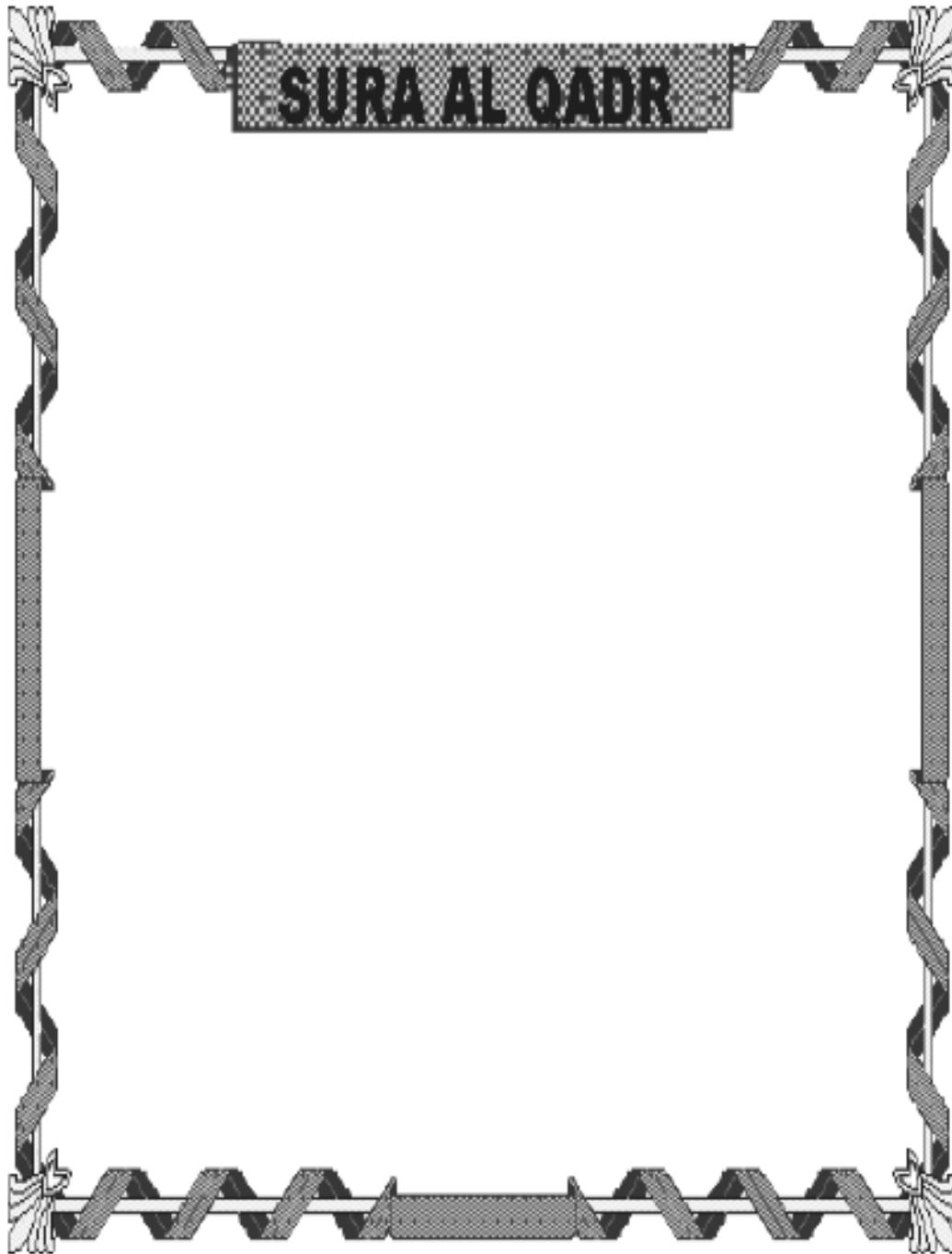


**PRACTICAL 3:**

**Learn Suratul Qadr with correct Makharij and rules.**

**WORKSHEET 4.10: SURATUL QADR:**

**Draw below what you have learnt from Suratul Qadr**



## LESSON 4.11: SURATUL LAHAB:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Beneficent, the Merciful*

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ط

*May the hands of Abu Lahab perish, and may he perish (himself),*

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَ مَا كَسَبَ ط

*His wealth will not help him nor will his deeds.*

سَيَصْنُ لِي نَارًا ذَاتَ لَهَبٍ ج صلى

*Soon he shall burn in the flaming fire,*

وَأَمْرَأَتُهُ ط حَمَّالَةَ الْحَطَبِ ج

*And his wife, the bearer of firewood,*

فِي جَنْدِهَا حَبْلٌ مِّن مَّسَدٍ ع

*Upon her neck shall be a noose of twisted rope*

**This Surah was revealed in Makka.  
It has 5 verses.**

## LESSON 4.12: SURATUL LAHAB: MEMORISATION AND TAFSEER:

The name of the Surah refers to Abu Lahab, who was the uncle of our Holy Prophet (s.a.w.).

He was also one of the worst enemies of the Holy Prophet (s.a.w.) and Islam.

His real name was Abdul Uzza, but due to his temper, he was called Abu Lahab

### **Abu Lahab = father of flames**

We learn from this Surah that the wealth and power that a person enjoys in this world will be of no use to him on the Day of Judgement if his actions have been wicked..

**Ayat 1:** Abu Lahab's hands have been mentioned here because he lifted a large stone to throw at the Holy Prophet (s.a.w.), following the invitation to Islam.

**Ayat 2:** When Abu Lahab was warned about the hell-fire, he boasted that he would escape it by buying his way out with his wealth.

**Ayat 3:** Here he is promised that he would soon get punishment for all of his bad deeds by burning in hell.

**Ayat 4:** Umme Jamilah was the wife of Abu Lahab. It was her habit to collect thorny branches and spread them out at night on the road that the Holy Prophet (s.a.w.) usually took. In this way she tried to hurt his feet. In this Ayat, she is promised the same punishment as her husband.

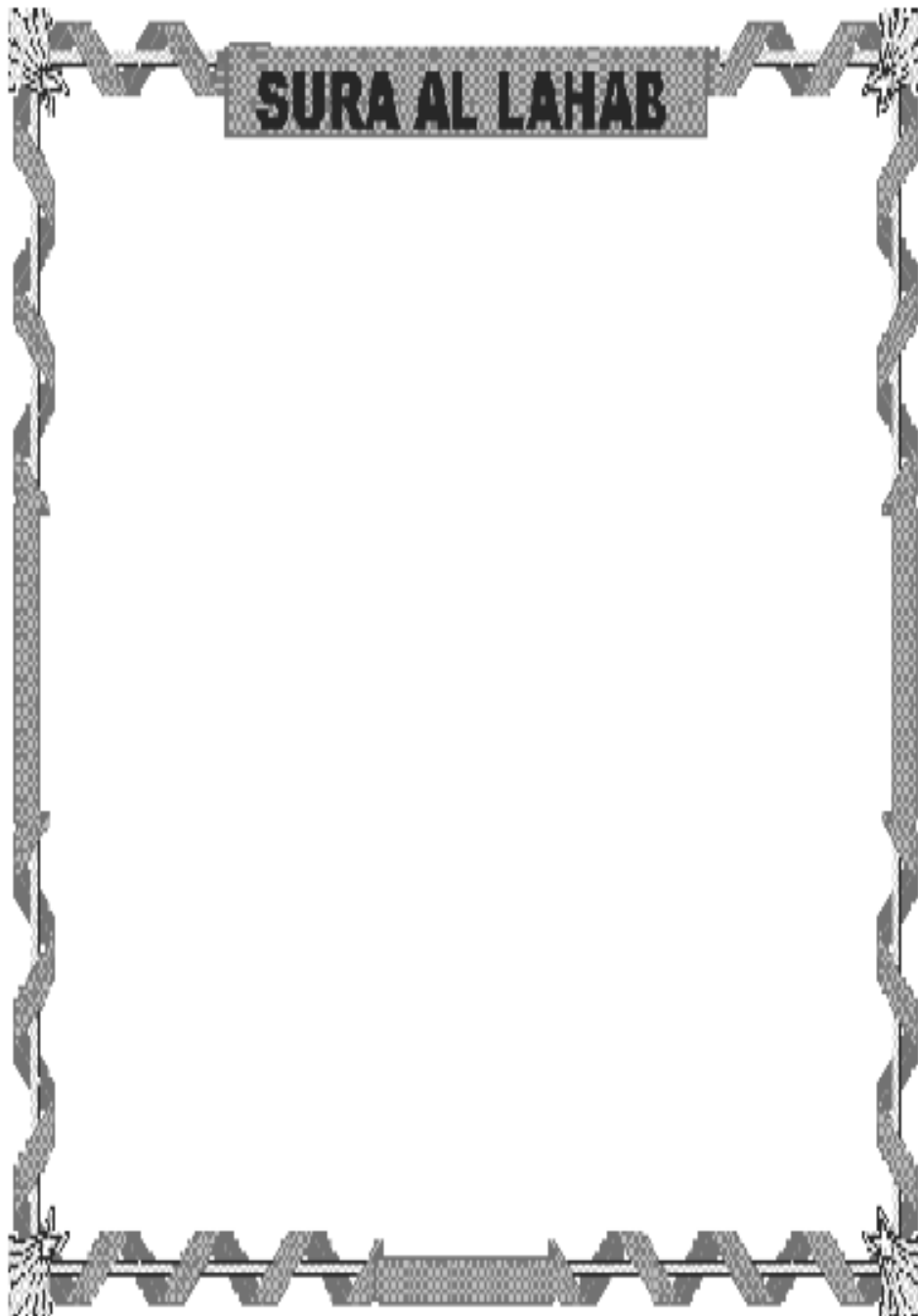
**Ayat 5:** In an accident, the same rope that she used to tie the thorny firewood with strangled her. On the Day of Judgement she will have a rope of fire around her neck for her wickedness.

**PRACTICAL 4:**

**Learn Suratul Lahab with correct Makharij and rules.**

**WORKSHEET 4.12: SURATUL LAHAB:**

**Draw below what you have learnt from Suratul Lahab**



## LESSON 4.13: SURATUL KAUTHAR:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Beneficent, the Merciful*

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ط

*Verily (O Muhammad) We have given you The Kauthar (Abundance)*

فَصَلِّ لِرَبِّكَ وَانْحَرْ ط

*So pray unto your Lord, and offer sacrifice*

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ع

*Verily your enemy shall be the one cut off (in his progeny)*

**This Sura was revealed in Makka.**

**It has 4 verses.**

**It is shortest Sura in the Holy Qur'an.**

## LESSON 4.14: SURATUL KAUTHAR: MEMORISATION AND TAFSEER:

When the Muslims asked the Holy Prophet (s.a.w.) what the word Kauthar meant, he said it was the name of a great stream in heaven. From this stream, the true believers will drink.

Then the Holy Prophet (s.a.w.) turned to Imam Ali (a.s.) and said, "You will be the one who distributes the water of Kauthar"

**Ayat 1:** "Kauthar" also means abundance and refers to the abundant good given to the Holy Prophet (s.a.w.) in this world and the hereafter.

**Ayat 2:** Although addressed to the Holy Prophet (s.a.w.), the instruction is for everyone who has been abundantly blessed by Allah.

The one who wishes to get closer to Allah  
should do so by prayer and sacrifice.  
Sacrifice here would mean to sacrifice your time,  
money and even your life in the way of Allah.

**Ayat 3:** The male sons of the Holy Prophet (s.a.w.) all died as babies. Some of the Quraish began to make fun of him, calling him "Abtar", a word for an animal whose tail has been cut off. They meant that the Holy Prophet (s.a.w.) would have no descendants.

In this verse Allah promises him that it would be his enemies and not he, who would be "Abtar".

We can see the truth of that promise today; there are thousands of descendants of the Holy Prophet (s.a.w.) today - we call them Sayyids. On the other hand, no descendant of the early enemies of Islam can be found.

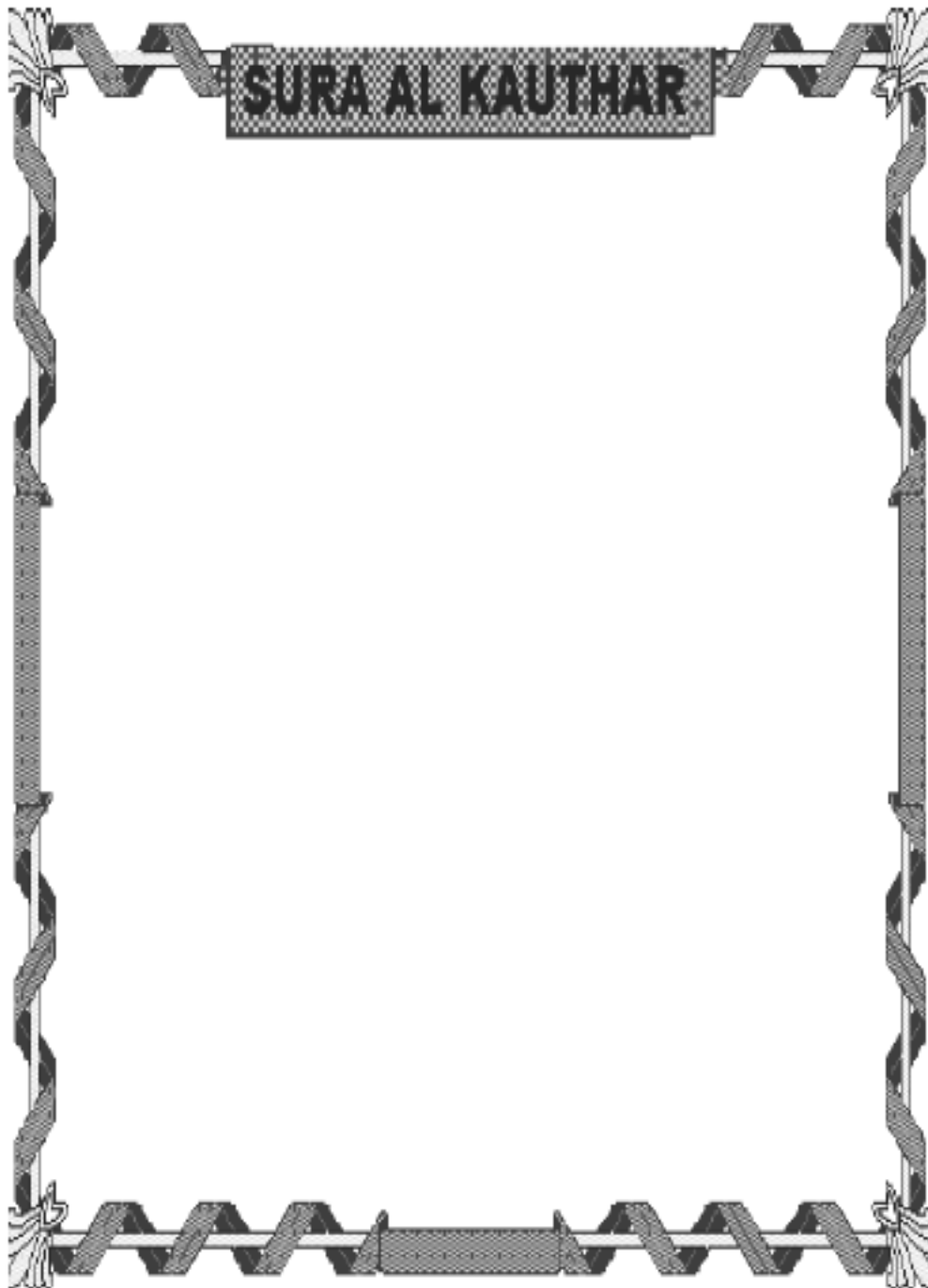
Imam Ja'far as-Sadiq (a.s.) has said that one who recites this  
Surah in prayers will be allowed to drink at the  
Pool of Kauthar, where he will meet and talk  
with the Holy Prophet (s.a.w.).

**PRACTICAL 5:**

**Learn Suratul Kauthar with correct Makharij and rules.**

**WORKSHEET 4.14: SURATUL KAUTHAR:**

**Draw below what you have learnt from Suratul Kauthar**



## LESSON 4.15: SURATUL ASR:



**This Surah was revealed in Makka.**

**It has 3 verses.**

**The name of the Surah comes from the subject of its 1st Verse.**

**The Surah deals with the teaching of truth and patience.**

## LESSON 4.16: SURATUL ASR: MEMORISATION AND TAFSEER:

**Ayat 1:** "Asr" = "time" and refers to the continuous change as time moves on. Some scholars say it refers to the time when Imam Mahdi (a.s.) will re-appear. Here Allah is swearing by that time.

**Ayat 2:** By saying man is in a loss, it means that people are so easily led astray by everything of this world, and unless they are careful, they will get lost in running after these worldly things and forget Allah.

The next verse gives the qualities of those who have remained on the path of Allah.

**The Holy Prophet (S) was asked about "loss" and he said, "Those who do not believe in my Ahlul Bayt are in the loss"**

**Ayat 3:** We can see from this verse that the best of actions are to:

- have faith in Allah. This means believing and acting upon whatever He has commanded
- do good deeds, to please Allah
- encourage people to the right path. Try to spread the message of Islam by your words and actions
- be patient. Even when we do not get what we want, we should trust in Allah and be patient. He knows what is good for us.

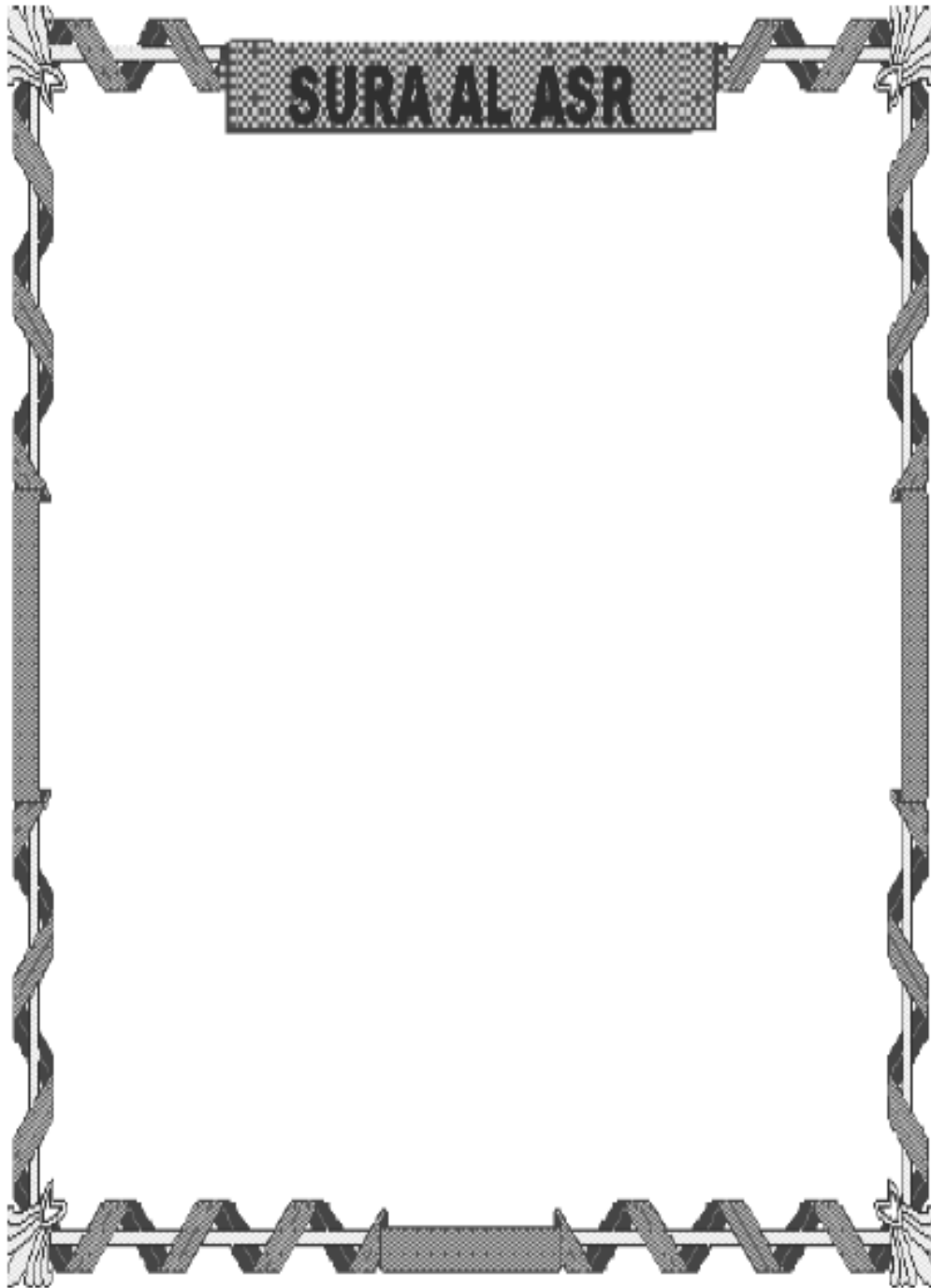
**The Holy Prophet (s.a.w.) has said that whoever recites this Surah will be in the right group on the Day of Judgement.**

**PRACTICAL 6:**

**Learn Suratul Asr with correct Makharij and rules.**

**WORKSHEET 4.14: SURATUL ASR:**

**Draw below what you have learnt from Suratul Asr**



## MEMORISATION FOR TERM 1: AYATUL MULK:

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ  
مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ  
مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ  
تُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ  
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ  
بِغَيْرِ حِسَابٍ ۝

## TERM 1: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:

For the Az Zahra Certificate, your child should know:

- Ayatul Mulk with proper Makhraj.

<p>_____ has been tested on the above requirements and has performed satisfactorily.</p>	
<p>_____</p> <p>Signature of teacher:</p>	<p>_____</p> <p>Date</p>

If the child has not passed the test satisfactorily the teacher should fill in the letter below.

<p>Dear Parent,</p> <p>Your child _____ was tested on Ayatul Mulk but s/he did not know it.</p> <p>Please ensure that s/he knows the above for next week, so that s/he may receive their Az-Zahra Certificate.</p>	
<p>_____</p> <p>Signature of teacher</p>	<p>_____</p> <p>Date</p>

## MEMORISATION FOR TERM 2: AYATUL SHAHADA:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَ  
الْمَلَكُوتُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا  
هُوَ الْعَزِيزُ الْحَكِيمُ ۝ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ  
وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ  
مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ  
بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

## TERM 2: MEMORISATION SURAH FOR AZ-ZAHRA CERTIFICATE:

For the Az Zahra Certificate, your child should know:

- Ayatush Shahada with proper Makhraj.

<p>_____ has been tested on the above requirements and has performed satisfactorily.</p>	
<p>_____</p> <p>Signature of teacher:</p>	<p>_____</p> <p>Date</p>

If the child has not passed the test satisfactorily the teacher should fill in the letter below.

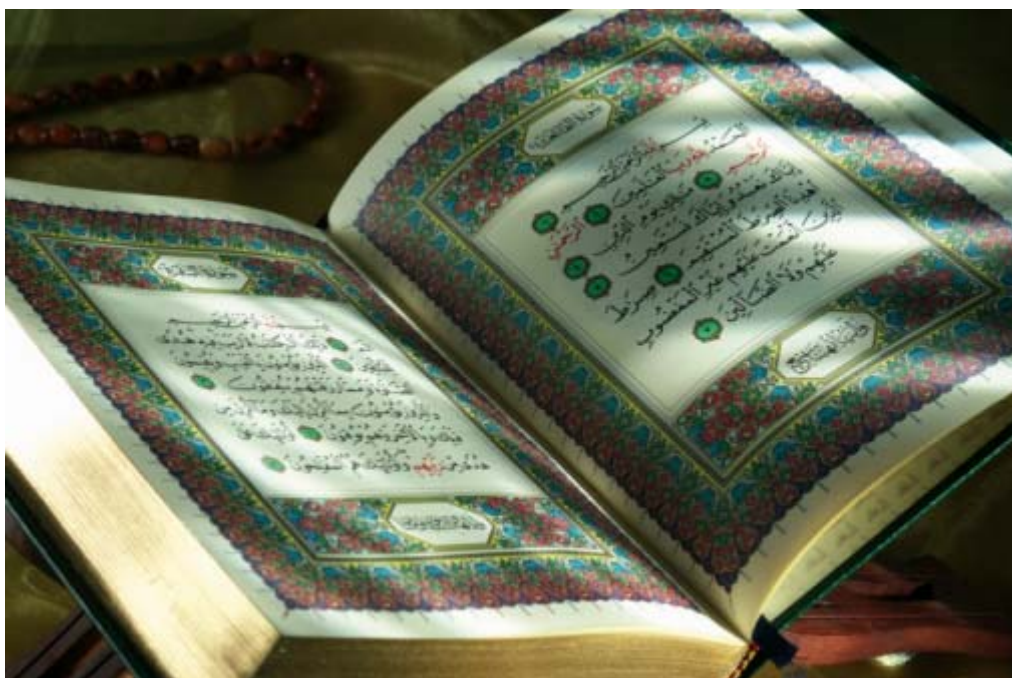
<p>Dear Parent,</p> <p>Your child _____ was tested on Ayatush Shahada but s/he did not know it.</p> <p>Please ensure that s/he knows the above for next week, so that s/he may receive their Az-Zahra Certificate.</p>	
<p>_____</p> <p>Signature of teacher</p>	<p>_____</p> <p>Date</p>



# IMAMIA SUNDAY SCHOOL

*The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)*

## STUDENTS NOTES QUR'AN - ADVANCE SECION 'A' 2012/2013



NAME: \_\_\_\_\_  
TEL: \_\_\_\_\_

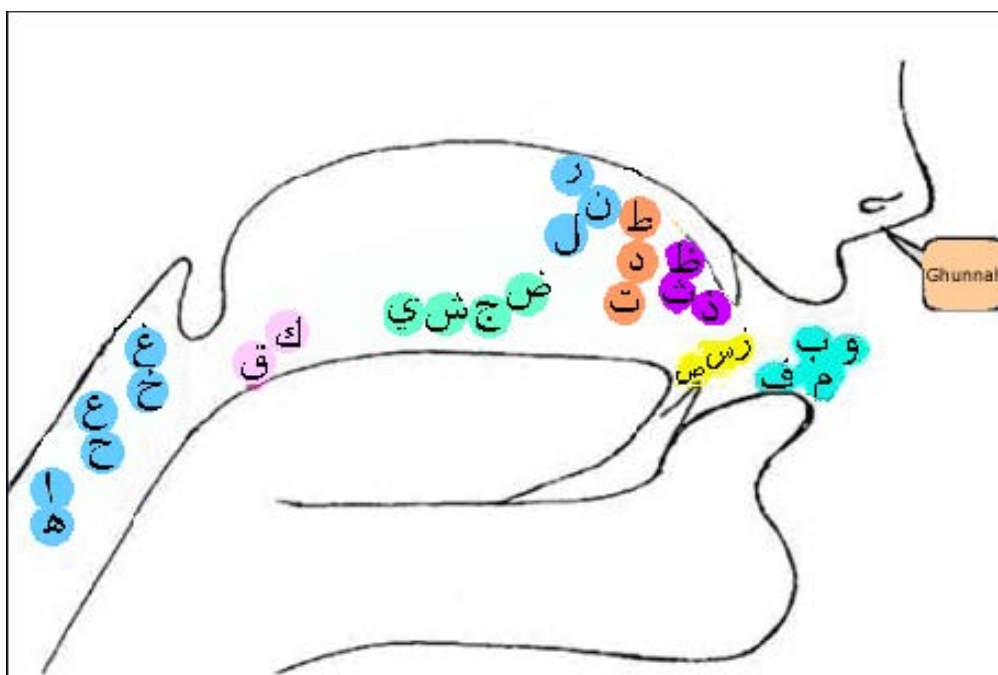
# The Makhaarij of the Letters

## Definition :

The correct position of the organs of speech in order to produce a letter so that it can be differentiated from others. This is equally so whether the letter is a consonant or a vowel.

Being able to recite the letters correctly is the foundation of tajweed, and this is achieved by knowing **where the sound originates**. This can then help in practising the pronunciation of the letters correctly.

The diagram below gives a snapshot of where each letter originates :



## SUB-DIVISIONS OF MAKHAARIJ

Jawf : Oral Cavity	ا = ي = و =		
Halq : Throat		Lower Middle Upper	ء ه ع ح غ خ
Lissaan : Tongue	Back of the tongue	That which is above the throat, extreme back	ق
		In front of the makhraj of the ق	ك
	Mid-tongue	The ي is non-elongated	ج ش ي
	Side of the tongue	The side of the tongue where it meets the back upper molars	ض
		In front of the makhraj of the ض	ل
	Tip of the tongue	Behind the makhraj of the ل using the tip of the tongue	ن
		Behind the makhraj of the ن using the underside	ر
		The roots of the upper teeth with the tip of the tongue	ط د ت
		The base of the lower teeth with the tip of the tongue	ص س ز
		The edges of the upper teeth with the tip of the tongue	ظ ذ ث
Shafatain : Lips	One lip	The wet part of lower lip with edge of upper incisors	ف
	Both lips	Incomplete joining	و
		Lips together	ب
		Lips together	م
Khayshoom : Nasal Cavity	Gunnah	م with هـ	مّ
		ن with هـ	نّ
		Rules of نّ / tanween	نّ / نّ / نّ
		Rules of مّ	مّ

# RULES OF ن AND TANWEEN

## Idh-haar (الإظهار)

If after ن or tanween there appears any of the following six letters حُرُوفُ الْحَلْق then the ن sound should be pronounced clearly.

ا ه ع غ خ ح

يَنَازِنَ	مِنْ أَحَدٍ	رَسُولٌ أَمِينٌ	ا
مِنْهُمْ	إِنْ هُوَ	يَوْمٌ هُوَ	ه
يَنْعِقُ	مِنْ عِلْمٍ	سَمِيعٌ عَلِيمٌ	ع
فَسَيُنْغِضُونَ	مِنْ غَلٍّ	عَزِيزٌ غَفُورٌ	غ
يَنْجُتُونَ	مِنْ حَسَنَةٍ	عَلِيمٌ حَكِيمٌ	ح
مُنْخَلِقَةٌ	مِنْ خَيْرٍ	قَوْمٌ خَصِمُونَ	خ

# RULES OF ن AND TANWEEN

## الْقَلْب Qalb

If after ن or tanween there follows ب then the n ن sound is converted to m م. This rule also applies when ن is followed by ب in the same word. This rule is called الْقَلْب (The Alteration)

The م is literally hummed rather than pronounced e.g. slumber, timber. The nasal sound is called ghunna.

Pronounced	Rule	Written
------------	------	---------

مِنْ بَعْدِ	=	مِنْ بَعْدِ	=	وَمِنْ بَعْدِ
-------------	---	-------------	---	---------------

أَنْبِيَاءَ	=	أَنْبِيَاءَ	=	أَمْبِيَاءَ
-------------	---	-------------	---	-------------

In most copies of the Qur'ans a small م is written similar to examples above for guidance. The rule still applies even if the م is not written, for example in books of dua

# RULES OF ن AND TANWEEN

## الإدغام - Idgham

If after ن or tanween there appear any of the following 6 letters

ي ر م ل و ن then the ن or tanween is dropped and the following letter is pronounced with a tashdeed.

It is easy to remember the letters with the word يَرْمَلُونَ

In most copies of the Qur'an the tashdeed has been written for guidance. The rule still applies even if the tashdeed has not been written, for example in books of dua.

This rule is called الإدغام - literally meaning to join

* مَّ يَ .. = مَلَّ يَ .. = مَيَّ ..	* مَّنْ يَ .. = مَلَّ يَ .. = مَيَّ ..
مَّ رَ .. = مَلَّ رَ .. = مَرَّ ..	مَّنْ رَ .. = مَلَّ رَ .. = مَرَّ ..
* مَّ مَ .. = مَلَّ مَ .. = مَمَّ ..	* مَّنْ مَ .. = مَلَّ مَ .. = مَمَّ ..
مَّ لَ .. = مَلَّ لَ .. = مَلَّلَ ..	مَّنْ لَ .. = مَلَّ لَ .. = مَلَّلَ ..
* مَّ وَّ .. = مَلَّ وَّ .. = مَوَّ ..	* مَّنْ وَّ .. = مَلَّ وَّ .. = مَوَّ ..
* مَّ نَ .. = مَلَّ نَ .. = مَنَّ ..	* مَّنْ نَ .. = مَلَّ نَ .. = مَنَّ ..

With the letters ر and ل the **Idgham** (joining) is complete - **Idgham Kamil (complete joining)**. The ر and ل are pronounced mushaddad with no trace of the ن or tanween. (Lesson 32)

However, with the letters \* و م ن ي there is partial joining - **Idgham Naqis (incomplete joining - with ghunna)**.. It is easy to remember the letters with the word يَنْمُو (Lesson 33)

The letters ي and و are pronounced from the nose (ghunna) whilst the letters م and ن are literally hummed.

In the first few lines of Lessons 32 and 33 the tashdeed has been written but left out in the others. If the lesson is understood the student will read with Idgham. If he/she is unable to do so repeat the lesson. The following phrase has both the rules.

هُدًى مِنْ رَبِّهِمْ

# RULES OF ن AND TANWEEN

## (الإخفاء Ikhfaa)

If after ن or tanween there appears any of the remaining 15 letters of the alphabet, then the ن sound will be pronounced with a light nasal sound - a ghunna middle way between Idgham and Idh-haar.

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

ت	كُنْتُمْ	مَنْ تَابَ	جَنَّاتٍ تَجْرِي
ث	وَالْأَنْثَى	مِنْ ثَمَرِهِ	قَوْلًا ثَقِيلًا
ج	أَنْجَيْنَاهُ	أَنْ جَعَلَ	خَلَقَ جَدِيدٍ
د	أَنْدَادًا	أَنْ دَعَوْا	كَأَسَا رِهَاقًا
ذ	مُنْزِرٌ	مَنْ ذَا	وَكَيْلًا ذُرِّيَّةً
ز	أَنْزَلْنَاهُ	مِنْ زَوَالٍ	صَعِيدًا زَلَقًا

## NOON AND MEEM MUSHADDADAH

When the letters ن and م have a Shaddah ( ّ ) on it ( مّ نّ ) it will be

recited with Ghunna. The recitation through the nose should not exceed for more than 2-3 seconds or 2 haraka

Surah Number	Verse Number	Extract from Verse	Mushaddadah Letter
37	6	إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا	ن
78	21	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾	ن
27	70	وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾	م
7	11	وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا	م

### RULES OF WAJIB SAJDHAH:

There are 4 places in the Qur'an where Sajdah becomes Wajib. They are:

- 📖 Sura As Sajdah – Sura No. 32 - Verse No.12 – Sipara No. 21
- 📖 Sura Ha Meem Sajdah – Sura No. 41 – Verse No. 38 – Sipara 24
- 📖 Sura An Najm – Sura No. 53 – Verse No. 62
- 📖 Sura Al Alaq – Sura No. 96 – Verse No. 19 – Sipara 30

### Remember:

- It is wajib to do Sajdah if you recite or hear these verses
- Wudhu is not necessary
- You do not need to face Qiblah

When any of the above 5 letters has a sukun on it, the sound of it has to be clear and sharp as if there is an echo. Care must be taken that the echoing sound does not go to the extent of sounding as though a Fathah has been added.

The rule is called **QALQALA** which means **TO STRESS**

It might help to remember the letters by the words: قُطْبُ جَدُّ

You may like to use the example of سُورَةُ الْإِخْلَاصِ in which the دُ has to be pronounced with stress in 5 words

**NOTE:** When any of the letters of Qalqala appear in the middle of the word with a sukun, then the rule of Qalqala is applied but with less stress

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ

وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

## Rules for م

When م is followed by ب then the م is pronounced with a light sound from the nose. It is literally hummed rather than pronounced and is stretched to two harakaat.

It is called الْإِخْفَاءُ

رَبَّهُمْ بِهِمْ هُمْ بِخَرَجَيْنِ

When the م is followed by م or when م has tashdeed, it is pronounced with ghunna (literally hummed) and is stretched to two harakat.

In other words, the two م's are assimilated - الْإِذْغَامُ

مُحَمَّدٌ أَمْ مَنْ لَهُمْ مَا

If after م there appears any of the other 26 letters besides م and ب there will be no ghunna and the letter م is

pronounced clearly. This is called- الْإِظْهَارُ

## Rules for Meem Sakin - م

هُم بِمُؤْمِنِينَ	هُم بِخَرَجِينَ
هُم بِرَزِينَ	عَلَيْهِمْ بِمُصِيطِرُ
كُنْتُمْ مَرَضٌ	وَ كَمْ مِنْ
مِثْلَهُمْ مَعَهُمْ	لَهُمْ مَا
تُمْ عَمَّ	مِمَّ جَمَّا
أُمَّةٌ مُحَمَّدٌ	مُزْمَلٌ
هُم فِيهَا أَلَمْ تَرَ أَلَمْ أَقُلْ	

# INDEX of WUQOOF in the Qur'an (without o)

MUST STOP م (وَقَفْ لِأَزِمِ)

CAN STOP OR CONTINUE ج (وَقَفْ جَائِزٌ)

BETTER TO STOP ط (وَقَفِ الْمَطْلُوقِ)

MUST NOT STOP لَا

BETTER NOT TO STOP ص صِلْ صِلِي ز ق

BETTER TO STOP قَف

STOP WITHOUT BREAKING BREATH س سَكْتَهُ وَقَفَهُ

STOP AT EITHER BUT NOT AT BOTH ∴ ∴

IF THERE ARE TWO SIGNS FOLLOW THE ONE ON TOP.

# SURATUL JUMA'A (SURAH # 62)



## **SURATUL JUMUA'**

Suratul Jumua' consists of 12 ayaat in 2 Arkaan(sections).

It was revealed in Makka and is the 62nd sura of the Qur'an.

It is recommended to be recited on Thursday night (Laylatul Jumua') and on Friday especially in the Zhuhr & Asr prayers. It is one of the recommended suras for the 1st rakaat of Salaatul Jumua'.

### **Benefits**

- 1) If the Sura is recited every morning and evening it will keep the recite safe from the 'whisperings' (was waas) of Shaytaan.
- 2) It is a means for forgiveness of sins and also protection from danger.

## SURATUL JUMUA' (62)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

And others from among them who have not yet joined them; and He is the Mighty, the Wise.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَتَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Say: O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death If you are truthful.

وَلَا يَتَمَتَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

And they will never invoke it because of what their hands have sent before; and Allah is Aware of the unjust.

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Say: (As for) the death from which you run away, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that which you did.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ

And when they see merchandise or sport they break up for It, and leave you standing.

Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.

## AYA 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.

Every existent, without exception, glorifies Allah and is submissive to that which Allah has set forth for it.

According to hadith once the people heard the pebbles in the Prophet's (S.A.W.) hand praising Allah. They could understand the praise of the pebbles, but this praise was such that the human ears were quite unfamiliar with it. It was in the pebbles' own language, not in any human language. Hence, it is clear that the pebbles possess perception, although of course according to their existential capacity.

The human being who considers himself to be the source of all kinds of perception, thinks that other things are devoid of it, but that is not a fact, although it is true that the human being has a higher degree of it. Being veiled, we are unaware of the perception of other things and their praising Allah, and think that there is no such thing.

The cause of all that occurs in the world is the manifestation of Allah's glory. Everything is from Him and everything returns to Him.

The praise of any kind of excellence is actually the praise of Allah. When you eat something and say how delicious it is, you are praising Allah unconsciously. Whatever there is, it is a manifestation of Allah's glory. The one who understands this knows that he/she and his/her intellect are also a manifestations of Allah's glory.



## THE TEA CUP

There was once a couple who were looking to buy something pretty for their house. One day in this beautiful shop they saw a beautiful teacup.

"May we see that? We've never seen one quite so beautiful." they said.

As the lady handed it to them, the teacup suddenly spoke.

"You don't understand," it said. "I haven't always been a teacup. There was a time when I was red and I was clay. My master took me and rolled me and patted me over and over and I yelled out, 'Let me alone', but he only smiled, 'Not yet.' "Then I was placed on a spinning wheel, and suddenly I was spun around and around and around. Stop it! I'm getting dizzy! I screamed. But the master only nodded and said, 'Not yet.'

Then he put me in the oven. I never felt such heat. I wondered why he wanted to burn me, and I yelled and knocked at the door. I could see him through the opening and I could read his lips as he shook his head, 'Not yet.' Finally the door opened, he put me on the shelf, and I began to cool. 'There, that's better', I said. And he brushed and painted me all over. The fumes were horrible. I thought I would gag. 'Stop it, stop it!' I cried. He only nodded, 'Not yet.' Then suddenly he put me back into the oven, not like the first one. This was twice as hot and I knew I would suffocate. I begged. I pleaded. I screamed. I cried. All the time I could see him through the opening nodding his head saying, 'Not yet.' Then I knew there wasn't any hope. I would never make it. I was ready to give up. But the door opened and he took me out and placed me on the shelf. One hour later he handed me a mirror and I couldn't believe it was me. It's beautiful. I'm beautiful.' 'I want you to remember, then,' he said, 'I know it hurts to be rolled and patted, but if I had left you alone, you would have dried up. I know it made you dizzy to spin around on the wheel, but if I had stopped, you would have crumbled. I knew it hurt and was hot and disagreeable in the oven, but if I hadn't put you there, you would have cracked. I know the fumes were bad when I brushed and painted you all over, but if I hadn't done that, you never would have hardened; you would not have had any colour in your life. And if I hadn't put you back in that second oven, you wouldn't survive for long because the hardness would not have held. Now you are a finished product. You are what I had in mind when I first began with you'.

**His wisdom always prevails .**

## AYA 2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error.

## RASULULLAH (S.A.W.) - ANSWER TO THE DUA OF IBRAHEEM (A.S.)

This aya is the answer to the dua of Prophet Ibraheem (A.S.).

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! and raise up in them a Messenger from among them who shall recite to them Your communications and teach them the Book and the wisdom, and purify them; surely You are the Mighty, the Wise. 2:129

Dua in Arabic means "To call", and "To invoke" and in the Islamic terminology, it means a humble prayer by a modest person to a superior.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased. 40:60

Imam Sadiq (A.S.) has said: "Dua" is the shield of a believer. If you keep on knocking the door of Divine Mercy, it will be opened to you."

He also said: "If a person desires something which pleases God too, it will be granted during his lifetime."

The Prophet (S.A.W.) has said: "Whenever you recite dua, have this impression that what you ask for is at the door."

Othman Ibne Saeed says a man came to Imam Sadiq (A.S.) saying: There are two Quranic verses which I have not comprehended properly. Imam Sadiq (A.S.) said: What are those verses?

He said: One of them is 40:60 "Call Me, I will answer you", for although we offer our duas but there is no answer.

Imam (A.S.) asked: Do you think Allah breaks His promise? He said: No.

Imam (A.S.) said: "Whoever obeys God's order and offers his dua properly, they will be answered. He said: "How should I pray?"

Imam (A.S.) said: "First praise Allah, then remember Him and thank Him for His blessings. After that, send salawat on the Prophet (S.A.W.) and his progeny, then confess your sins and ask forgiveness for them. That is the right way for dua. It is impossible that a person asks something from Allah which is suitable and Allah does not grant it. Therefore one should always pray in this way: "Yaa Rabbiy! fulfill my desire if it is in my interest. If delay in fulfilling a wish is advisable, then Allah will delay it for He Himself says:

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ

"And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them."

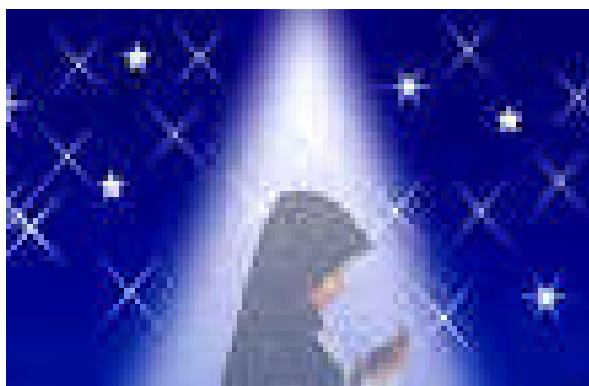
**10:11**

Abul Sabak Kanani quotes Imam Baqer (AS) as saying: " Allah answers the call of those servants of His who invoke Him often.. Therefore, pray at dawns until sunrise, for the gates of Janna are opened at this time. Daily food is distributed at this time and great needs are met."

Seyed Ibne Tavoos says the days of week are associated with the Imams (AS) and each day we are their guests.

Saturday is associated with Rasulullah (SAW). Sunday is associated with Imam Ali (AS) . Monday is associated with Imam Hasan and Imam Husayn (AS). Tuesday is associated with Imam Zainul Abedeen, Imam Baqir and Imam Sadiq (AS). Wednesday is associated with Imam Kadhim, Imam Reza, Imam Javad and Imam Hadi (AS). Thursday is associated with Imam Hasan Askari (A.S.) and Friday is associated with Imam Mehdi (AS)

The Prophet (S.A.W.) has said:"The Dua of one who fasts is not rejected."



### AYA 3

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

And others from among them who have not yet joined them; and He is the Mighty, the Wise.

When asked who the people were that Allah referred to in this aya; Rasulullah (S.A.W.) placing his hand on Salman Al-Farsi (A.R.) said: "Even if faith was near the Pleides \* human beings from amongst those would certainly find it."

\*On cold winter nights one of the most noticeable star groups is the Pleides, an open star cluster. The unaided eye can see 6 stars, which are all brighter than magnitude 6. It is alleged that in ancient times 7 stars were easily seen, implying that one star has dimmed since then. It is more likely that clearer skies, and better eyesight, account for this legend.

It is meant that one need not have been in Makka to benefit from Islam, but that wherever one was, if one desired the truth, one would find it.

The term 'aakhareena' (i.e. the others), means all the other people who would later embrace Islam.

By extension therefore, Islam and thus the Qur'an is for all time. Imam Ja'fer As-Sadiq (A.S.) has said: "The Qur'an is living, its message never dies. It turns like the turn of day and night, it is in motion like the sun and moon. It will embrace the last of us, the way it embraced the first of us".

When the Qur'an was revealed science was in its infancy and many of the theories which are known today and are taken for granted were not even conceivable. Some of the scientific theories revealed in the Qur'an are:

#### **Origin of the Earth**

"Do not the unbelievers see that the heavens and earth were joined together ( as one unit of creation ), before we split them asunder. We made from water every living thing - will they not then believe? "

**Suratul Ambiya 21:30**

Modern theories also say that originally the earth, planets and everything in space were part of a gaseous nebula or cloud which gradually separated.

#### **Creation of the earth in 6 periods of time**

"It is God who has created the heavens, and the earth and all between them in 6 periods of time and is firmly established on the throne (of authority ). You have none besides Him to protect or intercede. Will you not then receive admonition ? He rules from the heavens to the earth, in

the end all will go up to Him on a day the space of which will be a thousand years of reckoning."

**Suratus Sijda 32:4,5**

Geologically the earth's history dating from a gaseous nebula has been divided into 6 eras. Each era covers millions of years. These eras are:

1. When the earth was in a gaseous stage.
2. When the earth had been created but there was no life on it.
3. When early life has developed.
4. When vegetable and vertebrae had been created.
5. When birds and four footed egg laying animals lived.
6. When mammals including man were created.

### **Movement of Celestial bodies**

"It is He who created the night and the day and the sun and the moon, all move along; each in it's orbit."

**Suratul Ambiya 21:33**

### **Erosion**

"They ask you concerning the mountains ! Say : My Lord will uproot them and scatter them as dust, He will leave them as plains smooth and level, nothing curved or crooked will you see in their place ."

**Suratu Taha 20:105-107**

The geologists know of hundreds of mountains of the past that no longer exist. They have been uprooted completely and scattered on the face of the earth. The Qur'an says that this will be the fate of all the mountains that we see today.

### **Origin of life**

"And Allah has created every animal from water; Of them there are some that crawl on their bellies, some that walk on two legs and some that walk on four; Allah creates what He wills, for indeed he has power over everything".

**Suratun Noor 24:45**

"Do not the unbelievers see that the heavens and earth were joined together (as one unit of creation), before we split them asunder. We made from water every living thing - will they not then believe? "

**Suratul Ambiya 21:30**

All theories about the origin of life accept that the first life was created in water and all living cells have a high proportion of water.

### **The human being was not the first to be created**

"Has there not been over the human being a long period of time when he was nothing - not even mentioned ? "

**Suratud Dahr 76:1**

Geologically man was created as the last act of creation.

### **Separation of salt and fresh water**

"It is He who has made the two seas join and flow together, one palatable and sweet, and the other salty and bitter; and yet He has made a barrier between them - a partition impassable. "

**Suratul Furqan 25:53**

In recent years it has been discovered that under narrow peninsulas and islands fresh water floats on top of salt water. Because of the differences in their specific gravities they never mix together.

The famous French oceanographer Mr Jacques Yves Cousteau, who has spent his lifetime on undersea discoveries and is considered an authority on undersea exploration has embraced Islam after his amazing undersea discovery was confirmed by the Qur'an. One day somewhere in deep ocean, Mr Jacques Yves Cousteau was doing some undersea exploration when he discovered that within the salty sea water there were several spring of sweet palatable water. What amazed him most was the fact that the sweet water of the springs was not mingling with the salty water of the sea. For a long time he tried to find plausible excuse for this phenomena, but to no avail.

One day when he mentioned it to a Muslim Professor who told him this phenomena simply followed Allah's command as clearly explained in the Qur'an. He then read to Mr Cousteau the following ayaat from the Qur'an.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا

"It is He Who has let free the two bodies of flowing water : One palatable and sweet, and the other salty and bitter; yet has He made a barrier between them, a portion that is forbidden to be passed" 25:53

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ مَعَ اللَّهِ بِلَا أَكْثَرُ لَهُمْ لَا يَعْلَمُونَ

"And He made a separating bar between the two bodies of flowing waters."27:61

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

"He let free the two bodies of flowing water, meeting together; between them is a barrier which they do not transgress."

55:19-20

Hearing these ayaat he embraced Islam.

#### AYA 4

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.

The aya before states that Allah is Mighty and Wise and therefore knows who to grant His grace to. Nobody can stop another from receiving the grace of Allah.

Some poor people came to the Prophet (S.A.W.) and said that the rich had been blessed with wealth and thus could do more good like freeing slaves, giving to charity and performing Hajj... but they could not afford it and therefore could not earn that mush 'thawaab'.

The Prophet (S.A.W.) said :

"You recite 100x Laa Ilaha Illallah and celebrate the unity- oneness of Allah and it will be better than freeing a slave , or giving away 100 horses ...in the way of Allah "

When the rich heard this they began doing the same and the poor once again came to the Prophet (S.A.W.) saying that the rich too were following in what he had instructed.

The fadhl (grace) of Allah is therefore guidance (religion) - the knowledge of tawheed.

Every Muslim must ask him/herself:

**What is tawheed?** Why do I need tawheed in my life? How do I practically apply it to my life?

How we answer these questions will define, more than anything else, who one is and how one lives his/her life.

Any human definition of Allah will however be limited to the boundaries of human knowledge. Since Allah is a reality, He must be defined in His terms and not ours for He also created the laws of logic and reason, No matter how sophisticated a machine may be, it cannot tell us about the engineer that created it or about the vision and hidden forces that inspired him/her to create it.

Once someone asked Imam Ja'fer As-Sadiq (A.S.) to guide him toward Allah, saying that he had been confused by the words of the atheists. Imam asked, "Have you ever travelled by ship?"

He answered, "Yes."

Imam said: "Did it every happen that the ship sprang a leak and there was nobody to save you from drowning in the waves of the ocean?"

## AYA 5

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِنَسٍ مَثَلُ الْقَوْمِ  
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.

The 'Bani Israil' were entrusted with the Tawraat (Torah) through Prophet Musa (A.S.). They added their own customs and distorted it corrupting their thoughts and thinking themselves as the chosen ones of Allah - to be the exclusive bearers of the divine law . They also thought they were exempt from any punishment.

They held the Tawraat but they failed to act upon it's teaching and thus the simile to the donkey who bears the burden but does not act on it.

The same example applies to us as Muslims if we have the Qur'an with us but do not act on it's teachings.

The Qur'an in the opening ayaat of Suratul Baqara calls itself "Guidance for humankind" and demands that people live by its commands. Islam is a complete way of life. The first aya in the order of revelation, 'Read in the name of Your Rabb Who created' (96:1) with its injunction to read lays an emphasis on the necessity of learning and understanding. The Qur'an also exhorts us to 'Tazakkur' which means recalling to mind the fundamental truths recognized by human nature. In essence, 'Tazakkur' pertains to the first stage in the comprehension of divine realities and meanings.. It actually reflects the experience of the human being's inner self and it is meant to awaken something already known rather than to import anything altogether new.

It urges us again and again to study it intelligently and with deliberation, bringing our thought to bear upon it, and exercising our reasoning faculty in following its arguments and comprehending its meaning. For this purpose it uses the term 'Tadabbur' and related words such as 'fahm' 'aql' 'fiqh' 'fikr'.... generally mean pondering and reflecting over the meaning and significance of ultimate questions.

And finally, acting on the knowledge so that the human being is able to realise his/her full potential. To be the best one can be.

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَتَّوُا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ

وَلَا يَتَمَوَّنُهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Page 25

even though the journey of death to the aakhira' is inevitable and unavoidable.

However, sooner or later, because of our old age or illness, or that of someone we love, or the news of the death of someone in the community we are forced to face the reality of death realising the need for preparation for the journey.

According to an old fable a man made an unusual agreement with Izraeel - the angel of death. He told Izraeel that he would be willing to accompany him (as though he had a choice) only if Izraeel would send him a messenger well in advance. The agreement was made. Weeks became months and the months into years. One bitterly cold night, as the man sat alone thinking of his success in life, Izraeel tapped on his shoulder. "You are here to soon" the man cried out. "You sent no messenger. I thought we had an agreement!". Izraeel whispered "Notice your hair, once it was full and black, now it has streaks of silver in it!. Observe your face in the mirror and see the wrinkles. Yes! I have sent many messengers through the years! I have kept my part. I am sorry that you are not ready for me but the order of Allah cannot be averted!"

Imam Husayn (A.S.) said to his companions on the day of Ashura:

"Death is nothing but a bridge over which you pass from this world of distress and affliction towards a vast heaven of eternal bliss. Who amongst you does not like to migrate from the (worldly) prison to the (heavenly) palace? And as for your enemies, it is like migrating from the palace towards the prison."

When one undertakes to migrate or in other words travel in the world there are numerous preparations to be made:

- i) Tickets (means of travel)
- ii) Passport
- iii) Visas
- iv) Inoculations/Health certificates
- v) Clothes (befitting the particular climate of the country of destination)
- vi) Funds (in the right currency or recognised changeable funds)
- vii) Ensure that all is settled at home e.g. bills paid...
- viii) Leave behind someone trustworthy to look after affairs.

The same criteria applies to the transitional journey of death. Imam Ali (A.S.) has said:

"Believe me, I know not of any blessing as great as Janna, yet those who seek it are lazy and unconcerned about it. There is no punishment as formidable and everlasting as Jahannam and yet those who wish to escape it are so fearless of it."

We must be prepared all day, every day as the date of travel is not known. Fortunately, the tickets are provided by Allah and we do not have to bear the cost.

Since there is a choice of two destinations, the passport and visa requirements vary. The first stage is to know which destination we wish to travel to and make a firm niyya (intention). Movements and journeys are useless if there is no arrival.

It is said that niyya is a flame of a fire of love. When it is lighted in the heart then only does one begin to respond.

For the destination of the pleasure of Allah (Janna), the passport must confirm bay'a to Allah, his Prophets and the Aimmah. It must also testify to tawheed, adala and qiyama. This declaration is not only repeated every day in Adhan from the minarets as a reminder but must be reflected in our lives. Unlike a worldly passport there is no necessity for witnesses or swearing the oath in front of a lawyer for allegiance to the country - Here the judge and the witnesses is our own nafs - for if we try and fool Allah we are only fooling ourselves as is said in Suratul Baqara:8 & 9:

وَلَا تَقُولُوا لِمَنْ كَفَرْنَا عَدْوٌ يَأْتِيهِمْ يَوْمَهُمُ الْآخِرُ فَيَسْأَلُهُمْ رَبُّهُمْ فَيَقُولُ أَيُّكُمْ كَفَرًا ۚ إِنَّ الَّذِينَ كَفَرُوا هُمْ أَشَدُّ عَدَاوَةً لِّلَّذِينَ كَفَرُوا فَيَقُولُ لِمَنْ كَفَرْنَا فَنَرِيهِمْ يُقَاتِلُونَ ۚ إِنَّهُمْ مُبْتَلَوْنَ وَلَٰكِن كَثِيرٌ مِّنْهُمْ يَصُدُّونَ ۖ فَلَمَّا كَسَبُوا ضِرًّا هَرَبُوا ۚ فَلَمَّا كَسَبُوا ضِرًّا هَرَبُوا ۚ فَلَمَّا كَسَبُوا ضِرًّا هَرَبُوا ۚ فَلَمَّا كَسَبُوا ضِرًّا هَرَبُوا ۚ

وَلَمَّا كَسَبُوا ضِرًّا هَرَبُوا ۚ فَلَمَّا كَسَبُوا ضِرًّا هَرَبُوا ۚ فَلَمَّا كَسَبُوا ضِرًّا هَرَبُوا ۚ فَلَمَّا كَسَبُوا ضِرًّا هَرَبُوا ۚ

وَلَمَّا كَسَبُوا ضِرًّا هَرَبُوا ۚ

"And from humankind, there are those who say - we believe in Allah and in the last day whilst they are not believers. They intend to deceive Allah and those who believe but they deceive only themselves but they do not understand."

For the destination of Jahannam, there is no need of a passport at all.

The visas for Janna are even more difficult to obtain. Numerous qualifications are required. It is reported in Biharul Anwaar by Allama Majlisi from one Abdullah ibn Masud that the Prophet (S.A.W.) narrated the inscriptions on the eight doors of Janna and the seven doors of Jahannam as told to him by Jibraail. The doors are like immigration checkpoints. Let us look at a few of the inscriptions which constitute the visa requirements from this hadith.

On the second door of Janna it says: "There is no god except Allah, Prophet Muhammad is the messenger of Allah and Imam Ali is the wali of Allah. Everything has a means of attainment and to attain happiness in the hereafter one must adopt the following four qualities: Affection towards orphans, compassion to those who are widowed, strive to meet the needs of mu'mineen and enquire about and visit the poor and needy."

## AYA 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ  
ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.

Daily prayers are said individually or in the local mosque. On Jumua' Muslims within the radius of about 5 miles attend one congregational prayer . Twice a year on Eid Muslims of a whole area (city) meet and once a year the international assembly of Muslims is at Makka for Hajj.

The call for Friday prayers according to the Maasumeen(A.S.) is solely the right of 'Sultanil 'Aadil' -the Just King - in other words the Imam of our time . In his 'ghaibah' the Jumua' prayers are optional which is the view of a majority of the mujtahids .

The first Jumua' prayers were held at Quba - 3.5 miles from Madina. When the Prophet (S.A.W.) arrived at Quba on his way from Makka - Hijrah he first arranged for the building of a mosque there . Then he delivered a sermon and offered the Friday prayers before proceeding to Makka.

Salatul Jumu` ah is simply the same as Salatul Zhuhr on the day of Friday (Jumu` ah) - however it has a few differences from the regular salaa that we perform. Salatul Zhuhr that is four Rak`at whilst Salatul Jumu` ah is two Rak`at. It is wajib that it is prayed in Jama'a and in which ever locality the Salatul Jumu` ah is established, it is not permissible for another Salatul Jumu` ah to be held for a distance of 6 km. It is wajib that before the Salaa, two speeches are given which are part of the salaa. Imam Ali (A.S.) has even said: " "The khutbah (speech) is salaa."

The Contents of the Speeches of Jumu` ah

- i) Praise and glorification of Allah.
- ii) Blessings upon the Prophet (S.A.W.) and his progeny.
- iii) The people must be advised of issues currently relevant to Muslims. Imam Sadiq (A.S.) has said: "And also so that the people would be made aware of what is good for them in relation to their religion and religious affairs and of the worldly affairs as well." He also said: "And surely the reason why two speeches have been made wajib is that in one of them, the praise of Allah and His glorification should be carried out. However as for the second speech, the mentioning of the needs of the people and

warning them and inviting them to that which they need to know of the commandments and prohibitions (of Allah) and that which is righteous and wicked (from amongst those acts)."

iv) A short sura from the Qur'an must be recited.

The Imam who performs the Salat al Jumu'ah must also follow certain manners and etiquette. These include that he should wear an Turban and must stand to deliver the talks. The Imam must also lean on or hold in his hand a sword or a sword....

**Friday** is superior to all the days of the week and any good done on this day has manifold reward.

Rasulullah (S.A.W.) has said: "Indeed the 24 hours of the night and day of Friday belong to Allah. In every hour there are 600,000 opportunities of freedom from the fire."

He also said: "The recompense of deeds on Friday is twice as much. SO avoid sins and perform good deeds to gain more thawab."

Imam Muhammad Al-Baqir (A.S.) has said: "As soon as the sun sets and Friday begins, Allah orders an angel to announce: 'Is there any mu'min who before the night ends asks for safety in this world and peace in the aakhirah so I may grant it? Is there any mu'min who turns to Me in tawba so I may forgive? Is there any mu'min who is in distress, seeks livelihood, or seeks health in illness or freedom in captivity, or gain in times of loss... I will grant whatever is asked for if I am called upon tonight."

**Some of the recommended a'maal for the night of Friday (Thursday night)**

1. Recite Tasbeehate 'Arba'aa as many times as possible.
2. Recite salawat as many times as possible.
3. Recite any or all of the following suwer of Qur'an:
  - a. Bani Israil
  - b. Kahf
  - c. Naml
  - d. Sajda
  - e. Yaseen
  - f. Saad
  - g. Dukhan
  - h. Waqia
  - i. Jumua'

4. Recite Suratul Jumua' in the first rakat of Salatul Maghrib and Suratul Ikhlas in the second. For Salatul Eisha recite Suratul Jumu'a in the first raka't and Suratul 'Alaa in the second.
5. Recite Dua Kumayl
6. Eat a pomegranate if possible.

**Some of the recommended amal for the day of Jumua'**

1. Recite Suratul Jumua' in the first rakat of Fajr salaa and Suratul Ikhlas in the second.
2. Recite Suratur Rahmaan after the ta'qibaat of Salatul Fajr.
3. Recite salawat 100x
4. Recite Suratul Ikhlas 100x
5. Recite Suratul Ahqaaf and Suratul Mu'minoon after Salatul Fajr.
6. Recite Ayatul Kursi as many times as possible from Fajr to Dhuhur.
7. Do ghusl of Jumu'a . It is recommended to do ghusl between Fajr and Dhuhur (as near to the time of Dhur as possible). Rasulullah (S.A.W.) said to Imam Ali (A.S.): "Ya Ali! Do ghusl on Friday even if it means that by purchasing the water you will have to give up a days food for there is no better good deed than it."
8. Cut nails, trim hair, wear neat clean clothes and apply perfume.
9. Eat a pomegranate for breakfast if possible.
10. Utilise time in learning about religion.
11. Visit the graves of relations and mu'mineen.
12. Recite Dua An-Nudba
13. Do Istighfaar after Salatul 'Asr 70x

The day of Jumua' is associated with Imam Mahdi (A.S.). He was born on a Friday and his zhuhur will be on a Friday. It is recommended to give sadaqa on Friday for his safety and remember him in earnest.

## AYA 10

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

After the Friday prayers the believers are advised to seek the grace of Allah. It is said that this means visiting other brothers in faith, visiting the sick, seeing to the needs of the needy and doing good to others.

Imam Ja'fer As-Sadiq (A.S.) has said that charity given on Friday is rewarded by Allah 1000x

## ZHIKR

"Everything has a limit except "Zhikr" for which there is no limit. Allah ordained Salaa and whoever performs them he has observed the limit. If fasts during the holy month of Ramadhan, he has observed the limit. If a one performs Hajj, he has observed his limit but "Zhikr" is not as such. Allah is not content with little "Zhikr", for He has not set a limit for it.

Then Rasulullah recited 33: 41,42:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

"O you who believe! Remember Allah, remembering frequently. And glorify Him morning and evening."

"Allah has said: O children of Adam! Remember Me moments after dawn and moments before evening. I too will assume your important affairs."

Zhikr is classified into several kinds:

1. "Tashmeed" (Saying praise is due to Allah)

Saeed Chamat said: I said to Imam Sadiq (AS): May I be sacrificed for you! Teach me a comprehensive Dua. The Imam said: "Praise Allah, for in this case, every worshipper will recite Dua for you and will say: Allah hears one who praise Him." "Whoever says: Praise is due to the Rabb of the worlds at dawn four times, has thanked Allah for that day and whoever repeats the same in the evening, has thanked Allah for the night."

2. "Tamjeed" (Saying Allah is Almighty) (commendation)

Ali Ibne Hasan has reported on the authority of a friend from Imam Sadiq (AS): "Every Dua which is not preceded by "Tamjeed" is not perfect; first "Tamjeed" and then eulogy. The reporter says: I asked Imam Sadiq (AS): What is the least which will suffice as Tamjeed? The Imam said: "Praise is due to Allah who dominates everything. Praise is

due to Allah who is aware of the hidden. Praise is due to Allah who brings the dead back to life and He has power over all things."

3. "Tahleel" (Saying there is no Allah but Allah) and Takbeer (Saying Allah is the Greatest)

Rabee Azfazeel has reported from Imam Sadiq (AS): "Recite "Tahleel" and "Takbeer" frequently, for there is nothing more favored by Allah than "Takbeer" and "Tahleel". The Prophet (SAW) has said: "The best prayer is to say: There is no Allah but Allah."

Four "Tasbeehs"

"One day the Prophet (SAW) said to his companions: If you heap up all your clothes, buildings and the living goods, do you think they will reach the sky? They said: No, O Messenger of Allah! The Prophet (S.A.W.) said: Shall I introduce to you something whose root is in the earth and its branches in heavens? They said: Yes. The Prophet (S.A.W.) said: Whenever you complete your prayer say thirty times: Subhanallahi wal hamdulellahi walailahaillalah walaahuakbar the roots of which are in the earth and its branches are in heavens. It is these words that removes from man sorrows, collapsing of wall, fire, being drown in water, falling into well, being attacked by fierce animals, bad death, and tribulation which descend from heavens on the day. Those words are truly righteous deeds."

It has been reported on the authority of Imam Baqir (AS): "Rasulullah was passing by a man who was planting trees in his orchard. The Holy Prophet stopped and said: Shall I introduce to you a tree whose roots are stronger, gives fruits earlier, and has purer and more lasting fruits than this? The man said: Yes, show it to me O Messenger of Allah! The Prophet (S.A.W.) said: At dawn and in the evening say: Subhaanallahi walhamdulillaahi walaa ilaa ha illallahu wallaahuakbar. If you recite this Dua there will be ten trees of every fruit for each Tasbeeh in Janna. This is an example of the righteous deed. The man said: O Messenger of Allah! I take you witness and give this orchard to you as a charity for Muslims, that is, for those who give sadaqa. Here Allah revealed ayaat 5-7 of Suratul Layl:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ  
وَصَدَّقَ بِالْحُسْنَىٰ  
فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

"Then as for he who gives away and guards against evil and accepts the best, We will facilitate for him the easy end."

## AYA 11

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ  
وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ

And when they see merchandise or sport they break up for It, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.

The Prophet (S.A.W.) was once praying Salatul Jumua' when a caravan entered the town beating the drum and playing musical instruments.

According to the Prophet's (S.A.W.) companion Jabir bin Abdillah Ansari , only twelve people including him were left praying behind the Prophet (S.A.W.)

All the others ran to see the caravan and do business with them. Thrice the people behaved in this way and this aya was revealed.

The aya advises not to get distracted by any amusement or business at the cost of our duty to Allah.

Prioritising that which is important in life - some tips on self-development.

1. Sleep less. This is one of the best investments you can make to make your life more productive and rewarding. Most people do not need more than 6 hours to maintain an excellent state of health. Try getting up one hour earlier for 40 days and it will develop into a powerful habit. Remember, it is the quality not the quantity of sleep that is important. And just imagine having an extra 30 hours a month to spend on the things that are important to you.
2. Set aside one hour every morning for personal development matters. Meditate, visualize your day, read the Qur'an to set the tone of your day, listen to it. Take this quiet period to vitalize and energize your spirit for the productive day ahead. Watch the sun rise once a week or be with nature. Starting the day off well is a powerful strategy for self-renewal and personal effectiveness.
3. Do not allow those things that matter the most in your life be at the mercy of activities that matter the least. Every day, take the time to ask yourself the question "is this the best use of my time and energy?" Time management is life management so guard your time with great care. There are roughly 168 hours in a week. This surely allows plenty of time for achievement of the many goals we desire to accomplish. Be ruthless with your time. Set aside a few minutes each morning to plan your day. Plan around your priorities and focus on not only those tasks which are immediate but not

- important (i.e., many telephone calls) but especially on those which are important but not urgent, for these allow for the greatest personal and professional development. Important but not immediate activities are those which produce long-term, sustainable benefits and include exercise, strategic planning, the development of relationships and professional education.
4. Use the rubber band method to condition your mind to focus solely on the most positive elements in your life. Place a rubber band around your wrist. Each time a negative, energy sapping thought enters your mind, snap the rubber band. Through the power of conditioning, your mind will associate pain with negative thinking and you will soon possess a strongly positive mindset.
  5. Always answer the phone with enthusiasm in your voice and show your appreciation for the caller. Good phone manners are essential. To convey authority on the line, stand up. This will instill further confidence in your voice.
  6. Throughout the day we all get inspiration and excellent ideas. Keep a set of cards (the size of business cards; available at most stationary stores) in your wallet along with a pencil to jot down these insights. When you get home, put the ideas in a central place such as a coil notepad and review them from time to time. As noted by Oliver Wendell Holmes: "Man's mind, once stretched by a new idea, never regains its original dimensions."
  7. Always remember the key principle that the quality of your life is the quality of your communication. This means the way you communicate with others and, more importantly, the way you communicate with yourself. What you focus on is what you get. If you look for the positive this is what you get.
  8. Stay on purpose, not on outcome. In other words, do the task because it is what you love to do or because it will help someone or is a valuable exercise. Don't do it for the money or the recognition. Those will come naturally. This is the way of the world.
  9. Learn to be still. The average person doesn't spend even 30 minutes a month in total silence and tranquility. Develop the skill of sitting quietly, enjoying the powerful silence for at least ten minutes a day. Simply think about what is important to you in your life. Reflect on your mission. Silence indeed is golden. . Sir Isac Newton, one of the greatest classical physicists the world has produced, once said: "if I have done the public any service, it is due to patient thought." Newton had a remarkable ability to sit quietly

and think without interruption for very long periods of time. If he can develop this so can you.

10. Build your will-power by restraint in your conduct with others. Speak less (use the 60/40 Rule = listen 60% of the time and speak a mere 40%, if that). This will not only make you more popular but you will learn much wisdom as everyone we meet, every day has something to teach us. Also restrain the urge to gossip or to condemn someone who you feel has made a mistake. Stop complaining and develop a cheerful, vital and strong personality. You will greatly influence others.
11. When a negative thought comes to your mind, immediately replace it with one that is positive. Positive always dominates over the negative and your mind has to be conditioned to think only the best thoughts. Negative thinking is a conditioned process whereby the negative patterns are established over and over. Rid yourself of any limitations and become a powerful positive thinker.
12. Associate only with positive, focused people who you can learn from and who will not drain your valuable energy with complaining and uninspiring attitudes. By developing relationships with those committed to constant improvement and the pursuit of the best that life has to offer, you will have plenty of company on your path to the top of whatever mountain you seek to climb.
13. You must have a mission statement in life. This is simply a set of guiding principles which clearly state where you are going and where you want to be at the end of your life. A mission statement embodies your values. It is your personal lighthouse keeping you steadily on the course of your dreams. Over a period of one month, set a few hours aside to write down five or ten principles which will govern your life and which will keep you focused at all times. Refine it and review it regularly. Then when something adverse happens or someone tries to pull you off course, you quickly and precisely return to your chosen path with the full knowledge that you are moving in the direction that you have selected.
14. No one can insult or hurt you without your permission.. There are no negative experiences only experiences which aid in your development and toughen your character so that you may soar to new heights. There are no failures, only lessons.
15. Take a speed reading course. Reading is a powerful way to gain many years of experience from a few hours of study. Speed reading will allow you to digest large quantities of material in relatively small periods of time.

# SURAH TEEN (95)



Suratut Teen has 8 ayaat.

It was revealed in Makka and is the 95<sup>th</sup> sura of the Qur'an.

The theme of the Sura centres around the creation of the human being.

## **Benefits**

If recited over food it removes its harmful effects.

Recite it for answer of hajaat (requests).

Recite it 7 times for finding a lost thing..

Rasulullah (S.A.W.) has said: "Allah will grant the recitor of Suratut Teen the qualities of safety and certainty in this world and the reward of fasting the sum of the number of people who have recited this sura after he/she dies".

## SURATUT TEEN (95)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّتَيْنِ وَالزَّيْتُونِ

I swear by the fig and the olive,

وَطُورِ سَيْنِينَ

And mount Sinai,

وَهَذَا الْبَلَدِ الْأَمِينِ

And this city made secure,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Certainly We created man in the best of moulds.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Then We render him the lowest of the low.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ

مَمْنُونٍ

Except those who believe and do good, so they shall have  
a reward never to be cut off.

فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ

Then who can lie after this about the Judgement?

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not Allah the best of the Judges?

## SURATUT TEEN (95)

### AYA 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالَّتَيْنِ وَالزَّيْتُونِ

I swear by the fig and the olive,  
When Allah makes an oath it is to draw or attention to  
the importance to that which He swears by.  
That which is sworn by may have a symbolic or literal  
reference or both.

The fig is symbolic to the city of Damascus where it is  
found in abundance whilst the olive is symbolic to  
Jerusalem.

Literally the two trees that Allah swears by is an  
indication towards their abundant benefits.

According to ahadith, the fig tree represents the tree of  
Prophet Adam (A.S.) as he and Sayyida Hawwa (A.S.) had  
clothed themselves with the leaves of the fig tree. The  
olive tree is said to refer to the time of Prophet Nuh  
(A.S.) when after the flood he sent a pigeon to search  
for signs of land and the pigeon returned with a small  
branch of the olive tree. (This is the reason for the olive  
branch being a symbol of peace and security).

Although civilizations come and go, these trees remain  
constant. Their hardiness enables them to live for  
hundreds of years and continuously bear fruit, though  
they may be wrinkled and old. They are like an echo of  
truth, linking era after era.



## THE FIG

Someone presented the Prophet (S.A.W.) with a plate of figs and he said, "Eat figs! If I would say a certain type of fruit was sent down to us from the heavens I would say it's a fig because it has no seeds and in it there is a remedy (shifaa)." The seeds of the fig are the edible part of the fruit and the fig tree is one of a few trees in existence that does not have blossoms. Although considered a fruit, the fig is actually a flower that is inverted into it. In Chinese the fig is called "wú huā guǒ" or "fruit without flower". The round fig becomes soft and drops to the ground when it is ripe. Acknowledging the similitude of the human creation and the fig, the blossoms of the fig tree are within it, just as the blossom of the mu'min is within his heart.

It is one of the oldest trees known to humankind.

There are two types of fig trees - the wild uncultivated tree which produces the Capri fig and the cultivated tree which produces edible figs. The Capri fruit is only used for pollination (Caprification) as it houses the fig wasps. The simile with the human being is the difference between the human being who does not cultivate his/her soul as opposed to the one who cultivates it and produces fruit of benefit.

The fig is one of the five fruits mentioned in the Qur'an, along with olives, grapes, pomegranate and dates. It is mentioned only once in the Qur'an in this aya.

## **BENEFITS**

- Figs are high in dietary fibre and a rich source of magnesium as well potassium.

Imam Ali Ridha (A.S.) advises eating figs for:

- Removing bad breath
  - Strengthens the bones
  - Improves hair growth
  - Cures colic
  - Cures pains especially joint pains
  - Increases sexuality
  - Cures piles
- 
- Figs help to reduce some forms of cancer.
  - Figs are also thought of as a fruit that gives strength and energy to long-term patients as they seek to recover.
  - Figs are also recommended in the treatment of asthma, coughs, chills and even diabetes. Syrup made from methi seeds, figs and honey is very effective when it comes to cough and bronchial asthma.
  - The phosphorous content of the fig benefits the nervous system.
  - It is recommended for athletes and children.
  - The medical scientist, Ali Ibn Sina, recommended figs to treat constipation, liver problems, urinary problems, heartburns, chest pains, piles and epilepsy. It is

recommended to eat at least five figs early in the morning for four to ten months regularly, if you want to completely eliminate piles.

- It benefits pregnant and nursing women, helps in reducing acidity, rheumatism and helps the brain.
- Their ash, when taken with oil, treats pimples, skin pigmentation and whitens the teeth.
- For treating wounds it is used in a preparation made with hot milk.
- Figs are used widely for the treatment of major diseases like cancer and paralysis. Dr. Kochi from Japan, who specializes in using figs for its medical value, has treated twenty kinds of cancer with figs. According to Japanese tests, figs and the fig syrup (benzaidehyde) have helped shrink tumors.
- It can dissolve and expel kidney and urinary bladder stones, and can help patients suffering from kidney failure. It can clear the obstruction of liver and gall-bladder and relieves inflammations of kidney and urinary bladder.



## OLIVES

The Qur'an mentions olives in several places; namely, Suratul An'am; 6: 99, 141, Suratun Nahl; 16: 11, Suratun Nur; 24:35, Suratul Mu'minun, Suratut Teen; 95: 1, and Suratul 'Abasa; 80: 29.

Rasulullah (SAW) has said: "Use olive oil and anoint yourself with it, because it is شَجَرَةٌ مُّبَارَكَةٌ زَيْتُونَةٍ 'from a blessed tree'"(24:35)

The antioxidants in olives help to strengthen the body's immune system; reducing the severity of asthma, cancer, osteoarthritis, and rheumatoid arthritis, premature ageing, as well as delaying the effects of ageing.

As regards to the Olive tree, Allah says:

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذُّهْنِ وَاصْبِغِ لِلَّذِينَ

"And a tree that grows on mount Saini which provides oil  
- and enjoyment for those who eat it" 23:20

شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ

"....A blessed tree, the olive; neither of the east nor of the west, the oil whereof almost gives light though fire touch it not.."

24: 35

It is a tree most cited in recorded literature and has been cultivated since ancient times. It is native to the coastal areas of the eastern Mediterranean region, from Lebanon, Syria and the parts of Asia Minor and northern Iran at the south end of the Caspian Sea.

The roots of the olive tree are so extensive and strong that in times of drought, when other trees die, the olive tree is still standing because it draws from deep within the earth when the heavens withhold their life-giving water.

The human body easily absorbs olives. This aids digestion, and so your body can handle food with ease. In the book Tibbe Nabawi - "Medicine of the Prophet" it is recommended to drink olive oil so as to keep the bowels moving, soothing pains and combating constipation.

Olives regulates the digestive process, expel intestinal parasites, make hair shiny and delay ageing. General consumption of olives, due to their high anti-oxidant properties, help to combat against diseases such as cancer (studies in particular show breast cancer), asthma, arthritis, osteoporosis, and others.

The local application of olive oil or the water extracted from the crushed olive oil leaves is effective on boils, rashes and itching. Olive oil prevents dandruff, moisturises skin, soothes aches and pains and aids digestion. Massage of olive oil with common salt over the gums is a remedy for several diseases of gums and teeth.



## AYA 2

وَطُورِ سَيْنِينَ

And mount Sinai,

It is a 2285 m-High mountain in the Sinai region of Egypt. There are two principal routes to the summit. By the longer and less steep track known as Siket El Bashait, it is possible to ascend either on foot or by camel - approximate time on foot two and a half hours. The steep, more direct route (Siket Sayidna Musa) ascends the 3,750 "steps of penitence" directly up the ravine.

This is where Prophet Musa (A.S.) had his recognition of Allah and came face to face with knowledge. It is where his heart opened and where he saw the truth.

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنٍ مِيقَاتُ رَبِّهِ  
أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ  
وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Rabb was complete forty nights, and Musa said to his brother Harun: Take my place among my people, and act well and do not follow the way of the mischief-makers.

7:142



AYA 3

وَهَذَا الْبَلَدِ الْأَمِينِ

And this city made secure

The sequence of these oaths shows progress from Damascus symbolised by the fig to the olives representing Jerusalem (Land of Isa (A.S.)) to Mount Sinai (Land of Musa (A.S.)) down to Makka (land of Rasulullah (S.A.W.)). Rasulullah (S.A.W.) has said that the first piece of land laid down was the land of the house (Ka'ba) and the first mountain range made was the mountain range of Abu Qubays in Makka.

Makka is known as Makka Al-Mukarramah, Umm Al-Qura (the origin of the Cities), Al Balad Al-Ameen (the Secure City), and Al-Balad Al-Haram (the Sacred City). It has also been known as Bakka.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations. 3:96

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا مَنَّ اللَّهُ عَلَىٰ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَىٰ النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.3:97

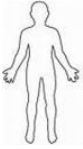
It's first inhabitants were Hajra (A.S.) and her son Ismail (A.S.). Prophet Ibrahim (A.S.) then built the Ka'ba with Ismail (A.S.).

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

And when We assigned to Ibrahim the place of the House  
22:26

As a result, from earliest times, Makka became a place of pilgrimage and, although as centuries passed the pure faith of Ibrahim (A.S.) became corrupted by idolatry, Makka retained its hold on the minds of human beings as a place of worship.

Makka was also notable as a staging post on the trade route linking the spice producers of the east with Mesopotamia and the Mediterranean. Makka lay about midway between Marib, one of the main cities of the kingdom of Sheba (Yemen) and Petra (in Jordan), When Makka came under the control of the Quraysh tribe, it was a noted trading centre, a place for pilgrimage and the site of festivals chiefly remarkable for intensely fought poetry competitions



## AYA 5

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

“Indeed We have created the human being in the best of moulds”

The four oaths are to stress the importance of aya. Laqad is an affirmative particle which stresses it again. It also implies that there is a necessity of re-inforcing the message. Shaytan was the first to instigate the denial of the potential of the human being when he refused to do sajda on the creation of Prophet Adam (A.S.) saying that he was made of fire and Adam of earth and therefore he was better.

Allah stresses the impact of creation\*; the fact that only human beings have the most potential to reach perfection. This aya also is direct proof that the human being did not evolve from an ape.

\*Allah creates and man makes. Creation is an act exclusive to Allah.

Ponder over the amazing creation of the human body and its perfection that Allah created from nothing. E.g. the human heart beats 3 billion times in the average lifetime; each adult is made of 1 hundred trillion cells, each one containing information which would fill a CD etc...

## AYA 5

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Then We render him the lowest of the low

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ  
جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and age-old hair after strength; He creates what He pleases, and He is the Knowing, the Powerful.  
30:54

From the physical point of view, anything that is green and fresh will eventually become yellow, barren and dark. Everything that is created will be destroyed. As we see the human being physically grows up in the best form, young, active and healthy, so too shall we see him stoop and resume a curved posture, as though he were returning to his childhood.

It also means that in the inward sense if the human being does not accept guidance and rejects belief in the Creator, he/she becomes worse than the worst of animals. This aspect is only understood if we look at the next aya which states what preserves the human being from becoming the lowest of the low.

## AYA 6

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ  
مَمْنُونٍ

Except those who believe and do good, so they shall have a reward never to be cut off.

Higher human nature is divine, but the human being sometimes allows himself to gravitate downwards. It is not enough to have belief in the abstract sense; we have to act on that belief so that we actualise it. If we do not do this, we are left either with theoretical knowledge or with empty ritual. Ritual without philosophy is merely ignorant folklore and philosophy without ritual is just an intellectual exercise; either one alone is meaningless. The two must be combined through the human being.

The reward for those who believe is unending because their reward is their very state, and the state of self-abandonment is unending and boundless

Lets look at eiman and 'amilus saalihaat.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

"Those with eiman are certainly successful" 23:1

Eiman means faith. But what does faith mean ?

Faith means trust, or belief founded on authority. Therefore if a person is to have faith, he has to believe in things. The next question is "What does he have to believe

in?" The first and foremost belief is "There is only one God."

Eiman also means to believe in those things which we cannot see with our eyes Janna and Jahannam, and the Judgment day. To believe in Allah is to have eiman, since we cannot see Allah with our eyes.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This Book, there is no doubt in it, is a guide to those who guard (against evil).2:2

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who believe in the unseen and keep up prayer and spend out of what We have given them.2:3

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.2:4

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

These are on a right course from their Lord and these it is that shall be successful. 2:5

In 2:28 Allah asks:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

## AYA 7

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ

Then who can give you the lie after this about the Judgement?

Deen is translated as religion and reckoning, judgement. By reference the consequence of the actions of one life or in other words the extent of commitment to Allah as the Creator.

After these visible evidences, the outer as well as the inner trees of knowledge brought by the repeated message of nabuwwa - how can we deny he truth?

How can we deny that we are here only to realise our full potential through eiman and 'amilus salihhaat.

Suratul Maun (107) describes the qualities of those who deny the Judgement.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدِّينِ

Have you seen the one who denies the deen

Allah is asking - Do you not see the one who denies the true religion? The true way of living and conduct? It is said that here 'deen' also refers to the day of Qiyama which is the belief which regulates our conduct.

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

He/she is the one who rejects/rebukes the orphan

وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ

And does not encourage the feeding of the poor  
Historically, many people were identified with this sura, including Abu Sufyan. These were those who were asked to help orphans, the needy.... Despite their immense wealth, they refused and rejected them. The aya says how these people neither help nor encourage others to do so. 'Miskeen' is a person who even gives up on being a 'faqeer' (needy). His/her 'faqr' (poverty) has caused him/her to give up any rest or comfort and he/she reaches a point where no aspirations remain.

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ      الَّذِينَ هُمْ يُرَءَوْْنَ  
فَوَيْلٌ لِلْمُصَلِّينَ

So, woe to those who pray - those who are neglectful in their salaa - those who wish to be seen  
Allah then curses those who pray neglectfully, only praying to be seen. They miss the essence of salaa, performing it as 'outer movements' for others to see.

وَيَمْنَعُونَ الْمَاعُونَ

And refuse the daily necessities (to others).  
The message is that we must use every tool that is available to us to reduce the outer afflictions of others.

## AYA 8

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

Is not Allah the best of the Judges?

Is the Creator not the most just? Does not the whole creation embody absolute justice? If we do not act accordingly and do not recognize the signs, then we shall continue to struggle about without guidance, causing ourselves loss and harm.

It is recommended when reciting this aya to say Balaa! ( I affirm)

Allah is Al-Hakeem (The All Wise)

Hakeem is a superlative form, a form for the glorification of the One Who has all the Wisdom. Wisdom means the best way of knowing something, utilising the very best of means.

Al-Hakeem is One who is Just in His assessments, Rahman in the management of affairs, One Who has determined the measure of everything, One Who places everything in it's right place.

When one acknowledges Allah as the Wise, then it follows that he/she will act on His orders without any questions or dispute - that which we call submission. Submission is not the absence of reason, it is a skill in its own right, which, when cultivated, allows us to experience the ultimate. The divine Architect through His Wisdom provided us with a road map and guides that illuminate

the world's many winding dark paths, so that we too may reflect His wisdom.

Rasulullah (S.A.W.) has said:

"The apex of wisdom is to have taqwa in Allah"

'Taqwa' comes from the word 'wiqaya' meaning to guard oneself applied to something which is exposed to danger and corruption. In essence it is submitting to His Wisdom and fulfilling all the waajibaat and keeping away from all the muharrimaat.

Below is the table that lists the 114 Surah of the Holy Qura'an in their order along with their meanings:

SURAH NUMBER	<u>SURAH NAME</u>	TRANSLATION
1	<u>Al Fatiha</u>	The Opening
2	<u>Al Baqarah</u>	The Cow
3	<u>Aal-e-Imran</u>	The Family of Imran
4	<u>Nisaa</u>	The Women
5	<u>Maidah</u>	The Table spread with foods
6	<u>Al-Anaam</u>	The Cattle
7	<u>Al-Araaf</u>	The wall with Elevations
8	<u>Al-Anfaal</u>	The Spoils of War
9	<u>Tawbah</u>	The Repentance
10	<u>Yunus</u>	The Prophet Jonah
11	<u>Hud</u>	The Prophet Hood
12	<u>Yusouf</u>	The Prophet Joseph
13	<u>Ar-Ra'ad</u>	The Thunder
14	<u>Ibrahim</u>	The Prophet Abraham
15	<u>Hijr</u>	The Rocky Tract
16	<u>Nahl</u>	The Bee
17	<u>Israa</u>	The Journey by Night
18	<u>Al-Kahf</u>	The Cave

19	<u>Maryam</u>	Mary (Mother of Jesus)
20	<u>Taha</u>	One of the Names of Prophet Muhammad
21	<u>Al-Anbiya</u>	The Prophets
22	<u>Al-Hajj</u>	The Pilgrimage
23	<u>Al-Muminun</u>	The Believers
24	<u>Al-Nur</u>	The Light
25	<u>Al-Furqan</u>	The Criterion
26	<u>Ash-Shu'ara</u>	The Poets
27	<u>Al-Naml</u>	The Ant
28	<u>Al-Qasas</u>	The Narration
29	<u>Al-Ankabut</u>	The Spider
30	<u>Al-Rum</u>	The Romans
31	<u>Luqman</u>	Luqman (A wise Man)
32	<u>As-Sajdah</u>	The Prostration
33	<u>Al-Ahzab</u>	The Confederates
34	<u>Al-Saba</u>	Sheba (The Queen)
35	<u>Al-Fatir</u>	The Originator of Creation
36	<u>Ya'sin</u>	One of the Names of Prophet Muhammad
37	<u>As-Saffat</u>	Those Ranged in Ranks
38	<u>Suad</u>	Arabic Alphabet

39	<u>Az-Zamar</u>	The Groups
40	<u>Al-Mumin</u>	The Forgiver/The Believer
41	<u>Hamim Sajdah</u>	In Detail
42	<u>Ash-Shura</u>	The Consultations
43	<u>Al-Zukhruf</u>	The Gold Adornment
44	<u>Al-Dukhan</u>	The Smoke
45	<u>Al-Jathiyah</u>	The Kneeling
46	<u>Al-Ahqaf</u>	The Curved-Sand Hills
47	<u>Muhammad</u>	The Prophet Muhammad
48	<u>Al-Fath</u>	The Victory
49	<u>Al-Hujurat</u>	The Dwellings
50	<u>Q'af</u>	Arabic Alphabet
51	<u>Ad-Dhariyat</u>	The Scatterers
52	<u>At-Tur</u>	The Mountain
53	<u>An-Najm</u>	The Star
54	<u>Al-Qamar</u>	The Moon
55	<u>Ar-Rahman</u>	The Beneficent
56	<u>Al-Waqi'ah</u>	The Event
57	<u>Al-Hadid</u>	Iron
58	<u>Al-Mujadilah</u>	The Pleading Woman
59	<u>Al-Hashr</u>	The Banishment

60	<u>Al-Mumtahanah</u>	The Woman who is Examined
61	<u>As-Saff</u>	The Ranks
62	<u>Al-Jumu'ah</u>	The Congregation
63	<u>Al-Munafiqun</u>	The Hypocrites
64	<u>At-Taghabun</u>	The Manifestation of Losses
65	<u>At-Talaq</u>	Divorce
66	<u>At-Tahrim</u>	The Prohibition
67	<u>Al-Mulk</u>	The Kingdom
68	<u>Al-Qalam</u>	The Pen
69	<u>Al-Haaqqah</u>	The Sure Truth
70	<u>Al-Ma'arij</u>	The Ways of Ascent
71	<u>Nuh</u>	Noah
72	<u>Al-Jinn</u>	The Jinn
73	<u>Al-Muzzammil</u>	The One Covering Himself
74	<u>Al-Muddaththir</u>	The One Wrapping Himself Up
75	<u>Al-Qiyamah</u>	The Resurrection
76	<u>Al-Insan</u>	The Man
77	<u>Al-Mursalat</u>	Those Sent Forth
78	<u>An-Naba'</u>	The Announcement
79	<u>An-Nazi'at</u>	Those Who Yearn
80	<u>'Abasa</u>	He Frowned

81	<u>At-Takwir</u>	The Folding Up
82	<u>Al-Infitar</u>	The Cleaving
83	<u>Al-Mutaffifeen</u>	Default in Duty
84	<u>Al-Inshiqaq</u>	The Bursting Asunder
85	Al-Buruj	The Stars
86	At-Tariq	The Comer by Night
87	Al-A'la	The Most High
88	Al-Ghashiyah	The Overwhelming Event
89	Al-Fajr	The Daybreak
90	Al-Balad	The City
91	Ash-Shams	The Sun
92	Al-Lail	The Night
93	Ad-Duha	The Brightness of the Day
94	Al-Inshirah	The Expansion
95	At-Tin	The Fig
96	Al-'Alaq	The Clot
97	Al-Qadr	The Majesty
98	Al-Bayyinah	The Clear Evidence
99	Al-Zilzal	The Shaking
100	Al-'Adiyat	The Assaulters
101	Al-Qari'ah	The Calamity

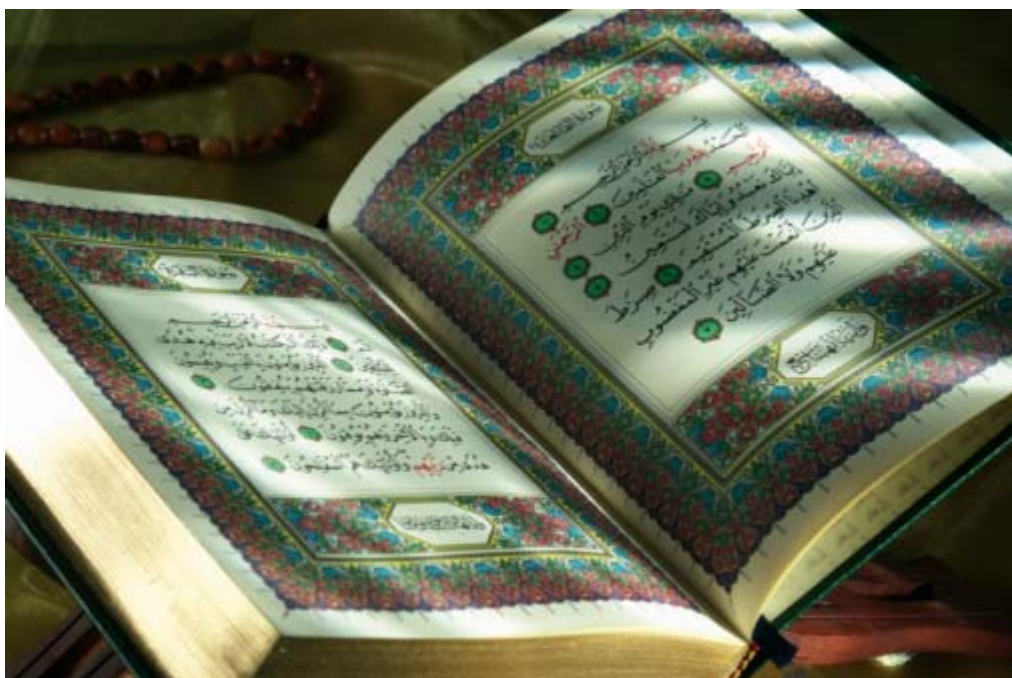
102	At-Takathur	The Abundance of Wealth
103	Al-'Asr	The Time
104	Al-Humazah	The Slanderer
105	Al-Fil	The Elephant
106	Al-Quraish	The Quraish
107	Al-Ma'un	Acts of Kindness
108	Al-Kauthar	The Abundance of Good
109	Al-Kafirun	The Disbelievers
110	An-Nasr	The Help
111	Al-Lahab	The Flame
112	Al-Ikhlās	The Unity
113	Al-Falaq	The Dawn
114	An-Nas	The Men



# IMAMIA SUNDAY SCHOOL

*The most valuable treasure is knowledge and wisdom and the worst misfortune is ignorance". Amir al-Mu'minin, Imam Ali (AS)*

## STUDENTS NOTES QUR'AN - ADVANCE SECION 'B' 2012/2013



NAME: \_\_\_\_\_  
TEL: \_\_\_\_\_

## THE RESPECT OF THE HOLY QUR'AN AND THE AKHLAQ OF ITS RECITATION

The Holy Qur'an is a book containing the words of Allah. It should be treated with the respect it deserves. This respect should also extend to any book, such as this manual, wherein there are verses of the Holy Qur'an.

**In this lesson we will learn how to respect the Holy Qur'an and how to recite it.**

1. The words of the Holy Qur'an should only be touched after doing Wudhu. Allah says: ***None should touch it except the purified.*** (al-Wáqi`áh, 56:79)



2. Always begin the recitation with Ta`awwudh. Allah says:  
***When you recite the Qur'an, seek refuge in Allah from Shaitan, the accursed***  
(an-Nahl, 16:98)

Ta`awwudh means to recite **أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ**

Which means, **“I seek refuge in Allah, from Shaitan, the accursed.**

3. After Ta`awwudh, recite **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ** which means,  
**“I begin in the name of Allah, The Beneficent, The Merciful”.**

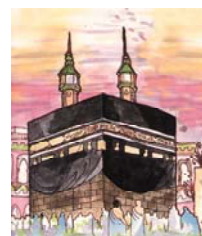
4. Even if you know the verses by heart, it is better to recite while looking at the words, as this increases the rewards many times.



5. It is Mustahab to recite the Holy Qur'an with your head covered and while facing the Qiblah.



Cover the head



Face Qiblah

6. The Holy Qur'an should be recited without rushing, in a clear manner.

Allah says:

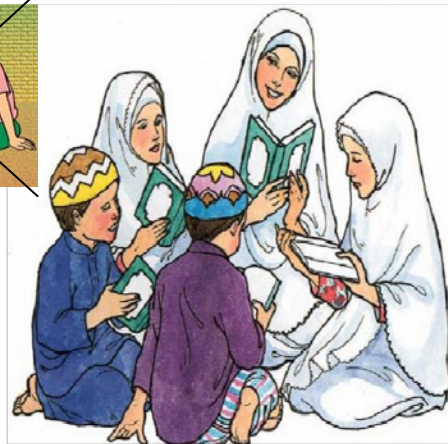
وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً ﴿٤﴾

*And recite the Qur'an in a regulated tone. (Al-Muzzammil, 73:4)*

7. When the Qur'an is being recited, listen attentively and do not eat or talk.

Allah says:

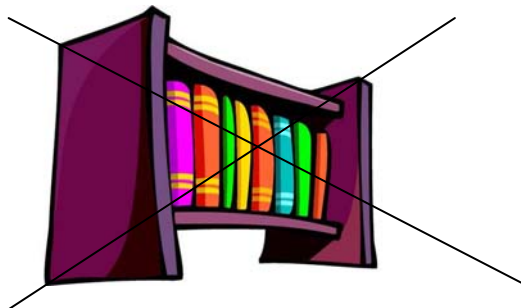
***And when the Qur'an is recited, listen to it with (full) attention, so that you may be blessed with mercy. (Al-A`raf, 7:204)***



8. Do not leave the Holy Qur'an open and unattended or in a place where it may be disrespected. Recite from it regularly and do not leave it unread on the shelf.

Allah says:

***And the Prophet (S) shall say, "O my Lord! Verily my people abandoned this Qur'an." (Al-Furqan, 25:30)***



10. Worn-out pages of the Holy Qur'an or paper with verses of the Holy Qur'an must not be thrown in the bin, Instead they should be Re-cycled or buried.

## References

Holy Qur'an, Tafsir of S V Mir Ahmed Ali

The Science of Reciting the Qur'an, M Surty, Pages 30-34



## DIVISIONS IN THE HOLY QUR'AN

The text of the Holy Qur'an has been divided in various ways. These are:

### 1. Ayah pl. Ayat ( آية ، آيات )

In `Arabic, Ayah means sign, and in the Holy Qur'an, it means a verse. Thus, each and every verse of the Holy Qur'an is a sign of Allah. There are various numbers given for the total Ayat in the Holy Qur'an. Syed Akhtar Rizvi mentions 6236 in his book "Qur'an and Hadith".

### 2. Súrah pl. Suwar ( سورة ، سور )

In `Arabic, Surah means an enclosure and in the Holy Qur'an, it means a chapter. There are 114 Suwar in the Holy Qur'an. The longest of them is al-Baqarah with 286 Ayat, and the shortest is al-Kauthar with only 4 Ayat.

### 3. Manzil pl. Manázil ( منزل ، منازل )

In `Arabic, Manzil means a phase. The Holy Qur'an has been divided into seven Manázil, for convenience of recitation. So a person wishing to recite the entire Qur'an in one week may do so by reciting one Manzil a day. Each such position in the Holy Qur'an is marked by the word Manzil.

### 4. Juz' pl. Ajza' ( جزء ، اجزاء )

The Muslims have divided the Holy Qur'an into 30 equal parts (Juz' in `Arabic or Pára in Urdu). This division is just for convenience. So a person who wishes to recite the whole Qur'an in one month (as in the month of Ramadhan) may do so by reciting one Juz' every day. In the Holy Qur'an, the beginning of the Juz' is usually marked by a blacked line.

### 5. Rub`, Nisf, Thalathah ( ربع ، نصف ، اثلاثة )

Each Juz' is divided into quarters, again for the convenience of recitation into Rub` (quarter), Nisf (half) and Thalathah (three-quarter, shortened to three).

### 6. Ruku`, pl. Rukuat ( ركوع ، ركوعات )

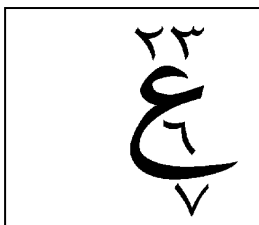
These are like paragraphs or sections, containing 7-12 Ayat. For example, al-Fatihah (1<sup>st</sup> Surah) has 7 Ayat, grouped in one Ruku`, while al-Baqarah (2<sup>nd</sup> Surah) has 286 Ayat, grouped into 40 Rukuat.

The place of Ruku` is denoted by the letter ع. The letter has three numbers, one at the top, one in its middle and one below it.

**The number at the top signifies the number that this Ruku` is in the Surah.**

**The number in the middle signifies the number of Ayat between the last Ruku` and the present one.**

**The number at the bottom signifies the number that this Ruku` is in the Juz'.**



So, in this example from Súrah al-Baqarah, This is the 23<sup>rd</sup> Ruku` in the Surah, there are 6 Ayat between Ruku` number 22 and 23, and this is the 7<sup>th</sup> Ruku' in this Juz' and this is the 7<sup>th</sup> Ruku` in this Juz'.

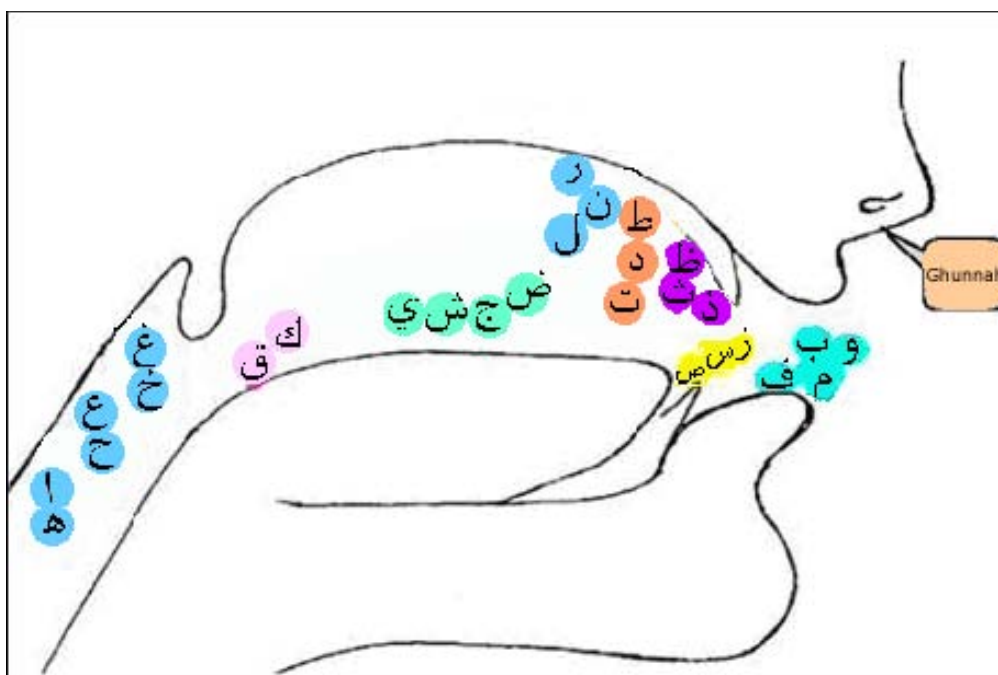
# The Makhaarij of the Letters

## Definition :

The correct position of the organs of speech in order to produce a letter so that it can be differentiated from others. This is equally so whether the letter is a consonant or a vowel.

Being able to recite the letters correctly is the foundation of tajweed, and this is achieved by knowing **where the sound originates**. This can then help in practising the pronunciation of the letters correctly.

The diagram below gives a snapshot of where each letter originates :



## SUB-DIVISIONS OF MAKHAARIJ

Jawf : Oral Cavity	ا = ي = و =		
Halq : Throat		Lower Middle Upper	ء ه ع ح غ خ
Lissaan : Tongue	Back of the tongue	That which is above the throat, extreme back	ق
		In front of the makhraj of the ق	ك
	Mid-tongue	The ي is non-elongated	ج ش ي
	Side of the tongue	The side of the tongue where it meets the back upper molars	ض
		In front of the makhraj of the ض	ل
	Tip of the tongue	Behind the makhraj of the ل using the tip of the tongue	ن
		Behind the makhraj of the ن using the underside	ر
		The roots of the upper teeth with the tip of the tongue	ط د ت
		The base of the lower teeth with the tip of the tongue	ص س ز
		The edges of the upper teeth with the tip of the tongue	ظ ذ ث
Shafatain : Lips	One lip	The wet part of lower lip with edge of upper incisors	ف
	Both lips	Incomplete joining	و
		Lips together	ب
		Lips together	م
Khayshoom : Nasal Cavity	Gunnah	م with هـ	مّ
		ن with هـ	نّ
		Rules of نّ / tanween	نّ / نّ / نّ
		Rules of مّ	مّ

# RULES OF نَ AND TANWEEN

## (الإظهار)

If after نَ or tanween there appears any of the following six letters حُرُوفُ الْحَلَقِ then the نَ sound should be pronounced clearly.

ا ه ع غ خ

يَنَافُونَ	مِنْ أَحَدٍ	رَسُولٌ أَمِينٌ	ا
مِنْهُمْ	إِنْ هُوَ	يَوْمٌ هُوَ	ه
يَنَعِقُ	مِنْ عِلْمٍ	سَمِيعٌ عَلِيمٌ	ع
فَسَيُتَغَضُّونَ	مِنْ غِلٍّ	عَزِيزٌ غَفُورٌ	غ
يَنجُثُونَ	مِنْ حَسَنَةٍ	عَلِيمٌ حَكِيمٌ	ح
مُنْخَنِقَةً	مِنْ خَيْرٍ	قَوْمٌ خَصِمُونَ	خ

إِنْ هُوَ

يَنْعِقُ

مِنْ أَحَدٍ

سَمِيعٌ عَلِيمٌ

مِنْ غَلٍّ

أَنْهَرُ

رَسُولٌ أَمِينٌ

مِنْ عِلْمٍ

يَنْجِتُونَ

قَوْمٌ خَصِمُونَ

مِنْ خَيْرٍ

مِنْ حَسَنَةٍ

يَوْمَ عَسِيرٍ

سُنْدُسٍ خُضْرٍ

جَنَّةٍ عَرْضُهَا

رَفْرَفٍ خُضْرٍ

# RULES OF نُ AND TANWEEN

## Qalb الْقَلْب

If after نُ or tanween there follows ب then the n ن sound is converted to m م. This rule also applies when نُ is followed by ب in the same word. This rule is called الْقَلْب (The Alteration)

The م is literally hummed rather than pronounced e.g. slumber, timber. The nasal sound is called ghunna.

Pronounced	Rule	Written
------------	------	---------

مِنْ بَعْدِ	=	مِنْ بَعْدِ	=	وَمِنْ بَعْدِ
-------------	---	-------------	---	---------------

أَنْبِيَاءَ	=	أَنْبِيَاءَ	=	أَمْبِيَاءَ
-------------	---	-------------	---	-------------

In most copies of the Qur'ans a small م is written similar to examples above for guidance. The rule still applies even if the م is not written, for example in books of dua

مِنْ بَيْنِ	ذَنْبٍ	مِنْ بَنِي
مِنْ بَعْدِ	أَنْبِئَتْهُ	نَفْسٌ بِمَا
أَنْبِئُهُمْ	مِنْ بَأْسٍ	مَنْ بَلَغَ
كَمَنْ بَاءَ	أَنْبِيَاءِ	مِنْ بَابٍ
خَيْرٌ بِصِيرٍ	شِقَاقٍ	بَعِيدٍ
ضَلَالًا	بَعِيدًا	بَغْيًا
لَطِيفٌ	بِعِبَادِهِ	رَجَعَ
نَفْسٌ	بِمَا	جَلَّ
		بِهَذَا

# RULES OF ن AND TANWEEN

## الِذْغَام - Idgham

If after ن or tanween there appear any of the following 6 letters

ي ر م ل و ن then the ن or tanween is dropped and the following letter is pronounced with a tashdeed.

It is easy to remember the letters with the word يَرْمَلُونَ

In most copies of the Qur'an the tashdeed has been written for guidance. The rule still applies even if the tashdeed has not been written, for example in books of dua.

This rule is called الِذْغَام - literally meaning to join

\* مَّنْ يَ.. = مَلْنِ يَ.. = مَيَّ.. = مَيَّيَّ..

مَّنْ رَ.. = مَلْنِ رَ.. = مَرَّ.. = مَرَّرَ..

\* مَّنْ مَ.. = مَلْنِ مَ.. = مَمَّ.. = مَمَّمَّ..

مَّنْ لَ.. = مَلْنِ لَ.. = مَلَّ.. = مَلَلَّ..

\* مَّنْ وَّ.. = مَلْنِ وَّ.. = مَوَّ.. = مَوَّوَّ..

\* مَّنْ نَ.. = مَلْنِ نَ.. = مَنَّ.. = مَنَّانَ..

# RULES OF ن AND TANWEEN

## (الإخفاء)

If after ن or tanween there appears any of the remaining 15 letters of the alphabet, then the ن sound will be pronounced with a light nasal sound - a ghunna middle way between Idgham and Idh-haar.

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

كُنْتُمْ	مَنْ تَابَ	جَنَابٍ تَجْرِي	ت
وَالْأَنْثَى	مِنْ ثَمَرِهِ	قَوْلًا ثَقِيلًا	ث
أَنْجَيْنَاهُ	أَنْ جَعَلَ	خَلَقَ جَدِيدٍ	ج
أَنْدَادًا	أَنْ دَعَوْا	كَأَسَا بِهَاقًا	د
مُنْذِرٌ	مَنْ ذَا	وَكَيْلًا ذُرِّيَّةً	ذ
أَنْزَلْنَاهُ	مِنْ زَوَالٍ	صَعِيدًا زَلَقًا	ز

# IKHFAA (الْإِخْفَاءُ)

س	الْإِنْسَانُ	مِنْ سُوءٍ	رَجُلًا سَلَامًا
ش	أَنْشَرَهُ	إِنْ شَاءَ	عَفُورٌ شَكُورٌ
ص	أَنْصُرْنَا	عَنْ صَلَاتِهِمْ	قَوْمًا صَالِحِينَ
ض	مَنْضُودٌ	مَنْ ضَلَّ	وَكُلُّ ضَرْبِنَا
ط	مُقَنْطَرَةٌ	مِنْ طِينٍ	صِعِيدًا طَيِّبًا
ظ	يَنْظُرُونَ	مِنْ ظَهِيرٍ	ظَلًّا ظَلِيلًا
ف	فَانْقَلَقَ	مِنْ فَضْلِهِ	خَالِدًا فِيهَا
ق	فَانْقَلَبُوا	مِنْ قَرَارٍ	سَمِيعٌ قَرِيبٌ
ك	الْمُنْكَرُ	إِنْ كَتَبَ	كِتَابٌ كَرِيمٌ

## Comparative English Pronunciation of Ikhfaa with Idh haar

IDH HAAR

Pin

Fine

Shun

IKHFAA

Pink

Find

Shunt

كُنْتُمْ مِنْ فَضْلِهِ وَالْأُنثَى  
أَنْجَيْنَاهُ أَنْ جَعَلَ أَنْ دَعَوْا  
كَاسًا رَهَاقًا مُنْذِرٌ أَنْزَلْنَاهُ  
وَكَيْلًا ذُرِّيَّةً يَنْظُرُونَ  
مِنْ زَوَالٍ صَعِيدًا زَلَقًا  
الْإِنْسَانَ مِنْ سُوءٍ إِنْ شَاءَ  
غَفُورٌ شَكُورٌ مِنْ فَضْلِهِ  
خَالِدًا فِيهَا كِتَابٌ كَرِيمٌ

أَفَانْتَ      بِضُرٍّ فَلَا  
بَأْسًا شَدِيدًا      خَلْقٍ جَدِيدٍ

إِنْسٌ قَبْلَهُمْ      وَ نُحَاسٌ فَلَا  
جِبَلًا كَثِيرًا      يَحْزُنُكَ  
كُنْتُمْ      يُنْصَرُونَ

مِنْ صَلَاحٍ كَالْفَخَّارِ  
إِنْسَانُ      اسْتَغْفِرُوا

From The Qur'an point out the punctuation marks which are called waqf (pl. wuqoof). The most common wuqoof are:

End of an aya - STOP **٠**

MUST STOP **م**

CAN STOP OR CONTINUE **ج**

BETTER TO STOP **ط**

MUST NOT STOP **لا**

Besides learning the signs it is important to know how to stop or pause at a waqf.

(i) If the letter before the waqf has a fatha, kasra, dhamma, kasra tanween or a dhamma tanween then the sign will not be read but replaced with a sukun.

٠ = ٠ = ٠ = ٠ = ٠ = ٠

لَكَ م = لَكَ م

لَكَ ط = لَكَ ط

لَهُ ج = لَهُ ج

غَيْرِهِ = غَيْرِهِ

لَهُب ط = لَهُب ط

لَهُ م = لَهُ م

مُلْك = مُلْك



رُسُلٍ ٥	حَوْط ٥	لَهُ ٥
بِهِ ٥	دَلُوهُ ٥	عَظِيمٌ ٥
شَانُ ٥	عَصِيًّا ٥	حَيًّا ٥
مُصَلًّى ٥	كُورَتْ ٥	قُوَّةٌ ٥
تُرَابًا ٥	طَوًى ٥	رَاضِيَةً ٥
هَادٍ ٥	زَكَرِيَّا ٥	جَانٌّ ٥
اللَّهُ ٥	أَجْرَةَ ٥	قِسْطٍ ٥

When any of the above 5 letters has a sukun on it, the sound of it has to be clear and sharp as if there is an echo. Care must be taken that the echoing sound does not go to the extent of sounding as though a Fathah has been added.

The rule is called **QALQALA** which means **TO STRESS**

It might help to remember the letters by the words: قُطْبُ جَدَّ

You may like to use the example of سُورَةُ الْإِخْلَاصِ in which the دُ has to be pronounced with stress in 5 words

**NOTE:** When any of the letters of Qalqala appear in the middle of the word with a sukun, then the rule of Qalqala is applied but with less stress

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ

وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

## Introduction

This Surah was revealed in Makka. It has six verses. It is the last Surah (number 114) in the Holy Qur'an.

An-Nas means "The People". This Surah deals with asking for the help of Alláh against the mischief of jinn and people.

## Text and Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Alláh, the Beneficent the Merciful.*

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

*Say, "I seek refuge in the Lord of the people!"*

مَلِكِ النَّاسِ ﴿٢﴾

*The King of the people!*

إِلَهِ النَّاسِ ﴿٣﴾

*The God of the people!*

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

*From the evil of the slinking whisperer*

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

*Who whispers into the minds of the people*

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

*(Be he) from among the Jinn or the Men."*

## Tafsir

**Ayah 1-3.** Here we are seeking refuge in Allah by calling Him by different names. We ask him as the Lord, Who looks after our individual needs. Then we ask him as the King, Who looks after all his creation. Finally, we ask him as God, Whose will is always done.

**Ayah 4-5.** The “Slinking Whisperer” here is Shaitan and his helpers, who lead us to evil by suggesting bad things to us and then leaving us to suffer the consequences of our wrong-doing.

**Ayah 6.** Those who suggest these bad things are from mankind as well as jinn. We ask Allāh to protect us from them all.

### Merits of reciting Suratun Nas:

1. It is recommended to recite this Surah daily before sleeping to keep away the evil of jinn and man.
2. The Prophet (S) has said that one who recites both this Surah and the previous one (al-Falaq) will be as though he recited all the Books which Allah Almighty has revealed.
3. The Prophet (S) also ordered his companions to recite the two Surahs upon waking up and upon going to bed.

### References:

Holy Qur'an, Tafsir by S V Mir Ahmed Ali  
Ramadhan, Ahkam and Philosophy, Yasin T. Al Jibouri

## Introduction

This Surah was revealed in Makka. It has five verses. It is Surah number 113 in the Holy Qur'an.

Al-Falaq means "The Dawn". The Surah deals with seeking the protection of Allah from the evil of magic and witchcraft.

## Text and Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Beneficent, the Merciful*

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

*Say, "I seek refuge in the Lord of the Dawn,*

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

*From the evil of His creation,*

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

*And from the evil of the dark night when it overtakes,*

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

*And from the evil of the witchcraft (blowing on knots),*

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

*And from the evil of the envious when he envies!"*

## Tafsir

**Ayah 1.** The Dawn refers to destroying the darkness of witchcraft, just as the light of the dawn overcomes the darkness of the night.



**Ayah 2.** Allah has created all sorts of creatures. Some are visible, others are invisible. Some are known to man, others are not. We ask protection from the evil of all harmful creatures.



**Ayah 3.** “Ghasiq” here refers to darkness of difficulties (both physical and mental) that are faced by us.

**Ayah 4.** The blowing on knots in a piece of thread was a kind of witchcraft practised by some women to try to cause mental harm to others. Here we seek protection from such witchcraft.



**Ayah 5.** The evil of the envious or jealous person can cause harm in many ways. Here we ask for protection from this sort of evil.



In short, in this Surah, we are asking Allah for help against all sorts of harm that other people seek to do to us.

## Merits of Reciting Surah al Falaq.

1. This Surah should be recited when we feel that people mean to do us harm.
2. The Prophet (S) has said that one who recites both this Surah and the next (an Nas) will be as though he has recited all the Books which Allah has revealed.
3. He also used to urge his companions to recite the two Surahs upon waking up and upon going to bed.

## References

Holy Qur'an, Tafsir of S V Mir Ahmed Ali  
Ramadhan, Ahkam and Philosophy, Yasin T. Al Jibouri

## Introduction

This Surah was revealed in Makka. It has four verses. It is Surah number 112 in the Holy Qur'an. It is one of the most important Surahs of the Holy Qur'an.

When the Jews asked our Holy Prophet (S) to describe Allah, this Surah was revealed in reply.

Al-Ikhlās means "The Unity". The name of the Surah refers to the fact that this Surah describes the qualities of Allah very well. That is why the Sūrah is sometimes called Tawhid.

## Text and Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Beneficent the Merciful.*

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

*Say, "He, Allah is ONE"*

اللَّهُ الصَّمَدُ ﴿٢﴾

*He needs nothing, but everything else needs Him.*

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

*He does not have children, nor has He a parent*

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

*And there is none other equal to Him.*

## Tafsir

**Ayah 1.** The word “Ahad” used for “one” in the verse is quite different from the usual word for “one” which is “Wahid”.

Ahad means “one” which has no plural, no divisions and no second or third after it. It is a unique “one” and is used for Allah only.

**Ayah 2.** “Samad” means independent - it means Allah does not need anyone or anything, He is needed by everything.

**Ayah 3.** He does not have children or parents. He is not like us, who have a beginning and an end.

**Ayah 4.** He is different from anything or anyone you can imagine. There is none who can equal Him.

## Merits of Recitation of Suratul Ikhlas

1. In Salaat, if you make an intention to recite it and start with its Bismillah, then you have to finish it. It is Mustahab to recite this Surah at least once in every daily prayer. In fact, to recite the same Surah in both Raka'ats of the prayer is Makruh, except for Suratul Ikhlas.
2. The Thawab of reciting this Surah three times is the same as that for finishing the recital of the whole Qur'an.
3. When Suratul Ikhlas is recited once, Allah's blessings are showered on the reciter; twice, on his family; and thrice, on his neighbours also.
4. While performing the funeral ceremonies of Sa'd bin Ma'ad, the Prophet (S) remarked that Jibrael and other angels were with him because Sa'd was in the habit of reciting Suratul Ikhlas all the time. Therefore Allah had rewarded him with this dignity.

## References

Holy Qur'an, Tafsir by S V Mir Ahmed Ali  
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

## INTRODUCTION

This Surah was revealed in Makka. It has three verses. It is Surah number 103 in the Holy Qur'an. The name of the Surah comes from the subject of its first verse. The Surah deals with the preaching of truth and patience.

## Text and Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Alláh, the Beneficent, the Merciful*

وَالْعَصْرِ ﴿١﴾

*By the Time!*

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

*Verily man is in a loss!*

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

*Except those who believe, and do good deeds,*

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

*And encourage each other to the truth and encourage each other to be patient.*

## Tafsir

**Ayah 1.** “Asr” means “time” and refers to the continuous change as time unfolds. Some scholars say it refers to the time when Imam Mahdi (A) will re-appear. Here Allah is swearing by that time.



**Ayah 2.** By saying man is in a loss, it means that man is so easily led astray by the attractions of this world, and unless he is careful, he gets lost in chasing after these attractions and forgets Allah. The next verse gives the qualities of those who have remained on the path of Allah.

The Prophet (S) was asked about “loss” and he said, “Those who do not believe in my Ahlul Bayt (A) are in the loss.”



**Ayah 3.** We can see from this verse that the best of actions are:

- to have faith in Allah. This means believing and acting upon whatever He has commanded.
- To do good deeds. Since we all live in a society, we should try to improve the society by encouraging each other to do good actions to please Allah.
- To encourage people to the right path. Try to spread the message of Islam by your words and actions.



- To be patient. Even when we do not get what we want, we should trust in Allah and be patient. He knows what is good for us.



## Merits of Reciting Suratul `Asr

1. The Prophet (S) has said that whoever recites this Surah will be on the Day of Judgement in the right group.
2. Imam Ja`far As-Sadiq (A) has said that whoever recites this Surah in his prayers will be resurrected with a smiling face and will enter Paradise.

## References

Holy Qur'an, Tafsir of S V Mir Ahmed Ali  
Ramadhan, Ahkam and Philosophy, Yasin T. Al Jibouri

## Introduction

This Surah was revealed in Makka. It has four verses. It is Surah number 108, and the shortest Súrah in the Holy Qur'an.

When the Muslims asked the Holy Prophet (S) what the word Kauthar meant, he said it was the name of a stream of great excellence in heaven. From this stream, the righteous believers will drink. Thereafter the Holy Prophet (S) turned to Imám `Alí (A) and said, "You will be the one who distributes the water of Kauthar"

## Text and Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Beneficent, the Merciful*

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

*Verily (O Muhammad) We have given you The Kauthar (Abundance)*

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ ﴿٢﴾

**So pray unto your Lord, and offer sacrifice**

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

*Verily your enemy shall be the one cut off (in his progeny)*

## Tafsir

**Ayah 1.** “Kauthar” also means abundance and refers to the abundant good given to the Prophet (S) in this world and the hereafter.

**Ayah 2.** Although addressed to the Prophet (S), the instruction is for everyone who has been abundantly blessed by Allah.

The one who wishes to get closer to Allah should do so by prayer and sacrifice. Sacrifice here would mean to sacrifice your time, money and even your life in the way of Allah.

**Ayah 3.** The male sons of the Prophet (S) all died in their infancy. When his son Qasim died, some of the Quraish began to taunt him, calling him “Abtar”, a word for an animal whose tail has been cut off. They meant that the Prophet (S) would have no descendants.

In this verse Allah promises him that it would be his enemies and not he, who would be “Abtar”. We can see the truth of that promise today; there are thousands of descendants of the Prophet (S) today - we call them Sayyids. On the other hand, no descendant of the early enemies of Islam can be found.

## Merits of Reciting Súrah al-Kauthar

1. The Prophet (S) has said that Allah will let everyone who recites this Surah drink from the rivers of Paradise and will give him of the rewards the equivalent to the number of all sacrifices offered by the servants of Allah on the Day of Sacrifice (Eid al-Adha) or any other sacrifice intended to seek His Pleasure.
2. Imam Ja`far as-Sadiq (A) has said that one who recites this Surah in his Wajib and Mustahab prayers will be allowed to drink at the Pool of Kauthar, where he will meet and talk with the Holy Prophet (S).

## References

Holy Qur'an, Tafsir of S V Mir Ahmed Ali  
Ramadhan, Ahkam and Philosophy, Yasin T. Al Jibouri

## Introduction

This Surah was revealed in Makka. It has five verses. It is Surah number 105 in the Holy Qur'an.



“Al-Fil” means “The Elephant”. The name of the Surah comes from the mention of the army of elephants mentioned in the first verse. Some reports say that there was only one elephant.

In 570 AD, the year of the birth of our Prophet (S), a Christian governor by the name of Abraha marched to Makka to destroy the Holy Ka`aba. By destroying the Holy Ka`aba, Abraha wanted people to come instead to worship at a huge church he had built at San`a in Yemen. Abraha’s army also had elephants, which were a rare sight in `Arabia. History calls this army “Ashabul Fil” or “The People of the Elephant”.

When he reached Makka, he captured some camels belonging to the chief of Makka, `Abdul Muttalib, the grandfather of the Prophet (S). When `Abdul Muttalib went to see him, Abraha thought he would ask him to spare the Holy Ka`aba. Instead, `Abdul Muttalib asked for the camels to be returned.

Abraha laughed and said, “What! I have come to destroy your place of worship, and you are speaking of your camels!” `Abdul Muttalib gave a famous reply, **“I am the owner of the camels, so I have come for them. The Ka`aba too has an Owner, Who will look after it”**

This statement showed that the ancestors of the Prophet (S) were also firm in their faith in Allah.

Abraha ignored this warning and tried to invade the Holy Ka`aba with his elephants. The Surah recounts what happened to the army.

## Text and Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Alláh, the Beneficent, the Merciful*

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

Have you not seen how your Lord dealt with the fellows of the Elephant?

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾

Did He not cause their plan to fail?

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

*He sent down upon them flocks of birds,*

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سَجِيلٍ ﴿٤﴾

*Pelting them with stones of baked clay,*

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

*And leaving them like straw, eaten up (by cattle).*

## **Tafsír:**

**Ayah 1.** The proud army was crushed by small birds carrying little stones in their beaks and claws. Each stone fell on target, killing men and animals instantly. Allah shows how the power displayed by Abraha was defeated by the smallest of His creatures.

**Ayah 2.** The verse refers to the great confusion caused in the army of Abraha by the arrival of the birds. Many fell dead, and the survivors, including Abraha, began to run away.

**Ayah 3,4.** The birds were tiny, yet their effect was great, because they had the help of Allah.

**Ayah 5.** The appearance of the remains of the army after the birds had gone, was like straw that has been chewed by cows, broken and useless.

## **Merits of Reciting Suratul Fil**

1. Imam Ja`far as-Sadiq (AS) said that one who recites this Surah in his Wajib prayers will receive good testimony on his behalf from the earth on which he used to say the prayers, and he will enter Paradise without reckoning. Some commentators have said that such extra-ordinary rewards will not be granted to just anybody but only to the sincere ones, those who are seek knowledge and who act upon their knowledge.
2. Imam Ja`far as-Sadiq (AS) has written in his own handwriting: "When you face your foe, you ought to look at him and recite Suratul Fil".

## **References**

Holy Qur'an, Tafsir of S V Mir Ahmed Ali  
Ramadhan, Ahkam and Philosophy, Yasin T. Al Jibouri  
Islamic Laws, Ayatullah `Ali as-Sistani, Rules 987.

## Ayatul Kursi (2 : 255-257)

### Introduction

The verses 255, 256 and 257 of Suratul Baqarah are collectively known as Ayatul Kursi. The three verses have great merit and blessing and it is highly recommended to memorise them and recite them often. They protect the reciter from all harm.

### Text and translation

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

*Allah! There is no god save He, the ever-living, the self-subsisting (by whom all subsist).*

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

*Slumber does not seize Him, nor does sleep;*

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

*to Him belongs whatever is in the heavens and whatever is in the earth.*

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

*Who is he that can intercede with Him, except by His permission?*

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

*He knows what is before them and what is behind them,*

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

*while they cannot comprehend anything out of His knowledge save that which He wills.*

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

*His throne (knowledge) extends over the heavens and the earth*

وَلَا يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

*and the preservation of them does not tire Him; and He is the most high, the great.*

لَا إِكْرَاهَ فِي الدِّينِ

*There is no compulsion in religion.*

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

*Indeed truth has been made distinct from error,*

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ

*therefore he who disbelieves in false gods and believes in Allah,*

فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

*indeed, has taken hold of the strongest handhold*

لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٦٥﴾

*which will not break off; and Allah is hearing, knowing.*

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

*Allah is the guardian of those who believe.*

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

*He brings them out of darkness into light.*

وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ

*And those who disbelieve, the false gods are their guardians,*

يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

*who take them out of light into darkness;*

أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

*they are the inmates of the fire, they shall abide therein.*

## Simple Tafsir

**Ayah 255:** In this one verse is contained all we can ever know about Allah. There is no god but He. He is never inattentive to the needs of His creation. On the Day of Judgement, there will be no intercession for anyone except with Allah's permission.

"Kursi" means "chair", but here it refers to the knowledge and authority of Allah.

**Ayah 256:** There is no compulsion in religion means that you cannot force anyone to accept Islam. A Muslim was forcing his slave to become Muslim when this verse was revealed. It does not mean that we do not have to follow the rules of Shar'ia once we become Muslims (as some people think.)

According to Imam Muhammad al Baqir (A), the strong rope "al 'Urwatul Wuthqa" refers to following the guidance of the Holy Aimmah (AS).

**Ayah 257:** In this verse, "Wali" means that Allah is close to the believers while the disbelievers are under the influence of the "Taghut" or Shaitan. While Allah brings people out of the darkness of ignorance into the light of knowledge, Shaitan takes his followers into the darkness of disbelief.

## Merits of Reciting Ayatul Kursi:

1. The verses should be recited after every Wajib prayer. There is great blessing in this including an increase in sustenance and livelihood. The Prophet (S) has said, "O `Ali! Whoever recites Ayatul Kursi after the obligatory prayers will be protected by Allah against all troubles, and remain under His protection and peace till the next prayer time."
2. Imam `Ali (AS) has said that he who recites it before going to sleep ensures his protection as well as that of his neighbours. The Prophet (S) has said, "I am alone in having been favoured with Ayatul Kursi by Allah. This favour has not been granted to any other Prophet."
3. Imam Ja`far as Sadiq (AS) has said that before you go on a journey, recite Ayatul Kursi and give something in charity. This will secure your life and property during the journey.

## References

1. The Holy Qur'an, S V Mir Ahmad `Ali
2. IRE, Nairobi Syllabus.

Below is the table that lists the 114 Surah of the Holy Qura'an in their order along with their meanings:

SURAH NUMBER	<u>SURAH NAME</u>	TRANSLATION
1	<u>Al Fatiha</u>	The Opening
2	<u>Al Baqarah</u>	The Cow
3	<u>Aal-e-Imran</u>	The Family of Imran
4	<u>Nisaa</u>	The Women
5	<u>Maidah</u>	The Table spread with foods
6	<u>Al-Anaam</u>	The Cattle
7	<u>Al-Araaf</u>	The wall with Elevations
8	<u>Al-Anfaal</u>	The Spoils of War
9	<u>Tawbah</u>	The Repentance
10	<u>Yunus</u>	The Prophet Jonah
11	<u>Hud</u>	The Prophet Hood
12	<u>Yusouf</u>	The Prophet Joseph
13	<u>Ar-Ra'ad</u>	The Thunder
14	<u>Ibrahim</u>	The Prophet Abraham
15	<u>Hijr</u>	The Rocky Tract
16	<u>Nahl</u>	The Bee
17	<u>Israa</u>	The Journey by Night
18	<u>Al-Kahf</u>	The Cave

19	<u>Maryam</u>	Mary (Mother of Jesus)
20	<u>Taha</u>	One of the Names of Prophet Muhammad
21	<u>Al-Anbiya</u>	The Prophets
22	<u>Al-Hajj</u>	The Pilgrimage
23	<u>Al-Muminun</u>	The Believers
24	<u>Al-Nur</u>	The Light
25	<u>Al-Furqan</u>	The Criterion
26	<u>Ash-Shu'ara</u>	The Poets
27	<u>Al-Naml</u>	The Ant
28	<u>Al-Qasas</u>	The Narration
29	<u>Al-Ankabut</u>	The Spider
30	<u>Al-Rum</u>	The Romans
31	<u>Luqman</u>	Luqman (A wise Man)
32	<u>As-Sajdah</u>	The Prostration
33	<u>Al-Ahzab</u>	The Confederates
34	<u>Al-Saba</u>	Sheba (The Queen)
35	<u>Al-Fatir</u>	The Originator of Creation
36	<u>Ya'sin</u>	One of the Names of Prophet Muhammad
37	<u>As-Saffat</u>	Those Ranged in Ranks
38	<u>Suad</u>	Arabic Alphabet

39	<u>Az-Zamar</u>	The Groups
40	<u>Al-Mumin</u>	The Forgiver/The Believer
41	<u>Hamim Sajdah</u>	In Detail
42	<u>Ash-Shura</u>	The Consultations
43	<u>Al-Zukhruf</u>	The Gold Adornment
44	<u>Al-Dukhan</u>	The Smoke
45	<u>Al-Jathiyah</u>	The Kneeling
46	<u>Al-Ahqaf</u>	The Curved-Sand Hills
47	<u>Muhammad</u>	The Prophet Muhammad
48	<u>Al-Fath</u>	The Victory
49	<u>Al-Hujurat</u>	The Dwellings
50	<u>Q'af</u>	Arabic Alphabet
51	<u>Ad-Dhariyat</u>	The Scatterers
52	<u>At-Tur</u>	The Mountain
53	<u>An-Najm</u>	The Star
54	<u>Al-Qamar</u>	The Moon
55	<u>Ar-Rahman</u>	The Beneficent
56	<u>Al-Waqi'ah</u>	The Event
57	<u>Al-Hadid</u>	Iron
58	<u>Al-Mujadilah</u>	The Pleading Woman
59	<u>Al-Hashr</u>	The Banishment

60	<u>Al-Mumtahanah</u>	The Woman who is Examined
61	<u>As-Saff</u>	The Ranks
62	<u>Al-Jumu'ah</u>	The Congregation
63	<u>Al-Munafiqun</u>	The Hypocrites
64	<u>At-Taghabun</u>	The Manifestation of Losses
65	<u>At-Talaq</u>	Divorce
66	<u>At-Tahrim</u>	The Prohibition
67	<u>Al-Mulk</u>	The Kingdom
68	<u>Al-Qalam</u>	The Pen
69	<u>Al-Haaqqah</u>	The Sure Truth
70	<u>Al-Ma'arij</u>	The Ways of Ascent
71	<u>Nuh</u>	Noah
72	<u>Al-Jinn</u>	The Jinn
73	<u>Al-Muzzammil</u>	The One Covering Himself
74	<u>Al-Muddaththir</u>	The One Wrapping Himself Up
75	<u>Al-Qiyamah</u>	The Resurrection
76	<u>Al-Insan</u>	The Man
77	<u>Al-Mursalat</u>	Those Sent Forth
78	<u>An-Naba'</u>	The Announcement
79	<u>An-Nazi'at</u>	Those Who Yearn
80	<u>'Abasa</u>	He Frowned

81	<u>At-Takwir</u>	The Folding Up
82	<u>Al-Infitar</u>	The Cleaving
83	<u>Al-Mutaffifeen</u>	Default in Duty
84	<u>Al-Inshiqaq</u>	The Bursting Asunder
85	Al-Buruj	The Stars
86	At-Tariq	The Comer by Night
87	Al-A'la	The Most High
88	Al-Ghashiyah	The Overwhelming Event
89	Al-Fajr	The Daybreak
90	Al-Balad	The City
91	Ash-Shams	The Sun
92	Al-Lail	The Night
93	Ad-Duha	The Brightness of the Day
94	Al-Inshirah	The Expansion
95	At-Tin	The Fig
96	Al-'Alaq	The Clot
97	Al-Qadr	The Majesty
98	Al-Bayyinah	The Clear Evidence
99	Al-Zilzal	The Shaking
100	Al-'Adiyat	The Assaulters
101	Al-Qari'ah	The Calamity

102	At-Takathur	The Abundance of Wealth
103	Al-'Asr	The Time
104	Al-Humazah	The Slanderer
105	Al-Fil	The Elephant
106	Al-Quraish	The Quraish
107	Al-Ma'un	Acts of Kindness
108	Al-Kauthar	The Abundance of Good
109	Al-Kafirun	The Disbelievers
110	An-Nasr	The Help
111	Al-Lahab	The Flame
112	Al-Ikhlās	The Unity
113	Al-Falaq	The Dawn
114	An-Nas	The Men