



AL MAHDI MADRASAH

QUR'ĀN SYLLABUS - CLASS 6

- LESSON 1 - THE RESPECT OF THE HOLY QUR'ĀN AND THE AKHLĀQ OF ITS RECITATION.
- LESSON 2 - AN INTRODUCTION TO THE HOLY QUR'ĀN.
- LESSON 3 - DIVISIONS IN THE HOLY QUR'ĀN.
- LESSON 4 - SHORT SŪRAHS FROM THE HOLY QUR'ĀN:
SŪRAH AL-KAUTHAR.
- LESSON 5 - SCIENCE IN THE HOLY QUR'ĀN - ASTRONOMY.
- LESSON 6 - DU'Ā FROM THE HOLY QUR'ĀN.
- LESSON 7 - SHORT SŪRAHS FROM THE HOLY QUR'ĀN:
SŪRAH AL-FĪL.
- LESSON 8 - SHORT SŪRAHS FROM THE HOLY QUR'ĀN:
SŪRAH AL-QURAISH.
- LESSON 9 - SPECIAL VERSES IN THE HOLY QUR'ĀN (1)
(ĀYATUL KURSIYY)
- LESSON 10 - SPECIAL VERSES IN THE HOLY QUR'ĀN (2)
(ĀYATUSH SHAHĀDAH)
- LESSON 11 - SPECIAL VERSES IN THE HOLY QUR'ĀN (3)
(ĀYATUL MULK)
- LESSON 12 - TRANSLATION, TRANSLITERATION AND
TAFSĪR OF THE HOLY QUR'ĀN
- LESSON 13 - BE CAREFUL IN YOUR RECITATION OF THE
HOLY QUR'ĀN
- LESSONS IN TAJWĪD

Holy Qur'ān

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Class 6 - Lesson 1

The Respect of the Holy Qur'ān and the Akhlāq of its Recitation

The Holy Qur'ān is a book containing the words of Allāh. 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'ān should only be touched after doing Wudhu. Allāh says:

○ ° **لَا يَجْرَسُ عَلَيْهَا صِلَابٌ مِنْ السَّمَاءِ وَهِيَ كَالْحِجَابِ يُرْسِلُ الرِّيحَ فَتَلْفَحُهَا فَتَرَى الْبَنَانَ**

None should touch it except the purified. (al-Wāqi'ah, 56:79)

2. However, you may recite the words at any time, even without Wudhu. Allah says:

أَلَمْ نَجْعَلِ الْهِنْدَ كَنْزًا عِندَ بَنِي إِسْرَائِيلَ وَكُنَّ لَهَا آيَةً يُرْجَى أَكْثَرُ النَّاسِ وَلَوْ حَرَصُوا وَيُرْسِلُ اللَّهُ الرِّيحَ فَتَلْفَحُهَا فَتَرَى الْبَنَانَ

Those who remember Allah (recite Qur'ān), standing, sitting and reclining,

x **وَيُرْسِلُ اللَّهُ الرِّيحَ فَتَلْفَحُهَا فَتَرَى الْبَنَانَ**

and think and wonder about the creation of the heavens and the earth...
(Āli Imrān, 3:191)

3. Always begin the recitation with Ta'awwudh. Allāh says:

○ **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**

When you recite the Qur'ān, seek refuge in Allāh from Shaiṭān, the accursed (an-Naḥl, 16:98)

Ta'awwudh means to recite **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**

which means, "I seek refuge in Allāh from Shaiṭān the accursed.

4. After Ta'awwudh, recite **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** which means, "I begin in the name of Allāh, the Beneficent, the Merciful".

5. 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.

6. It is Sunnat to recite the Holy Qur'ān with your head covered and while facing the Qiblah.

7. The Holy Qur'an should be recited without rushing, in a clear manner. Allāh says:

○ **وَيَتْلُوهٗنَّ اِلَیْهِ سَلٰمًا**

And recite the Qur'ān in a regulated tone. (al-Muzzammil, 73:4)

8. When the Qur'an is being recited, listen attentively and do not eat or talk. Allah says:

○ **وَإِذَا تُلُوهُ فَاسْتَمِعْ لَهُٓ لَعَلَّ اَنْتَ تُرْحَمُ**

And when the Qur'ān is recited, listen to it with (full) attention, so that you may be blessed with mercy. (al-A'raf, 7:204)

9. Do not leave the Holy Qur'ān 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:

○ **لَا تَجْعَلْ كَقُدْرَتِ اُولٰٓئِیْنَالَّذِیْنَ هُمْ اَعْبَدُوْنَ غَیْرَ اللّٰهِ**

And the Prophet (S) shall say, "O my Lord! Verily my people abandoned this Qur'ān." (al-Furqān, 25:30)

10. Worn-out pages of the Holy Qur'ān or paper with verses of the Holy Qur'ān must not be thrown in the bin, Instead they should be recycled or buried.

References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali

The Science of Reciting the Qur'ān, M Surty, Pages 30-34

Exercise

Choose the correct meaning of the °Arabic words below and learn them. They are all from the verses taught in this lesson.

أُولَٰئِكَ

- a) those who remember b) those who are remembered
c) those who provide d) those who forgot

أَعْنَاقِهِمْ

- a) on their feet b) on their hands c) at work d) on their sides

أَمَّا إِذَا

- a) when they see the Qur'ān b) when they read the Qur'ān
c) when the Qur'ān is recited d) when they take the Qur'ān

أَعْنَابٍ

- a) so that you may be taken to heaven
b) so that you may be shown mercy
c) so that you may be cursed
d) so that you may be forgiven

أَمَّا

- a) and the Prophet (S) asked b) and the Prophet (S) was told
c) and the Prophet (S) said d) and the Prophet (S) went

أَمَّا

- a) the cursed one b) the blessed one c) the good one d) the lost one

Class 6 - Lesson 2

An Introduction to the Holy Qur'ān

Introduction

Allāh sent 124000 prophets for the guidance of mankind. To some of these prophets, he gave a set of rules and instructions that the prophets left behind in the form of books.

The Divine Books were:

Zabūr to Prophet Dāwūd (A),
Tawrah to Prophet Mūsā (A),
Injīl to Prophet ʿĪsa (A)
Holy Qur'ān to Prophet Muḥammad (S)

According to many traditions, the revelation of the Holy Qur'ān began on the 23rd night of the month of Ramaḍān (Laylatul Qadr). They began when the Holy Prophet (S) was 40 years old and continued for the next 23 years.

The Holy Qur'ān broadly contains:

1. **Aḥkām**: These are verses about the Furū'-e-Dīn from which the Mujtahidīn prepare the various Fatāwa to do with Ṣalāt, Ṣawm, Ḥaj etc.
2. **Tārīkh**: These are the verses that narrate the history of people who lived before our Holy Prophet (S).
3. **ʿAqā'id**: These are verses that explain the Belief in the Unity of Allāh, the Holy Prophet (S) and the Day of Judgement.
4. **Akhlāq**: The verses that outline the moral behaviour that Muslims are required to observe.

The Holy Qur'ān therefore contains guidance that teaches a man about his duties to himself i.e. how to lead a successful life in this world and the hereafter. It also teaches him how to act with other people i.e. how to contribute as an individual towards the betterment of society. Finally it teaches him about his duty to his Creator i.e. how to worship Allāh.

Holy Qur'ān

AIMahdi Madrasah

Class 6 - Lesson 3

Divisions in the Holy Qur'ān

The text of the Holy Qur'ān has been divided in various ways. These are:

1. Āyah pl. Āyāt (**آيَات**, **آيَات**)

In °Arabic, Āyah means sign, and in the Holy Qur'ān, it means a verse. Thus, each and every verse of the Holy Qur'ān is a sign of Allāh. There are various numbers given for the total āyāt in the Holy Qur'ān. Syed Akhtar Rizvi mentions 6236 in his book "Qur'an and Hadith".

2. Sūrah pl. Suwar (**سُورَات**, **سُورَات**)

In °Arabic, Sūrah means an enclosure and in the Holy Qur'ān, it means a chapter. There are 114 Suwar in the Holy Qur'ān. The longest of them is al-Baqarāh with 286 Āyāt, and the shortest is al-Kauthar with only 4 Āyāt.

3. Manzil pl. Manāzil (**مَنْزِلَات**, **مَنْزِلَات**)

In °Arabic, Manzil means a phase. The Holy Qur'ān has been divided into seven Manāzil, for convenience of recitation. So a person wishing to recite the entire Qur'ān in one week may do so by reciting one Manzil a day. Each such position in the Holy Qur'ān is marked by the word Manzil.

4. Juz' pl. Ajzā' (**أَجْزَاء**, **أَجْزَاء**)

The Muslims have divided the Holy Qur'ān into 30 equal parts (Juz' in °Arabic or Pāra in Urdu). This division is just for convenience. So a person who wishes to recite the whole Qur'ān in one month (as in the month of Ramaḍān) may do so by reciting one Juz' every day. In the Holy Qur'ān, the beginning of the Juz° is usually marked by a blacked line.

5. Rub°, Nişf, Thalāthah (**رُبُوع**, **نِصْف**, **ثُلَاثَة**)

Each Juz' is divided into quarters, again for the convenience of recitation into Rub° (quarter), Nişf (half) and Thalāthah (three-quarter, shortened to three).

6. Rukū° , pl. Rukū°āt (**رُكُوءِ** , **رُكُوءِ**)

These are like paragraphs or sections, containing 7-12 Āyāt. For example, al-Fātiḥah (1st Sūrah) has 7 Āyāt, grouped in one Rukū° , while al-Baqarāh (2nd Sūrah) has 286 Āyāt, grouped into 40 Rukū°āt. The place of Rukū° is denoted by the letter **ا**. 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 Rukū° is in the Sūrah.

The number in the middle signifies the number of Āyāt between the last Rukū° and the present one.

The number at the bottom signifies the number that this Rukū° is in the Juz'.

So, in the example below from Sūrah al-Baqarāh,



This is the 23rd Rukū° in the Sūrah, there are 6 Āyāt between Rukū° number 22 and 23, and this is the 7th Rukū° in this Juz'.

Exercise

Look at the picture below taken from the Holy Qur'ān.



1. Which Sūrah is this?
2. How many Āyāt has it got?
3. How many Rukū'āt has it got?
4. There are two other numbers mentioned in the heading. Find out what they mean.
5. Can you tell whether the Sūrah was revealed in Makka or Madina?

Class 6 - Lesson 4

Short Sūrahs from the Holy Qur'ān

Sūrah al-Kauthar

Introduction

This Sūrah was revealed in Makka. It has four verses. It is Sūrah number 108, and the shortest Sūrah in the Holy Qur'ān.

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 Imām °Alī (A) and said, “You will be the one who distributes the water of Kauthar”

Text and Translation

○ **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

In the Name of Allāh, the Beneficent, the Merciful

○ **اِنَّا اَعْطٰیكَ الْکٰوْثَرَ**

Verily (O Muḥammad) We have given you The Kauthar (Abundance)

○ **فَصَلِّ لِرَبِّکَ وَانْحَبِ**

So pray unto your Lord, and offer sacrifice

○ **فَاِنَّ عَدُوَّکَ لَیْکَ اَبْسَرُ**

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

Tafsīr

Āyah 1. “Kauthar” also means abundance and refers to the abundant good given to the Holy Prophet (S) in this world and the hereafter.

Āyah 2. Although addressed to the Holy Prophet (S), the instruction is for everyone who has been abundantly blessed by Allāh.

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

Āyah 3. The male sons of the Holy Prophet (S) all died in their infancy. When his son Ṭāḥīr 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 Holy Prophet (S) would have no descendants.

In this verse Allāh 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) today - we call them Sayyids. On the other hand, no descendant of the early enemies of Islām can be found.

Merits of Reciting Sūrah al-Kauthar

1. The Holy Prophet (S) has said that Allāh will let everyone who recites this Sūrah 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 (°Īd al-Adha) or any other sacrifice intended to seek His Pleasure.
2. Imam Ja°far aṣ-Ṣādiq (A) has said that one who recites this Sūrah in his Wājib and Sunnat prayers will be allowed to drink at the Pool of Kauthar, where he will meet and converse with the Holy Prophet (S).

References

Holy Qur’ān, Tafsīr of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

Exercise

1. Memorise the Sūrah and its meaning.
2. Why do you think that the first verse also refers to Bibi Fatimah (A)?

Class 6 - Lesson 5

Science in the Holy Qur'ān - Astronomy

The Holy Qur'ān has over forty verses dealing with stars, planets, the sun and the moon. They are many different aspects of astronomy covered, we will choose a few.

The Holy Qur'ān says:

﴿ **لَقَدْ جَعَلْنَا لَيْلِيًّا سَكَنًا وَجَعَلْنَا الشَّمْسَ وَالْقَمَرَ حَسَابًا** ﴾

(Allāh) appointed the night for rest and the sun and moon for reckoning (time). (al-An'ām, 6:97)

This verse explains how the sun and the moon are used to reckon the time and the number of days, months and years .

Another verse says:

إِنَّمَا جَعَلْنَاهُ قُرْصًا يَّسِيرًا وَأَجْعَلُ الشَّمْسَ كَمَصْبُورٍ أَتِيًّا سُبْحًا وَنَهَارًا

Allāh is the One Who made the sun a torch and the moon a light

أَجْعَلُ الشَّمْسَ كَمَصْبُورٍ أَتِيًّا سُبْحًا وَنَهَارًا

and planned for them stations so that you may know the number of years... (Yunus, 10:5)



It is known that the sun is a star that gives out intense heat and light, while the moon does not give out a light by itself, it just reflects the light of the sun. In this verse the difference between the blazing light of the sun and the cool reflecting light of the moon is stressed.

References

Bible, Qur'ān and Science, M Bucaille, Pages 135 - 140

Exercise

In the space below write down the translation of Āyah 36 of Sūrah YāSīn, and then draw the different appearances of the moon during a month.

This Du^ā should always be recited in Qunūt to ask for Allāh’s help in keeping your faith strong, so that you never turn away from Islām.

Du^ā 2

رَبِّهِمْ فَاصْفِرْ لِغُيُوبِهِمْ
وَاغْشِ عَنَّهُمْ سَبِيلَ غُيُوبِهِمْ
وَاغْشِ عَنَّهُمْ سَبِيلَ غُيُوبِهِمْ

Our Lord! Forgive us our sins and our excesses in our affairs,

وَاغْشِ عَنَّهُمْ سَبِيلَ غُيُوبِهِمْ
وَاغْشِ عَنَّهُمْ سَبِيلَ غُيُوبِهِمْ
وَاغْشِ عَنَّهُمْ سَبِيلَ غُيُوبِهِمْ

and steady our feet and help us against the disbelieving people.

(Āli-Imrān, 3:147)

“Excesses in our affairs” means the times when we have overstepped the boundaries set by Allāh and defied His commands. We seek forgiveness for this and also ask Him to “steady our feet”, which means make us able to defend our beliefs against the non Muslims.

This is an excellent Du^ā for Qunūt and reminds us daily of our mistakes and to ask for forgiveness for them.

Du^ā 3

رَبِّهِمْ فَاصْفِرْ لِغُيُوبِهِمْ
وَاغْشِ عَنَّهُمْ سَبِيلَ غُيُوبِهِمْ
وَاغْشِ عَنَّهُمْ سَبِيلَ غُيُوبِهِمْ

Our Lord! We put our trust in You, and we turn to you repentant (sorry) and to You is our final return (al-Mumtaḥinah, 60:4)

We learn in this verse that in every affair, we should place our trust in Allāh. Whether things are going right for us or not, we should trust His judgement about what is good for us.

We also remind ourselves that after we die we will have to stand in front of Allāh to tell him about all our actions, so we ask for forgiveness for the bad things we have done.

This was the Du^ā of Prophet Ibrāhīm (A) and it is one that we should always recite.

References

Exercise

1. Memorise all the Du'ās and start to recite them in your Ṣalāt.
2. Choose the correct meaning of the °Arabic words below and learn them. They are all from the verses taught in this lesson.

لَا إِلَهَ إِلَّا اللَّهُ

- a) our trust b) our return c) our sins d) our prayer

لَا إِلَهَ إِلَّا اللَّهُ

- a) I will forgive b) I will give c) I will ask d) I will reply

لَا إِلَهَ إِلَّا اللَّهُ

- a) our hearts b) our feet c) our lives d) our sins

أَدِّبْنَا

- a) your Lord b) your friend c) your prayer d) your answer

لَا إِلَهَ إِلَّا اللَّهُ

- a) You gave us b) You told us c) You asked us d) You guided us

لَا إِلَهَ إِلَّا اللَّهُ

- a) guide us b) tell us c) bless us d) forgive us

لَا إِلَهَ إِلَّا اللَّهُ

- a) to me b) to us c) to you d) to him

لَا إِلَهَ إِلَّا اللَّهُ

- a) the friends b) the people c) the enemies d) the helpers

Class 6 - Lesson 7

Short Sūrahs from the Holy Qur'ān

Sūrah al-Fīl

Introduction

This Sūrah was revealed in Makka. It has five verses. It is Sūrah number 105 in the Holy Qur'ān.



“Al-Fīl” means “The Elephant”. The name of the Sūrah comes from the mention of the army of elephants mentioned in the first verse.

In 570 AD, the year of the birth of our Holy Prophet (S), a Christian governor by the name of Abraha marched to Makka to destroy the Holy Ka°ba. By destroying the Holy Ka°ba, Abraha wanted people to come instead to worship at a huge church he had built at San’ā in Yemen. Abraha’s army also had elephants, which were a rare sight in °Arabia. History calls this army “Ashābul Fīl” or “The People of the Elephant”.

When he reached Makka, he captured some camels belonging to the chief of Makka, °Abdul Muṭṭalib, the grandfather of the Holy Prophet (S). When °Abdul Muṭṭalib went to see him, Abraha thought he would ask him to spare the Holy Ka°ba. Instead, °Abdul Muṭṭalib 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 Muṭṭalib gave a famous reply, “I am the owner of the camels, so I have come for them. The Ka°ba too has an Owner, Who will look after it”

This statement showed that the ancestors of the Holy Prophet (S) were also firm in their faith in Allāh.

Abraha ignored this warning and tried to invade the Holy Ka°ba with his elephants. The Sūrah recounts what happened to the army.

Text and Translation

○ **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

In the Name of Allāh, the Beneficent, the Merciful

○ **اَلَمْ نَجْعَلِ لَكَ اِلٰهًا غَيْرَ اللّٰهِ**

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

○ **اَلَمْ نَجْعَلِ لَّهُمْ اٰیٰتًا**

Did He not cause their plan to fail?

○ **وَاَنْزَلْنَا عَلٰی الْفِیْثِ**

He sent down upon them flocks of birds,

○ **اَلْحِیَابِ حِیَابًا**

Pelting them with stones of baked clay,

○ **مِنْ طِیْنٍ عِجْلٍ**

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

Tafsir

Āyah 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. Allāh shows how the power displayed by Abraha was defeated by the smallest of His creatures.

Āyah 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.

Āyah 3,4. The birds were tiny, yet their effect was great, because they had the help of Allāh.

Āyah 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 Sūrah al-Fīl

1. Imām Ja°far aṣ-Ṣādiq (A) said that one who recites this Sūrah in his Wājib 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 aṣ-Ṣādiq (A) has written in his own handwriting: “When you face your foe, you ought to look at him and recite Sūrah al-Fīl”.

References

Holy Qur’ān, Tafsīr of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri
Islamic Laws, Ayatullāh °Alī as-Sīstāni, Rules 987.

Exercise

1. Memorise the Sūrah and its meaning.
2. Ayatullāh Sīstāni has mentioned an important rule about this Sūrah in his book “Islamic Laws”. Look up rule no. 987, and write it below.

Short Sūrahs from the Holy Qur'ān

Sūrah al-Quraish

Introduction

This Sūrah was revealed in Makka. It has four verses. It is Sūrah number 106 in the Holy Qur'ān. The name of the Sūrah is from the mention in the first verse, of the favours of Allāh to this tribe.

The Sūrah is a continuation of the previous Sūrah, al-Fīl. Many scholars consider the two Sūrahs as one, and Ayatullāh Sīstāni has stated that if one recites al-Fīl as the second Sūrah, then one must also recite al-Quraish.

Text and Translation

○ **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

In the Name of Allāh, the Beneficent, the Merciful

○ **وَالْحِجْرٰتِ الّٰی الّٰی الّٰی**

For the union (security) of the Quraish

○ **خ وَالْحِجْرٰتِ الّٰی الّٰی الّٰی**

Their union during their journey in the winter and the summer;

○ **وَالْحِجْرٰتِ الّٰی الّٰی الّٰی**

So let them worship the Lord of this House,

○ **ا الَّذِیْ اَنْزَلَ النُّجُومَ**

(He) Who fed them against hunger, and secured them against fear.

Tafsīr

Āyah 1. The Quraish were the chief tribe in Makka. They were descendants of Prophet Ismā'īl (A). The Holy Prophet (S) belonged to this tribe. They were known throughout °Arabia because the Holy Ka°ba was in their city and they were its guardians.

Āyah 2. In the summer the Quraish would go for trade to Syria and in the winter, to Yemen. Despite the dangers from robbers on the journey, the Quraish enjoyed safety and respect because of their position as the custodians of the Holy Ka°ba.



Āyah 3. Since the Holy Ka°ba was the reason for their protection, Allāh invited them to worship the Lord of the House. The Quraish monopolised the trade throughout the north and south of °Arabia because of the importance of the Ka°ba. The thought of losing this political advantage made them oppose the message of Islām instead of embracing it.

Āyah 4. Allāh reminded the Quraish that despite the harsh land, they do not go hungry and despite the lawlessness, they were protected. For these blessings from Allāh, they should be grateful.

Merits of Reciting Sūrah al-Quraish

1. This Sūrah has all the merits of its sister Sūrah, al-Fīl.
2. The Holy Prophet (S) has said that whoever recites it will be granted ten good deeds for each and everyone who circled the Holy Ka'ba (made Tawāf) and took to seclusion (I°tikāf) therein.

References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

Exercise:

Memorise the Sūrah and its meaning.

What must you do also if you want to recite this Sūrah in your Ṣalāt?

Class 6 - Lesson 9

Special Verses in the Holy Qur'an (1)

Āyatul Kursiyy (2 : 255-257)

Introduction

The verses 255, 256 and 257 of Sūratul Baqarah are collectively known as Āyatul Kursiyy. The three verses have great merit and blessing and it is highly recommended to memorise them and recite them often. They are also referred as the verses of protection, as they protect the reciter from all harm.

Text and translation

x **ٱللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ**

Allāh! There is no god save He, the ever-living, the self-subsisting (by whom all subsist).

¢ **لَا يَأْتِيهِ سِنَةٌ 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?

x **يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ**

He knows what is before them and what is behind them,

x **وَلَا يَحِطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ**

while they cannot comprehend anything out of His knowledge save that which He wills.

x **سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ**

His throne (knowledge) extends over the heavens and the earth

○ **Ālāhī ʿAzīzī × ʿAlīmī ʿAlīmī**

and the preservation of them does not tire Him; and He is the most high, the great.

±³ Û **Ālāhī ʿAlīmī**

There is no compulsion in religion.

× **ʿAlāhī ʿAlīmī**

Indeed truth has been made distinct from error,

ʿAlāhī ʿAlīmī

therefore he who disbelieves in false gods and believes in Allah,

¶ **ʿAlāhī ʿAlīmī**

indeed, has taken hold of the strongest handhold

○ **ʿAlāhī ʿAlīmī**

which will not break off; and Allah is hearing, knowing.

Û **ʿAlāhī ʿAlīmī**

Allah is the guardian of those who believe.

¢ **ʿAlāhī ʿAlīmī**

He brings them out of darkness into light.

Û **ʿAlāhī ʿAlīmī**

And those who disbelieve, the false gods are their guardians,

¢ **ʿAlāhī ʿAlīmī**

who take them out of light into darkness;

○ **ʿAlāhī ʿAlīmī**

they are the inmates of the fire, they shall abide therein.

Simple Tafsīr

Āyah 255: In this one verse is contained all we can ever know about Allāh. 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 Allāh's permission.

“Kursiyy” means “chair”, but here it refers to the knowledge and authority of Allāh.

Āyah 256: There is no compulsion in religion means that you cannot force anyone to accept Islām. 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 Sharḥia once we become Muslims (as some people think.)

According to Imām Muḥammad al Bāqir (A), the strong rope “al ‘Urwatul Wuthqā” refers to following the guidance of the Holy Imāms (A).

Āyah 257: In this verse, “Wali” means that Allāh is close to the believers while the disbelievers are under the influence of the “Ṭāghūt” or Shaytān. While Allāh brings people out of the darkness of ignorance into the light of knowledge, Shaytān takes his followers into the darkness of disbelief.

Merits of Reciting Āyātul Kursiyy

1. The verses should be recited after every Wājib prayer. There is great blessing in this including an increase in sustenance and livelihood. The Holy Prophet (S) has said, “O °Alī! Whoever recites Āyatul Kursiyy after the obligatory prayers will be protected by Allāh against all troubles, and remain under His protection and peace till the next prayer time.”
2. Imām °Alī (A) has said that he who recites it before going to sleep ensures his protection as well as that of his neighbours. The Holy Prophet (S) has said, “I am alone in having been favoured with Āyatul Kursiyy by Allāh. This favour has not been granted to any other Prophet.”

3. Imām Ja°far aṣ Ṣādiq (A) has said that before you go on a journey, recite Āyatul Kursiyy and give something in charity. This will secure your life and property during the journey.

References

1. The Holy Qur'ān, S V Mīr Aḥmad °Alī
2. IRE, Nairobi Syllabus.

Exercise

1. Memorise the verses of Āyatul Kursiyy
2. In which Sunnat Ṣalāt is Āyatul Kursiyy recited in the first Raka°at?
3. Which Sūrah is recited in the second Raka°at of this prayer and how many times?

Class 6 - Lesson 10

Special Verses in the Holy Qur'an (2)
Āyatush Shahādah (3 : 18,19)

۞ لَآ إِلٰهَ إِلَّا هُوَ ۚ

Allah (himself) bears witness that there is no god but He,

۞ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلٰهًا آٰٓخَرَ فَذٰلِكَ جَدٰٓءٌ ۙ

and (so do) the angels and those who have knowledge, standing firm for justice.

۝۞ هُوَ الَّذِي لَاۤ اِلٰهَ اِلَّا هُوَ ۚ

(There is) no god but He, the Mighty, the Wise.

±³ اِلٰهًاۙ ۚ

Verily the religion of Allah is Islam.

ۙ

Those to whom the book had been given did not differ

۞

until after the knowledge (of the truth) had come to them; out of envy amongst themselves;

۝۞

and whosoever disbelieves in the signs of Allāh, then Allāh is quick in taking account.

The Last Two Verses of Sūratul Baqarah, (2:285,286)

۞

The Prophet believes in what has come down to him from his Lord, and (so do) the believers.

±³

All believe in Allah and in His angels and in His books and in His Messengers.

Exercise

Choose the correct meaning of the °Arabic words below and learn them. They are all from the verses taught in this lesson.

لَا إِلَهَ إِلَّا اللَّهُ

- a) there is no god but He b) there is no god
b) do not worship anybody else d) there is no god but Allāh

قُلْ مَنْ لَدُنَّ الْعِلْمِ

- a) people who read the book b) the people who took the book
c) people who saw the book d) people who were given the book

يَسْمَعُ

- a) the Prophet listens b) the Prophet believes
c) the Prophet hears d) the Prophet understands

قَالُوا

- a) they said, "we obeyed" b) they said, "we saw"
c) they said, "we know" d) they said, "we heard"

وَارْحَمْنَا

- a) and forgive us b) and pardon us
c) and hear us d) and have mercy on us

مَا كَسَبَ

- a) what he has earned shall not be for it
b) what he has seen shall be for it
c) what he has earned shall be for it
d) what he has done wrong will be against it.

نَسِئًا

- a) if we forget or disobey
b) if we forget or lie
c) if we forget or do evil
d) if we forget or make a mistake

Special Verses in the Holy Qur'an (3)

Āyatul Mulk (3 : 26,27)

Introduction

This is a prayer that speaks about the absolute power of Allāh. The Holy Prophet (S) and our Imāms (A) have encouraged the constant recital of this prayer so that the faith in Allāh enters the heart. It is an excellent Du'ā for the granting of prayers, as it is reported to contain "Isme Āzam", the greatest name of Allāh.

Text and Translation

قُلْ لِلّٰهِ الْمُلْكُ ۝ وَهُوَ يُعْطِي الْمُلْكَ ۝ وَهُوَ يُنْزِلُ الْمُلْكَ ۝ لِمَن يَشَاءُ ۝ وَهُوَ يُعْزِزُ ۝ وَهُوَ يُضِلُّ ۝ وَمَا لَهُ مُدْرِكُ يَوْمٍ ۝

O Allāh, Master of the kingdom! You give the kingdom to whom You like,

كُلٌّ ۝ قُلْ لِلّٰهِ الْمُلْكُ ۝ وَهُوَ يُعْزِزُ ۝ وَهُوَ يُضِلُّ ۝ وَمَا لَهُ مُدْرِكُ يَوْمٍ ۝

and You take away the kingdom from whom You like.

۝ قُلْ لِلّٰهِ الْمُلْكُ ۝ وَهُوَ يُعْزِزُ ۝ قُلْ لِلّٰهِ الْمُلْكُ ۝ وَهُوَ يُضِلُّ ۝

You exalt whom You like and abase whom You like;

۝ فِي يَدَيْهِ الْخَيْرُ كُلُّهُ ۝ قُلْ لِلّٰهِ الْمُلْكُ ۝ وَهُوَ يُضِلُّ ۝ قُلْ لِلّٰهِ الْمُلْكُ ۝ وَهُوَ يُعْزِزُ ۝

in Your hand is the good; verily, You have power over all things.

كُلٌّ ۝ قُلْ لِلّٰهِ الْمُلْكُ ۝ وَهُوَ يُضِلُّ ۝ قُلْ لِلّٰهِ الْمُلْكُ ۝ وَهُوَ يُعْزِزُ ۝

You cause the night to pass into the day, and You cause the day to pass into the night;

كُلٌّ ۝ قُلْ لِلّٰهِ الْمُلْكُ ۝ وَهُوَ يُعْزِزُ ۝ قُلْ لِلّٰهِ الْمُلْكُ ۝ وَهُوَ يُضِلُّ ۝ قُلْ لِلّٰهِ الْمُلْكُ ۝ وَهُوَ يُعْزِزُ ۝

You bring forth the living from the dead, and You bring forth the dead from the living,

○ **لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ الرَّحِيمُ**

and You give sustenance to whom You like, without measure.

Exercise

Choose the correct meaning of the °Arabic words below and learn them. They are all from the verses taught in this lesson.

رَبُّ الدُّنْيَا

- a) master of the Day of Judgement
- b) master of the kingdom
- c) master of the creation
- d) master of the heavens

بِيَدِكَ الْخَيْرُ كُلُّهُ

- a) in Your hand is all good
- b) in Your hand is all sustenance
- c) in Your hand is all power
- d) in your hand is all wealth

أَنْتَ تَنْزِلُ مَنْ تَشَاءُ

- a) You bring down whom You like
- b) You save whom You like
- c) You elevate Whom You like
- d) You choose whom you like

لَيْلًا نَوَافِلًا

- a) night and day
- b) morning and evening
- c) day into night
- d) night into day

أَنْتَ تَخْرِجُ الْمَيِّتَ

- a) You bring out the dead
- b) You bring out the living
- c) You bring out the people
- d) You bring out the good

أَنْتَ تَهْتَدِي مَنْ تَشَاءُ

- a) You give guidance to whom You like
- b) You give heaven to whom You like
- c) You give sustenance to whom You like
- d) You give forgiveness to whom You like

Class 6 - Lesson 12

Translation, Transliteration and Tafsīr of the Holy Qur'ān

Translation

Today there are over 1 billion Muslims in the world. They speak hundreds of languages and many of them do not understand °Arabic. Since the Holy Qur'ān was revealed in °Arabic, the Muslims have translated it into their own languages so that they can understand the words of Allāh. However, even the best translations cannot fully capture the meaning of the °Arabic, so Muslims are encouraged to learn °Arabic.

There are many English translations. Some important ones are by:

1. S V Mir Ahmad Ali - he was a Shi'ah scholar.
2. M H Shakir - he was a Shi'ah scholar.
3. Yusuf Ali - he was a Sunni scholar.
4. N J Dawood - he was a Sunni scholar.

Transliteration

This is when the °Arabic words are written in a different language, for example Gujarati or English. Since most Muslims learn to read the Holy Qur'ān even though they do not understand °Arabic, transliteration texts are not very often used nowadays.

Tafsīr

This is a detailed meaning of every verse of the Holy Qur'ān. Tafsīr is also called commentary. There are many important Shi'ah Tafsīrs in °Arabic. Some are:

The only complete English Shi'ah Tafsīr available is that by S V Mir Ahmad Ali. All Madressa students should have a copy of this very useful work.

Look at the following examples to understand the terms used above.

Holy Qur'ān

AlMahdi Madrasah

Example 1

Text

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Transliteration

Inna Anzalnāhu Fī Laylatil Qadr

Translation

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

Simple Tafsīr

The Holy Qur'ān was revealed in its full chapter by chapter form to the Holy Prophet (S) on this night. He then related it to the people in sections as and when instructed by Allāh through Jibrīl (A). The night of Qadr is the most important night of the year. It is a night for worship and for asking for forgiveness.

Example 2

Text

لَا إِلَهَ إِلَّا اللَّهُ
سَمَدٌ

Transliteration

Allāhus Ṣamad

Translation

Allāh is the Needless

Simple Tafsīr

“Ṣamad” means independent - it means Allāh does not need anyone or anything, instead He is needed by everything. He does not need our prayers or the things that man needs.

Exercise

Translate the following °Arabic phrases from the Holy Qur'an.

لَيْلَةُ الْقَدْرِ كَأَنَّهَا أَلْفُ شَهْرٍ

- a) the Night of Qadr is just like a thousand months
- b) the Night of Qadr is better than a thousand months
- c) the Night of Qadr is in this month
- d) the Night of Qadr is a night of worship

لِلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

- a) the people to whom We sent the Book
- b) the people to whom We sent a Messenger
- c) the people to whom We gave the Book
- d) the people to whom We sent a Warning

يَا أَيُّهَا الَّذِينَ آمَنُوا

- a) O People who believe,
- b) O People who disbelieve,
- c) O People who know,
- d) O People who are alive,

فِي سَبِيلِ اللَّهِ

- a) in the presence of Allāh
- b) in the way of Allāh
- c) in the name of Allāh
- d) in the knowledge of Allāh

مَا شَيْءٌ يَخْتَصِمُ بِهِ إِلَى اللَّهِ

- a) Whatever is in the Heavens and the Earth belongs to Him
- b) Whatever is in the Heavens and the Earth worships Him
- c) Whatever is in the Heavens and the Earth accepts Him
- d) Whatever is in the Heavens and the Earth needs Him

Class 6 - Lesson 13

Be Careful in your Recitation of the Holy Qur'an

In °Arabic, as with other languages, it is important to pronounce the words correctly. There are some words which sound similar but their meanings are different. When reciting the Holy Qur'an, incorrect pronunciation of these words would lead to distortion of the meaning of an Āyah.

Looking at some examples:

1. **لَا إِلَهَ إِلَّا اللَّهُ** Forever

عَبْدٌ - Servant

In Suratun Nisā (4:57), Allāh says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ فِي الْجَنَّاتِ الَّتِي فِيهَا جَارُونَ

And (as for) those who believe and do good deeds, We will admit them

(لَا إِلَهَ إِلَّا اللَّهُ) سَنُدْخِلُهُمْ فِي الْجَنَّاتِ الَّتِي فِيهَا جَارُونَ

into gardens beneath which rivers flow, to abide therein forever.

If we replace forever with servant, the meaning changes completely.

2. **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** Name

بِإِسْمِ اللَّهِ Sin

If we read **بِإِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** as **بِإِسْمِ اللَّهِ**

the meaning changes from "In the Name of Allāh" to "In the Sin of Allāh"!

3. **أَلَم** Pain

أَلَم Knower

In Sūrah Āli Imrān, (3:121) Allāh says:

أَلَم **أَلَم** **أَلَم** **أَلَم**

Allāh is the Hearer, the Knower.

It would be a grave error to use **Pain** instead of **Knower** in this Āyah.

4. **أَقُولُ** - To Say

أَكُلُ - To Eat

Both these words are used in different Āyāt in Sūrah al Baqarah. The first one is used in 2:60:

أَكُلُوا وَشَرِبُوا **مِمَّا رَزَقْنَاكُمْ** **لَعَلَّكُمْ تَهْتَدُونَ**

Eat and drink of Allāh's provision

The second one is used in 2:136:

أَقُولُ **أَقُولُ** **أَقُولُ**

Say (O Muslims), "We believe in Allāh"

By pronouncing the words incorrectly, the meaning of the first verse becomes "Say and drink of Allāh's provision", while the second verse would be, "Eat (O Muslims), "We believe in Allāh".

TAJWĪD NOTES1

The rules for the letter $\frac{3}{4}$ Lām)

When you see the words ~~ٱللّٰه~~ (Allāh) and ~~ٱلله~~ (O' Allāh) in the Holy Qur'ān you have to apply these rules. In some cases the $\frac{3}{4}$ has to be recited with a full mouth giving a heavier "L" sound. In the rest of the cases, $\frac{3}{4}$ has to be recited with an empty mouth giving a flatter "L" sound.

When to recite the Lām with a full mouth (heavier sound)

1. When, before the Lām, there is a letter with a Fatha or Dhamma. For example, ~~ٱلله~~ (He is Allāh)

or ~~ٱلله~~ (The Command of Allāh)

2. When, before the Lām, there is a letter with a Sukūn following a letter with Dhamma.

For example, ~~ٱلله~~ (To fear Allāh)

When to recite the Lām with an empty mouth (flat sound)

1. When, before the Lām, there is a letter with a Kasra.

For example, ~~ٱلله~~ (In the name of Allāh) or ~~ٱلله~~ (Say, O' Allāh)

2. In all the words that have $\frac{3}{4}$ Lām Shaddah),

except ~~ٱللّٰه~~ (Allāh) and ~~ٱلله~~ (O' Allāh).

For example, ~~ٱلله~~ (Bless) or ~~ٱلله~~ (Convey, inform)

3. When, before the Lām, there is Tanwīn. (See lesson for Nūn Qutni).

For example, ~~ٱلله~~ (People of Allāh) is read as ~~ٱلله~~

Exercise

Practise reciting the following words and try to memorise the meanings as well! And write next to the word whether the Lām is recited with a full mouth or an empty mouth.

لَا إِلَهَ إِلَّا اللَّهُ Therefore Allāh is Enough (for us)

وَاللَّهُ يَدْعُكَ - And Allāh Calls (you)

رَسُولَ اللَّهِ - The Messenger of Allāh

بِإِذْنِ اللَّهِ With the Permission of Allāh

لَا إِلَهَ إِلَّا اللَّهُ There is no god but Allāh

لِلَّهِ For Allāh

TAJWĪD NOTES 2

The rule of **ٱل** (Alif-Lām)- The Definite Article.

The word **ٱل** means “the” - it makes the word (noun) before which it is placed definite. e.g. not any house but **the** house.

ٱل - a house

ٱل the house

It is important to notice that when **ٱل** is added to the word then the word changes the Tanwīn on its last Harf (letter) into a Harakah, short vowel.

e.g. When **ٱل** is changed to **ٱل** the **ة** changes to **ا**

ٱل Moon letters: The rule of **ٱل**

If the word (noun) to which the **ٱل** is added begins with a Moon letter then the **ة** is pronounced.

ٱل The moon letters are:

ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ

There are 14 moon letters - ½ of the Arabic alphabet.

ٱل The Sun Letters: The rule of **ٱل**

If the word (noun) to which the **ٱل** is added begins with a Sun letter then the **ة** is not pronounced.

ٱل The sun letters are:

ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ ٺ

There are 14 sun letters - ½ of the Arabic alphabet.

In the Qur’ān the sun letter following the **ٱل** usually has a Shaddah but this does not exist in Du’ā books although the rule still applies.

Exercise

Draw a sun or a moon around each letter depending on whether the letter is ~~Q̄ ã Æ Æ ĩ ĩ ĩ ĩ~~ (sun letter) or ~~Q̄ ã Æ Æ ĩ ĩ ĩ ĩ~~ (moon letter):

~ x t p k i g e d ` X T

P L A

Ê Đ Ë Æ Â ¾ ° ¶ ² ® ª ¡ ¢

TAJWĪD NOTES 3

Silent Letters and Nūn Qutni

Silent Letters

The Hurūf (letters) **ذ** **ذ** **أ** without any Harakāt are known as the silent letters.

These Hurūf , although written in the Qur'ān, are to be ignored, and not pronounced.

A common example, which we have already come across is the **أ** written after a Harf which has a Harakah of Fatha Tanwīn.

Nūn Qutni

Nūn Qutni is the small **أ** which is sometimes found between two words.

The Nūn Qutni always appears with a Kasra sign.

The Nūn Qutni is usually found under an alif (**أ** without any Harakah (Hamzā al-waṣl), the **أ** pronounced and the **أ** not.

If the Nūn Qutni appears at the end of a sentence, then the person reciting has two choices:

1. If the recitation is continued without a stop then the **أ** pronounced and the **أ** not.
2. If the recitation is stopped, to take a breath then the next sentence is started with the **أ** (with a Fatha) and the **أ** ignored.

Exercise

Practise reciting the following words, circling the Harf which is silent, and try to memorise the meanings as well!

سَلَاتٍ -Ṣalāt (Namāz).

فِي In the name.

رَأَى He saw.

وَأَسْفَحَ - And forgive.

وَأَسْفَحَ and help.

Practise reciting the following words, stopping in between the words and then again without stopping.

سَلَاتٍ فِي

○

رَأَى وَأَسْفَحَ

○

سَلَاتٍ فِي وَأَسْفَحَ

○

سَلَاتٍ فِي وَأَسْفَحَ

○

TAJWĪD NOTES 4

Hamza (**ﻩ**) Tā Marbūṭah (**ﺓ**) and the Secondary Mudd (**ﺀ**)

Hamza (**ﻩ**)

The Hamza has two kinds of sounds:

1. When the Hamza (**ﻩ**) is pronounced as an 'a' sound no matter where

it is or on what it sits (**ﺀ ﺀ ﺀ**)

2. When the Hamza is written as **_** it will only be said with an 'a' sound if there is no other Harf before it.

_ - is only there to help us to recite better.

- is the Alif in the definite article **ﺍﻟﺌﺎ**

Tā Marbūṭah (**ﺓ**)

This is a special Tā

1. It only appears at the end of a word

2. The word it appears on is always a noun.

3. The word that it appears on is a feminine word.

4. It is said like the normal Tā (**ﺕ**), except when you stop after that

word, then it is said as a Hā sound (**ﻩ**)

The Secondary Mudd

The original Mudd is when the sound of the Harf is elongated to two times its original sound.

This occurs when:

- 1) a Harf with a fatha is followed by an Alif.
- 2) a Harf with a kasra is followed by a Yā.
- 3) a Harf with a dhamma is followed by a Waw.

When the original Mudd is followed by a Hamza in the same word, then the sound is elongated more than two times.

This secondary Mudd is written as a thick Mudd ()

It is stretched to five Harakāt (original sound x5) but if you stop then it is stretched to six Harakāt (original sound x6).

When the original Mudd is followed by a Hamza in the next word, then the sound is elongated more than two times.

This secondary Mudd is written as a thin Mudd ()

It is stretched to five Harakāt (original sound x5) but if you stop after the first word then it goes back to being an original Mudd and is stretched to two Harakāt (original sound x2).

When the original Mudd is followed by a Harf with a sukūn, then the sound is elongated more than two times.

This secondary Mudd is of two types:

1. The secondary Mudd is not written, or indicated in any way. It is stretched to two - six Harakāt (original sound x 2 - 6), depending on the style of the recitation. A good example of this rule is in Sūrah al-Mā[°]ūn.
2. This secondary Mudd is written as a thin Mudd () and is elongated by 6 Harakāt (original sound x6). If the secondary Mudd is followed by a Harf with Tashdīd (in-built Sukūn). This secondary Mudd is a thick Mudd () and is elongated by 6 Harakāt (original sound x6).

TAJWĪD NOTES 5

Waqf (pl. Wuqūf) - Punctuation Marks

When you reach a Waqf and you want to stop or pause there are several laws to follow:

1) If the Harf before the Waqf has the following Harakah:

- Fatha
- Kasra
- Dhamma
- Kasra Tanwīn
- Dhamma Tanwīn

then the Harakah will be read as if it were a Sukūn.

2) If the Harf before the Waqf has a Fatha Tanwīn then the Harakah will be read as if it were just a Fatha.

3) If the harf before the Waqf is either a **Ē** or **Ū** then it will be read as if it were a **Ē** with a Sukūn.

The Wuqūf are written as a circle with or without a harf on top of it or just a small harf without a circle.

The Wuqūf with a circle (O) are:

O Stop, end of an Āyah

^a ۞ **Ā** ¶

O O O O Stop

X **Ū**

O O Stop or continue

The Wuqūf without a circle (O) are:

Â	Must stop
⊕ ±³	Better to stop
X	Can stop or continue
Û	Must not stop
¶ k ĩ ¼ ¼ x	Better not to stop
É³ È Émp	Stop without breaking breath
•• ••	Stop at either but not at both

If there are two signs follow the one on top.

Class Exercise

Open the Holy Qur'ān and practice the different rules of Wuqūf you learned above.

TAJWĪD NOTES 6

Rules of Sukūn - Qalqala

Qalqala means stress, and the rule of Qalqala is to put stress on the Hurūf with Sukūn.

The Hurūf which follow the Qalqala rule are:

ق ط ع خ ل

(Remember as “QUṬUBJAD”)

When any of the above five Hurūf have a Sukūn on them, their sound is stressed, so that it sounds like an echo.

Note: care should be taken that the echoing sound does not go to the extent of forming a Fatha sound.

A good example of the Qalqala rule is Sūrah Ikhlāṣ:

Read Sūrah Ikhlāṣ below and circle all the places where the Qalqala rule comes into effect.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent the Merciful.

قُلْ اِلٰهٌ ۙ اَحَدٌ

Say, “He, Allāh is ONE”

لَاۤ اِلٰهَ اِلاَّ هُوَ

Allāh is the Needless

لَا يَلْبَسُ اِلٰهٌ ۙ اَحَدٌ

He does not have children, nor has He a parent

وَمَا يَكُنْ لَّهٗ اِوۡدُنٌ ۙ اَحَدٌ

And there is no-one like Him

Exercise

Practise reciting the following words and try to memorise the meanings as well!

أَبَدًا Oneness.

رَضُوا They are content.

بَدَأَ - He created

قَرَأَ Read

TAJWĪD NOTES 7

Rules of the Nūn Sound

There are different rules on the way the Nūn sound should be pronounced which depends on which Hurūf follows it.

Idh-hār

If the following 6 Hurūf are after the ~~ن~~ or a harf with a Tanwīn (Nūn sound) then the Nūn sound is pronounced clearly (without a nasal sound).

Ē ® a d ` A

Examples are:

عَدَاةٌ عَدَاةً عَدَاةِ عَدَاةٍ عَدَاةِمْ عَدَاةِمْ

Qalb

If the harf **L** is after the ~~ن~~ or a harf with a Tanwīn (Nūn sound) then the Nūn sound is pronounced as if it were a **Ā** (Mīm sound). The Mīm sound is hummed (Ghunna), from the nose.

In most Qur'āns a small **Ā** is written above and between the ~~ن~~ or the harf with a Tanwīn (Nūn sound) and the harf **L** but if this **Ā** does not appear the rule still applies.

Examples are:

لَا تَقْرَأُ لَا تَقْرَأُ لَا تَقْرَأُ لَا تَقْرَأُ

Idghām

Idghām means joining of one harf to another harf.

There are six Hurūf of Idghām:

Ḍ i Ā ¾ Ē Æ

Holy Qur'ān

AlMahdi Madrasah

Exercise

Practise reciting the following words and try to memorise the meanings as well! Write beside each word which group it falls into (Idh-hār, Qalb, Idghām, Ikhfā.)

مُؤْتَمِرِينَ - Help us

قَالَ - That he said

وَيُؤْمِنُونَ - And they believe in Allāh

كِرِيمٍ - Generous and Kind

أَنْتَ - You were

قَرِيبٌ - Near / with

عَذَابٍ - painful punishment

مُحَمَّدٌ - Muḥammad is the messenger of Allāh

وَأِنَّا - And if We wanted

الرَّحِيمِ - The Forgiving, the Merciful

الَّذِينَ - whom We sent

حُرْمًا - forbidden

قُوَّةٍ - Power over things

بَعْدَ - after

الْمُبِينِ - The obvious leader

وَالَّذِي - And who spoke

نَزَّلَ - Sent down

TAJWĪD NOTES 8

Rules For Mīm With Sukūn

1. Idghām

When Mīm Sukūn (م) is followed by another Mīm (م) then there will be Idghām, i.e. The two Mīm's will be joined.

Examples are: ~~مَم~~ مَمَّ ~~مَمَّ~~ مَمَّ ~~مَمَّ~~ مَمَّ ~~مَمَّ~~ مَمَّ

2. Ikhfā

When Mīm with Sukūn (م) is followed by the harf Bā (ب) with any Harakāt, then the Mīm with Sukūn (م) is said with Ghunna - a light sound from the nose (hummed). It is also stretched to two Harakāt. This is called Ikhfā (e-Shafawī).

Examples are: ~~مَب~~ مَبَّ ~~مَبَّ~~ مَبَّ ~~مَبَّ~~ مَبَّ ~~مَبَّ~~ مَبَّ

3. Idh-hār

If however the Mīm Sukūn (م) is followed by any of the other 26 Hurūf (besides Mīm and Bā) there will be no Ghunna. Instead there will be Idh-hār.

Examples are: ~~م_~~ م_ ~~م_~~ م_ ~~م_~~ م_ ~~م_~~ م_

Class Exercise

Open the Holy Qur'ān and practice the different rules of Wuqūf you learned above.

TAJWĪD NOTES 9

Rules For the Harf Rā (ī)

The harf can be said in one of two ways:

- 1) As a light sound.
- 2) As a heavy sound.

Light sound Rā .

The harf Rā is said as a light sound, with an open (empty) mouth in the following cases:

1. When the harf Rā has a Kasra.

For example: **رَبِّهِ** **رَبِّهِ**

2. When the harf Rā has a Tashdīd with a kasra.

For example: **رَبِّهِ** **رَبِّهِ** **رَبِّهِ**

3. When there is Yā Sukūn before Rā Mawqūf (a Rā on which one is going to stop).

For example: **رَبِّهِ** **رَبِّهِ** **رَبِّهِ**

Heavy sound Rā .

The harf Rā is said as a heavy sound, with a full mouth in the following cases:

1. When the harf Rā has a Fatha or a Dhamma.

For example: **رَبِّهِ** **رَبِّهِ**

2. When the Harf Rā has a Tashdeed with a Fatha or a Dhamma.

For example: **رَبِّهِ** **رَبِّهِ**

3. When the harf Rā has a Sukūn and follows a harf with Fatha or Dhamma.

For example: **رَبِّهِ** **رَبِّهِ** **رَبِّهِ**

Exercise

Practise reciting the following words and try to memorise the meanings as well! Then write next to each word whether it is a light or heavy Rā.

رَسُولٌ - Messenger

مَغْرِبٌ - West

رُحِيمٌ - Kind

رَحِيمٌ - Merciful

رِجْسٌ - Dirt

رَبِّهِمْ - Be patient

رَبِّهِمْ - Forgive me

رَبِّهِمْ (Name)

رُحِيمٌ - The kind

رِجَالٌ - Laws of religion