



رَبَّنَا إِنَّكَ رَوْؤُفٌ رَّحِيمٌ

Our Lord! Thou art indeed Full of Kindness, Most Merciful.

التَّوْحِيدُ
الْحَسْبُ

Class 8 Qur'an Manual

Name:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Prophet (saw) said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best amongst you is the one who learns the
Qur'an and then teaches it to others.

Al-Amali of Shaykh Tusi, Vol 1 page 5

Class 8

For over a decade, students were allocated in Qur'an classes based on their ability in Qur'an, bearing in mind both the ability and age. Needless to say, parent support to their child was effective; however, there was no specific parental role laid in assisting their children in Qur'an. Ability allocation was started in the hope to be able to help students and cater for them according to their individual ability. This was efficient so long as we were small in number. As the workshop started growing rapidly, the system seemed not very efficient for the workshop. Some of the issues we faced were:

i) There were various different ability groups and due to the scarcity in the number of Qur'an teachers we were unable to cater for all the students.

The ability allocation meant a 10 year old and a 6 year old child were at the same ability. Placing them together in one class wasn't feasible due to the age gap, and necessitated a new ability group be formed. How was this possible with lack of teachers?

ii) Having 11 years of studies in the Workshop and only 8 ability groups in Qur'an, meant a child at some point during his/her time at the Workshop was supposed to stay in one Qur'an ability group for more than a year. Not only were the more able students bored of doing the same lessons again for more than a year/s, but the parents were also concerned with this and wanted their children be promoted with each passing year which wasn't possible for the reasons explained above.

iii) At the start of each academic year, the newly enrolled students needed to be tested so that they could be placed in a class with their ability. This meant a good few weeks were needed to do this and with the lack of staff this was proving difficult.

Hence, we have decided to move onto class based system from the year 2020. This means, there will be no separate Qur'an ability groups, and a child will be in the same Qur'an class as his/her normal Workshop class. We are aware of the fact that we shall be unable to eradicate all problems; however, having assessed the class based system we are of the opinion that the benefits of it will outweigh the benefits of ability wise allocation.

In taking on the class based system and making it work, we will have to work as a trio. SHSW at one, parents at the other, and students at the third end. So long as we

all play our roles, we should see it work. We must be aware that with class based system, we will be having same aged students together, but they might differ in ability. The workshop will do all it can in helping the students. Students will be expected to attend the workshop each week and co-operate with the teachers. Parents of students who are struggling or are below the expected level will be required to attend the Qur'an lesson to come and help their children as long as it may be necessary. Qur'an teachers will notify the SHSW management of which students need additional support. Their parents will then be notified by the SHSW Management of when they need to attend to provide extra support to their children. Besides, parent support outside the workshop will be essential, either through personally teaching their children at home or arranging external support from Qur'an extra classes.

The Qur'an syllabus has been amended immensely. The old syllabus had the theory section only and the hifdh booklets. The 2020 syllabus consists of 4 sections, 2 of which are compulsory to teach and the rest as additional resource to be used as and when necessary.

Section 1: Theory + Worksheets (COMPULSORY)

Section 2: Hifdh of Surahs (COMPULSORY)

Section 3: Tafseer / short stories from the Qur'an to make children more familiar with the content of the Holy Qur'an.

Section 4: Qur'anic Dictionary (a selection of simple words from the Holy Qur'an, which will add up as the students move up the class. This is aimed at assisting students understand the meaning of Qur'an when they read it)

Lesson plan guidance: 60 minutes lesson

10 mins – Recap of the previous lesson. Student involvement is essential.

20 mins – Main part of delivering lesson/Syllabus

15 mins – Worksheets/Activities for class and giving of homework

15 mins – Quran recitation / Memorisation

Teachers:

- Will have to plan in a way that works best for their class and cover all the aspects that need covering
- To please ensure children now recite the Qur'an and memorise their surahs in the proper manner.
- Are encouraged to give homework, however, please **DO NOT** over load the students with homework. This could be as simple as ONE sentence or a line to re-iterate the points covered in class. At times, there could be tailored homework to suit personal needs.
- To please remember to complete the lesson trackers together with individual child progress for each lesson delivered.

Parents:

- In order to progress, we urge parents to please support their children at home with their work, check the diaries for any note/homework and assist them whenever possible, for reliance on the Workshop alone is not sufficient. We at SHSW can only enhance our students learning.
- Please contact your child's teacher for a follow up on the progress or for any concerns you might have.

Students:

- Please cooperate with your teachers and pay attention in class to derive maximum benefit and ask as and when necessary. Also ensure all work is done on time to allow the rest of the lessons to flow smoothly.

TOPICS FOR QURAN

Main topics to be covered for each class during the year are highlighted, however a recap of the previous year will prove helpful.

CLASS P

THEORY	<ol style="list-style-type: none"> 1) General rules / manners of reciting the Holy Qur'an 2) Correct pronunciation of Audhubillahi Minash Shaitaanir Rajeem 3) Correct pronunciation of Bismillahir Rahmanir Raheem 4) Arabic Alphabets / Phonetics (Sounds) 5) Explain how dots play an important part in Arabic. Students must be able to comprehend how the location of dots makes letters different.
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	<ol style="list-style-type: none"> 1) The baby in the box 2) The baby speaks 3) Zamzam
QUR'ANIC DICTIONARY	3 words

CLASS 1

THEORY	<ol style="list-style-type: none"> 1) Haraka /Short vowels <ol style="list-style-type: none"> a) Fatha b) Kasrah c) Dhammah 2) Sukoon
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	<ol style="list-style-type: none"> 1) Azazeel 2) Prophet Adam (pbuh) 3) Prophet Nuh (pbuh) and the big ark
QUR'ANIC DICTIONARY	5 words

CLASS 2

THEORY	1) Long Vowels a) Long way b) Short way 2) Tashdeed
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Ibrahim (as) 2) Prophet Salih (as) 3) Anger
QUR'ANIC DICTIONARY	Family in Qur'an

CLASS 3

THEORY	1) Tanween 2) Letters in various forms (Beginning, Middle, End)
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Duties towards parents 2) Suratul Kawthar 3) Amul Feel – The year of the elephant (Suratul Feel)
QUR'ANIC DICTIONARY	Animals in Qur'an - 1

CLASS 4

THEORY	1) Silent Letters 2) Sujood in Qur'an 3) Ghunna – Stress and Stretch (Nun and Meem Shadda)
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Musa (pbuh) and the Thu'baan 2) Suratul Lahab 3) The sons of Prophet Adam (pbuh)
QUR'ANIC DICTIONARY	Animals in Qur'an - 2

CLASS 5

THEORY	1) Arabic Numbers 2) Division in Qur'an 3) Rule of Laam Shaddah
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Dua 2) Prophet Sulayman (pbuh) and the Hudhud
QUR'ANIC DICTIONARY	Human being in Qur'an - 1

CLASS 6

THEORY	1) Punctuation a) Signs/Letters of stopping and continuing b) Rules of stopping 2) Qalqalah
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Nuh (pbuh) 2) Prophet Salih (pbuh)
QUR'ANIC DICTIONARY	Human being in Qur'an - 2

CLASS 7

THEORY	1) Rules of Tanween and Nun Sakin a) Idgham b) Idhar c) Iqlaab d) Ikhfaa 2) Nun Al-Qutni
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Ibrahim (pbuh) 2) Prophet Ayyub (pbuh)
QUR'ANIC DICTIONARY	Prophets in Qur'an

CLASS 8

THEORY	1) Madd 2) Rules of Hamzah 3) Sakta
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Jumuah
TAFSEER / SHORT STORIES FROM QUR'AN	Jumuah
QUR'ANIC DICTIONARY	Surahs in Qur'an - 1

CLASS 9

THEORY	1) Alif Jazm 2) Tafkheem and Tarqeeq – Rules of Letter RAA
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Fajr
TAFSEER / SHORT STORIES FROM QUR'AN	Fajr
QUR'ANIC DICTIONARY	Surahs in Qur'an - 2

CLASS 10

THEORY	Revision of topics covered in the years P to 9. Apply the rules when reading the Holy Qur'an
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Yaseen (1 to 40)
TAFSEER / SHORT STORIES FROM QUR'AN	Yaseen
QUR'ANIC DICTIONARY	Surahs in Qur'an - 3

CLASS 11

THEORY	Revision of topics covered in the years P to 9. Apply the rules when reading the Holy Qur'an
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Yaseen (41 to 83)
TAFSEER / SHORT STORIES FROM QUR'AN	Yaseen
QUR'ANIC DICTIONARY	Surahs in Qur'an - 4

Qur'an Surahs to be memorised this year

CLASS P	CLASS 1	CLASS 2	CLASS 3	CLASS 4	CLASS 5	CLASS 6	CLASS 7
Hamd	Hamd	Hamd	Hamd	Hamd	Hamd	Hamd	Hamd
Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas
Naas	Naas	Naas	Naas	Naas	Naas	Naas	Naas
Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar
	Falaq	Falaq	Falaq	Falaq	Falaq	Falaq	Falaq
	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun
		Nasr	Nasr	Nasr	Nasr	Nasr	Nasr
		Asr	Asr	Asr	Asr	Asr	Asr
			Lahab	Lahab	Lahab	Lahab	Lahab
			Maun	Maun	Maun	Maun	Maun
			Feel	Feel	Feel	Feel	Feel
				Qadr	Qadr	Qadr	Qadr
				Quraysh	Quraysh	Quraysh	Quraysh
					Qaria	Qaria	Qaria
					Aadiyat	Aadiyat	Aadiyat
						Takathur	Takathur
							Ayatul Kursi
							Humazah
							Inshirah

Qur'an Surahs to be memorised this year

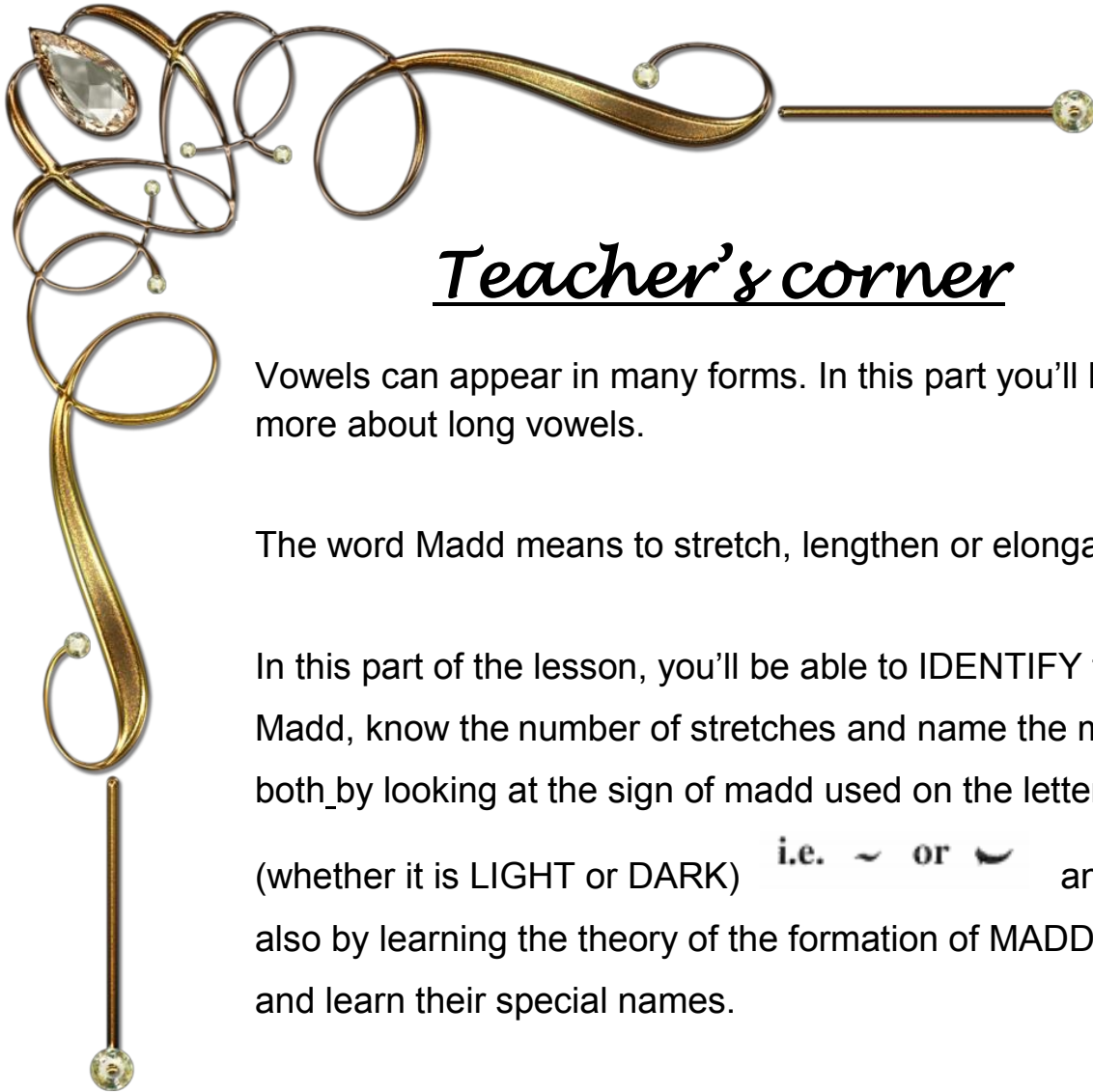
CLASS 8	CLASS 9
Hamd	Hamd
Ikhaas	Ikhaas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Jumuah	Fajr

CLASS 10	CLASS 11
Hamd	Hamd
Ikhaas	Ikhaas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Yaseen (Ayah 1- 40)	Yaseen (Ayah 41 – 83)





Madd
(The Stretch)



Teacher's corner


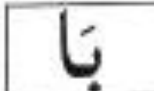
Vowels can appear in many forms. In this part you'll learn more about long vowels.

The word Madd means to stretch, lengthen or elongate.

In this part of the lesson, you'll be able to IDENTIFY the Madd, know the number of stretches and name the madd, both by looking at the sign of madd used on the letter (whether it is LIGHT or DARK) i.e. ~ or ~ and also by learning the theory of the formation of MADDS and learn their special names.

MADDA – The Stretch




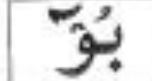
In the previous lessons, you must have learnt about a **SHORT VOWEL** and **LONG VOWEL**, and you know the difference between them. Here you'll learn more about the long vowels.

SHORT VOWEL	-	(Ba)	
LONG VOWEL	-	(Baa)	

Now, a longer and longest vowel sound is read when there is a Madda sign over the long vowel. Thus:

LONGER VOWEL	-	(Baaaa)	
LONGEST VOWEL	-	(Baaaaaaa)	

In the same way the Madda sign can also stretch the sound of a word with Kasra or Dhamma sign. For example:

LONGER	-	Billi	
LONGEST	-	Biliii	
LONGER	-	Buuuu	
LONGEST	-	Buuuuuu	

Note:

The stretch should be appropriate according to the corresponding Madda sign i.e LONG, LONGER and LONGEST stretch.

What is a Madd/Madda?

A long stroke or curve above a letter is called a Maddah.
It can be a light stroke (thin) or a dark stroke (thick) above the letter.

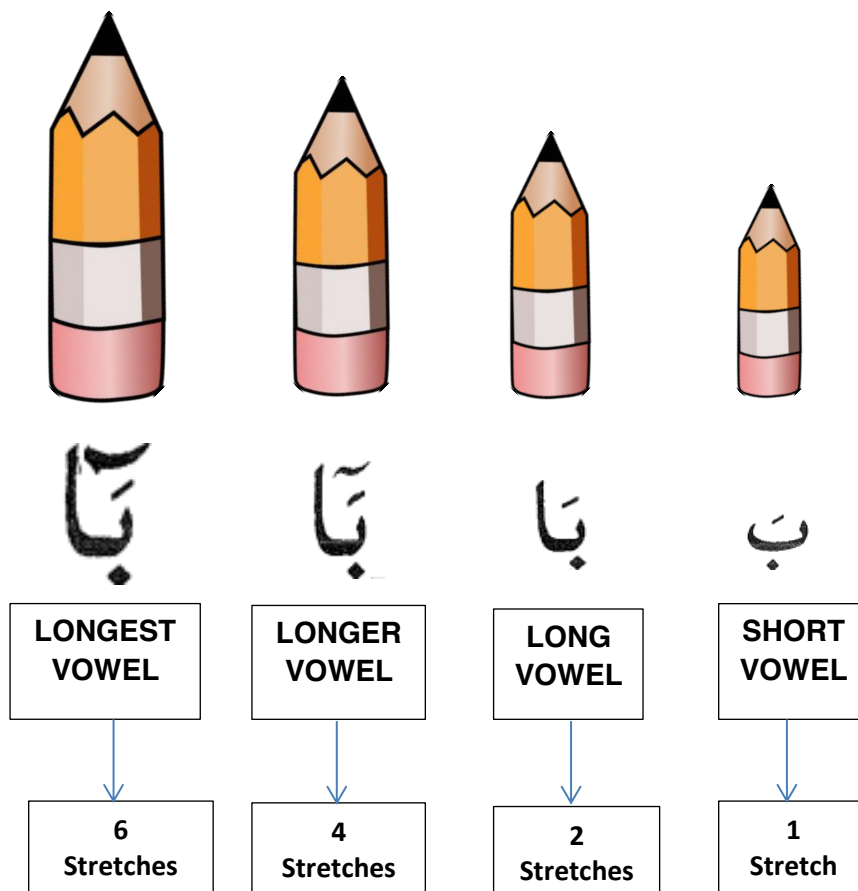
The word 'Maddah' means to stretch/ lengthen or elongate.

Formation of vowels and their length of stretch

Vowels can appear in many forms. In this part you'll learn more about long vowels.

- SHORT VOWEL → 1 stretch
- LONG VOWEL → 2 stretches → (Long Madd)
- LONGER VOWEL or → 4 stretches → (Longer Madd)
- LONGEST VOWEL → 6 stretches → (Longest Madd)

To understand this better, look at the example below.



Each of these LONG VOWELS makes a MADD. In the coming lessons, you'll learn the **SPECIAL MADD TERM** used for these long vowels. For now just learn them as

Long Vowel (Long Madd)

Longer Vowel (Longer Madd)

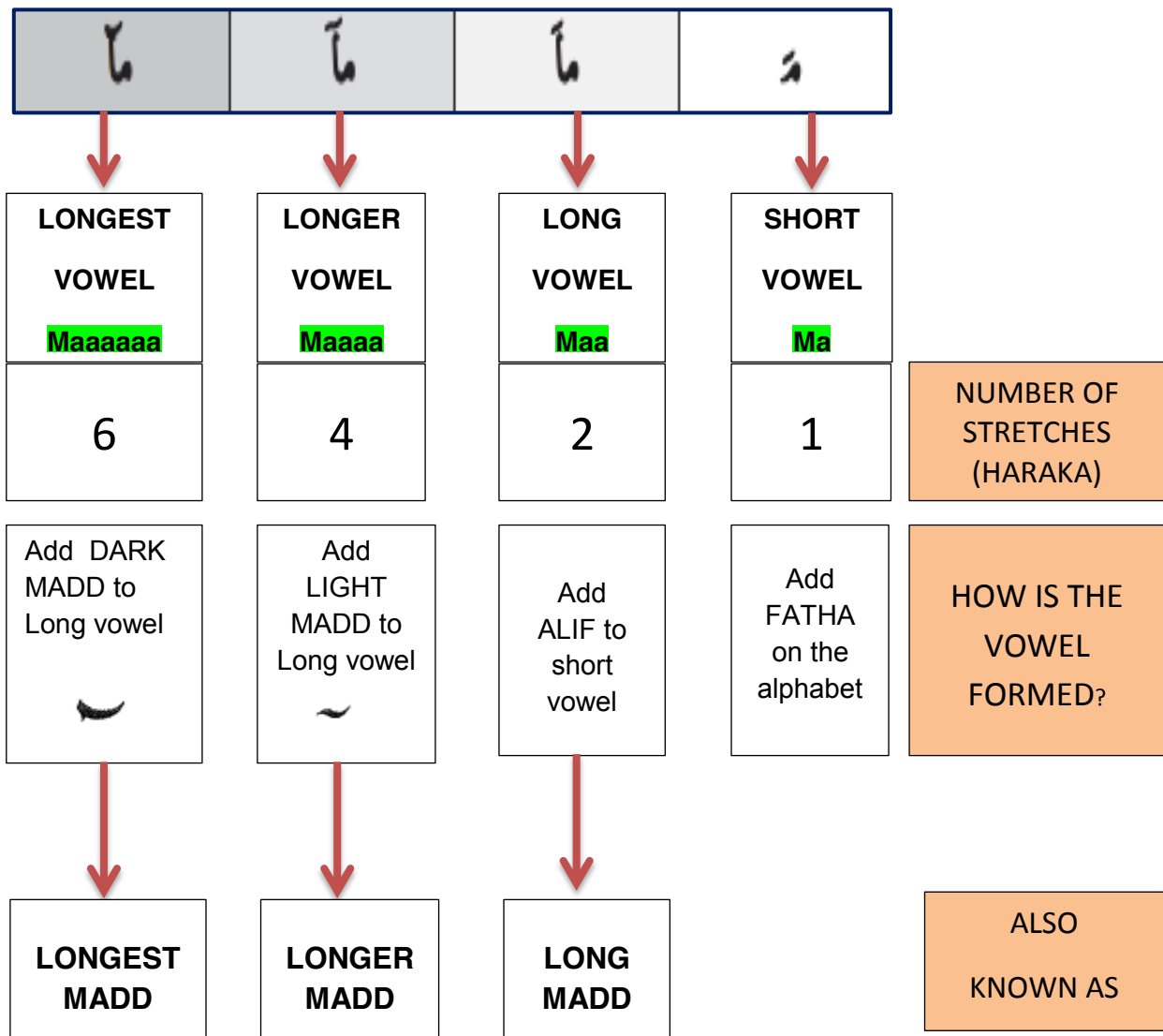
Longest Vowel (Longest Madd)

The making of Vowels

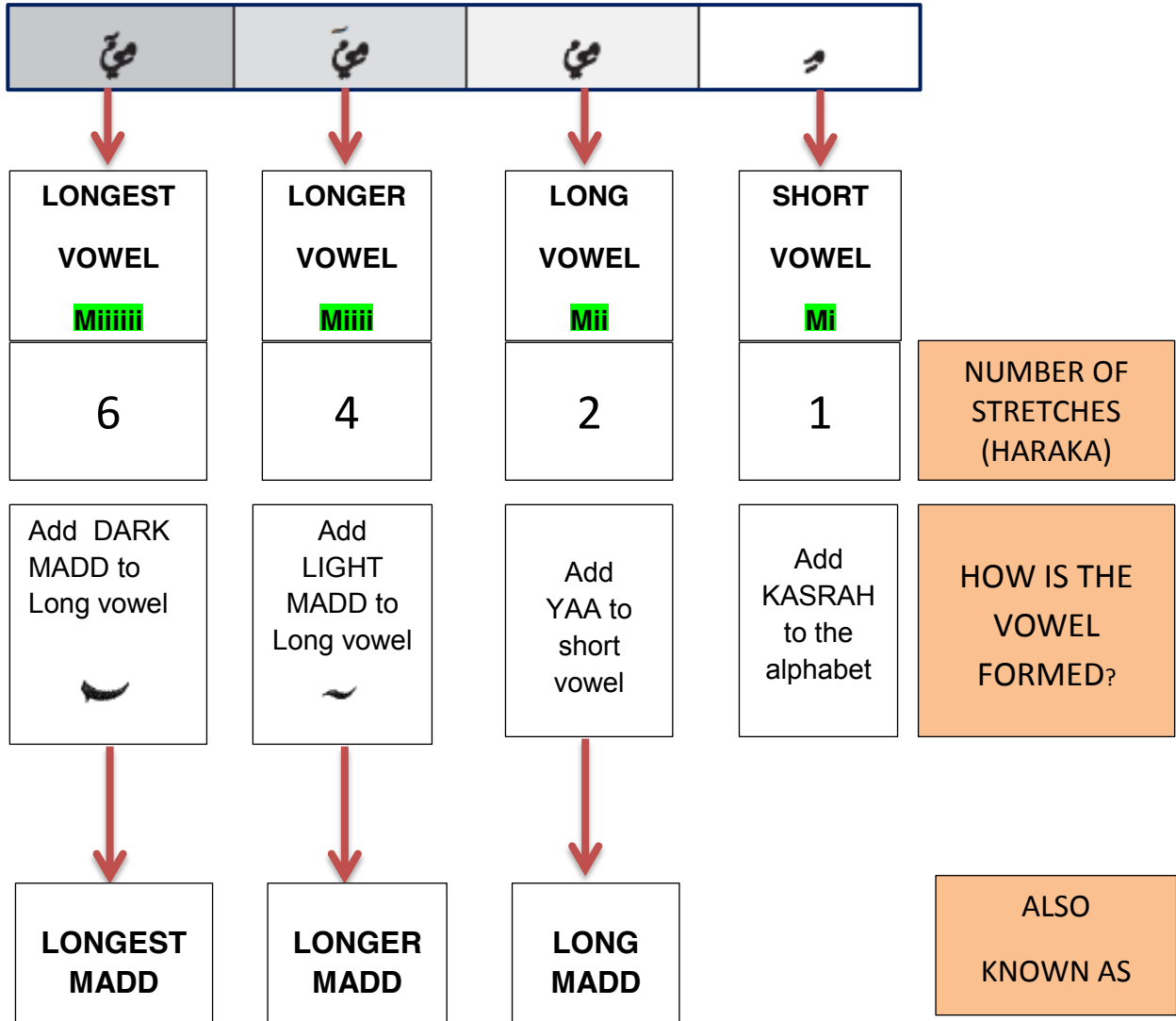
Study this to understand the various forms of vowels, their formation and the number of stretches they have.

In this part of the lesson, you'll be able to IDENTIFY the Madd, know the NUMBER OF STRETCHES and NAME the Madd by looking at the sign of madd used on the letter (whether it is LIGHT or DARK) i.e. ~ or ◡

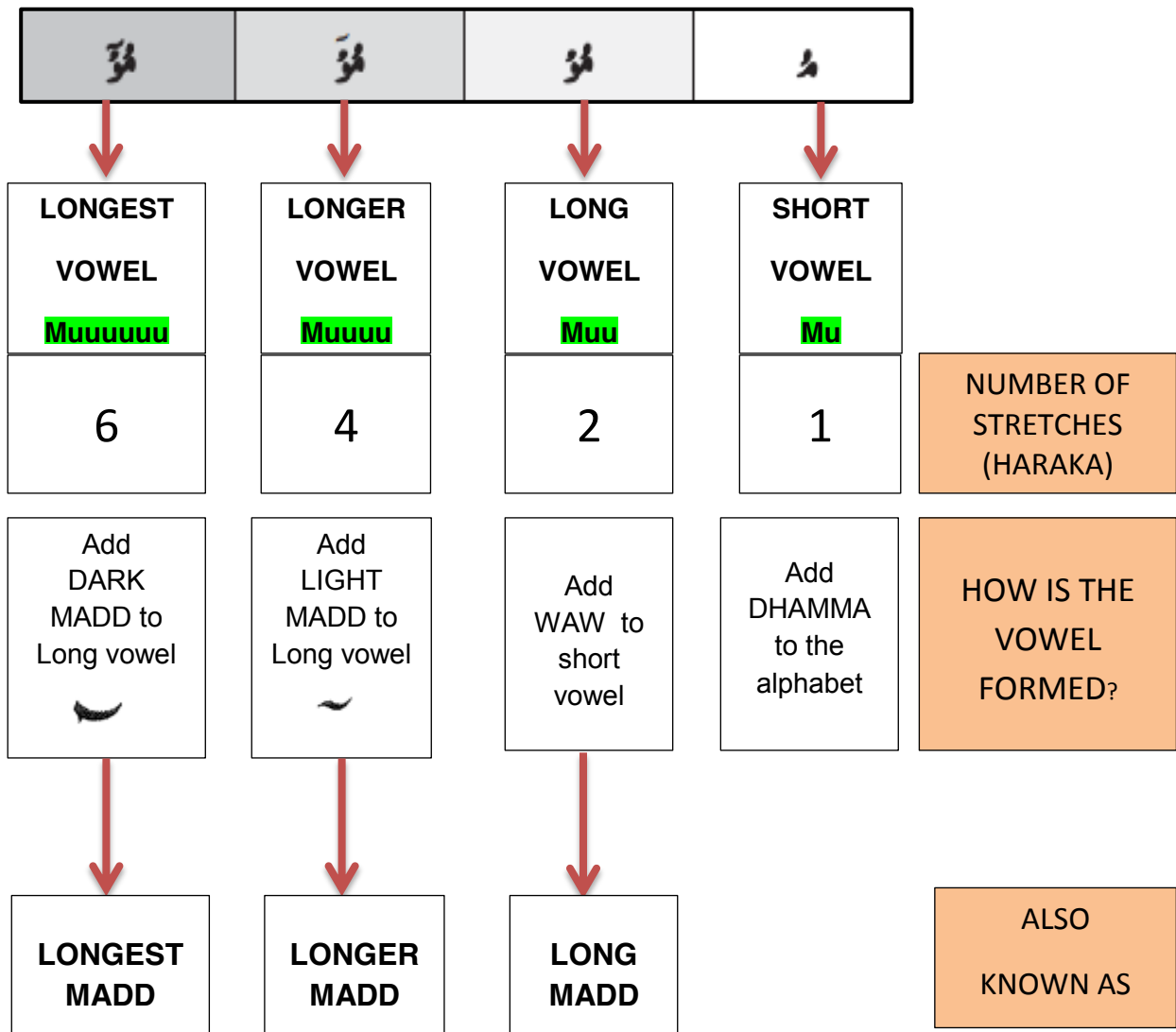
❖ **USING FATHA**



❖ USING KASRAH



❖ USING DHAMMAH



Exercise

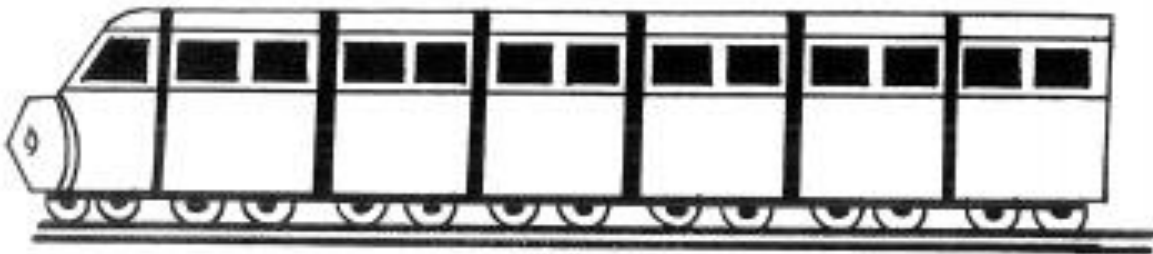
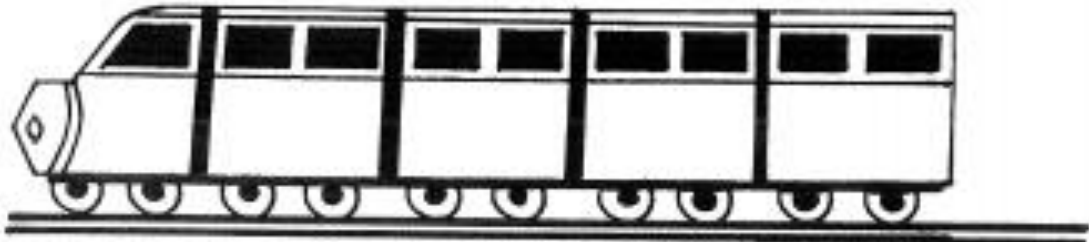
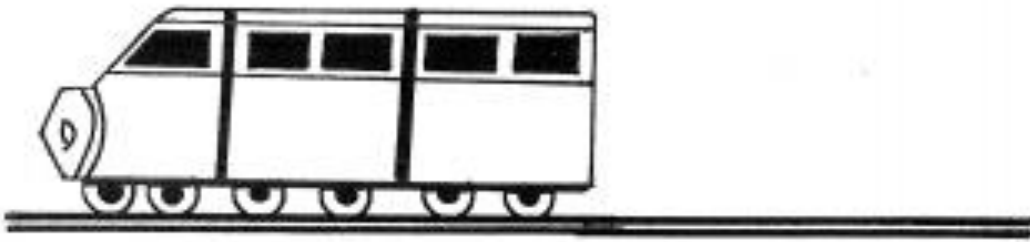
Tick the correct type of vowel

	SHORT VOWEL	LONG VOWEL	LONGER VOWEL	LONGEST VOWEL
مَا				
عَلِي				
وَأَ				
جَزَاءَ				
يَا				
سَاءَ				
ذَا				
لَا				

Exercise

Put the appropriate letters according to their stretches in the trains.

قَوَّ جَا لُو نِي حَا فِي عَا سَا طُو نَا مَا بَا



Exercise

This requires you to change the given short vowel to the vowels asked for in the columns.

LONGEST VOWEL	LONGER VOWEL	LONG VOWEL	SHORT VOWEL
			اَ
			اِ
			اُ
			اِي
			اِي
			اِي
			اِي

Exercise

Circle the right number of stretches in the letters given below.
For example,

ج	ي	+	ج			
	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="text-align: center;">2</td> <td style="text-align: center;">4</td> <td style="text-align: center;">6</td> </tr> </table>	2	4	6		
2	4	6				
مَا	ا	+	م			
	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="text-align: center;">2</td> <td style="text-align: center;">4</td> <td style="text-align: center;">6</td> </tr> </table>	2	4	6		
2	4	6				
سَوّ	و	+	س			
	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="text-align: center;">2</td> <td style="text-align: center;">4</td> <td style="text-align: center;">6</td> </tr> </table>	2	4	6		
2	4	6				
ظ	ا	+	ظ			
	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="text-align: center;">2</td> <td style="text-align: center;">4</td> <td style="text-align: center;">6</td> </tr> </table>	2	4	6		
2	4	6				
بِي	ي	+	ي			
	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="text-align: center;">2</td> <td style="text-align: center;">4</td> <td style="text-align: center;">6</td> </tr> </table>	2	4	6		
2	4	6				
ه	ا	+	ه			
	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="text-align: center;">2</td> <td style="text-align: center;">4</td> <td style="text-align: center;">6</td> </tr> </table>	2	4	6		
2	4	6				

Exercise

Put the correct madda (LIGHT or DARK) on each of the Arabic words below to form the kind of vowel asked for in the text box

i.e. ~ or ~

LONGER VOWEL	→	جِي
LONGEST VOWEL	→	شَاء
LONGER VOWEL	→	رُو
LONGER VOWEL	→	إِذَا
LONGEST VOWEL	→	جَاء
LONGER VOWEL	→	هُوَ

Exercise

This needs you to tell whether the following are LONG, LONGER or LONGEST VOWELS i.e LONG, LONGER or LONGEST MADD. Also circle the madd letter that you find.

LONG VOWEL (long madd), LONGER VOWEL (longer madd) or LONGEST VOWEL (longest madd)	WORD
	قَوًّا
	سَتَجِدُنِيَّ
	السَّمَاءِ
	الدُّنْيَا
	يَشْتَهُونَ

Exercise

Read the following words and write whether it is a (LONG VOWEL i.e LONG MADD), (LONGER VOWEL i.e LONGER MADD) OR (LONGEST VOWEL i.e LONGEST MADD).

Copy the Madda letter in the middle column as shown in the example.

LONG, LONGER OR LONGEST	MADDA LETTER	WORD
LONGEST	شَا	مَاشَاءَ ^{e.g}
		سَوَاءٌ
		يَادِمُ
		نِسَاءٌ
		الَّذِي
		جَاءَتْ


TYPES OF MADD


There are a couple of types of lengthenings called MADD.


In this part of the lesson, you'll be able to IDENTIFY the Madd, know the NUMBER OF STRETCHES and NAME THE **MADD NOT by looking at the sign of madd used on the letter** (whether it is LIGHT or DARK)

i.e. ~ or ~ Rather you will learn the theory of the formation of MADDs and learn their SPECIAL NAMES.

Having learnt the theory, you'll realise that:

MADD ASLI is  LONG VOWEL / LONG MADD (that you learnt earlier)

MADD MUNFASIL is  LONGER VOWEL / LONGER MADD (that you learnt earlier)

MADD MUTTASIL is  LONGEST VOWEL / LONGEST MADD (that you learnt earlier)

1) MADD ASLI – THE ORIGINAL MADD →

This is the **LONG VOWEL / LONG MADD** which you learnt earlier

Letters with FATHA, KASRA and DHAMMA are prolonged if they are followed by their corresponding letters of Madd (alif, yaa, waw) making them long vowels. This is normally 2 stretches.

This type of Madd is called **MADD ASLI** or the **ORIGINAL MADD**

Corresponding <i>Harooful Madd</i>	Harka
ا	ـَ FATHA
ي	ـِ KASRA
و	ـِ DHAMMA

Example:

دَا

دِي

دُو

Exercise

Find and circle MADD ASLI / ORIGINAL MADD (this is the LONG VOWEL) in the following words:

Length of stretch of Madd Asli is : _____

تَعْقِلُونَ

يُوسُفُ

هَذَا

سَاجِدِينَ

السَّمِيعُ الْعَلِيمُ

النَّاسِ

كَافِرُونَ

كَانَ

الْوَحْدُ الْقَهَّارُ

Exercise

In the Surah given below, find the MADD ASLI / Original Madd and CIRCLE them.

(Remember: Madd Asli is the LONG VOWEL)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ١

مَلِكِ النَّاسِ ٢

إِلَهُ النَّاسِ ٣

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ٤

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ٥


مِنَ الْجِنَّةِ وَالنَّاسِ ٦

2) MADD MUNFASIL – THE DETACHED MADD →

This is the **LONGER VOWEL / LONGER MADD** which you learnt earlier

If MADD ASLI is in the end of a word, and the next word starts with a HAMZAH (ء) or ALIF, the letter of madd is stretched to 4 stretches.

This is called **MADD MUNFASIL** or **DETACHED MADD**.

It is represented by  sign.

Example:

إِنَّا أَعْطَيْنَاكَ	ا
إِنَّا أَنْزَلْنَاهُ	
قُوًّا أَنْفُسِكُمْ	و
وَأَعْلَمُوا أَنَّ اللَّهَ	
وَفِي أَنْفُسِكُمْ	ى
وَلَوْ عَلَا أَنْفُسِكُمْ	

Exercise

From the words given below, circle the words which have MADD
MUNFASIL – The Detached MADD

(Remember: Madd MUNFASIL is the LONGER VOWEL)

لَا أَعْبُدُ

يَسَّ

بَيْنَهُمَا

وَسَوَاءُ

أَرْسَلْنَا إِلَيْهِمُ

أَوْلِيَّكَ

مَا أَدْرَاكَ

الصَّالِحَاتِ

Exercise

In the following surah, circle the MADD MUNFASIL / Detached madd (LONGER VOWEL/LONGER MADD).

١ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

٢ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

٣ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

٤ نَزَّلَ الْمَلَكُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

٥ سَلَّمَ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ


What is the name
of this SURAH?

3) MADD MUTTASIL – THE JOINED MADD →

This is the
LONGEST VOWEL
/ LONGEST MADD
which you learnt
earlier

If MADD ASLI is followed by a HAMZAH (ء) in the **same word**, the letter of madd is stretched to 6 stretches.

This is called **MADD MUTTASIL** or **JOINED MADD**

It is represented by  sign.

Example:

إِذَا جَاءَ نَصْرُ	ا
سَوَاءٍ عَلَيْهِمْ	
سُوْءًا أَوْ يُظْلَمُ	و
سُوْءِ الدَّارِ	
هِنِيئًا مَرِيئًا	ى
وَجَائِئِ يَوْمَئِذٍ	

Exercise

In each of the verses given below, circle or underline MADD MUTTASIL or The JOINED MADD (also known as Longest Vowel/Longest Madd)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ

أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ۗ

وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمُ خَيْرُ الْبَرِيَّةِ ۗ

جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

(....continued)

إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ ﴿٤﴾

وَمَا أَدْرَاكَ مَا الْحُطْمَةُ ﴿٥﴾

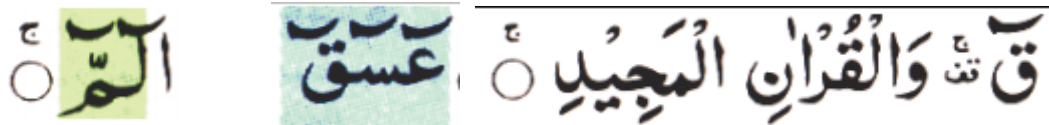
4) MADD LAAZIM – THE COMPULSORY MADD

a) In case of HUROOFUL MUQATTAAT which appear at the beginning of some Surahs, the length of madd is 6 stretches.

This is called **MADD LAAZIM** or **COMPULSORY MADD**

It is represented by  sign.

Example:




b) If a longest Madd  is followed by a letter having TASHDEED/SHADDA, then the length of madd is 6 stretches.

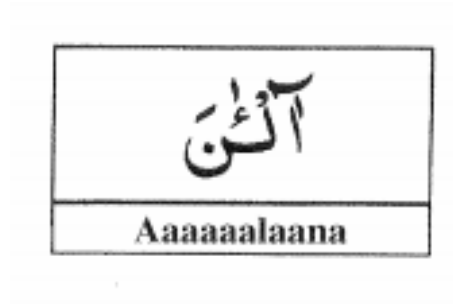
Example:

بِضَائِهِمْ	خَاصَّةً	جَانِ
ضَالًا	رَابِعَةً	كَائِنَةً

وَالضَّالِّينَ
Waladhaaaaaa...liin

c) If a Longest Madd  is followed by a sakin letter which is in the same word, the length of madd is 6 stretches.

Example:



However, this is **the only case** in the Holy Quran.

Exercise

Put the right number of stretches in the letters below. An example has been given,

ص

--

طس

--	--

يس

6	2
---	---

خم

--	--

كهيص

--	--	--	--	--

في

--

ظه

--	--

Exercise

Write down the names of ALL the SURAHS in the Holy Quran which have HUROOF MUQATTAAT and hence will be MADD LAZIM

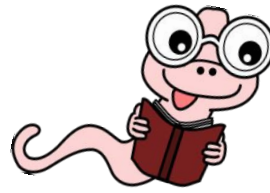
Example:

Name of Surah	Huroof Muqattaat
1) Surah Baqarah	اَلَمْ

--	--

Name of Surah	Huroof Muqattaat

Recap on Madd



LONGEST MADD	LONGEST MADD	LONGER MADD	LONG MADD	
6	6	4	2	NUMBER OF STRETCH
			Has either Fatha & Alif, Dhamma & Waaw, Kasrah & Yaa	SIGN ON THE LETTER
Madd Lazim	Madd Muttasil (Joined Madd)	Madd Munfasil (Detached Madd)	Madd Asli (Original Madd)	SPECIAL NAME OF MADD
يَسَّ ضَالًا الَّن	جَاءَ سُوءَ	قُوًّا أَنْفُسِكُمْ وَفِي أَنْفُسِكُمْ	بَا بِ بُو	EXAMPLES
In ONE word	In ONE word	In TWO words	In ONE word	APPEARANCE

Exercise

MIXED EXERCISE

In the verses below, identify the type of Madd and fill in the box below. This could have any of the madds you've learnt so far.



فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

		Write the word(s) having the Madd
		Which type of Madd is this?
		Number of stretches
		Reason behind your answer. Why is it this Madd?

To help you get through this exercise easily, you'll need to know the types of MADD covered so far.

إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

	Write the word(s) having the Madd
	Which type of Madd is this?
	Number of stretches
	Reason behind your answer. Why is it this Madd?

يَسَّ

	Write the word(s) having the Madd
	Which type of Madd is this?
	Number of stretches
	Reason behind your answer. Why is it this Madd?

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

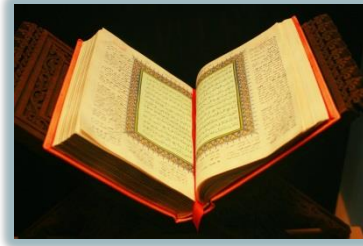
	Write the word(s) having the Madd
	Which type of Madd is this?
	Number of stretches
	Reason behind your answer. Why is it this Madd?

إِذْ نَادَىٰ رَبَّهُ، وَنِدَاءٌ خَفِيًّا

	Write the word(s) having the Madd
	Which type of Madd is this?
	Number of stretches
	Reason behind your answer. Why is it this Madd?

Exercise

Use the Holy Quran to do this exercise
Refer : 30th Part of Quran.



Write 5 words having :

MADD ASLI

MADD MUNFASIL

Write 5 words having:

MADD MUTTASIL

MADD LAZIM

Exercise

Practice reading the madd correctly. Name which type of MADD it is.

← لِّلسَّائِلِ وَالْمَحْرُومِ

← كَهَيْعَصَ

← مِّنَ السَّمَاءِ مَاءً

← نُوحِيهَا إِلَيْكَ

← حَتَّىٰ إِذَا

← بِرَأْدِي

← بِمَا أَنْزَلَ

← جَاءَتِ الصَّاحَّةُ

(...Continued)

← إِنَّا أَنْزَلْنَاهُ

← وَأَمَّا السَّائِلَ

← وَمَا تَشَاءُونَ إِلَّا

← إِنَّمَا أَمْرُهُ إِذَا

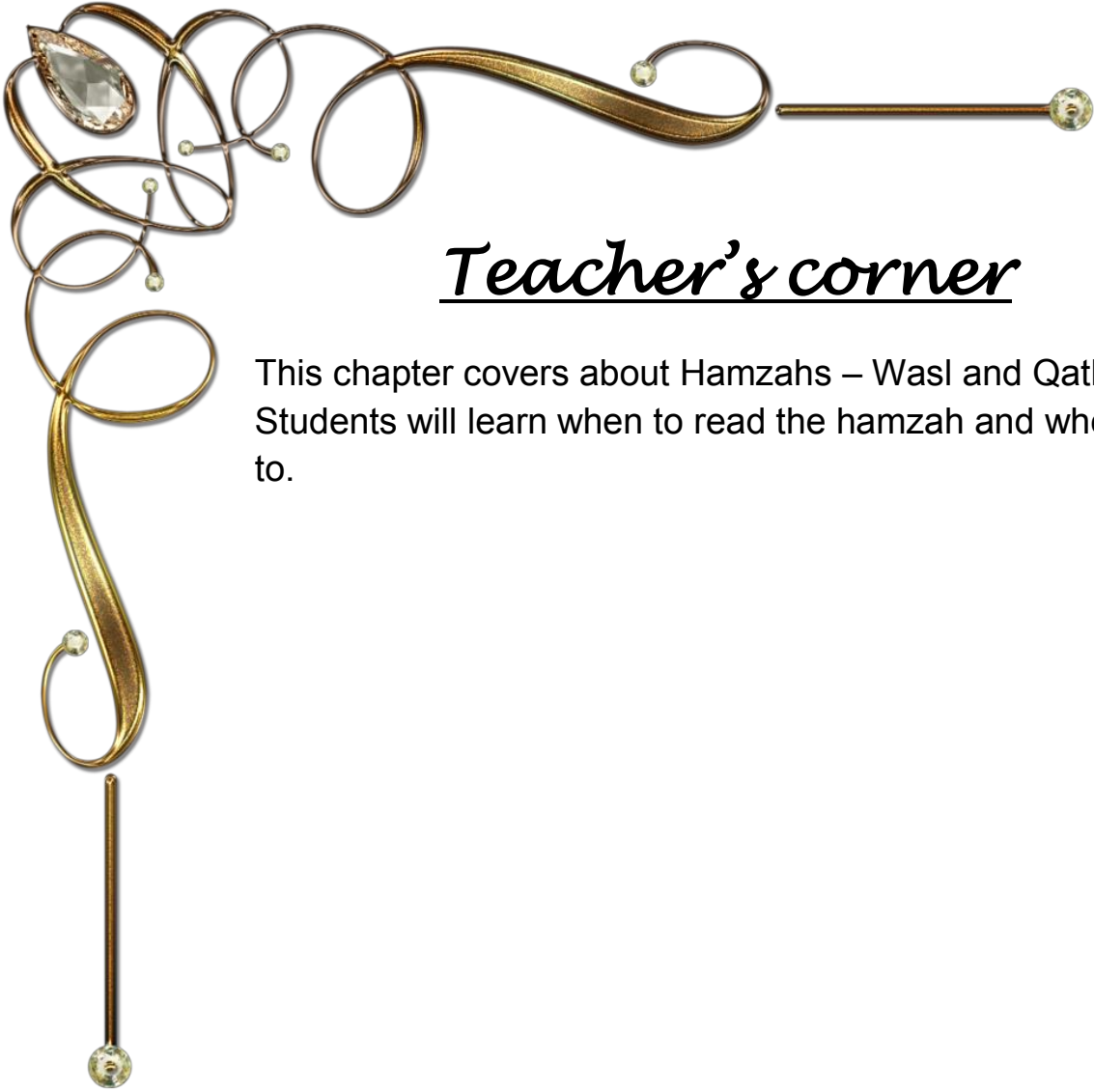
← بِأَسْمَاءٍ هُؤْلَاءِ

← يَا أَبَانَا

← أَمْعَاءَهُمْ

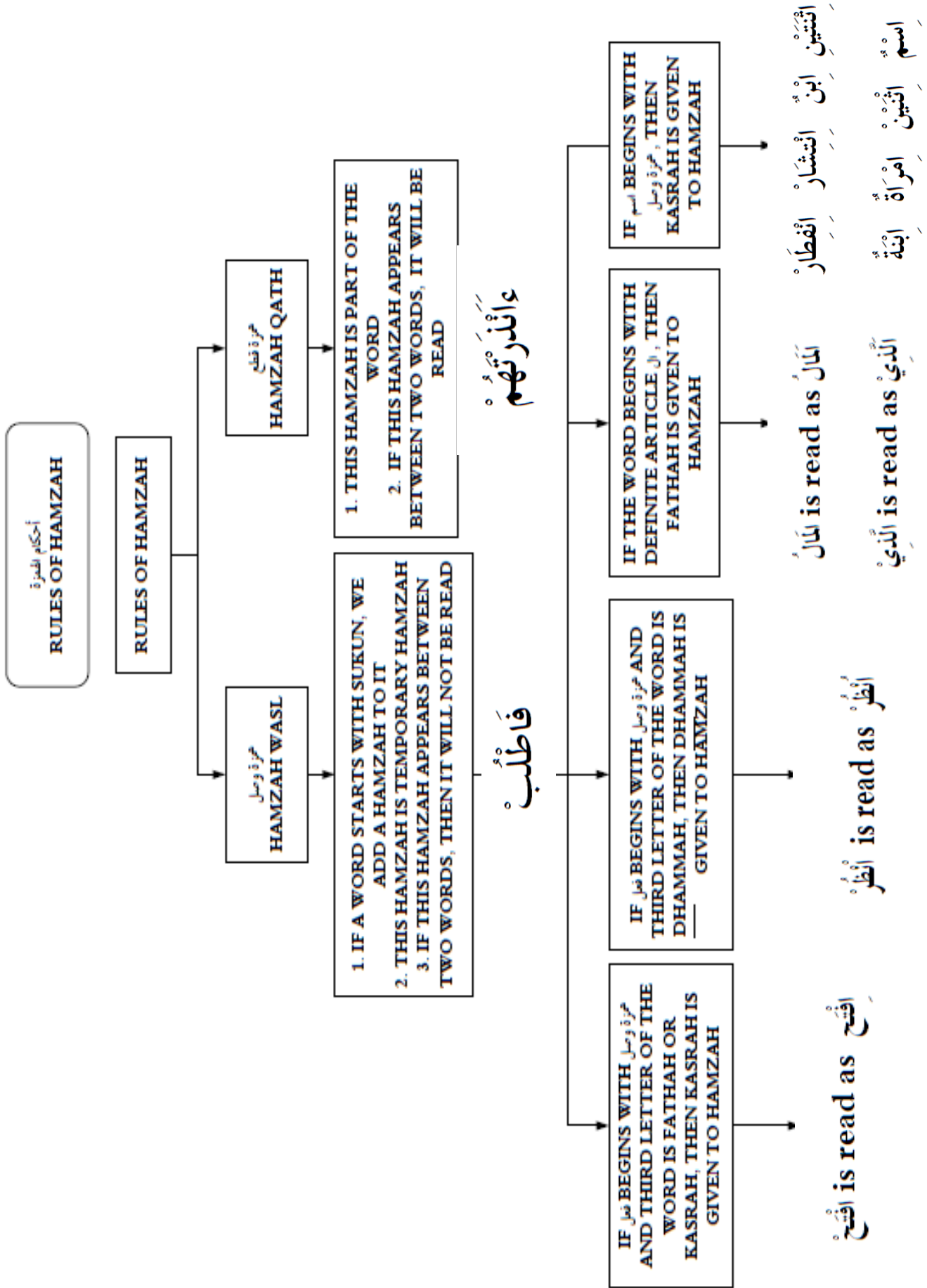
← وَجَدْنَا آبَاءَنَا عَلَى

Rules of Hamzah



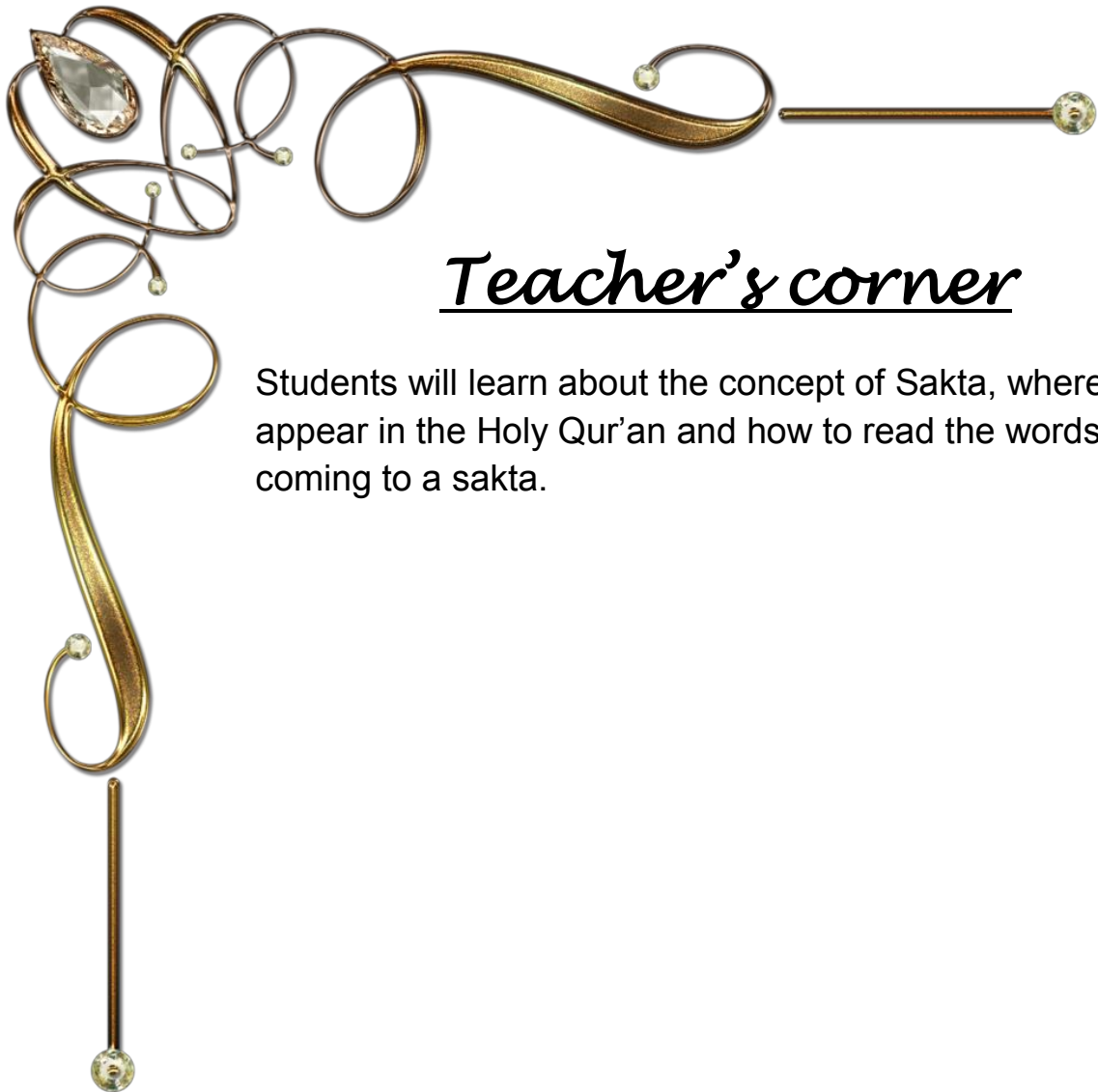
Teacher's corner

This chapter covers about Hamzahs – Wasl and Qath. Students will learn when to read the hamzah and when not to.





Sakta



Teacher's corner

Students will learn about the concept of Sakta, where they appear in the Holy Qur'an and how to read the words upon coming to a sakta.

أحكام سكتة
RULES OF SAKTA

SAKTA: STOP THE SOUND BUT
DON'T BREAK THE BREATH

كهِف IN SURAH عَوْجاً

يس IN SURAH من مَرَقَدْنَا

قيامَة IN SURAH قِيلَ من

تَنْفِيْف IN SURAH كَلَّا بَل

ACCORDING TO SOME
SCHOLARS

الْحَاقَّة IN SURAH مَالِيَهُ هَلْكَ

GENERAL RULE: THERE IS NO SAKTA
AT THE POINT OF STOPPING

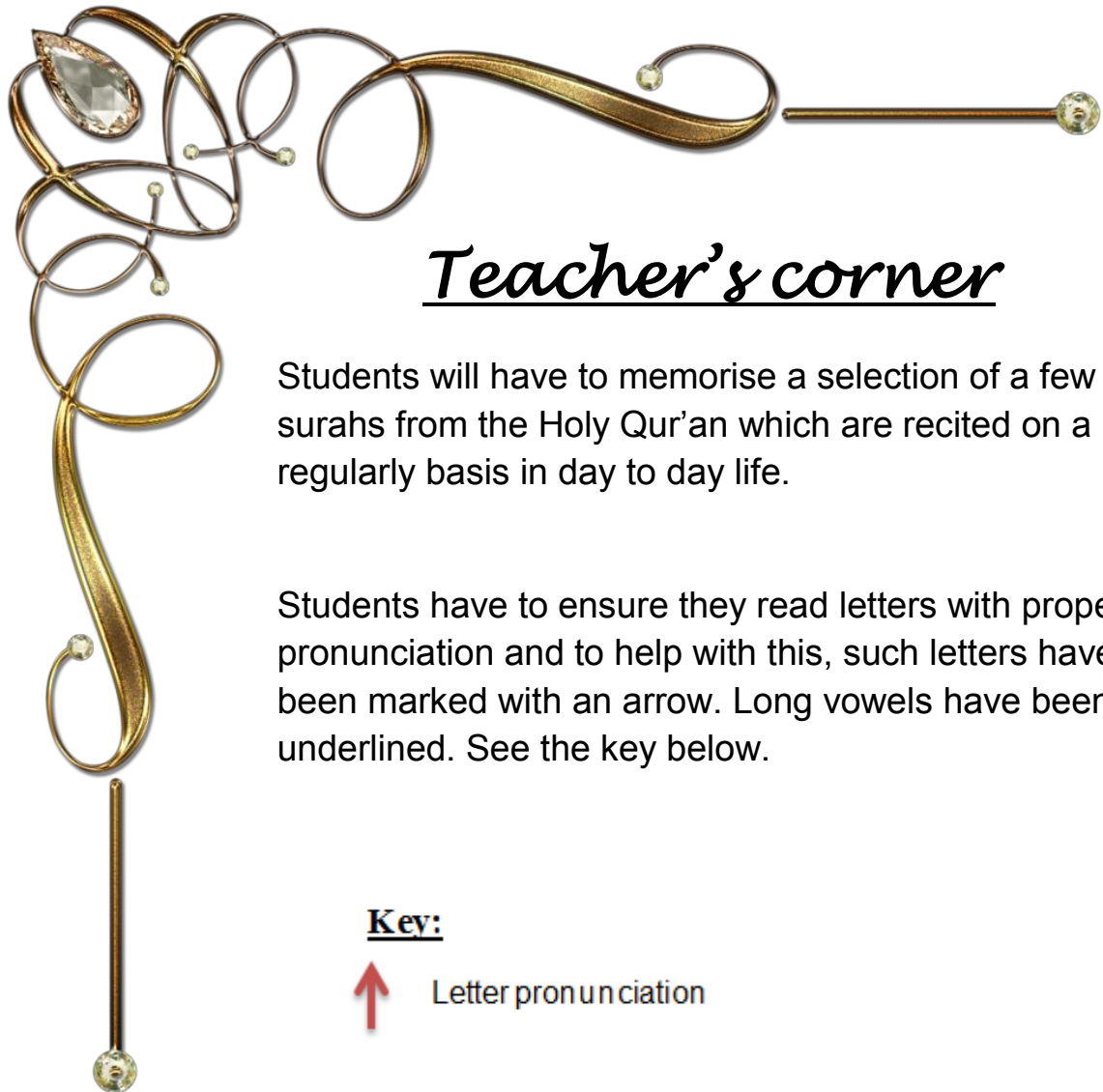
Exercise

Now that you have got the references of the verses of Sakta, use the Holy Qur'an and write these verses below. This will allow you to practise writing Arabic and having written the verses, read them with the rules you have learnt so far. Mark the rules clearly on each verse.

(continuation ...)



Surahs for Sifah



Teacher's corner

Students will have to memorise a selection of a few surahs from the Holy Qur'an which are recited on a regularly basis in day to day life.

Students have to ensure they read letters with proper pronunciation and to help with this, such letters have been marked with an arrow. Long vowels have been underlined. See the key below.

Key:



Letter pronunciation



Long vowel

Suratul Fatihah - سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { ١ }

Light -rule
ل in Allah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

Light -rule
ل in Allah

الرَّحْمَنِ الرَّحِيمِ ٣

مَلِكِ يَوْمِ الدِّينِ ٤

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

↑ ↑ ↑ ↑ ↑ ↑ ↑

Rule of stop Idhaar

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

↑ ↑ ↑ ↑ ↑

Suratul Ikhlāas - سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ب in Allah

قُلْ هُوَ اللَّهُ أَحَدٌ

Idhaar

Qalqalah

Heavy -rule
و in Allah

اللَّهُ الصَّمَدُ

Qalqalah

Heavy -rule
و in Allah

لَمْ يَلِدْ وَلَمْ يُولَدْ

Qalqalah

Rule of stop

Qalqalah

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Qalqalah

Idhaar

Idghaam

Suratun Naas - سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
U in Allah

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Ghunna

مَلِكِ النَّاسِ

Ghunna

إِلَهِ النَّاسِ

Ghunna

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

Ghunna

Rule of stop

Ikhfaa

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

Ghunna

مِنَ الْجِنَّةِ وَالنَّاسِ

Ghunna

Ghunna

Suratul Falaq - سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light-rule
ل in Allah

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Qalqalah

مِنْ شَرِّ مَا خَلَقَ

Qalqalah

Ikhfaa

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

Qalqalah

Idhaar

Ikhfaa

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

Qalqalah

Ghunna

Ikhfaa

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Qalqalah

Idhaar

Ikhfaa

سُورَةُ الْكَافِرُونَ - Suratul Kafiroom

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light-rule
in Allah

قُلْ يَا أَيُّهَا الْكَافِرُونَ

لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Qalqalah

Ikhfaa

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

Idghaam

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Qalqalah

Ikhfaa

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

سُورَةُ الْجُمُعَةِ

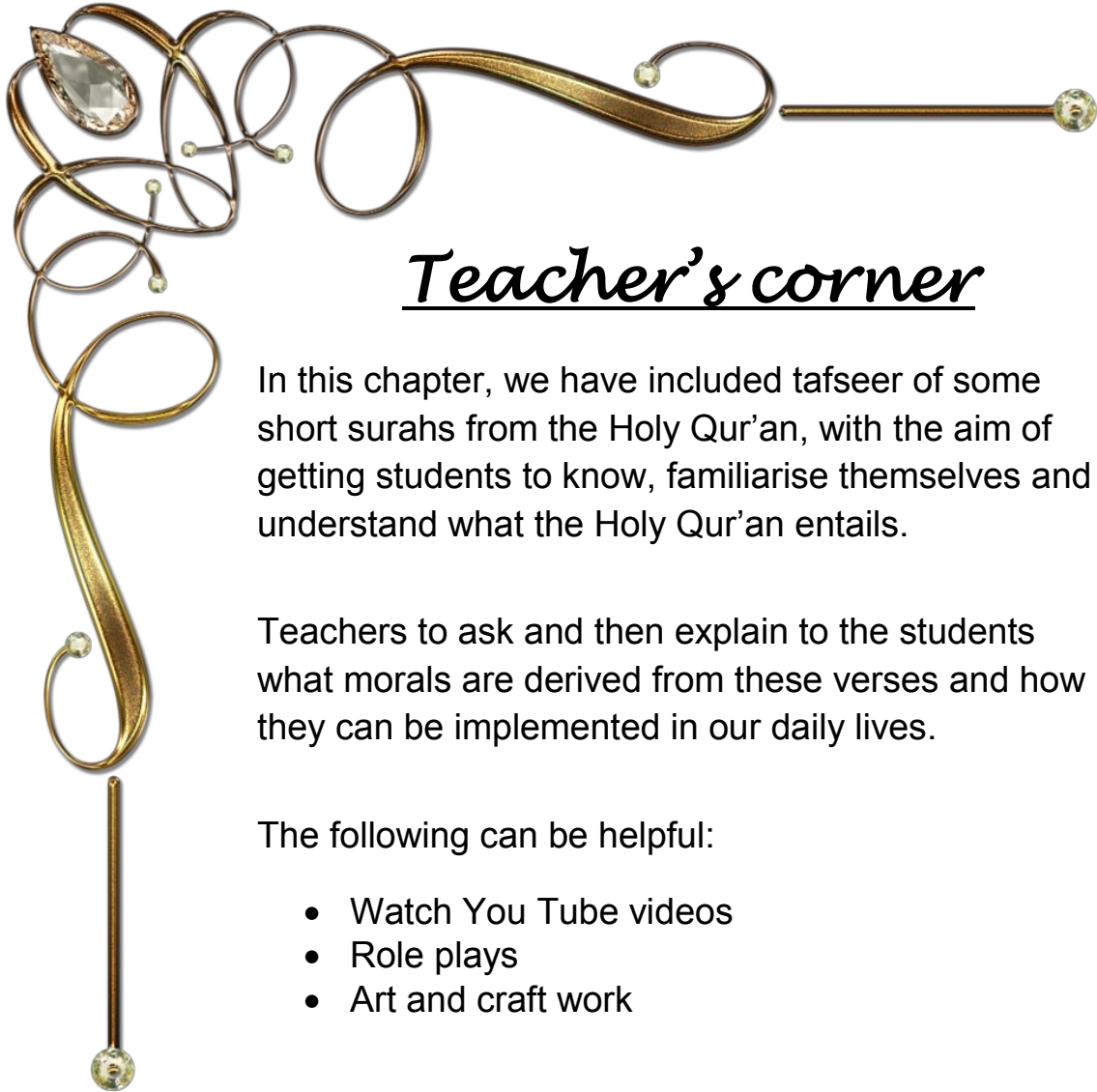
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ
 الْعَزِيزِ الْحَكِيمِ ٢ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ
 يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ
 كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ٣ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا
 بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ٤ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ
 وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ٥ مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ
 يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ
 كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٦ قُلْ يَا أَيُّهَا
 الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا
 الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ٧ وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ

أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ
 مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ
 فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ
 لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
 ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ
 فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
 لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا أَنفَضُوا إِلَيْهَا
 وَتَرَكَوْكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجْرَةِ وَاللَّهُ

خَيْرُ الرَّازِقِينَ ﴿١١﴾





Teacher's corner

In this chapter, we have included tafseer of some short surahs from the Holy Qur'an, with the aim of getting students to know, familiarise themselves and understand what the Holy Qur'an entails.

Teachers to ask and then explain to the students what morals are derived from these verses and how they can be implemented in our daily lives.

The following can be helpful:

- Watch You Tube videos
- Role plays
- Art and craft work

Surah al-Jumu'a, Chapter 62

(Friday)

Section (juz') 28 Number of Verses: 11

General Overview of the Chapter

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

The Chapter, revealed in Medina, has eleven Verses. One of the fundamental goals of the Chapter is to encourage the Muslims to congregate for the weekly establishment of the Friday prayer.

The Chapter opens with the glorification of Allah and the Prophetic Call and proceeds to suggest that the Muslims are not supposed to be like the Jews to whom the Torah was granted but they failed to act upon it. The Muslims are suggested to leave everything aside upon hearing the call to the prayers and hasten toward the remembrance of Allah. It is enjoined that the blessed Chapter be recited in the first prayer unit on Friday night.

Benefits of learning Suratul Jumua' (62)

Suratul Jumua' consists of 11 ayaat.

It was revealed in Madina 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 Suwer for the 1st rakaat of Salaatul Jumua'.

Benefits

If the Suwer is recited every morning and evening it will keep the reciter safe from the 'whisperings' of Shaytan. It is a means for forgiveness of sins and also protection from danger.

Surah al-Jum'a - Verse 1

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

1. Whatever is in the heavens and whatever is on the earth glorifies Allah, the Sovereign, the Holy, the All-Mighty, the All-Wise.

The blessed Chapter in question opens with "**glorifies**" (*yusabbih*) to reflect that glorification was, is, and will be for God Almighty. Glorification of God Almighty is the basis of all true Islamic beliefs and doctrines. The blessed Chapter, opening with the glorification of God Almighty, makes a reference to some of the Divine Attributes of His Beauty and Glory as well as His Most Beauteous Names.

Such reference is the prelude of the prospective discussions. The blessed Verse is saying that whatever is in the heavens and whatever is on the earth glorify God Almighty at all times and thereby physically and spiritually glorify Him of all defects and shortcomings.

He is the Lord Who is the Owner, the Sovereign, and free from all defects. He is the Sovereign, the Holy.

Glorification of Allah is a means of salvation. Concerning the Prophet Jonah Yunus (as), the Holy Qur'an says:

"Had he not been from amongst them who glorify Allah. He would have verily remained inside its belly [the fish] until the Day of Resurrection".

It is narrated that when man utters "*Glorified is Allah*," all the angels salute him (sallu 'alayhi kullu malakin).

According to another tradition, while prostrating himself in his prayers and at other times, Imam Sadiq (as) repeated the formula "*Glorified is Allah*" and at times he repeated it five hundred times.

Man is not the only being that praises and worships God Almighty, but all creatures' worship Him at all times. Asked by a certain man to work a miracle, the Noble Prophet (S) took a handful of sand from the ground and the sound of the praises by the sand was heard upon the Noble Prophet's (S) request and Allah's Permission.

The Noble Prophet (S) once said:

"There are many a mount better than their riders, since they praise God Almighty more than their riders."

Allah's Messenger (S) forbade beating animals since they glorify God Almighty.

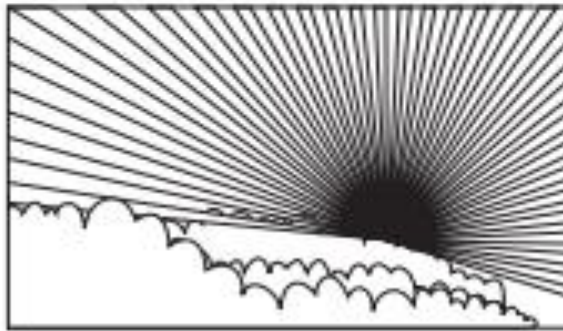
Imam Sajjad (as) narrates from the Commander of the Faithful, Imam 'Ali (as), that he said: *"Birds glorify God Almighty each morning invoking Him to provide them with their daily sustenance."*

It is worthy of note that the world of creation glorifies God Almighty

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.



The King

Al-Malik conveys the meaning of 'One who is free, by virtue of His own merits and characteristics from depending on anything in existence whilst everything in existence depends on Him.' In other words, nothing in existence can do without Him, whereas everything that exists derives its existence from Him or because of Him.

Everything/everyone is His. He can exercise His authority on anything /anyone under His possession. He is the one and only real King who will remain forever ruling not only over bodies or physical existences but over the heart and souls too.

The aim is to be aware that Allah is the sole and ultimate authority in both creation and legislation. Everything is the outcome of His creation and is held by Him. It must be remembered that the kingdom in question is not just the temporary glory of the world.



Al-Malik - The King

Below is a table where certain things belong to certain people, they own it and have control over it. All the things have been jumbled up.

ACTIVITY:

Colour all things belonging to the cook RED, to the barber BLUE, to the handy man GREEN, to the artist YELLOW and to the farmer BROWN.

Who do you think is the owner of everybody , everything, every soul and the entire Universe?



WHO IS THE KING OF ALL KINGS ???????

Cook	Barber	Handy Man	Artist	Farmer
Scissors	Spaner	Turpentine	Spade	Pans
Hammer	Flour	Screw driver	Canvas	Mirror
Easle	Combined Harvester	Soil	Oven	Fertilizers
Washing up liquid	Oil paints	Trimmer	Saw	Pencils
Seeds	Hair dryer	Spices	Gell	Drill



The Holy

Al-Quddoos is derived from the word 'quds' meaning purity. It means purity in all aspects. That is to say that Allah is pure and free from all flaws, defects, errors, drawbacks, faults.... He is above all human weaknesses.

It means the One who is so pure and holy that His characteristics cannot be perceived by the senses.

How does one apply Al-Quddoos to one's life?

Firstly, we must understand what perfection is for Al-Quddoos is purity in all aspects – in other words perfection.



AL-QUDDOOS

Pure and free from all faults

In your opinion what are / is



A Perfect Friend



A Perfect Fruit



A Perfect World

Allah is pure and perfect (Al Qudoos) because He is ...



AL-QUDDOOS Pure and free from all faults

Below are 2 pictures. The one on the left is the perfect picture as there are no mistakes in it. There are 10 mistakes in the picture on the right. Can you spot them? Circle the 10 differences.



The Mighty

The root word of this attribute is 'izz' meaning might, power, strength, victory and elevation. Al- Aziz is the one Who Alone has all honour, He is never humiliated – neither imagination nor intellect can conceive Him. He can never be harmed, He is always victorious. It also means The Incomparable.

The Prophet (S.A.W.) used to say "I seek refuge with Your Might, for You Who is the One and only God who never dies, while jinn and humans die".

To apply Al-Aziz to our lives is to be able to seek victory over the elements that keep us from reaching our full potential.



The 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 its 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.

One who applies AL-Hakeem to his/her life is continuously pursuing the acquisition of knowledge and applying it.

A young man once said to his father that he was not moved by the heart rendering sermons of the scholars because he did not always find them practising the teachings they preached about. He said: "They teach me to abandon the world but they themselves run after it!" His father replied

"It is not wise to turn your attention away from the advice of scholars simply on account of some of their weaknesses and remaining excluded from the benefits of their knowledge. If you shut your eyes the sun cannot show you the way"



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 .



Surah al-Jum'a - Verse 2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

2. He it is Who sent amongst the unlettered ones a Messenger from amongst themselves to recite unto them His Verses, to foster them and absolve them of polytheism and discord, and teach them the Heavenly Book and Wisdom. And indeed, they had been formerly in manifest error.

This blessed and significant verse treats of Divine Unity and Attributes as well as the Prophetic Call of the Prophet of the Islamic faith (S) interrelated with Divine Might, Wisdom, and Holiness, saying that He is the One Who appointed a Messenger from amongst the unlettered to recite His Verses unto them and purify them in the light of the recitation of these Verses from any kind of polytheism, error, and corruption and also teach them the Book and Wisdom, though they were formerly in manifest error.

The Arabic plural noun umiyyin whose singular form is ummi ("unlettered," attributed adjective from the nominal form umm "mother), denoting that the noble Prophet (S) did not receive any schooling but what he learned from his mother.

Some scholars maintain that the word ummi connotes "from Mecca," since Mecca was called "the mother of dwelling places" (umm al-qura).

According to a tradition narrated from Imam Sadiq (as), the people of Mecca had neither Scriptures nor a Divinely appointed leader, hence the designation ummi was Divinely attributed to them.

The blessed verse in question summarizes the goal of the Prophetic Call in three sections:

- one is of the preliminary aspect, namely the recitation of Divine Verses;
- purification of the soul and
- teaching the Book and Wisdom

The Noble Messenger of Allah (S) was appointed to foster and educate people in terms of knowledge, ethics, and practice such that by means of the two wings, they may soar into the sky of happiness and proceed on the path toward Allah and attain to proximity with Him. It is also worthy of note that three out of four Qur'anic Verses give the precedence to self-purification and one Verse gives the precedence to teaching over fostering good qualities.

The phrase "**manifest error**" tersely alludes to the Arabs in pre-Islamic times and the error that had cast its shadow on their societies. They were in plain error since they fashioned idols out of stone and wood and resorted to such inanimate objects in time of need. They interred their daughters alive and even took pride in such villainy saying that thus they did not let aliens lay their hands on them.

Their worshipping rituals included clapping and whistling around the House of Ka'ba which was even circumambulated by stark naked women. All kinds of superstitions prevailed over their thought.

They took pride in waging war and shedding blood and plunder and regarded women as worthless merchandise on whom they gambled. Women were deprived of the most basic human rights. Hatred and enmity passed from fathers to their children as a consequence of which shedding blood and slaughter were quite common.

The Noble Prophet (S) came unto them and delivered them out of the shadows of error through the Book and Wisdom. Educating such people and saving them from error and leading them unto the Straight Path is one of the glories of the Islamic faith and one of the manifest miracles of our eminent Prophet (S).

Aya 2

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

He it is Who raised among the inhabitants of Makka 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 (pbuh)- Answer to the Dua of Ibraheem (pbuh)

This aya is the answer to the dua of Prophet Ibraheem (pbuh)."

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ 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
ذَاخِرِينَ سَيَدْخُلُونَ جَهَنَّمَ

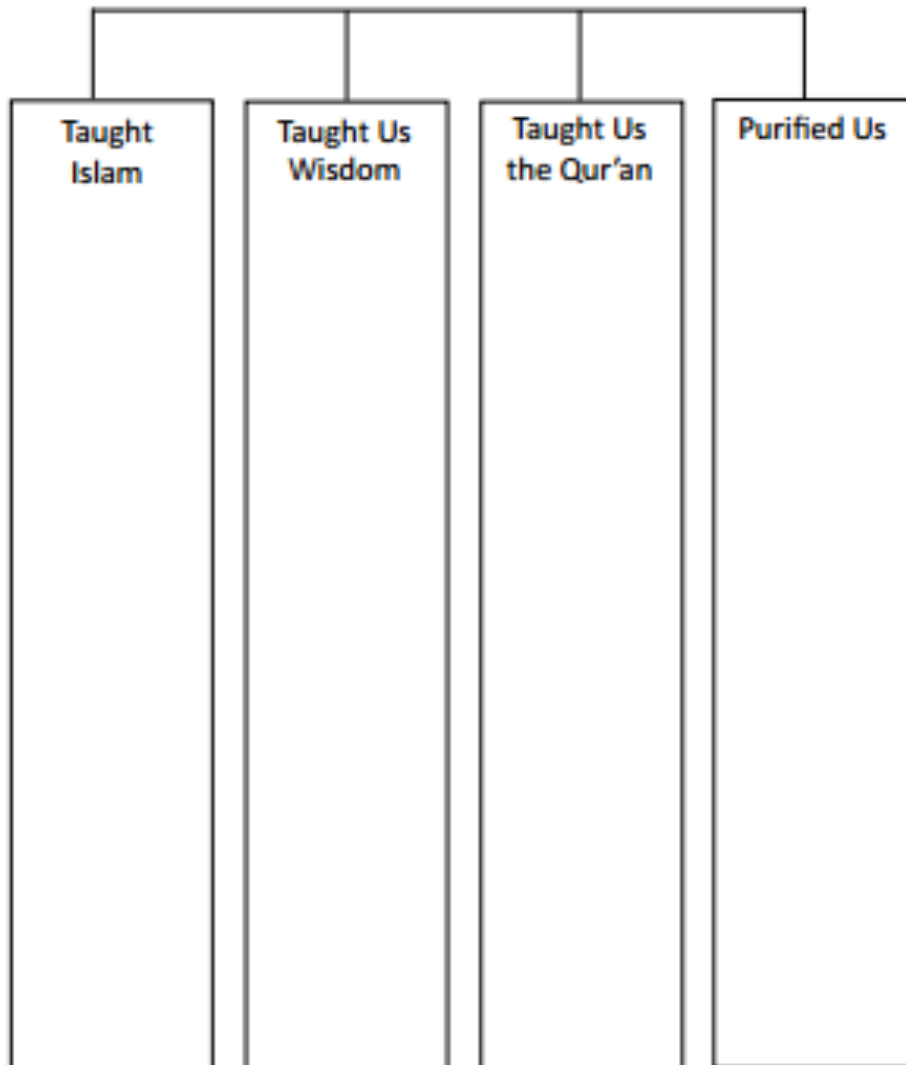
And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased. 40:60

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."



The duties of the Prophet (pbuh)



In the boxes above write down how the Holy Prophet (pbuh) carried out his duties.



Rasulullah (pbuh) Prophet Muhammed (pbuh)

- This is the man whom the Encyclopaedia Britannica calls the most successful of all religious personalities of the world. A man who moved not only empires, dynasties, legislations and armies but millions of human beings in the one third of the then inhabited world. More than that he moved beliefs and nufuos (souls). His ambition was entirely devoted to one cause – that the human being would recognise his/her true potential and recognise their Rabb through themselves.
- He was born an orphan but belonged to the noblest of tribes. His genealogy was accepted as the most righteous yet he would say: "No honour is nobler than humility and kindness (rahma).
- He was always the first to greet others, avoided sitting at prominent places in gatherings so much so that visitors had trouble identifying who he was. He visited the poor and the sick. No housework was too low or undignified for him. He was especially fond of children yet when it came to bravery there was no parallel. He instructed that no war was to be initiated unless one was attacked first and if the enemy lost not to chase the fleeing soldiers. When battle was necessary he would first address the enemy with good words hoping their humanity would shine through.
- He taught that both genders were created for the same purpose – the recognition of their Creator and therefore the realisation of their full potential as human beings – but have been given different tools with which to fulfill their common goal.



The Qur'an

Ahadith on the excellence of reciting and memorising the Qur'an
 Imam Sadiq (pbuh) said: "A believer should not die before learning the Qur'an, or trying to learn it." (Usul-e-Kafi, vol.2, Pg.607)

The Prophet (pbuh) said: "Those who recite Qur'an and those who listen to it, deserve equal virtuous reward." (Al-Faqlh vol4, p.399, Amali-e-Saduq, Ma'ul-Akhbar, p.177-178, Khesal, vol.1, p.7)

The Prophet (pbuh) said: "Allah will not punish such heart that contains Qur'an". (Amaali-e-Tusi, vol.1, p.5-6)

Imam Sadiq (pbuh) said "Whoever memorises the Qur'an and inspite of his bad memory works hard to learn it, is entitled to a double reward one for the memorization and the other for the hard work." (Kaafi, vol.2, p.606, Sawaab-ul-Aamaal, p.127)

The Prophet (pbuh) said: "The number of stations in the heaven conform with the number of verses in the Quran. When a reciter of the Quran will enter the heaven, he will be told: "Ascend and need, for every verse has a station, There is no station above the station of one who knows the whole Quran by heart." (Bihar ul Anwar Vol 92 P.22)

Imam Ali (pbuh) has reported that the Prophet (pbuh) said: "Reciting the Quran in daily prayers is better than reciting it at other times, and reciting the Quran at other times is better than other forms of remembering Allah. And remembering Allah is better than giving to charity which again is better than fasting. And fasting is a shield against hellfire". (Bihar ul Anwar Vol 92 P.19)



Reported from Imam Musa bin Ja'fer (al Kadhim) A.S. that the Prophet (pbuh) was asked about the verse: "And recite the Qur'an in slow, measured tones" (al Muzzammil V 4). He said: "Pronounce it clearly, do not render it incoherently like scattered pebbles, nor recite it like poetry. Pause at its wonders, and allow it to move your heart. And when you start reciting, you must not be concerned with the ending of the chapter. (Nawadir al Rawandi: 30)



Surah al-Jum'a - Verses 3-4

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ
 ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

3. And a Messenger unto another group who have not yet joined them. And He is the All-Mighty, the All-Wise.

4. That is Allah's Grace which He bestows on whom He wills and regards worthy of it. And Allah is the Owner of Mighty Grace.

The Prophetic Call of the Noble Prophet of the Islamic faith (S) is not only addressed to his contemporaries but it embraces all men from different races and regions and no one is able to impede the dissemination of the Islamic faith in future.

The verse is saying that he is appointed to proclaim his Prophetic mission unto other believers who have not joined former converts yet. Later generations were fostered through the teachings of the Noble Prophet (S) and used the pure springhead of the Holy Qur'an and Muhammadan traditions (sunna) as they were also embraced by the great Prophetic Call. Thus, the Verse in question includes all the peoples from Arabs and non-Arabs who came into being following the Noble Prophet's (S) Companions.

It is narrated that upon the recitation of the blessed Verse, the Noble Prophet (S) was asked regarding the identity of such people. The Noble Prophet (S) put his hand on Salman's shoulder, saying:

"If faith happens to be on the star of Thuraya, proverbial for being farthest from the earth, men from this group, namely Persian, will attain to it."

Since such things all spring from Divine Might and Wisdom, Verse 3 closes by saying that He is the All-Mighty, the All-Wise.

Verse 4 makes a reference to such great Divine Grace, namely the Noble Prophet's (S) Prophetic Call and his teachings, saying:

"That is Allah's Grace which He bestows on whom He wills and regards worthy of it. And Allah is the Owner of Mighty Grace."

It is worthy of note, however, that the expression "**on whom He wills**" does not imply that God Almighty bestows His Grace and Mercy upon everyone without measure, but His Will is accompanied by His Wisdom, as it is reflected in the first Verse of the blessed Chapter in question by the Divine Attributes All-Mighty and All-Wise.

Elaborating on such Divine Great Grace, the Commander of the Faithful, Imam 'Ali (as) in his Nahj al-Balagha says:

"Look at the Divine Graces bestowed upon this community when His Messenger (S) was appointed to proclaim his Prophetic Call unto them and thereby unified them. Behold that such Great Bounty was bestowed upon all of them and the rivers of His Graces flow onto them and the true religion with its Blessings embraced them. They are embraced by such Bounties and live happily thereby."

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 (pbuh) placing his hand on Salman Al-Farsi (pbuh) 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.

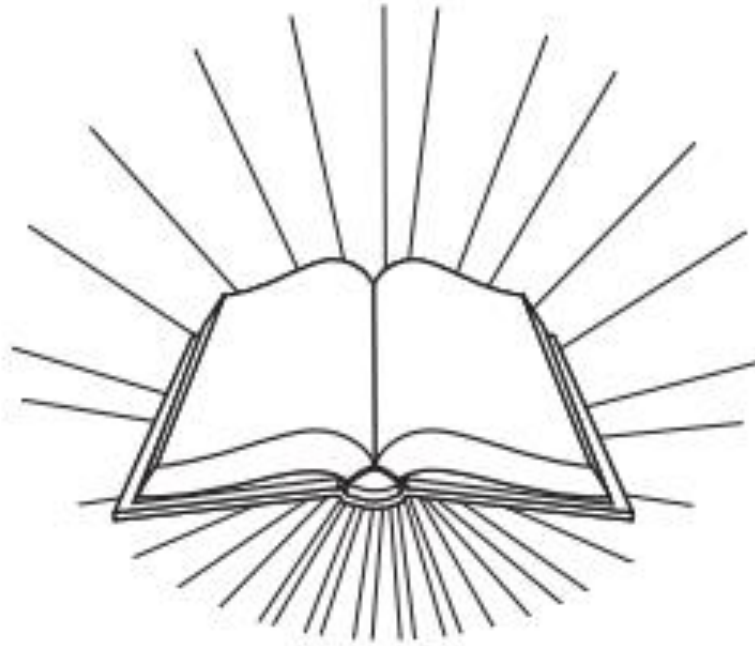
By extension therefore, Islam and thus the Qur'an is for all time. Imam Ja'fer As-Sadiq (pbuh) has said: "The Qur'an is living, its message never dies. It turns like the turn of day and night, it is in motion like the sun and moon. It will embrace the last of us, the way it embraced the first of us".



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 (pbuh) 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 (pbuh) 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 (pbuh) 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.



The Blessings of Allah

"AND IF YOU COUNT THE BLESSINGS OF ALLAH, YOU WILL NOT BE ABLE TO COMPUTE THEM....."

Circle the things for which you will say Alhamdulillah. Draw and/or write more things for which you will do shukr.

	<p>Parents</p>	 <p>Qur'an & Ahadith</p>
<p>Bad Manners</p>	 <p>Body Parts e.g. ear...</p>	<p>Ruh</p>
	<p>Ma'sumeen</p>	



Surah al-Jum'a - Verse 5

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

5. The similitude of those who were entrusted with the Torah, but who subsequently failed in it, is as that of a donkey which carries huge burden of books [though they fail to understand them]. How bad is the example of the people who deny Allah's Àyat ("Verses, Signs"). And Allah guides not the people who are wrong-doers.

The preceding verses talked of the Prophetic Call, but the Verse in question deals with the Jews who could recognize the Noble Prophet (S) on the basis on their Scripture, the Torah, but they were too obstinate to acknowledge his Prophetic Call. The Arabic word asfar is the plural form of sifr connoting a book that reveals the truth.

The Torah consists of different books each of which, termed sifr, resembles a Qur'anic Chapter. This verse criticizes the Jews but it also alludes to the Muslims warning them against hearing the Qur'anic Verses but failing to act upon them.

According to some traditions, the Jews said that Muhammad's Prophetic Call was not addressed to them. Thus, Verse 4 is warning them that had you had read your Scripture carefully and have acted upon it, you would not have said such words, since the Torah bears the glad tidings of the Prophetic Call of the Noble Prophet of the Islamic faith .

Verses 5 and 6 are saying that those upon whom the Torah was sent and they were entrusted with it but failed to understand and act upon it resemble a donkey carrying the burden of books, but it may merely feel the burden. It is not different for it to carry rocks and wood or books containing the most precise secrets of Creation and the most fruitful lessons for a better life.

Such obstinate people contented themselves with the recitation of the Torah without reflecting upon its contents and acting upon them, the similitude of such people is the animal proverbial for ignorance. It is the most telling similitude for those who claim to know something but fail to act upon their pretended knowledge, since they carry the burden of knowledge without being blessed by its blessings.

Those who deal with the words of the Holy Qur'an without being aware of its contents and fruitful lessons are like those mentioned herein. It is a warning to the Muslims to be aware such that they do not end up like the Jews.

Such Great Divine Bounty is not for merely keeping at home without reading it and reflecting upon it or pass beneath it before traveling or send it with a mirror to a new home. Thus, they degrade their Scripture to such extent. Their utmost efforts may be to recite it beautifully and commit it to heart without any reflection in their individual and social life through reflecting upon its Verses and acting upon its Injunctions.

The similitude proceeds to say that the people who denied Divine Verses and Signs will have a dire fate. Such people are likened to donkeys since they denied Divine Verses and Signs by their words and deeds.

Similarly, we read elsewhere in the Holy Qur'an concerning the Jews:

"Is it that whenever there came unto you a Messenger against your concupiscent desires, you turned arrogant? Some [of the Messengers] you denied and some you slew."

Verse 5 closes with a brief sentence:

"And Allah guides not the people who are wrong-doers."

It is true that Guidance is Divine Work, but it requires a certain background, which is the spirit of seeking the Truth that should be engendered by man and wrong-doers are far from it.

Finally, it would be of interest to read some traditions concerning the Jewish scholars and others who failed to act upon their knowledge: It is narrated from Imam Sadiq (as) that the preaching and admonitions of the scholars who fail to act upon their knowledge are effaced from the hearts in the same manner that rain drops fail to stay on rocks.

It is narrated from Imam Sajjad (as) that it was mentioned in the Bible that a scholar who failed to act upon his knowledge would not accumulate anything but disbelief and being far from God Almighty.

In Mizan al-Hikma it is narrated from the Imam that a scholar who fails to act is likened to a candle from whose light other benefit but he perishes himself.

Aya 5

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.



The 'Bani Israil' were entrusted with the Tawraat (Torah) through Prophet Musa (pbuh). 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.



Utilising The Qur'an

The Qur'an is a complete code of life, but how much of it do we utilise.

Activity: Complete the table below:

Guidance from Qur'an	Qur'an Reference	Do I follow it?
Do not backbite	49 : 12	
Do not waste time	93 : 1,2	
Be kind to your parents	17 : 23	
Be mindful of your Salaat	107 : 5	
Do not say mean things to others	2 : 104	
Give the best to others when you give them a gift	2 : 267	
Do not follow the saitan, he is your open enemy	36 : 60	
Qur'an is a healer and a guide	10 : 57	
Importance of Friday Salaat	62 : 9	

If we do not act according to the Qur'an we are not the same as the donkey who bears the burden but does not act on it????



Surah al-Jum'a - Verses 6-8

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوْا
 الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ
 وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
 قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ
 وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

6. Say: "O you Jews! If you pretend that you are friends of Allah, to the exclusion of other people, then long for death if you are truthful [so that you may receive the Rewards apportioned by Allah for His Friends].

7. But they will never long for it, because of what they have done before [e.g. distortion of the Scripture and concealment of the Noble Prophet's (S) virtues]. And Allah is All-Aware of the wrong-doers.

8. Say: [O Prophet (S)!] "Indeed, the death from which you flee will surely meet you, then you will be sent back to [Him], the Omniscient of the unseen and the seen, and He will inform you of what you have done."

The Jews regarded themselves as the chosen nation and expected preferential treatment. They even claimed to be the sons of God and at times considered themselves as His intimate friends, as it is reflected the Holy Qur'an:

"And the Jews and the Christians says: "We are the children of Allah and His loved ones [even if they intended a figurative sense of the word]."

Treating of such unfounded ambitions entertained by those to whom the Scripture had been sent though they failed to act upon it, the Holy Qur'an is asking the Noble Prophet (S) to say unto them that if they imagined to be God's friends and different from other people and they were true in their claims, then they could yearn for death, since friends yearn for meeting their friends.

We know that the spiritual meeting with God Almighty will happen on the Day of Resurrection when the mundane veils will be cast and the dusts of concupiscent desires subside. Then, man may see the elegant countenance of the beloved and set foot in His proximity and find his way into the Friend's Confines. If they are true in their claims to be His intimate friend, why are they immersed in the mundane life and are fearful of death. Entertaining such fear reflects that their claims are unfounded.

Verse 7 makes a reference to the main cause of their fear of death, saying that because of what they have already done, they never yearn for death. However, God Almighty is All-Aware of the wrong-doers. The point is that man fears death because of two reasons.

Firstly, he does not believe in the Hereafter and regards death as a monster of non-existence and the shadows of perdition. In such case, it would be natural to fear death and flee from non-existence. Secondly, one may believe in the Hereafter, but he is fearful to attend the Great Tribunal on the Day of Resurrection because of the evil deeds committed in this world. Since the Jews believed in the Day of Resurrection and the hereafter, they were afraid of death owing to their evil deeds.

The Arabic plural noun ***dhalimin*** ("**wrong-doers**") covers a broad semantic range encompassing all the evil deeds committed by the Jews ranging from slaying the eminent Prophets sent by God Almighty for their guidance to their accusations, transgression of bounds and rights, plundering people's possessions, and all ethical corruptions.

Verse 8 is saying that entertaining such anxiety and fear may not solve any problems, since death is in store for all human beings.

Thus, the Holy Qur'an says:

"Say: [O Prophet (S)!] "Indeed, the death from which you flee will surely meet you, then you will be sent back to [Him], the Omniscient of the unseen and the seen, and He will inform you of what you have done."

The law of death is one of the most general and all-encompassing laws of this world. The eminent Prophets and the Archangels all die and nothing shall remain but the Pure Divine Essence, as it is reflected in the Holy Qur'an:

"Whatever is on the earth will perish and the Countenance of your Lord full of Majesty and Glory shall remain forever."

Death, attending the Divine Just Tribunal and taking care of the records of the past deeds are of the certain laws of this world and God Almighty is All-Aware of all His servants' intentions and deeds. Thus, the only way to put an end to such fear is to purify ones heart from sinful impurities and refraining from committing evil deeds. One whose record is clean will not fear of the audition of his records.

Thus, Imam 'Ali (as) says:

"By Allah! The son of Abu Talib [i.e. 'Ali (as)] loves death more than his mother's breast"

and when the most wretched Ibn Muljam struck him a blow on his head and thereby split it, he cried:

"By the Lord of the Ka'ba, I was saved."

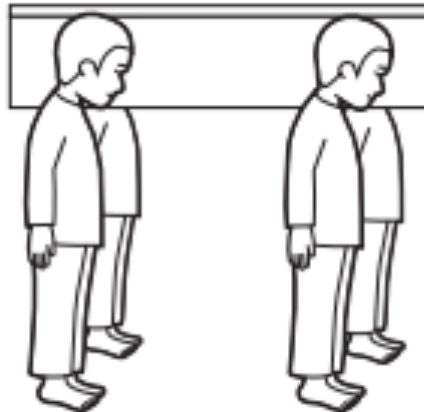
He elsewhere says that death is sweeter than honey [particularly for the friends of God Almighty who are virtuous and are close unto Him].

Aya 8

The two creations of existence



Birth



Death

Activity: Complete the columns below:

How do we prepare for the birth of a baby

1. Paint the spare room
- 2.
- 3.
- 4.
- 5.

How do we prepare for death

1. Buy and keep our kafan
- 2.
- 3.
- 4.
- 5.

Death is not something to be afraid of, if you have performed your duties well and you love your Lord than of course you will not fear death but rather long for it.



Baaqiyatus Saalihaat

Death is not the end of everything. Allah is HAYY (Alive) and we can also be ever living if we perform deeds in this world by which people will always remember us.

Below are some examples of good deeds by which you can be remembered. Draw or write about those deeds with which may remember you.

Be kind to orphans



Teach others what you know



Try to help fellow Mu'mineen



Visit the sick



Surah al-Jum'a - Verse 9

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

9. O you who believe! When the call is proclaimed for the Friday prayer, hasten toward the remembrance of Allah and leave off business. That is better for you if you did but know!

Friday is accorded particular attention in the Islamic faith and many a tradition reflect such significance. It is narrated from the Noble Prophet (S) that Friday is the lord of the days of the week and possesses the most elevated rank before God Almighty. Friday is the day of helping the deprived and the poor and it is narrated that Muslim are supposed to expend alms on Friday. The Lord of the Age, the Twelfth Imam (as) will end his Occultation and will arrive on Friday.

The Noble Prophet (S) says:

"God Almighty renders good deeds many folds and effaces evil deeds on Friday and promotes the ranks of the believers, wards off afflictions, and answers the prayers of the believers on Friday. Whoever visits the tomb of his parents or either of them, his sins shall be forgiven and his name will be recorded with the righteous".

It is worthy of note that the preceding verses treated of concise discussions on Divine Unity, Prophetic Call, the Hereafter, and criticism of the Jews; and the verse in question deal with one of the most significance obligations of the Muslims that is of great significance and constitutes one of the main goals behind the Revelation of the blessed Chapter in question and it is the Friday prayer and some of its laws.

The Verse addresses all Muslims saying:

"O you who believe! When the call is proclaimed for the Friday prayer, hasten toward the remembrance of Allah and leave off business. That is better for you [than trade] if you did but know!"

The passive verbal form nudiya ("is called") connotes prayer call, since there is no call in the Islamic faith but that to establishing prayers. Thus, upon hearing the prayer call, it is incumbent upon Muslims to leave off trade and hasten toward the remembrance of God Almighty.

The clause "***That is better for you***" (*dhalikum khayrun lakum*) connotes that the establishment of Friday prayer and leaving off business at that time entails significant benefits for the Muslims if they truly reflect upon it, since God Almighty is Needless of others and is Most Gracious toward all people. It also alludes to the philosophy and the benefits of the Friday prayer.

It is noteworthy, however, that leaving off trade encompasses any activity interfering with the remembrance of God Almighty. Another point worthy of note is that the Arabic word jum'a originally denotes congregation which ad hoc connotes the congregation of people for the establishment of the Friday prayer; though the connotation of the word is not restricted to what is mentioned.

Some Qur'anic exegetes maintain that the expression that procurement of daily sustenance after the establishment of the Friday prayer entails Divine Satisfaction and Blessings. It is narrated that the Noble Prophet (S) visited the marketplace after the establishment of the Friday prayer.

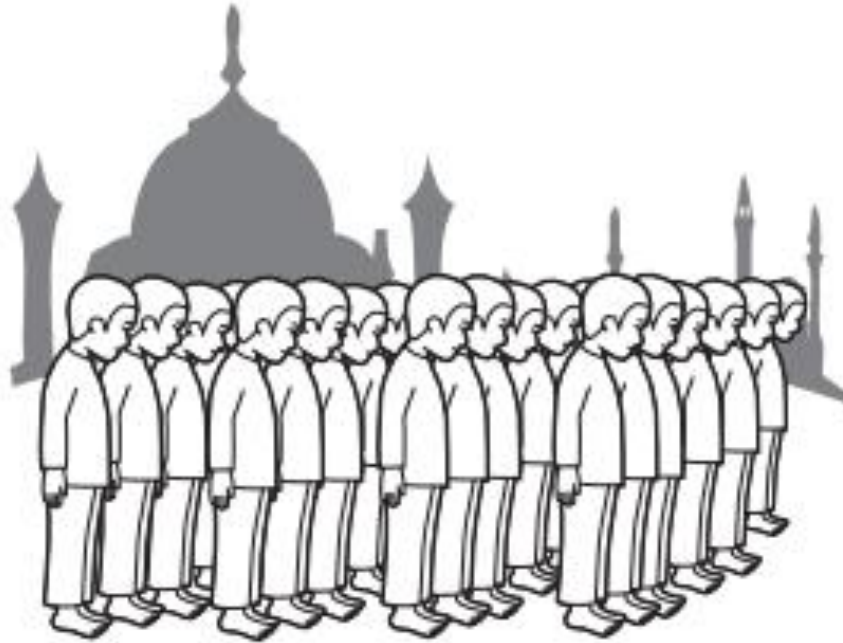
The imperative sentence "***Hasten toward the remembrance of Allah***" (*wa 'dhkuru 'Ilah kathiran*) denotes that man is supposed to remember God Almighty against the abundant Blessings bestowed upon him.

Some Qur'anic exegetes maintain that the word "***remembrance***" (*dhikr*) herein connotes "thought, reflection" (*fikr*) as it is narrated that one hour of thinking is better than one year of worshipping.

Aya 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ
 يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
 ذَلِكَ 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.

The first Jumua' prayers were held at Quba - 3.5 miles from Madina. When the Prophet (pbuh) 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.



Friday Yawmul Jumua'

Conditions for Friday Salaat



Method of praying Friday Salaat

Activity: Zahid would like to pray salaah Juma. Can you please help him by putting the correct actions below in the right order.

TASHAHUD	2 nd RUKU	1 st set of SAJDAH
1 st QUNOOT	SALAAM	2 nd QUNOOT
1 st RUKU	2 nd set of SAJDAH	NIYAAT
1 st QIRA'AT	2 nd QIRA'AT	



The Day of Jumua'

Things to do on the day of Jumua'

1. Recite Suratul Jumua'

2.

3.

4.

5.

6.

7.

8.



Surah al-Jum'a - Verse 10

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

10. Then when the prayer is ended, you are free to disperse through the land and seek Allah's Bounty and remember Allah much that you may be saved.

Worldly possessions are Divine Bounties in Qur'anic terms. Thus, the verse is saying that after the establishment of the Friday prayer, return to your trade.

The Noble Prophet (S) is narrated as saying that whoever devotedly remembers God Almighty in the marketplace and place of trade while people neglect their obligations and merely attend to their business, such person devotedly attending to the remembrance of God Almighty will receive the rewards one thousand virtuous good acts and will be granted with Divine Forgiveness.

The verse is saying that when the prayer comes to an end, you are free to disperse in the land, invoke God Almighty for bestowing His Bounties upon them, and remember Allah at all times so that you may attain to salvation.

The injunctive "**Seek Allah's Bounty**" and similar Qur'anic expressions often times connote seeking daily sustenance and engagement in trade and business, but it is clear that the semantic range of such expressions are broad and trade and business are included in it. Therefore, some Qur'anic exegetes maintain that such expressions connote visiting the ailing and the believer and gaining knowledge.

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 (pbuh) has said that charity given on Friday is rewarded by Allah 1000x.

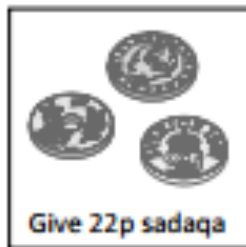


Thawab

"The thawab of deeds on Friday is twice as much. So avoid sins and do more good deeds to get more thawab." Prophet Muhammad (pbuh)



You get the thawab of 2 smiles



Give 22p sadaqa

You get the thawab ofp sadaqa



Help mum clean one room

Get the thawab of cleaning..... rooms



Recite one sura of Qur'an

Get the thawab of reciting suwer



Surah al-Jum'a - Verse 11

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

11. And when they see some merchandise or some amusement, they disperse headlong to it and leave you standing [while reciting your sermon]. Say: "That which Allah has [of Bounties and Blessings] is better than any amusement or merchandise! And Allah is the Best of providers."

According to the exegetic sources, once the Noble Prophet (S) was reciting the sermons of the Friday prayer when a caravan of tradesmen entered Medina while beating their drums. Most of the Muslims left the Noble Prophet (S) leaving his sermon unfinished. It was on that occasion that the verse was revealed to censure their unworthy act.

The verse merely criticizes the Muslims for leaving the Noble Prophet rather than leaving the sermon and the prayer incomplete. Showing disrespect to the divinely appointed leader is worse than leaving the sermon and the prayer incomplete. The verse, addressed to the Noble Prophet (S), is saying that what is with God Almighty is better than amusement and trade and God Almighty is the Best Provider.

The Blessings and Rewards that will fall into the shares of the Muslims for their attending the Friday prayer, listening to the Noble Prophet's (S) sermons and admonitions, and the spiritual education derived from them are not to be compared with anything else and if they fear that their daily sustenance be severed, they are wrong since God Almighty is the Best Provider.

The adverb of manner **qa'iman** ("**standing**") reflects that the Noble Prophet (S) recited the sermons of the Friday prayer while he was standing. Also, it is narrated on the authority of Jabir ibn Samura that he never saw the Noble Prophet to recite the sermons while sitting and whoever says that he seated while reciting the sermons, reject his claim.

Significance of the Friday Prayer

It is narrated from Allah's Messenger (S) that one who joins the Friday congregation prayer out of faith and for Allah, his sins will be forgiven and he will proceed with a new life.

According to a Prophetic tradition, in his Ascension the Noble Prophet of the Islamic faith (S) noticed that angels invoked God Almighty to forgive the sins committed by those Muslims who perform the Friday major ablution (ghusl) and establish the Friday congregation prayer.

Once the Noble Prophet (S) was inquired:

"O Allah's Messenger! I have repeatedly prepared myself to go on pilgrimage to Mecca but I have failed to do so."

The Noble Prophet replied:

"It is incumbent upon you to establish the Friday prayer, since it is the pilgrimage to Mecca for the needy."

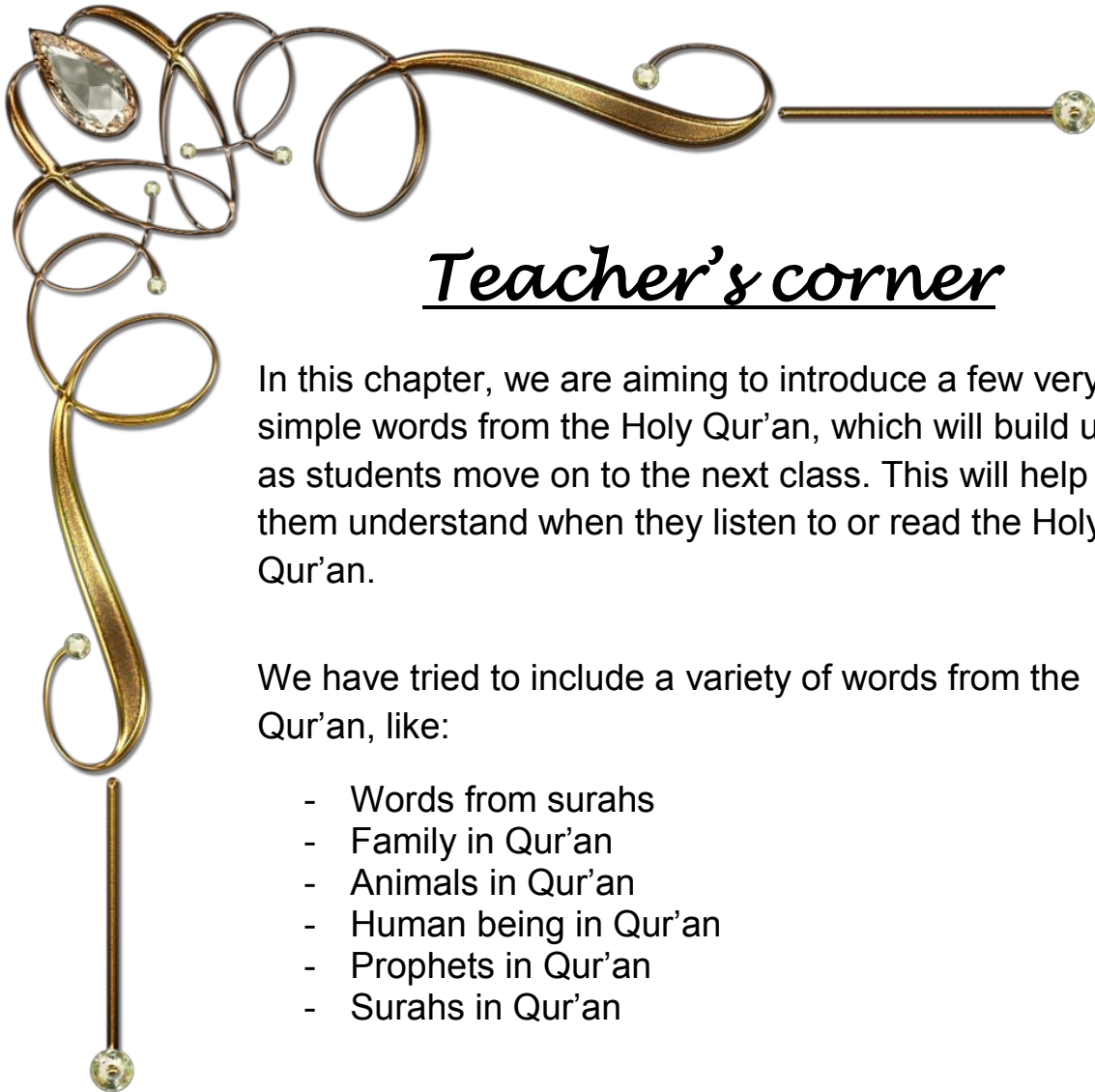
The tradition reflects that many Blessings of the pilgrimage to Mecca may be received through the establishment of the Friday congregation prayer.

At the time of Occultation of the Twelfth Imam (as), it is an optionally incumbent duty (wajib takhyiri; opting between the establishment of the Friday congregation prayer or the noon congregation prayer) in which case failing to establish it is not reprehensible in case its establishment be neither degraded nor denied.

Finally, it should be borne in mind that the blessed Chapter opens with the Prophetic Call of the Noble Prophet of the Islamic faith (S) and it closes with the abandonment of the Noble Prophet (S) serving as a warning to the believers.



Qur'anic Dictionary



Teacher's corner

In this chapter, we are aiming to introduce a few very simple words from the Holy Qur'an, which will build up as students move on to the next class. This will help them understand when they listen to or read the Holy Qur'an.

We have tried to include a variety of words from the Qur'an, like:

- Words from surahs
- Family in Qur'an
- Animals in Qur'an
- Human being in Qur'an
- Prophets in Qur'an
- Surahs in Qur'an

You could consider using card activity to match the words which will aid learning

1 - 30

THE MNEMONICS BOOK OF LEARNING THE NAMES OF THE SUWER OF THE QUR'AN

1



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And certainly We have made the Quran easy for remembrance, but is there anyone who will mind? 54:17.

Hifz ul Qur'an or memorisation of the Qur'an is an aspiration for all Muslims.

The Qur'an may be seen as a metaphor of the journey of the human being over time. Beginning with the foundation of Suratul Fatiha (01) and aspiring to reach the goal of Suratul Ikhlas (112); Unity in belief. After that the two suratayn of Suratul Falaq (113) and Suratun Naas (114) are known as Maudhatayn to prevent diversion.

Q114 is a modular study of the Qur'an beginning with the familiarisation of the names of the suwer of Qur'an in sequence using the Link system.

The Link system of memory is designed to enable one to remember any number of things in sequence.

The process is divided into three stages:

1. Encoding the elements of information into visual images as image information is far easier to memorise than textual information
2. The memorisation process itself
3. Remembering the sequence of information

Mnemonics (pronounced ne-monik) is a memory aid in the form of a word, phrase or story. It is derived from a Greek word 'mnemonikon' – an art of memorisation.


For example, most of us are able to remember the colours of the rainbow by using a mnemonic such as 'Richard of York gave battle in vain'. Here the initial letters of the seven words give us the colours: red, orange, yellow, green, blue, indigo and violet. This example demonstrates two elements of memorisation: imagination and association. Thus you create a sentence (imagination) using words starting with the initial letters of the colours (association).

Aristotle wrote, as the first sentence of one of his books, "In order to think we must speculate with images."

The 114 names have been divided into 15 sections to allow easy memorisation.

The first step is to create focus points or 'pegs' for each section on which we can 'hang' the story mnemonics. On the following pages you will find the focus points (sura word mnemonics) and the corresponding story mnemonics. There are some spaces to create your own focus points.

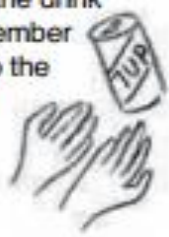
4 Nisa



Remember through the analogy of 4 wives.


7 A'raaf (The Heights)

Link this with the drink 7UP and remember reaching up to the roof (A'raaf).




10 Yunus

Using the 0 in the 10 draw a fish with a Y in the stomach to remember that Prophet Yunus was in the stomach of a fish.




When the door **O**pened¹ we saw **B**eef² which was donated by the children of **I**mran³ and served by his **W**omen⁴ on a **T**able⁵. On smelling the aroma people rushed like **C**attle⁶ from **H**eights⁷ thinking it was **S**poils of War⁸. When they realised their error they did **T**awba⁹ like **Y**unus¹⁰.

سورة الفاتحة
al-Fatihah
The Opening



1

سورة البقرة
al-Baqarah
The Cow




2

سورة ال عمران
Al 'Imran
Family of Imran



3

سورة النساء
al-Nisa'
Women

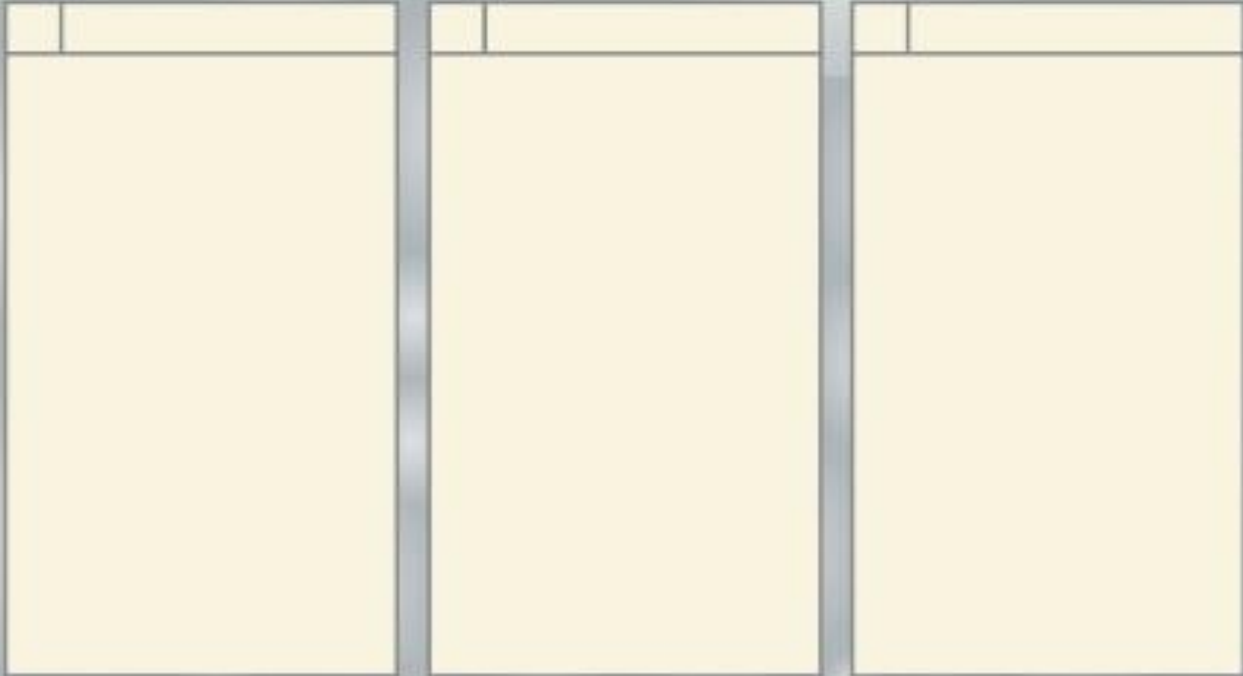


4

سورة المائدة
al-Ma'idah
The Table



5



سورة الانعام
al-An'am
Livestock



سورة الاعراف
al-A'raf
The Heights



سورة الانفال
al-Anfal
The Spoils of War



سورة التوبة
al-Bara'ah
Repentance

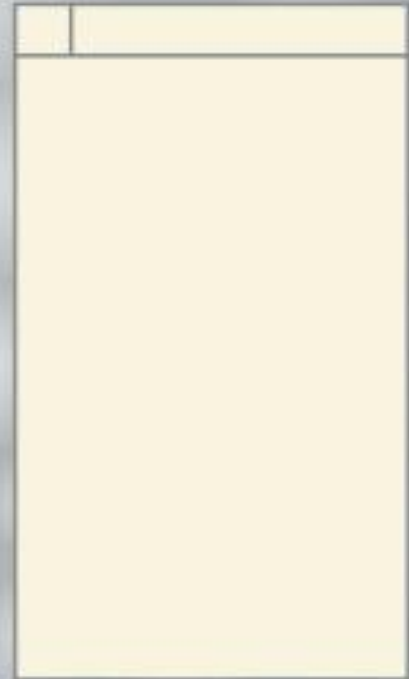
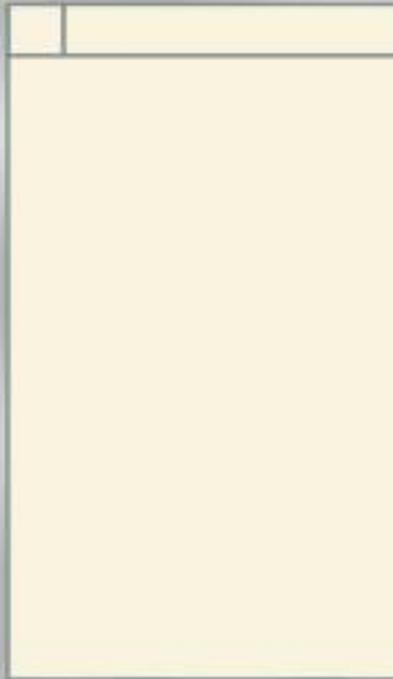


سورة يونس
Yunus
Jonah



11 Hud

Add a horizontal line to the number 11 to make H.

Hud¹¹ and Yusuf¹² were overawed when they saw the Thunder¹³ created by Ibraheem¹⁴ breaking the Stone¹⁵ idols.

سورة هود

Hud

Hud



11

سورة يوسف

Yusuf

Joseph



12

سورة الرعد

al-Ra 'ad

Thunder



13

سورة ابراهيم

Ibraheem

Ibraheem



14

سورة الحجر

al-Hijr


The Rock



15


16 Nahl (The Bee)

The age 16 is normally referred to as "sweet 16" which reminds one of honey which is produced by bees.




17 Israa' / Bari Isra'il (The Journey)

Israa' is linked to the journey of Me'raj, so think of the 1 who ascended to the 7 heavens. Number 1 in 17 could be written as an arrow pointing upwards.



18 Kahf (The Cave)

The age of 18 is normally considered at entering adulthood and thus time to leave the CAVE of the parents.



The Bees¹⁶ seeing Israa'¹⁷ swarmed in the Cave¹⁸ and watched Maryam¹⁹ meet Taha²⁰.

سورة النحل

al-Nahl

The Bee



16

سورة الاسراء

Israa/Bani Isra'il

The Night Journey




17

سورة الكهف

al-Kahf

The Cave



18

سورة مريم

Maryam

Mary



19

سورة طه

Ta Ha

Ta Ha




20

22 Hajj

Think of going to Hajj 2 by 2. *Hajj*
The 2 'j' of Hajj could be hooked to look '2'.


29 Ankabut (The Spider)

Draw 2 mutant spiders with 9 legs each.



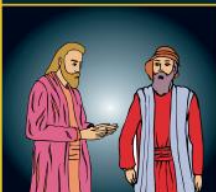
30 Rum (The Romans)

X is the Roman symbol for 10, so XXX is 30 in Roman numerals.



The **Ambiya**²¹ went to **Hajj**²² with the **Mu'minun**²³ to show them the **Light**²⁴ of the **Difference between right and wrong**²⁵. The **Poets**²⁶ and the **Ants**²⁷ who went returned only to tell a **Story**²⁸ about **Spiders**²⁹ eating **Romans**³⁰.

سورة الانبياء
al-Anbiya'
The Prophets



سورة الحج
al-Hajj
The Pilgrimage



سورة المؤمنون
Mu'minun
The Believers



سورة النور
al-Nur
The Light



سورة الفرقان
al-Furqan
The Criterion



21

22

23

24

25

Three large empty rectangular boxes are positioned at the top of the page, intended for student work.

<p>سورة الشعراء</p> <p>al-Shu 'ara'</p> <p>The Poets</p> 	<p>سورة النمل</p> <p>al-Naml</p> <p>The Ant</p> 	<p>سورة القصص</p> <p>al-Qasas</p> <p>The Story</p> 	<p>سورة العنكبوت</p> <p>al-'Ankabut</p> <p>The Spider</p> 	<p>سورة الروم</p> <p>al-Rum</p> <p>The Romans</p> 
26	27	28	29	30

Words covered in the previous year(s)

PROPHETS MENTIONED IN THE QUR'AN BY NAME

- | | |
|------------------------------|---------------------------------------|
| 1. Adam (pbuh) | 15. Harun (pbuh) - Aaron |
| 2. Idrees (pbuh) - Enoch | 16. Ilyas (pbuh) - Elijah |
| 3. Nuh (pbuh) - Noah | 17. Ilyasa (pbuh) - Elisha |
| 4. Hud (pbuh) | 18. Dhul Kifl (pbuh) - Ezekiel |
| 5. Saalih (pbuh) | 19. Dhul Qurnain (pbuh) |
| 6. Ibraheem (pbuh) - Abraham | 20. Uzayr (pbuh) - Ezra |
| 7. Lut (pbuh) - Lot | 21. Dawud (pbuh) - David |
| 8. Ismaail (pbuh) - Ishma'il | 22. Sulayman (pbuh) - Solomon |
| 9. Is-haaq (pbuh) - Isaac | 23. Luqman (pbuh) - Eosop |
| 10. Ya'qub (pbuh) - Jacob | 24. Yunus (pbuh) - Jonah |
| 11. Yusuf (pbuh) - Joseph | 25. Zakariyya (pbuh) - Zechariah |
| 12. Ayyub (pbuh) - Job | 26. Yahya (pbuh) - John (the baptist) |
| 13. Shuayb (pbuh) - Jethro | 27. Isa (pbuh) - Jesus |
| 14. Musa (pbuh) - Moses | 28. Muhammad (pbuh) |

AMBIYA (PROPHETS MNEMONIC)

MENTIONED IN THE QUR'AN

Adam¹ & Idrees² went to the N³H⁴S⁵ to visit Ibraheem⁶. Lut⁷ directed them to Level I⁸J⁹ Room Y¹⁰Y¹¹ where Ayyub¹² & Shuayb¹³ were visiting too.

Musa¹⁴ & Harun¹⁵ were also in Level I¹⁶J¹⁷ fitting a D¹⁸D¹⁹J²⁰ & D²¹S²²L²³ with Yunus²⁴ so Zakariyya²⁵ & Yahya²⁶ could contact Isa²⁷ and Muhammad²⁸.

1. Adam (pbuh)
2. Idrees (pbuh)
3. Nuh (pbuh)*
4. Hud (pbuh)
5. Saalih (pbuh)
6. Ibraheem (pbuh)*
7. Lut (pbuh)

8. Ismail (pbuh)
9. Is-haaq (pbuh)
10. Ya'qub (pbuh)
11. Yusuf (pbuh)
12. Ayyub (pbuh)
13. Shuayb (pbuh)
14. M usa (pbuh)*

15. Harun (pbuh)
16. Ilyaaas (pbuh)
17. Ilyasa (pbuh)
18. Dhul-Kifl (pbuh)
19. Dhul-Qarnain (pbuh)
20. Uzayr (pbuh)
21. Dawud (pbuh)

22. Sulayman (pbuh)
23. Luqman (pbuh)
24. Yunus (pbuh)
25. Zakariyya (pbuh)
26. Yahya (pbuh)
27. Isa (pbuh)*
28. Muhammad (pbuh)*

Nuh, Hud, Saalih
Ilyaaas, Ilyasa
Dhul-Kifl, Uzayr, Luqman
Direct Dua Unit
Direct Salaat Line
Ismail, Is-haaq
Ya'qub, Yusuf

*Ulul Adham Prophets

The Human Being in the Qur'an 2



يَدٌ

Yad

Hand



شَفَاةٌ

Shifa

Lips



أَنْفٌ

Anf

Nose



بَطْنٌ

Batn

Belly



رَأْسٌ

Ra's

Head



أُذُنٌ

Udhun

Ear

The Human Being in the Qur'an

Complete the word search below:

I	Q	X	D	P	K	R	I	V	Z	V	Q	A	E
A	I	N	S	A	A	N	P	A	I	A	O	W	I
A	T	C	H	Z	R	D	R	N	D	K	N	L	A
N	K	R	T	W	I	L	Z	A	O	T	P	S	N
H	F	A	B	A	R	E	M	T	M	M	P	Y	F
J	B	K	I	L	N	A	X	B	I	E	I	N	P
T	D	B	L	H	D	Y	K	O	E	H	L	O	G
J	K	A	Q	N	A	F	A	N	A	N	G	B	L
D	E	R	Y	R	R	A	F	M	O	H	N	A	R
G	U	A	Z	Q	B	M	S	V	N	J	B	T	X
K	Z	M	Y	G	A	P	S	D	R	A	M	N	P
Y	O	N	U	H	D	U	P	A	E	W	Y	N	L
Q	L	K	H	L	A	H	T	M	M	G	I	A	F
R	A	S	W	A	S	C	Z	N	A	A	S	I	L

Insaan

Fam

Wajh

Anf

'Ayn

Batn

Lisaan

Ra's

Qadam

Udhun

yad

The Human Being in the Qur'an

Match the picture with the correct arabic name.



عَيْنٌ



لِسَانٌ



شِفَاةٌ



بَطْنٌ



وَجْهٌ



أَنْفٌ



أُذُنٌ



إِنْسَانٌ



قَدَمٌ



يَدٌ



رَأْسٌ

The Human Being in the Qur'an 1



إِنْسَانٌ

Insaan

Human Being



وَجْهٌ

Wajh

Face



عَيْنٌ

'Ayn

Eye



لِسَانٌ

Lisaan

Tongue



قَدَمٌ

Qadam

Foot

Animals in the Qur'an 2



خِنْزِيرٌ

Khinzeer

Pig



حِمَارٌ

Himaar

Donkey



حِصَانٌ

Hisaan

Horse



هُدُودٌ

Hudhud

Hud Hud



تُعْبَانٌ

Thu'baan

Snake

Animals in the Qur'an 1



فَيْلٌ

Feel

Elephant



جَمَلٌ

Jamal

Camel



بَقَرَةٌ

Baqara

Cow



خَرُوفٌ

Kharoof

Sheep

Family in the Qur'an



أَبٌ
أُمٌّ

Ab

Father

Umm

Mother



إِبْنٌ

Ibn

Son



بِنْتٌ

Bint

Daughter



أَخٌ

Akh

Brother



أُخْتٌ

Ukht

Sister



بَيْتٌ

Bayt

Home

O! يَا يَا أَيُّهَا

Shaytan شَيْطَان

Hell جَهَنَّمَ

Light نُور

Path صِرَاط

Say



قُلْ

قُلْ هُوَ اللَّهُ أَحَدٌ

QUL

One



أَحَدٌ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿٢﴾

AHAD

Mother



أُمُّ

UMMUN



“Inspiring our students with a lifelong learning of Islam according to the teachings of the Ahlul Bayt (as), nurturing piety, and preparing them to strengthen our communities.”

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& Qul Marhumeen

Al Fatiha



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