

A TEXTBOOK FOR HIGH SCHOOL STUDENTS

# INTRODUCTION TO THE HOLY QUR'AN-1



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# INTRODUCTION TO THE HOLY

# QUR'AN-1



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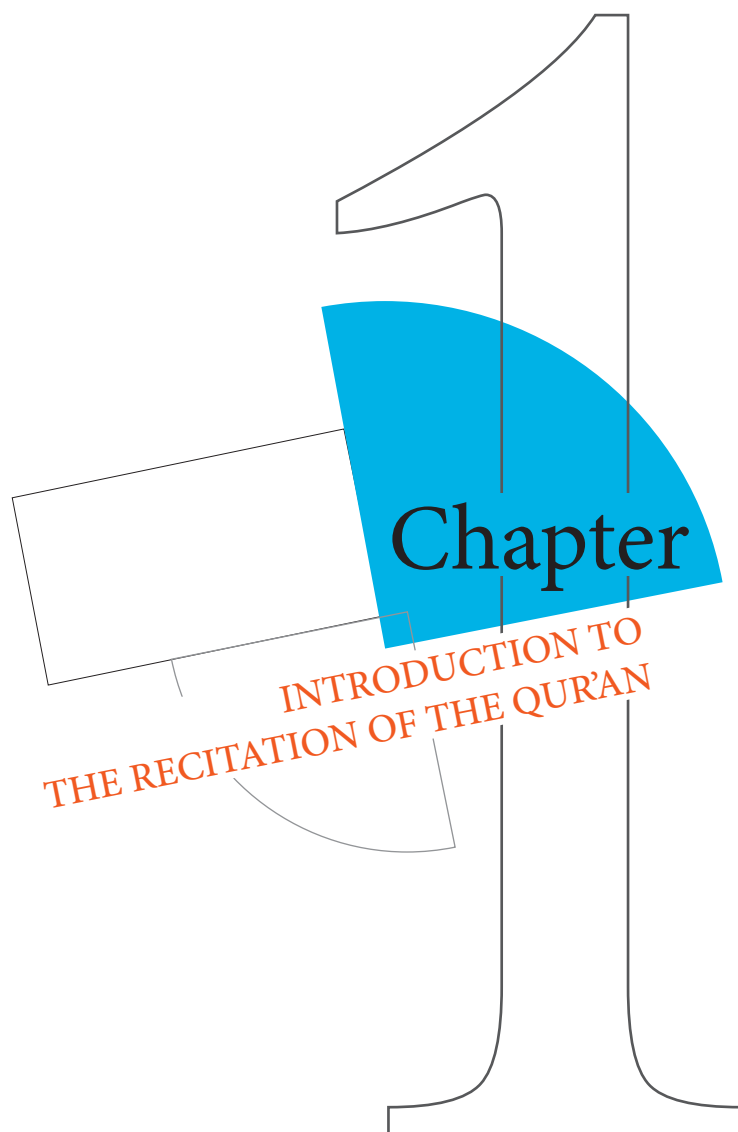
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# INTRODUCTION TO THE RECITATION OF THE QUR'AN

## LET'S GET READY FOR THE CHAPTER

1. Research the meanings of following terms: *ayah*, *surah*, *juz*, *khatm* and *muqabalah*.
2. Find a *hadith* about the merits of reciting the Qur'an.

## 1. The Importance of Reciting the Qur'an in a Proper Way

Al-Qur'an al-Karim or the Noble Qur'an, which was revealed to Prophet Muhammad (saw),<sup>1</sup> is the last of the Holy Scriptures revealed by Allah (jj).<sup>2</sup> The advice and messages of this Holy Book that appeal to all ages and to the whole of humanity are valid until the end of the world. Allah the Exalted informs us about this fact in the Qur'an as follows: **"O men, now there has come to you an admonition from your Lord, and a healing for what is in the breasts, and a guidance, and a mercy to the believers."**<sup>3</sup>

The Noble Qur'an began to be revealed on the night of al-Qadr in the month of Ramadan 610, and its revelation lasted for about twenty years. Since the day it was revealed, the Qur'an has deeply influenced humanity.

*Al-Qur'an al-Karim* is the word of Allah, which is why it should be recited in a manner corresponding to the greatness of Allah. Our Prophet used to read the Qur'an slowly and clearly and encouraged his followers to read it in the same way.

## LET'S SHARE

Why are we supposed to learn how to read the Qur'an? Share your thoughts with your friends.

## LET'S INTERPRET

"Recite the Qur'an slowly and distinctly (by understanding and feeling)."

Muzzammil, 73: 4

Interpret this verse.

<sup>1</sup> *Sallallahu alayhi wa sallam*: Peace and Blessings be upon him. It is abbreviated as saw.

<sup>2</sup> *Jalla jalaluhu*: His Glory is Great.

<sup>3</sup> Yunus 10: 57.



*Al-Qur'an al-Karim* is the most superior and beautiful of all words. Those who learn and teach it are the best among people. The Prophet expressed this fact in the following hadith: “The best among you are those who learn the Qur'an and teach it.”<sup>4</sup>

The Prophet recited the Qur'an to his companions as Jibreel had taught it to him, and he encouraged his companions to continuously read the Qur'an. The Prophet mentioned that those who read the Qur'an and act in accordance with it are enviable people<sup>5</sup> and that the verses they read will become a light leading them to paradise.<sup>6</sup> He indicated that they will be given 10 *thawabs* (spiritual rewards) for each letter they read.<sup>7</sup>

#### LET'S NOTE

Our Prophet valued those who recited the Qur'an beautifully, and he enjoyed listening to them. Abdullah ibn Mas'ud (ra),\* who was famous for his beautiful recitation of the Qur'an, recounted a memory about this matter as follows: Once Allah's Messenger (saw) said to me: “Recite the Qur'an to me.” I said: “Shall I recite to you when it was to you that it has been revealed?” Allah's Messenger said: “I like to hear the Qur'an from another person.” Thereupon, I began to recite *Surah al-Nisa* (4). When I reached the verse that reads: “How then will it be, when We bring forward from every nation a witness, and bring you as a witness against these people?” (Nisa 4: 41), then he said to me, “Enough for today!” Then I saw his eyes overflowing with tears.

Bukhari, *Fadhail al-Qur'an*, 33-34

\* Abbreviation for *Radiallahu Anh* meaning “May Allah be pleased with him.”

Our Prophet encouraged some of his companions who had a beautiful voice and a strong memory to memorize the Qur'an and personally trained them in this matter. Some of the companions such as Zayd ibn Thabit and Abdullah ibn Mas'ud came to prominence with their specialty in reading the Qur'an beautifully. They took on the important task of transmitting the science of *Qira'at* (reading the Qur'an) to the following generations. After the death of Prophet Muhammad, they travelled to distant lands to teach the methods and rules of Qur'anic recitation and to spread the science. They produced important

<sup>4</sup> Bukhari, *Fadhail al-Qur'an*, 21.

<sup>5</sup> Bukhari, *Fadhail al-Qur'an*, 17; Muslim, *Salat al-Musafirin*, 243.

<sup>6</sup> Ahmad ibn Hanbal, II, 341.

<sup>7</sup> Tirmidhi, *Fadhail al-Qur'an*, 16.

studies that set an historical example in this field.<sup>8</sup>

Muslims, who attached great importance to learning and teaching how to read the Qur'an, established special institutions called *Dar al-Qurra* for the education of the sciences related to the Noble Qur'an. In those centers, great *huffaz*<sup>9</sup> were trained to read the Qur'an in a correct and beautiful way.

Reciting the Qur'an is an act of worship. This is why, when scholars defined the Qur'an, they pointed out the fact that it is a book "the recitation of which is an act of worship". The great reward we will have in return for this valuable worship is stated by Allah as follows: **"Those who read the Book of Allah and follow (the commandments in) it...may hope for a commerce that suffers no loss. For He will give them their full rewards and give them more out of His bounty..."**<sup>10</sup>

The recitation of the Qur'an is part of our worship. For instance, given the fact that it is *fardh* (obligatory) to read a section from the Qur'an (*qira'at*) while performing ritual prayer (*salah*), one should learn and memorize some parts of it. Moreover, there is no doubt that recitation of the Qur'an by the *imam* in a correct way and with a beautiful voice in the prayers performed in congregation (*jama'ah*) ensures that it is performed more sincerely and peacefully.

Reciting the Qur'an has a considerable place in our daily life. We recite the Qur'an and listen to persons who recite it on various occasions such as in the month of Ramadan, on holy days and nights, during marriage ceremonies and funerals, and at cemetery visits. We gain spiritual peace from such individual or congregational acts of worship.

The first step in reciting the Qur'an correctly and beautifully is to pronounce the letters by paying attention to their *makhraj*—that is, the vocal organs or the articulation points where the sound of the letters originate. Correct pronunciation of the letters enables us to read the words, verses, and hence the Qur'an in general in a correct way and to understand it better.

## LET'S NOTE

The Qur'an is the word of Allah that is sent to Prophet Muhammad (saw) through revelation, written on scriptures, and transmitted without any changes. To read the Qur'an is an act of worship, and no person can ever bring about the like of it.

<sup>8</sup> Muhsin Demirci, *Tefsir Usulü ve Tarihi*, p. 112-113.

<sup>9</sup> Huffaz: Plural form of "hafiz".

<sup>10</sup> Fatir 35:29-30.

### LET'S INTERPRET

“The one who is proficient in reading the Qur'an is associated with the noble and obedient angels of revelation; and the one who reads the Qur'an with difficulty will have a double reward.”

Bukhari, Tawhid, 52; Muslim, Musafirin, 243

Interpret this *hadith* and share your thoughts with your friends.

Reciting the Qur'an aloud and in accordance with *tajweed*, that is, the rules of pronunciation during recitation of the Qur'an, is expressed by the term “*tilawah*”. When it is recited by a beautiful voice, the Qur'an has a distinctive musical melody and a special way of reading. The sequence of the words in the Qur'an, the profundity of meanings, and the harmony that arises from the combination of a beautiful voice and its special way of recitation deeply influence people. The person who recites and those who listen feel the sovereignty of the Divine Words. The correct *tilawah* of the Qur'an with its distinctive music is only possible by reading it according to certain rules of recitation.

### LET'S SPEAK

“The example of a believer who recites the Qur'an and acts upon it, is like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts upon it, is like a date which tastes good but has no smell...”

Bukhari, Fadha'il al-Qur'an, 17; Muslim, Musafirin 243

“Whoever recites the Qur'an and acts upon its content, the reciter's parents will be given a crown on the day of Qiyamat (Day of Judgment). The brightness of that crown will be more beautiful than the brightness of the sun in the houses within this world. So what do you think of him who acts according to this?”

Abu Dawud, Witr, 14

Speak about the importance of reciting the Qur'an by using these *hadiths* that express the virtues of its recitation.

## 2. Letters and Their Features

### 2.1. Letters and Their Names

*Al-Qur'an al-Karim* is a Divine Book sent in the Arabic language. Therefore, it is written in Arabic letters. The Arabic alphabet consists of 28 letters. Unlike English, texts in Arabic are written and read from right to left. The following letters are the letters of the Qur'an:

ا	ب	ت	ث
ج	ح	خ	د
ذ	ر	ز	س
ش	ص	ض	ط
ظ	ع	غ	ف
ق	ك	ل	م
ن	و	هـ	ي

### LET'S COMPARE

Write in your notebook the letters that resemble each other in shape. Compare the similarities and differences among them.

## INFORMATION BOX

The letter *Lam-Alif* (لا) is actually not a separate letter. It is a combination of the letters *lam* (ل) and *alif* (ا).





## LET'S TELL

Read out loud the names of the letters given in a mixed order below.



## 2.2. Contextual Forms of the Letters (Initial, Medial and Final)

The Qur'anic letters are written in a conjoined manner like cursive handwriting. The form of the letters differs regarding their place within a word. A letter can be in one of the following positions in a word:

The Position of the Letter	The Form of the Letter	Example
 Isolated	Isolated form	ﺀ
 At the beginning	Initial form (connected to the following letter)	ﺀ
 In the middle	Medial form (connected both to the previous and following letters)	ﺀ
 At the end	Final form (connected to the previous letter)	ﺀ

## LET'S NOTE

The letters ا د ذ ر ز و cannot be connected to the letter that follows them. The medial and final forms of these letters are the same.

At the End	In the Middle	At the Beginning	Letters (Isolated)
ا	ا	—	ا
ب	ب	ب	ب
ت	ت	ت	ت
ث	ث	ث	ث
ج	ج	ج	ج
ح	ح	ح	ح
خ	خ	خ	خ
د	د	—	د
ذ	ذ	—	ذ
ر	ر	—	ر
ز	ز	—	ز
س	س	س	س
ش	ش	ش	ش
ص	ص	ص	ص
ض	ض	ض	ض
ط	ط	ط	ط
ظ	ظ	ظ	ظ
ع	ع	ع	ع
غ	غ	غ	غ
ف	ف	ف	ف

ق	ق	ق	ق
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
ه	ه	ه	ه
و	و	و	و
ي	ي	ي	ي

## LET'S GUESS

رب يسر ولا تعسر رب تمم بالخير \*

Guess the positions of each letter within this supplication. Share your guesses with your friends.

### 2.3. The Articulation Points (Makhraj) of Arabic Letters

The air that fills the lungs comes out either as a sound or as breath. When the unconsciously inhaled and exhaled breath is exhaled in such a way that it vibrates the vocal cords, it creates a sound. If this sound is articulated from a particular part of the mouth, throat or tongue, it turns into letters.<sup>11</sup> Every language has its own specific articulation points for its letters. The articulation points of letters are called *makhraj* in Arabic.

To recite the Qur'an properly, the letters must be pronounced in accordance with their *makhraj*, because the letters that originate from wrong points may change the meaning.

Just as some letters in English are not found in Arabic, some Arabic letters are not found in English. The letter ح which has an emphatic "h" sound, or

<sup>11</sup> Mehmet Ali Sarı, *Kur'an-ı Kerim'i Güzel Okuma Tekniği ve Kuralları*, p. 43.

\* Meaning: O Lord! Make things easier for me, do not make them difficult for me. O My Lord! Let my affairs end with goodness.



ح articulated from the throat with a harsh sound, are examples of such letters that have no exact equivalents in English.

The articulation points of the Qur'anic letters are located in three main vocal organs:<sup>12</sup> the throat, tongue and lips.<sup>13</sup>

Letters  
Articulated from  
the Throat

ا

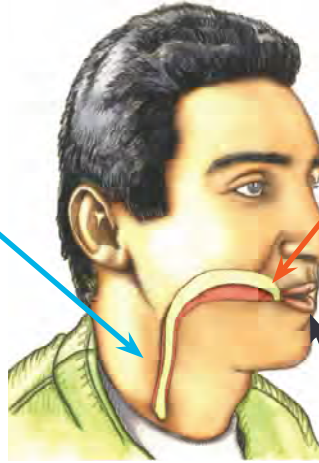
ح

خ

ع

غ

ه



Letters Articulated  
from the Tongue Area  
(Teeth/Palate)

ت ث ج د ذ

ر ز س ش ص

ض ط ظ ف

ق ك ل ن ي

Letters Articulated from  
the Lips

ب م و

<sup>12</sup> Demirhan Ünlü, *Kur'an-ı Kerim'in Tecvidi*, p. 59.

<sup>13</sup> Apart from these, the oral cavity and nasal cavity are also accepted as places of articulation. The *madd* letters ا و ی are articulated from the oral cavity and the *ghunnah* sound originates from the nasal cavity.

Letter	Makhraj	Equivalent in the English Language*
ا	The lower throat	"a" as in "father"
ب	The lower and the upper lips	"b" as in "baby"
ت	The tip of the tongue and the bottom of the fore-teeth	"t" as in "twins"
ث	The tip of the tongue and tip of the foreteeth	The "th" sound as in "think"
ج	The middle of the tongue and the middle of the upper palate	"j" as in "jar"
ح	The middle of the throat	An emphatic "h" (it has no equivalent in English)
خ	The part of the throat closest to the mouth	A harsh raspy sound (it has no equivalent in English)
د	The tip of the tongue and bottom of the upper foreteeth	"d" as in "door"
ذ	The tip of the tongue and tip of the foreteeth	The "th" sound as in "that"
ر	The tip of the tongue and the palate above the foreteeth	"r" as in run
ز	The tip of the tongue and the inner surface of the lower foreteeth	"z" as in "zone"
س	The tip of the tongue and the inner surface of the lower foreteeth	"s" as in "sun"
ش	The middle of the tongue and the middle of the upper palate	"sh" as in "shine"
ص	The tip of the tongue and the inner surface of the lower foreteeth	An emphatic "s" (it has no equivalent in English)
ض	The side of the tongue and the upper molars	An emphatic "d" (it has no equivalent in English)
ط	The tip of the tongue and the bottom of the upper foreteeth	An emphatic "t" (it has no equivalent in English)
ظ	The tip of the tongue and the tip of the foreteeth	It sounds like an emphatic "th". It has no equivalent in English

\* For detailed information, see <http://www.imamfaisal.com/tajweed>.

ع	The middle of the throat	An emphatic “a” (it has no equivalent in English)
غ	The top of the throat (nearest to the mouth)	“r” in French as in “Paris” (it has no equivalent in English)
ف	The tip of the upper foreteeth and the inside of the lower lip	“f” as in “free”
ق	The far point of the tongue and the upper palate	“q” as in “queue”
ك	The far point of the tongue and the front of the epiglottis	“k” as in “king”
ل	The two sides of the tongue, the tip of the tongue, and the upper palate	“l” as in “link”
م	The upper and lower lips	“m” as in “moon”
ن	The tip of the tongue and the gum of the upper front teeth	“n” as in “noon”
و	The upper and lower lips	“w” as in “white”
ه	The end of the throat	“h” as in “home”
ي	The middle of the tongue and the middle of the upper palate	“y” as in “young”

### LET’S FIND

Listen to the pronunciation of these letters and find the sound differences among them.

ه خ ح	ظ ز ذ	ص س ث
-------	-------	-------

## 2.4. Thin (Light) and Thick (Heavy) Letters

The Qur’anic letters are divided into two groups: thin or light letters and thick or heavy letters. Eighteen of them are read with a light sound, and ten of them are pronounced with a heavy sound.

1. Thin letters: ا ب ت ث ج د ذ ز س ش ف ك ل م ن و ه ي

2. Thick letters:

a. خ ص ض ط ظ غ ق are pronounced with a heavy sound.

b. ع and ح are pronounced in a way resembling a heavy sound.

c. ّ is sometimes pronounced with a light sound and sometimes with a heavy sound.

### LET'S COMPLETE

Write the thick letters in the spaces that are left blank in the following table.

		ج	ث	ت	ب	ا
	ش	س	ز		ذ	د
	ف					
ي	و	ه	ن	م	ل	ك

## 3. How to Read the Letters

### 3.1. Harakat (Vowel Signs): Fathah, Kasrah and Dammah

All of the Arabic letters are consonants (i.e., non-vowels). The signs that help these letters gain sound and are the equivalent of vowels in English are called *harakah*, which means “vowel signs”. These signs are placed either below the letter or above it. Three vowel signs enable the letters to be pronounced with a vowel: *fathah*, *kasrah* and *dammah*.

**Fathah:** Fathah is a slanting line above the letter (ـَ). When *Fathah* is present, light letters are read with an “a” sound (as in cat) and heavy letters are read with a thick “a” sound (as in car). For example, when fathah is put on the letter sin (س), it is pronounced as “sa” (سَ) (as in safe), whereas when fathah is put on the letter *sad* (ص), it is read as “saa” (صَ).

### LET'S LISTEN AND READ

Listen to your teacher and then read the letters with *fathah*.

أَب ت ث ج ح خ د ذ ر ز س ش  
ص ض ط ظ ع غ ف ق ك ل م ن و ه ي

### LET'S PRACTICE

Read the examples given below.

أَدَبَ	رَزَقَ	دَرَسَ	وَزَنَ	وَرَدَ
أَمَرَ	ذَهَبَ	نَزَلَ	تَرَكَ	أَكَلَ
أَمَرَ	ذَهَبَ	نَزَلَ	تَرَكَ	أَكَلَ
كَتَبَ	طَلَبَ	فَعَلَ	دَخَلَ	حَسَدَ
خَلَقَ	خَتَمَ	سَجَدَ	نَصَرَ	ثَبَّتَ

**Kasrah:** Kasrah is a slanting line written below the letter (ـِ). *Kasrah* enables thin letters to be read with a thin “ee” sound and thick letters to be read with a thick “i” sound.

### LET'S LISTEN AND READ

Listen to your teacher and then read the letters with *kasrah*.

ا ب ت ث ج ح خ د ذ ر ز س ش  
ص ض ط ظ ع غ ف ق ك ل م ن و ه ي

### LET'S PRACTICE

Read the examples given below.

رَكَبَ	أَمِنَ	وَرِثَ	أَزِفَ	أَذِنَ
فَهِمَ	عَلِمَ	رَبِحَ	وَسَعَ	شَرِبَ
تَبَعَ	خَسِرَ	حَسِبَ	لَبَسَ	حَمَدَ
عَمِلَ	وَلَّى	نَسَى	ضَحِكَ	سَمِعَ
فَلَقَ	عَدَسَ	لَهَبَ	مَسَدَ	مَثَلَ
وَجَلَ	شَهِدَ	حَفِظَ	قَبَلَ	مَلَكَ

**Dammah:** Dammah is a sign resembling a little waw written over the letter (ـُ). It enables thin letters to be read with a thin “u” sound and thick letters to be read with a thick “u” sound.

## LET'S LISTEN AND READ

Listen to your teacher and then read the letters with *dammah*.

أُبُ ثُ تُ جُ حُ خُ دُ ذُ رُ زُ سُ شُ  
صُ ضُ طُ ظُ عُ غُ فُ قُ كُ لُ مُ نُ وُ هُ يُ

## LET'S PRACTICE

Read the examples given below.

أُذِنَ	أُمِرَ	رُزِقَ	وُلِدَ	أُخِذَ
كُتِبَ	قُتِلَ	خُلِقَ	جُعِلَ	سُئِلَ
ذُكِرَ	عُفِرَ	خُسِرَ	فُهِمَ	ضُرِبَ
حُمِلَ	رُفِعَ	جُمِعَ	وُضِعَ	نُصِبَ
يُصِفُ	يَرِثُ	يَلِدُ	صَمَدُ	يَهَبُ
رُسُلُ	صَعَفَ	كُتِبَ	وَهُوَ	ثُلُثُ

## 3.2. Jazm (Sukoon)

*Jazm* is a little circle-shaped sign written above the letter (◌ْ). It enables the letter to be read without any vowel. When a letter with *jazm* comes after a letter with a *harakah*, it is pronounced with no vowel. For instance, when *hamza* with *fathah* conjoins with *lam* with *jazm*, it is read as “al” (أَل).

## LET'S LISTEN AND READ

Listen to your teacher's reading of the letters as "أَبْ...إِبْ أُبْ" carefully. Then read the letters likewise with *jazm* by paying attention to their articulation points.

## LET'S PRACTICE

Read the examples given below.

قُلْ	كَمْ	لَمْ	مِنْ	إِنْ
نَحْنُ	أَنْتُمْ	أَنْتَ	لَكُمْ	حَمْدُ
رَيْبَ	بَعْدَ	قَبْلِكَ	يَوْمَ	كَيْفَ
غَيْبِ	كُنْتُمْ	أَرْسَلَ	أُنْزِلَ	عَلَيْهِمْ
مَثَلُهُمْ	إِسْتَوْقَدَ	لَمْ تُنْذِرْ	أَنْذَرْتَ	مُفْلِحَ
يُنْصِرُ	يُخْذَعُ	يَشْعُرُ	أَنْفُسَهُمْ	رَبِّحْتَ

## LET'S TEST OURSELVES

You have made progress in learning to read the Qur'an. Read the letters of Surah al-Inshirah shown below in red and test yourselves.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنَّا وَزْرَكَ ۚ  
 ۝٢ الَّذِي أَنْقَضَ ۙ ظَهْرَكَ ۚ وَرَفَعْنَا لَكَ ذِكْرَكَ ۚ ۝٤ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ إِنَّ مَعَ  
 الْعُسْرِ يُسْرًا ۚ ۝٦ فَإِذَا فَرَغْتَ فَانصَبْ ۚ ۝٧ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۚ ۝٨



### 3.3. Shaddah (Gemination or Double Consonant)

*Shaddah* is a sign resembling “w” written above a letter (◌◌◌). It enables the letter over which it is written to be doubled and pronounced twice. Thus the letter with a *shaddah* is actually two letters; the first is with *jazm* and the second is with a *harakah*. As a result, the word written as “إِنَّ” is read as “إِنَّ” (*inna*).

#### LET’S LISTEN AND READ

Listen to your teacher’s reading of the letters as “أَبَّ إِبَّ أَبَّ...” carefully. Then read all the letters likewise with shaddah according to their articulation points.

#### LET’S PRACTICE

Read the examples given below.

كُلَّ	لَعَلَّ	كَانَّ	أَنَّ	إِنَّ
حَقُّ	شَرَّ	ثُمَّ	تَبَّ	رَبَّ
زَيْنَ	جَنَّةَ	كَذَّبَ	عَلَّمَ	نَزَلَ
يُبَشِّرُ	يُضِلُّ	يُظُنُّ	يُضِدُّ	يَمُدُّ
لَعَلَّكُمْ	جَهَنَّمَ	يُكَذِّبُ	نُقَدِّسُ	نُسَبِّحُ
فَضَّلْتُكُمْ	عَلَّمْتُمْ	اِخْتَذَ	مُصَدِّقَ	أَعَدَّتْ

## LET'S TEST OURSELVES

Read the letters of *Surah al-Falaq* shown below in red and test yourselves.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣)  
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

## 3.4. Tanween

*Tanween* is the sign of two *fathas* (—), two *kasrahs* (—), and two *dammahs* (—) that gives the sound of a “nun” with *jazm* at the end of the word.

*Fathatayn* (Double Fathah): *Fathatayn* is written over the letter (—). Except for the letter *ta marbootah* (ة) and *hamza* (ء), with other letters, it is written together with a supporting *alif* (ا). *Fathatayn* enables thin letters to be read as “an” and thick letters to be read with an “aan” sound.

## LET'S PRACTICE

Read the examples given below.

أَحَدًا	أَبَدًا	إِذَا	رَغَدًا	ثَمَنًا
عِلْمًا	مَثَلًا	رِزْقًا	خَيْرًا	ظُلْمًا
حُكْمًا	مَرَضًا	رِجْزًا	مَاءً	سَمَاءً
جَنَّةً	أَمْرًا	مُصَدِّقًا	قَوْلًا	كَلِمَةً
تَوْبَةً	جَهْرَةً	قِرْدَةً	بَقْرَةً	طَيِّبَةً
مُسْتَكْبِرًا	سُجَّدًا	مُبَيِّنَةً	مُؤْمِنًا	مَوْعِظَةً

## LET'S TEST OURSELVES

Read the letters of *Surah al-Mursalat* (77), verses 1-6 (shown below in red), and test your knowledge.

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾ فَالْعَصْفِ عَصْفًا ﴿٢﴾ وَالنَّشْرِ نَشْرًا ﴿٣﴾  
فَالْفُرْقَةِ فَرَقًا ﴿٤﴾ فَالْمَلَقِ ذِكْرًا ﴿٥﴾ عَذْرًا أَوْ نَذْرًا ﴿٦﴾

*Kasratayn* (Double Kasrah): *Kasratayn* is written under the letter (ـِ). It enables light letters to be read with a light “en” sound and heavy ones to be read with a heavy “in” sound.

## LET'S PRACTICE

Read the examples given below.

رَيْبٍ	أَجْرِ	أَجَلٍ	حَسَدٍ	أَحَدٍ
يَوْمٍ	سَفَرٍ	نَفْسٍ	عِلْمٍ	بَيْتٍ
بَيْنَةٍ	لِكُلِّ	وَلِيٍّ	مَيِّتٍ	كَصِيبٍ
شَيْءٍ	سُنْبُلَةٍ	جَبَلٍ	فَضْلٍ	مُؤْمِنٍ
بِنِعْمَةٍ	بِغَضَبٍ	بِقُوَّةٍ	بِخَيْرٍ	لِقَوْمٍ
أَوْ صَدَقَةٍ	مِنْ فِتْنَةٍ	لِنَبِيِّ	وَنَقْصٍ	وَفَضْلٍ

## LET'S TEST OURSELVES

Read the letters of *Surah al-Abasa*, verses 13-19 (shown below in red), and test yourselves.

فِي صُحُفٍ مُّكَرَّمَةٍ <sup>لَا</sup> مَرْفُوعَةٍ مُّطَهَّرَةٍ <sup>لَا</sup> بِأَيْدِي سَفَرَةٍ <sup>لَا</sup>  
 كِرَامٍ بَرَرَةٍ <sup>ط</sup> قُتِلَ الْإِنْسَانُ <sup>ط</sup> مَا أَكْفَرَهُ <sup>ط</sup> مِنْ أَيِّ شَيْءٍ خَلَقَهُ <sup>ط</sup>  
 مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ <sup>لَا</sup>

*Dhammatayn* (Double Dammah): *Dhammatayn* is written over the letter (—). It enables thin letters to be read with a thin “un” sound and thick letters to be read with a heavy “un” sound.

## LET'S PRACTICE

Read the examples given below.

أَحَدٌ	أَجَلٌ	رُسُلٌ	كُتِبَ	مَرَضٌ
صُمٌّ	بُكْمٌ	عُمَى	نَفْسٌ	عَدْلٌ
خَوْفٌ	خِرْيٌ	إِثْمٌ	كُفْرٌ	عَشْرَةٌ
عَدُوٌّ	أُمَّةٌ	مُحَرَّمٌ	حَقٌّ	مُسْتَقَرٌّ
وَرَعْدٌ	وَبَرَقٌ	فَوَيْلٌ	مُخْرَجٌ	مُحْسِنٌ
فِتْنَةٌ	حِطَّةٌ	مُسَلَّمَةٌ	وَرَحْمَةٌ	مُطَهَّرَةٌ

## LET'S TEST OURSELVES

Read the letters of *Surah al-Ikhlās* shown below in red and test yourselves.



## 3.5. Madd Letters: Alif, Waw and Ya

*Madd* means to prolong. The letters that enable the previous letters to be prolonged are called *huruf al-madd*, which means *madd* letters. There are three *madd* letters: *Alif* (ا), *Waw* (و) and *Ya* (ي).

*Alif* (ا): *Alif* prolongs the sound of the preceding letter with a *fathah*. Light letters are prolonged with an “a” sound, and heavy letters are lengthened with an “aa” sound.

## LET'S LISTEN AND READ

Listen to your teacher reading the letters with madd, like اَبَا. Be careful that alif, which prolongs the letter, does not have a harakah. Likewise, read all letters with alif, which is a letter of madd.

## LET'S PRACTICE

Read the examples given below.

يَا	مَا	لَا	إِذَا	كَمَا
قَالَ	كَانَ	زَادَ	أَرَادَ	تَبَارَكَ
مَالِكٍ	عِبَادِ	يَكَادُ	كِتَابٌ	سُبْحَانَكَ
إِيَّاكَ	فَتَابَ	عَلَيْنَا	جَاعِلٌ	نَزَّلْنَا
إِهْدِنَا	غِشَاوَةٌ	يَا أَيُّهَا	ظُلُمَاتٍ	جَنَّاتٍ
بِمَا أُنْزِلَ	تِجَارَتُهُمْ	فَرَادَهُمْ	أَبْصَارِهِمْ	رَزَقْنَاهُمْ

**Waw ( و ):** Waw prolongs the sound of the preceding letter with a *dammah*. Light letters are prolonged with a light “u” sound, and heavy letters are lengthened with a heavy “uu” sound.

## LET'S LISTEN AND READ

Listen to your teacher reading the letters with *madd*, like **أَوْ يُوتُو**. Be careful that waw, which is lengthening the letter, does not have a *harakah*. Likewise, read all letters with waw, which is a letter of *madd*.

## LET'S PRACTICE

Read the examples given below.

قُو	ذُو	أَعُوذُ	أَمُوتُ	وَقُودُ
يَقُولُ	يَعُودُ	تَتُوبُ	يَكُونُ	قُلُوبُ
رَسُولُ	قُلُوبِهِمْ	مَعْدُودَةٌ	غَفُورٌ	بِسُورَةٍ
مَغْضُوبٍ	مُفْلِحُونَ	مُفْسِدُونَ	مُصْلِحُونَ	يَرْجِعُونَ
يَعْلَمُونَ	يُوقِنُونَ	يُؤْمِنُونَ	يَشْعُرُونَ	يُنْفِقُونَ
تَتَّقُونَ	يُجَادِعُونَ	يُجَاهِدُونَ	يُبَشِّرُونَ	يُسِرُّونَ

## LET'S TEST OURSELVES

Read the letters of Surah al-Kafirun (109), verses 1-6 (shown below in red), and test your knowledge.

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾  
 وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾  
 وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Ya (ي): Ya prolongs the sound of the preceding letter that has a *kasrah*. Light letters are lengthened with an “i” sound, and heavy letters are lengthened with an “i” sound.

### LET'S LISTEN AND READ

Listen to your teacher reading the letters with *madd*, like ... تى بي ا. Be careful that ya, which lengthens the letter, does not have a *harakah*. Likewise, read all letters with ya, which is a letter of *madd*.

### LET'S PRACTICE

Read the examples given below.

أَخِي	أَبِي	ذِي	لِي	فِي
كِتَابِي	عِلْمِي	الَّذِي	دِينِي	بَنِي
سَمِيعٌ	قَدِيرٌ	الَّذِينَ	عَلِيمٌ	الِيمٌ
ظَالِمِينَ	كَافِرِينَ	فَاسِقِينَ	صَادِقِينَ	عَالَمِينَ
إِسْرَائِيلَ	آبَائِلَ	إِبْلِيسَ	يُحْيِي	يُمِيتُ
صَالِينَ	خَاشِعِينَ	مُنْذِرِينَ	مُبَشِّرِينَ	نَسْتَعِينُ



## LET'S TEST OURSELVES

Read the letters of *Surah al-Fil* (105), verses 1-5 (shown below in red), and test your knowledge.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ  
فِي تَضَلُّلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ  
مِّنْ سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

## LET'S FIND

Find examples for three different forms of *alif* in the sections in Chapter Four in your textbook.

## 3.6. Alif that is Written in the Form of Waw and Ya

In the Qur'anic script, *Alif* is written in three forms:

1. Generally, it is written as we know (ا), such as قَالَ and أَيَّاكَ
2. Occasionally, it is written in the form of *waw* (و), such as: صَلَوةٌ and زَكَاةٌ
3. Sometimes it is written in the form of *ya* (ي), such as إِلَى and عَلَى

## LET'S PRACTICE

Read the examples given below.

إِلَى	عَلَى	بَلَى	أَبَى	سَلَوَى
أَوَّلَى	أَذْرَى	مُوسَى	عِيسَى	تَقْوَى
حَتَّى	تَعَالَى	صَلَّى	فَهْدَى	إِسْتَوَى
تَلَقَّى	أُخْرَى	يُسْرَى	بُشْرَى	أَذْنَى
حُسْنَى	يَغْشَى	نَجَّيْنَا	فَسَوَّيْهُنَّ	مَنَوْهُ
صَلَوَةٌ	زَكَاةٌ	حَيَوَةٌ	غَدَوَةٌ	نَجْوَةٌ

### 3.7. Prolonging Sign (Vertical Fathah/Kasrah)

In the Qur'anic text, one of the two other long vowel signs is written over a letter and is called “vertical fathah” (ـَ). The second one is written below the letter and is called “vertical kasrah” (ـِ). These long vowels are known in English as “dagger Alif.” These signs indicate that the letter is to be prolonged.

#### LET'S GUESS

There is a hidden *madd* letter after the letter with a “vertical fathah” sign. Guess what this *madd* letter is.


#### LET'S PRACTICE

Read the examples given below.

أَمَّنْ	أَدَمَ	أَنَسَ	هَذَا	ذَلِكَ
إِسْحَقَ	هَارُونَ	قُرْآنَ	إِلَهَ	آيَاتِ
أَمَّنَا	رَحْمَنِ	آتَيْنَا	آخِرَةَ	لِكِنَّ
سَمَوَاتِ	أَذَانِهِمْ	بِآيَاتِنَا	أَلْ فِرْعَوْنَ	أَلْ عِمْرَانَ
إِبْرَاهِيمَ	إِسْمَاعِيلَ	فِيهِ	دِينِكُمْ	مُسْتَقِيمَ
عَلَيْهِمْ	تَجَرَّى	يُمِيشُكُمْ	شَيَاطِينِهِمْ	أَرْبَعِينَ

#### LET'S TEST OURSELVES

Read the letters of verses 6 and 7 of Surah al-Baqarah, shown below in red, and test yourselves.


 إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ  
 خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ  
 وَلَهُمْ عَذَابٌ عَظِيمٌ

## 4. Exceptional Cases

### 4.1. The Prefix “al-”

In Arabic, one way to make a noun definite is to add the prefix of *alif-lam* (ال) to its beginning. When a word beginning with one of the following letters: ا ب ج ح خ ع غ ف ق ك م و ه ي is prefixed with *alif-lam*, the vowel of *lam* is omitted and it is read with *jazm*.

For example: قَمَرٌ ← الْقَمَرُ

On the other hand, if a word beginning with one of the following letters: ت ث د ذ ر ز س ش ص ض ط ظ ل ن is prefixed with *alif-lam*, in this situation, *lam* is written but is not recited. In addition, the following letter should be read with a *shaddah*.

For example: شَمْسٌ ← الشَّمْسُ

#### LET'S PRACTICE

Read the examples given below and underline the ones for which the “lam” of the prefix “al” is not recited.

الْحَمْدُ	الْكِتَابُ	الْأَرْضُ	الْغَيْبُ	الْمَغْضُوبِ
الْمُسْتَقِيمِ	الْفَاسِقِينَ	الْخَاسِرُونَ	الْمُفْسِدُونَ	الْمُفْلِحُونَ
السَّلَامُ	التَّوَابُ	النَّاسُ	الشَّيْطَانُ	الضَّلَالَةُ
الدِّينِ	الصِّرَاطَ	الرَّحْمَنِ	الرَّحِيمِ	الصَّمدُ
الْقُرْآنُ	الْعَالَمِينَ	الْكَافِرِينَ	الْخَالِقُ	الْكَرِيمُ
التَّيْنِ	الرَّسُولُ	الظَّالِمُونَ	الصَّلَاةُ	الرَّكْعَةُ

#### LET'S RESEARCH

Research the expressions *qamari* and *shamsi* letters, and explain their relation with the prefix of *alif-lam* (ال).

## 4.2. Object Pronoun and its Recitation

There is a special recitation for the object pronoun (هـ) in the *tilawah* (recitation) of the Qur'an. When the letter before it has a *harakah*, it is prolonged, whereas if the previous letter has a zero vowel (*jazm*)—in other words, it does not have any *harakah*—it is not prolonged.

### LET'S GUESS

There is a hidden *madd* letter after the object pronoun (هـ) that is lengthened. Guess what this *madd* letter is.

### LET'S PRACTICE

Read the examples given below.

لَهُ	مَالُهُ	رَبُّهُ	وَحْدَهُ	حَوْلَهُ
عِنْدَهُ	كُلُّهُ	قَلْبُهُ	بَيْنَهُ	عِلْمُهُ
بِهِ	مِثْلُهُ	رُسُلِهِ	خَيْرُهُ	شَرُّهُ
مِثْلَاقِهِ	مِنْ بَعْدِهِ	بِأَمْرِهِ	لِقَوْمِهِ	كُتُبِهِ
فِيهِ	بَنِيهِ	قَتْلُوهُ	فَعَلُوهُ	عَلَّمْنَاهُ
أَتَيْنَاهُ	مِنْهُ	عَنْهُ	إِلَيْهِ	عَلَيْهِ

### LET'S TEST OURSELVES

Read the Surah al-Nasr given below in red and test yourselves.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ  
أَفْوَاجًا ۖ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ۝

### 4.3. Madd and Qasr Words

In the Qur'an, the expressions of *madd* (مد) and *qasr* (قصر) are written below some words. From these expressions, “*madd*” indicates that the letter under which it is written is to be prolonged.

For example: يُرَآوُنْ<sup>لا</sup>  
مَد

The word “*Qasr* (قصر),” on the other hand, indicates that the letter under which it is written is to be read without prolonging.

For example: أَنَا<sup>قصر</sup>

#### LET'S PRACTICE

Read the examples given below.

رُؤْفٌ <sup>مَد</sup>	أَنْبِئُنِي <sup>مَد</sup>	وَلَا يُوَدُّهُ <sup>مَد</sup>	يُرَآوُنْ <sup>لا</sup> مَد	مُسْتَهْرُؤُنْ <sup>مَد</sup>
أُولَىٰ بِأُسٍ <sup>قصر</sup>	مَأْوُكُمْ <sup>قصر</sup>	هَؤُلَاءِ <sup>قصر</sup>	أُولَئِكَ <sup>قصر</sup>	أَنَا <sup>قصر</sup>

#### LET'S UNDERLINE

Underline the *madd* letters in the “Let’s Practice” section.

### 4.4. Alif that is not Pronounced

Despite being written, the letter *alif* is sometimes not pronounced. For instance, the first *alif* (ا) in the word قَالُوا prolongs the letter *qaf* (ق). However, the one at the end of the word has no impact on the recitation.

*Alif* within the prefix of *alif-lam* is not pronounced when it is preceded by a letter with a *harakah*. For example:

الْكِتَابُ ← بِالْكِتَابِ  
الَّذِينَ ← يَوْمَ الدِّينِ

**LET'S PRACTICE**

Read the examples given below.

كَفَرُوا	أَمَنُوا	كَانُوا	قَالُوا
وَأَفْعَلُوا	وَارْكَعُوا	وَاسْجُدُوا	وَاعْبُدُوا
وَتَوَاصَوْا	خَلَوْا	دَعَوْا	مَشَوْا
وَمَا فِي الْأَرْضِ	غَيْرِ الْمَغْضُوبِ	بِالْغَيْبِ	ذَلِكَ الْكِتَابِ
فَاتَّقُوا النَّارَ الَّتِي	وَمِنَ النَّاسِ	وَلَا الضَّالِّينَ	إِهْدِنَا الصِّرَاطَ
وَتُوبُوا إِلَى اللَّهِ	وَإِيتَاءِ الزَّكَاةِ	هُمُ السُّفَهَاءُ	مِنَ الْمَاءِ

**4.5. Huruf al-Muqatta'ah**

*Huruf al-Muqatta'ah*, which literally means “abbreviated letters”, consists of one or a few letters. Twenty-nine *surahs* of the Qur'an begin with these letters.

*Huruf al-Muqatta'ah*, which is particular to the Qur'an, has a different recitation. These letters are read in compliance with their names and the rules of prolonging them are explained under the topic of “*Madd al-Lazim*” in the third chapter. For example,

آ is read as “*Alif Laaaaam Miiim.*”

## LET'S PRACTICE

Read the examples given below.

Huruf al-Muqatta'ah	آلَم	يَسْ	نَ	قَ
Pronunciation	اَلِفْ لَام مَيِّم	يَا سَيِّنْ	نُونْ	قَافْ
Huruf al-Muqatta'ah	طُه	طَسْ	حَمْ	الرَّ
Pronunciation	طَاهَا	طَا سَيِّنْ	حَا مَيِّم	اَلِفْ لَام رَا

## LET'S EVALUATE THE CHAPTER

A. Mark the options suitable for each letter given below.

Letters	Connected to the following letter	Read with a heavy sound	Read with a light sound	Throat letter	Lip letter	Has a lispy sound	Letter of <i>Madd</i>	When preceded by "al" prefix, <i>lam</i> is not pronounced
ت	✓		✓					✓
ث								
خ								
ذ								
ز								
س								
ص								
ض								
ظ								
ف								
م								
و								
ی								



B. Write “T” for true and “F” for false for the following sentences.

(...) The equivalent of the letter “ض” is “d” in English.

(...) When the letter “و” is pronounced, the lips are not pushed forward.

(...) A letter with a *shaddah*, in fact, consists of two letters.

(...) In Arabic, *tanween* is seen only at the end of the nouns.

(...) The letter “و” without any *harakah* prolongs the previous letter that has a *kasrah*.

(...) The word “قصر” indicates that the word under which it is written is to be prolonged.

(...) The object pronoun in the word “عِنْدَهُ” is to be prolonged.

(...) In the word “مِثْلِهِ” the hidden *madd* letter after the object pronoun that is prolonged is “و”.

C. Choose the correct answers to the following multiple-choice questions.

1. Which word has the *madd* letter *alif*?

A) فَارَعَبَ

B) مَشَوْا

C) وَاعْبُدُوا

D) كَانُوا

E) بِالْغَيْبِ

2. Which word contains a letter read with a heavy sound?

A) الدِّينِ

B) فَتَلُوهُ

C) الزَّكُوَّةُ

D) الْمُفْسِدُونَ

E) هَذَا

3. In which word is the object pronoun not prolonged?

- A) فَعَلُوهُ                      B) رُبُّهُ                      C) بِأَمْرِهِ  
D) لَهُ                      E) يَمِينُهُ

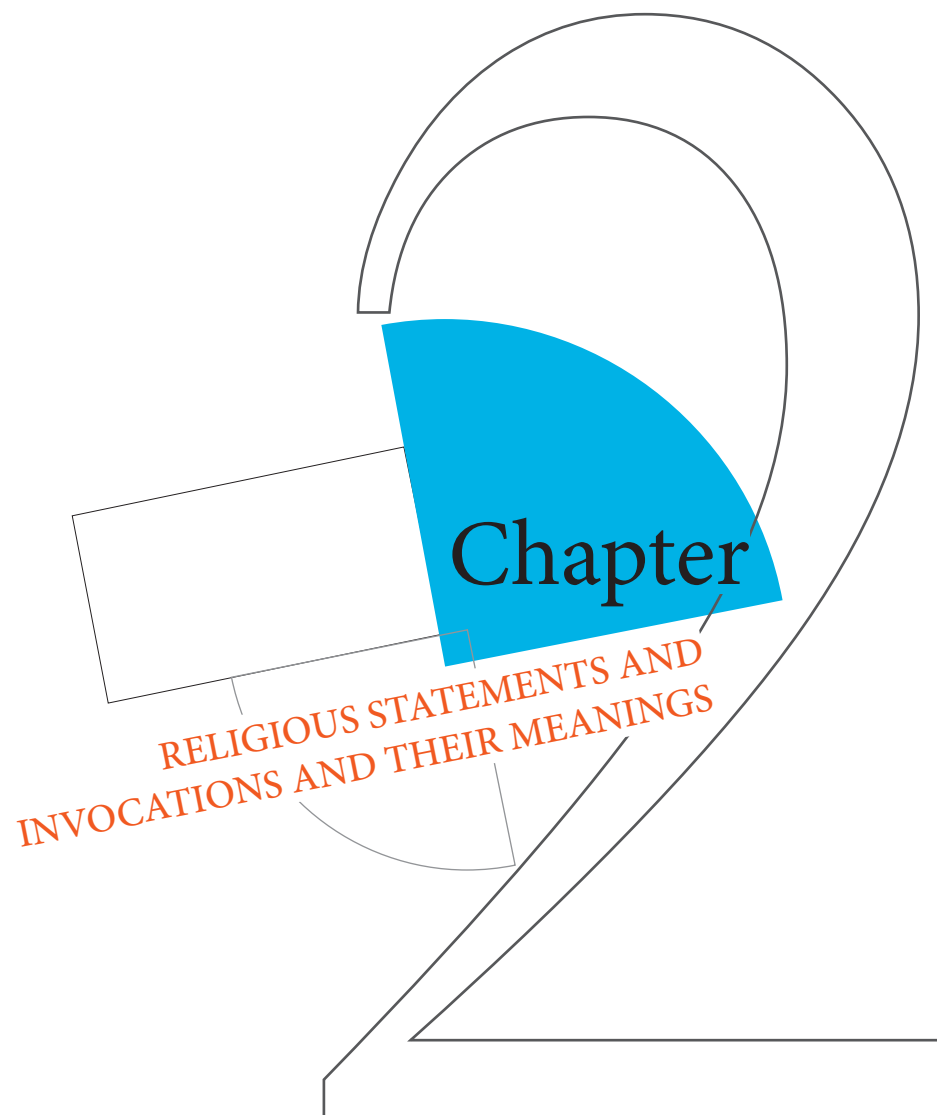
4. Which option is not an *alif* written in the form of “و”?

- A) صَلَوَةٌ                      B) غَدَوَةٌ                      C) سَلَوَى  
D) نَجْوَةٌ                      E) رَكْوَةٌ

5. Which option is false?

- A) The letters خ ص ض ط ظ غ ق have a heavy sound.  
B) The signs that make the Qur'anic letters sonant are called *harakah*.  
C) The object pronoun “ه” is prolonged when preceded by a letter with a *harakah*.  
D) When *fathatayn* is written over the *ta marbootah* (ة) and *hamza* (ء), they should be supported with a letter *alif*.  
E) Twenty-nine *surahs* of the Qur'an begin with *huruf al-muqatta'ah*.







## RELIGIOUS STATEMENTS AND INVOCATIONS AND THEIR MEANINGS

### LET'S GET READY FOR THE CHAPTER

1. Which statements and invocations do we recite during a two-cycle (*rakah*) prayer? Write them down in your notebook.
2. Search the *ahadith*\* about the virtue of serving as a *muazzin* and write down your findings in your notebook.
3. Find some *ahadith* about reciting *salawat* for the Prophet.

### 1. Kalimah al-Tawhid and Kalimah al-Shahadah and Their Meanings

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

\*Ahadith: Plural form of the word "hadith".

**LET'S RECITE TOGETHER**

Recite *kalimah al-tawhid* and *kalimah al-shahadah* in chorus after your teacher.

**LET'S SHARE**

Remember what you know about Umar's conversion to Islam. How has his conversion to Islam by reciting *kalimah al-shahadah* influenced and changed his life and attitude?

**LET'S NOTE**

"When you recite the Qur'an, seek refuge in God from the accursed Satan."

Nahl, 16: 98

**LET'S SHARE**

Why do we recite *audhu basmala* at the beginning of the recitation of the Qur'an?

Share your opinions with your friends.

**The Meaning of Kalimah al-Tawhid**

There is no god but Allah; Muhammad (saw) is the messenger of Allah.

**The Meaning of Kalimah al-Shahadah**

I bear witness that there is no god but Allah, and I bear witness that Muhammad (saw) is the servant and messenger of Allah.

**2. Audhu Basmala and its Meaning**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**LET'S MAKE A BOARD**

Find different scripts of *basmala* and make a board in class.

**LET'S RECITE**

After learning from your teacher how to recite the *basmala*, recite it with your classmates in chorus.

**The Meaning of Audhu Basmala**

I seek refuge in Allah from the accursed Satan. In the name of Allah, the Most Compassionate, the Most Merciful.

**3. Takbir and its Meaning**

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ هُوَ اللَّهُ أَكْبَرُ  
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

### The Meaning of Takbir

Allah is the greatest. Allah is the greatest. There is no god but Allah. Allah is the greatest. Allah is the greatest. All praise is due to Allah.

#### LET'S INTERPRET

The Festival Prayer in the Süleymaniye Mosque

...

When everybody is remembering the great Allah in unison  
Many chants of *takbir* becomes one sound,  
I saw a man in uniform sitting in the front row,  
Listening to the *takbir* in rapture and ecstasy

...

Yahya Kemal Beyatlı, *Kendi Gök Kubbemiz*, p. 102

Interpret these lines.

## 4. Salat-Salam and its Meaning

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

### The Meaning of Salat Salam

O Allah! Confer blessings upon our master, the unlettered Prophet Muhammad and upon his family and his companions, and bestow peace upon them.

#### LET'S SHARE

"Surely God and His angels bless the Prophet. O believers, you also bless him, and pray him peace." Ahzab, 33: 56

Read the interpretation of this verse from a book of exegesis and share the information you find with your friends.

#### LET'S NOTE

The composition of *takbir* recited in the Ramadan and Sacrificial Festivals belongs to Mustafa Itri, one of the famous Turkish composers of the 17th century.

#### LET'S ORGANIZE A CONTEST

Choose three of your classmates as jury members and then arrange some contestant groups. Select the group that performs the best recitation of the *takbir*.

#### LET'S SHARE OUR FEELINGS

What do you feel when you listen and recite *salawats* in congregation in festival prayers and religious ceremonies?

Share your feelings with your friends.

#### LET'S ORGANIZE A CONTEST

Choose three of your classmates as jury members and then arrange contestant groups. Select the group that performs the best recitation of *salat al-salam*.



LET'S RECITE  
TOGETHER

Recite the  
supplication of  
*Amantu* in chorus  
after your teacher.

## 5. The Supplication of Amantu and its Meaning

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ  
مِنَ اللَّهِ تَعَالَى وَالْبَعْثُ بَعْدَ الْمَوْتِ حَقٌّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﷺ

The Meaning of *Amantu*

I believe in Allah, His angels, His books, His prophets, the Day of Judgment, destiny, that good and evil are from Allah and in life after death for the accounting of deeds. I bear witness that there is no deity but Allah and that Muhammad is His servant and prophet.

## LET'S FIND

Write the translation  
of *Amantu* on the  
board and mention  
the Arabic original  
of the sections  
shown by your  
teacher.

## 6. Adhan-Iqamah and Their Meanings

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
حَيَّ عَلَى الصَّلَاةِ	حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ	حَيَّ عَلَى الْفَلَاحِ
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ	

In the *adhan* of the fajr prayer, the phrase *الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ* is recited twice after the sentences of *حَيَّ عَلَى الْفَلَاحِ*.

In *iqamah*, *قَدْ قَامَتِ الصَّلَاةُ* is recited twice after the sentences of *حَيَّ عَلَى الْفَلَاحِ*.

### The Meaning of the *Adhan* and *Iqamah*



Allah is the greatest, Allah is the greatest.  
 Allah is the greatest, Allah is the greatest.  
 I bear witness that there is no god but Allah.  
 I bear witness that there is no god but Allah.  
 I bear witness that Muhammad is the Messenger of Allah.  
 I bear witness that Muhammad is the Messenger of Allah.  
 Come to prayer (*salat*).  
 Come to prayer (*salat*).  
 Come to salvation.  
 Come to salvation.  
 Allah is the greatest. Allah is the greatest.  
 There is no god but Allah.

The meaning of the phrase “*as-salatu khayrun min an-nawm*” added to the *adhan* of the fajr prayer is: “Prayer is better than sleep.”

The meaning of the phrase “*qad qamati's-salah*” that is recited in *iqamah* is: “Prayer has started.”

### LET'S ORGANIZE A CONTEST

Decide which of your friends performs the best recitation of *adhan* according to the sound and the rules of musical modes.

### LET'S PRACTICE

Practice the recitation of *iqamah* in your school mosque.

### LET'S INTERPRET



Oh glorious God, the sole wish of my pain-stricken heart is that  
No heathen's hand should ever touch the bosom of my sacred Temples.  
These *adhans*, whose shahadahs are the foundations of my *Dīn* (religion),  
May their noble sound last loud and stretch wide over my eternal homeland.

Mehmet Akif Ersoy

How does the author establish a link between the religion of Islam and the *adhan* in the quatrain of this national anthem? Explain.

### LET'S SHARE OUR KNOWLEDGE

Where and when do we recite the invocations of *Subhanaka*, *al-Tahiyyat*, *Allahumma Salli* and *Allahumma Barik*, *Rabbana Atina*, and *Qunut*?

Share your knowledge with your friends.

## 7. Subhanaka and its Meaning

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ۖ وَتَبَارَكَ اسْمُكَ ۖ وَتَعَالَى جَدُّكَ ۖ وَجَلَّ  
ثَنَّاؤُكَ ۖ وَلَا إِلَهَ غَيْرُكَ ۖ

### The Meaning of *Subhanaka*

O Allah! How perfect You are and praise be to You. Blessed is Your name, and exalted is Your majesty. There is no god but You.

#### LET'S RECITE BY HEART

Listen to the invocation of *Subhanaka* by your teacher and then recite it by heart one by one, paying attention to the points of articulation of the letters (*makhraj*).

#### LET'S SAY

Which attribute of Allah the Almighty is emphasized in the invocation of *Subhanaka*?

## 8. Al-Tahiyyat and its Meaning

#### LET'S RECITE TOGETHER

Listen to the invocation of *al-Tahiyyat* by your teacher or via an electronic player and then recite it in chorus.

#### IT'S MY TURN

Divide the invocation of *al-Tahiyyat* into five parts and have each student individually recite one part by heart.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ❀ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ❀ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ❀  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ❀

### The Meaning of *al-Tahiyyat*

May the peace, the mercy of Allah and His blessings be upon you, O Prophet. Peace be upon us and upon the righteous servants of Allah! I bear witness that there is no god but Allah. And I bear witness that Muhammad is His slave and Messenger.

#### LET'S RECITE TOGETHER

Divide your class into three groups. Ask each group to read a sentence of the meaning of the invocation of *al-Tahiyyat*. Recite the meaning of the sentence of *Shahadah* together.

## 9. Allahumma Salli and Allahumma Barik and Their Meanings

### LET'S FIND THE DIFFERENCES

Listen carefully while your teacher reads *Allahumma Salli* and *Allahumma Barik* by paying attention to the rules of *tajweed*. Find the differences in the recitation of the words “*Muhammadin wa ala ali*”, “*ala Ibrahima*”, and “*hamidun majid*.”

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ \* كَمَا صَلَّيْتَ عَلَى اِبْرٰهِيْمَ  
وَعَلَى اٰلِ اِبْرٰهِيْمَ \* اِنَّكَ حَمِيْدٌ مَّجِيْدٌ \*  
اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ \* كَمَا بَارَكْتَ عَلَى اِبْرٰهِيْمَ  
وَعَلَى اٰلِ اِبْرٰهِيْمَ \* اِنَّكَ حَمِيْدٌ مَّجِيْدٌ \*

### The Meanings of *Salli-Barik*

O Allah! Exalt Muhammad (saw) and the family of Muhammad, as You did exalt Ibrahim and the family of Ibrahim, verily You are Praiseworthy and Glorious.

O Allah! Bless Muhammad (saw) and the people of Muhammad, as You did bless Ibrahim and the people of Ibrahim, verily You are Praiseworthy and Glorious.

### LET'S RECITE TOGETHER

Recite *Allahumma Salli* and *Allahumma Barik* in chorus after your teacher.

### LET'S THINK

What is the relationship between the lives of the Prophet Muhammad and the Prophet Abraham in relation to telling the people the belief of *tawhid* (oneness of God)?

Reflect.

## 10. The Invocations of Rabbana and Their Meanings

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١﴾  
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ﴿٢﴾  
 رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٣﴾

### LET'S READ

Find the verses where the invocations of *Rabbana atina* are cited in the Qur'an (Baqarah 2: 201 and Ibrahim 14: 41) and read them.

### The Meanings of the Invocations of *Rabbana*

“Our Lord! Give to us in this world good, and good in the world to come, and guard us against the chastisement of the fire.”

“Our Lord! Forgive Thou me and my parents, and the believers, upon the day when the reckoning shall come to pass.”

### LET'S RECITE TOGETHER

Divide your class into two groups and recite the invocations of *Rabbana* reciprocally in chorus.

### LET'S INTERPRET

“... Now some men there are who say, “Our Lord, give to us in this world”; such men shall have no part in the world to come. And others there are who say, “Our Lord, give to us in this world good, and good in the world to come, and guard us against the chastisement of the fire”; those they shall have a portion from what they have earned; and Allah is swift at the reckoning.”

Baqarah, 2: 200-202

Interpret these verses.

## 11. Glorifications (Tasbihat) in Prayer and Their Meanings

*Tasbihat* or phrases of glorifications of prayer are the invocations and supplications recited during or after the performance of prayer. Some of them are recited during the prayer and others are recited after completing its performance.

TASBIHAT IN PRAYER	
Takbir is recited at the beginning of prayer, before going down to <i>ruku</i> (bowing down) and <i>sajdah</i> (prostration), between two prostrations, and while sitting	اللَّهُ أَكْبَرُ
Recited three times during <i>ruku</i>	سُبْحَانَ رَبِّيَ الْعَظِيمِ
Recited while standing up from <i>ruku</i>	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
Recited after standing up from <i>ruku</i>	رَبَّنَا لَكَ الْحَمْدُ
Recited three times during prostration	سُبْحَانَ رَبِّيَ الْأَعْلَى
Recited while turning the head to the right and the left at the end of the prayer (salam)	السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

THE MEANINGS OF THE TASBIHAT IN PRAYER	
اللَّهُ أَكْبَرُ	God is the greatest.
سُبْحَانَ رَبِّيَ الْعَظِيمِ	My Lord, the Great, is free from all incomplete attributes.
سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ	Allah heard the one who praised Him.
رَبَّنَا لَكَ الْحَمْدُ	O our Lord! Praise be to you.
سُبْحَانَ رَبِّيَ الْأَعْلَى	My Lord, the Highest, is free from all incomplete attributes.
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ	Peace and Allah's Mercy and Blessings be upon you.

## TASBIHAT RECITED AFTER THE PRAYER

Recited after every  
salam

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ ❀ تَبَارَكْتَ يَا ذَا  
الْجَلَالِ وَالْإِكْرَامِ ❀

Recited after every  
prayer

عَلَى رَسُولِنَا صَلَوَاتُ ❀

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ❀

سُبْحَانَ اللَّهِ

Thirty-three times

الْحَمْدُ لِلَّهِ

Thirty-three times

اللَّهُ أَكْبَرُ

Thirty-three times

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ❀ لَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ❀ سُبْحَانَ رَبِّي  
الْعَلِيِّ الْأَعْلَى الْوَهَّابِ ❀

## LET'S PRACTICE

Practice the glorifications recited during and after prayer in the school mosque.



MEANING OF THE TASBIHAT RECITED AFTER THE PRAYER	
The one recited after every salam	O Allah! You are Peace and from You comes Peace. Blessed and Lofty are You, O Lord of Majesty and Bounty.
Those that are recited after every prayer	Blessings upon our Prophet.
	Glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is the greatest. There is no might, nor power except in Allah the Almighty and Exalted.
	Glory be to Allah.
	All praise is due to Allah.
	Allah is the greatest.
	There is no god but Allah, alone, without a partner. His is the sovereignty, and His the praise, and He has power over everything. Glory be to my Lord, All-High, Supreme, Most Munificent.

#### LET'S RECITE TOGETHER

Divide your class into two groups. Recite reciprocally the Arabic originals and the meanings of the tasbihat in prayer.

## 12. Invocations of Qunut and Their Meanings

#### LET'S RECITE IN GROUPS

Listen to Invocations of *Qunut* by your teacher or via an electronic player and then recite them out loud in chorus.

اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ وَنَسْتَغْفِرُكَ وَنَسْتَهْدِيكَ ❀ وَنُؤْمِنُ بِكَ وَنَتُوبُ  
إِلَيْكَ ❀ وَنَتَوَكَّلُ عَلَيْكَ ❀ وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ نَشْكُرُكَ وَلَا  
نَكْفُرُكَ ❀ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ❀

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ ❀ وَإِلَيْكَ نَسْعَى وَنَخْشَدُ ❀  
نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ ❀ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ❀

### The Meanings of Invocations of *Qunut*

“Oh Allah, we ask you for help and seek your forgiveness and guidance, and we believe in You and have trust in You, and we praise You in the best way and we thank You and we are not ungrateful to You, and we forsake and turn away from those who disobey You.

O Allah, we worship You only and pray to You and prostrate ourselves before You, and we run toward You and serve You, and we hope to receive Your mercy, and we fear Your punishment. Surely, the disbelievers will receive Your punishment.

### LET'S MEMORIZE

Start erasing word by word Invocations of *Qunut* that you wrote on the board. Try to remember and recite from memory the erased words.

### LET'S MAKE A LIST

Make a list of the promises we give to our Lord in Invocations of *Qunut*.

## LET'S EVALUATE THE CHAPTER

A. Mark the proper choice for the utterances and invocations listed below.

[illegible]

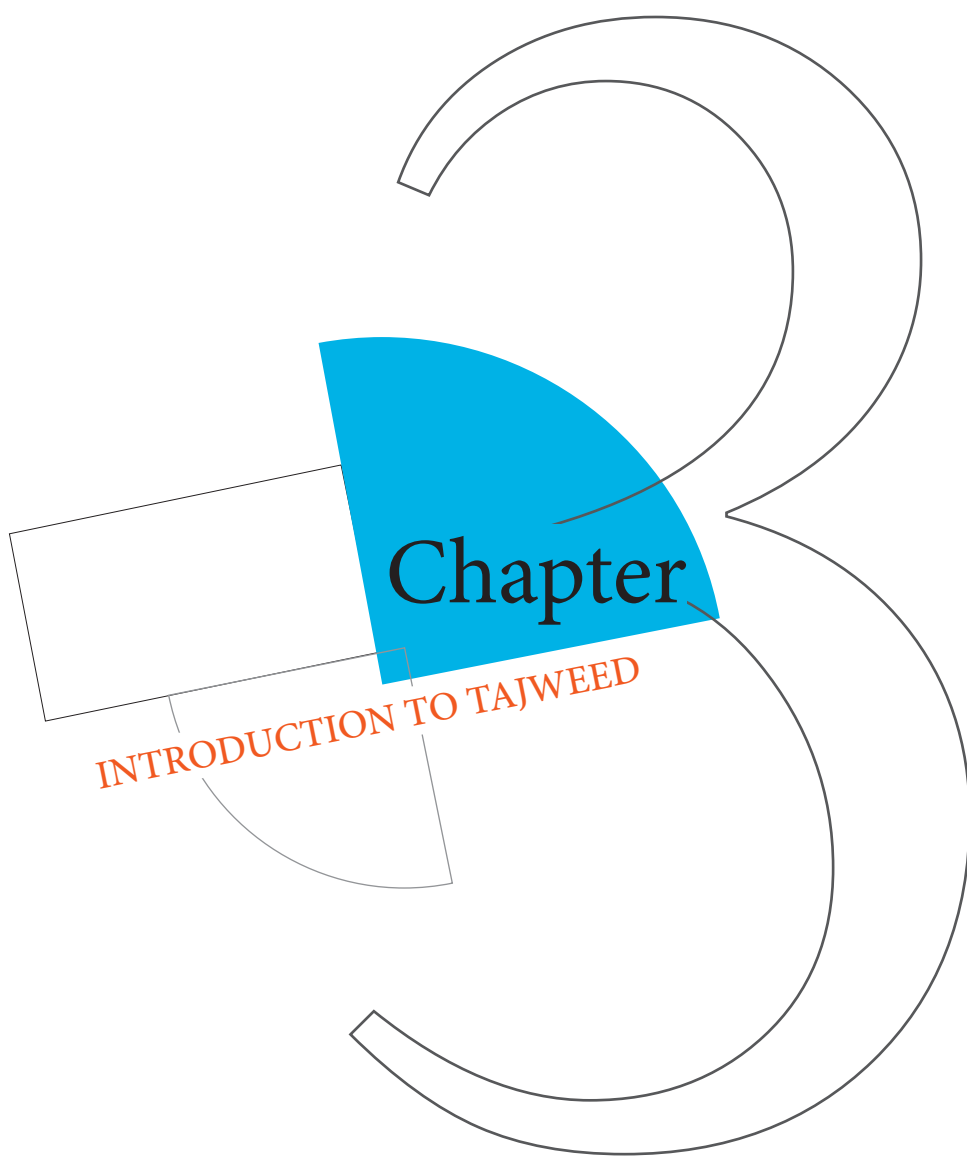
B. The following sentences belong to which utterances and invocations?

- ① تَرْجُو رَحْمَتَكَ وَتَخْشَى عَذَابَكَ ② إِنَّكَ حَمِيدٌ مَجِيدٌ ③  
 السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ④ وَتَعَالَى جَدُّكَ ⑤ وَالْبَعْثُ بَعْدَ الْمَوْتِ  
 حَقٌّ ⑥ وَتُؤْمِنُ بِكَ وَتَتُوبُ إِلَيْكَ ⑦ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ⑧ وَقِنَا  
 عَذَابَ النَّارِ ⑨ قَدْ قَامَتِ الصَّلَاةُ ⑩ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
 ⑪ وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ نَشْكُرُكَ وَلَا نَكْفُرُكَ ⑫ وَلَا إِلَهَ غَيْرُكَ ⑬

1. The Adhan of Fajr Prayer

2. ....
3. ....
4. ....
5. ....
6. ....
7. ....
8. ....
9. ....
10. ....
11. ....
12. ....
13. ....





Chapter

INTRODUCTION TO TAJWEED



## INTRODUCTION TO TAJWEED

### LET'S GET READY FOR THE CHAPTER

1. Read the meanings of the 32nd verse of *Surah al-Furqan* (25) and the 4th verse of *Surah al-Muzzammil* (73) from a translation of the Qur'an.
2. Listen to the recitation of a *hafiz* who reads the Qur'an beautifully via an electronic player, and at the same time follow the recitation from a text. Pay attention to where the *hafiz* prolongs his recitation and keeps it short.
3. Interview an adult who recites the Qur'an beautifully by asking about "The Importance of Reciting the Qur'an Beautifully and the Role of a Teacher on Recitation." Share the information you acquire with your friends.

### 1. Definition, Aim and Importance of Tajweed

#### SONG FOR SAKARYA

Human, flows like water in curls,  
The one that flows on one side is me, and on the other is Sakarya,  
Water falls down from the slopes, step by step,  
And it is my destiny to get thirsty on the slopes.  
Everything flows, water, history, star, human and thought,  
Channels are dual, from one flows the divine light, from the other the dirt.  
Clustered in the flow, the big, the small, and the universe:  
Look at that rising cloud, despite the falling water!  
Yet Sakarya is different, is it going up or what?  
A burden from lead is laid on its body of foam.

...

Necip Fazıl Kısakürek, *Çile*, p. 399

Ask a friend to first read the poem casually, and then with stresses, intonation and attention regarding where to stop. Discuss the differences between the two readings in terms of rhythm and meaning and their effects on the emotions.



*Tajweed*, which lexically means “doing something good and beautifully”, is the science that deals with the rules of correct and beautiful recitation of the Qur’an. The subject matter of this science is the letters of the Qur’an.<sup>1</sup>

Allah the Almighty declares that He revealed the Qur’an distinctly.<sup>2</sup> With the Qur’anic command “**Chant the Qur’an very distinctively (tarteel)**”<sup>3</sup>, a responsibility is laid upon the Prophet and all Muslims under his personality. The meaning of the word *tarteel*, cited in the verse, is explained by Ali (ra) as “the correct pronunciation of the letters and knowing where to stop.”<sup>4</sup> Scholars who are aware of this responsibility emphasized “the importance of reciting the Qur’an slowly, clearly, and comprehensively and giving the letters their due”, and they examined the practices of the Prophet and the companions in the recitation of the Qur’an and systematized them under the title of “the Science of *Tajweed*”.

The Qur’an was revealed by Allah in Arabic. The statements and expressions of the Qur’an are like containers that retain great meanings. To protect the coherence between the statements and their meanings, first of all the statements must be read correctly, which necessitates reading according to certain rules. The Prophet recited the Qur’an according to the rules of *tajweed*, and the respected companions and all generations after them paid attention to recite the Qur’an according to those rules.

The aim of the science of *tajweed* is to ensure the recitation of the Qur’an as it was revealed. Those who practice the rules of *tajweed* recite the Qur’an correctly and beautifully in a euphony corresponding to Arabic phonetics. Thus, they avoid reciting incorrectly or falsely.

The rules that ensure the correct and beautiful recitation of the statements of the Qur’an are taught by the science of *tajweed*, which is why *tajweed* is an inseparable feature of the recitation of the Qur’an. The harmony in the statements and meanings of the Qur’an can only emerge through recitation according to the rules of *tajweed*.

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<sup>1</sup> Abdurrahman Çetin, *Kur’an Okuma Esasları*, p. 76.

<sup>2</sup> Furqan 25: 32.

<sup>3</sup> Muzzammil, 73: 4.

<sup>4</sup> Ibn Jazari, *an-Nashr fi Qiraat al-Ashr*, vol. 1, p. 209.

## 2. The Need for a Teacher in the Education of Tajweed

The science of *tajweed* has both a theoretical and a practical side. The theoretical part of *tajweed* is the rules that enable the recitation of the Qur'an correctly and beautifully. The practical side is the application of these rules when reciting the Qur'an.

Although a good student is necessary for every lecture, a teacher is an indispensable factor for practice-based and artistic-oriented lectures. From this perspective, among religious studies classes, the one pertaining to the Qur'an, in which the science of *tajweed* is taught practically, is the one that needs a teacher most.

To become successful in Qur'anic training, it is necessary to take lessons from a teacher, because it is not possible for those who read the Qur'an to comprehend the articulation points and correct pronunciation of the letters without receiving instruction from a teacher. Schedules, books, training materials, technical equipment and physical conditions are supplementary elements that enable the teacher to be more efficient.

The correction of our mistakes while reciting the Qur'an can only be possible under the supervision of a teacher. The teacher checks our recitation and teaches the rules of correct recitation of the letters and words. Moreover, teachers correct our mistakes by repeating the correct way many times, if necessary. In particular, determining our habitual mistakes and correcting them requires the committed efforts of the Qur'an teacher.

To recite the Qur'an beautifully, vocal training and lip exercise are necessary. Thus, besides taking lessons from a teacher who recites the Qur'an according to the rules of *tajweed*, it is also important to benefit from vocal and visual training materials such as CDs, VCDs and DVDs. As these types of materials help our ears become familiar with the sounds, they also enable us to repeat the parts we memorized before.

### LET'S DISCUSS

How can you learn a musical composition best, by yourself or with a musician?

Discuss.

### LET'S INTERPRET

The Prophet (saw) complimented Abdullah ibn Masud, who is one of the companions who recited the Qur'an beautifully: "Whoever wants to recite the Qur'an as freshly as when it was revealed, then let him recite like Abdullah ibn Masud."

Ahmad ibn Hanbal, *Musnad*, vol. 1, p. 7, 26

Interpret this *hadith*.

### 3. Prolonging (Madd) and its Types

#### LET'S NOTE

Sometimes the letters of *madd* can be hidden (*muqaddar*)—that is, they are not seen in writing but recited. The following examples show some of the places where the letters of *madd* are hidden:

- There is a hidden waw (و) after a prolonged pronoun *hu* with *dammah* (ُ).  
Example: عِنْدَهُ

- There is a hidden ya (ي) after a prolonged pronoun *hi* with *kasrah* (ِ).  
Example: عَلَيْهِ

- There is a hidden alif (ا), which is one of the letters of *madd*, after a letter with the sign vertical *fathah* (َ)(called dagger alif).  
Example: آمَنَ

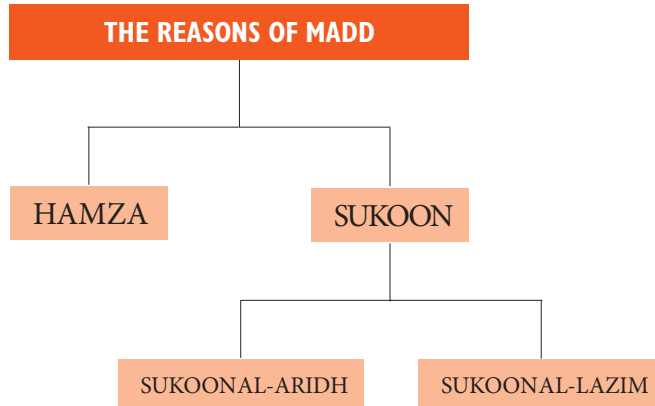
The language of the Qur'an has many long syllables. Some of these syllables are the natural prolonging as in daily speaking. Other syllables are prolonged more, which is a characteristic peculiar to the Qur'an. By means of these long sounds, a beautiful harmony emerges in the recitation of the Qur'an.

Reciting letters lengthily is called "*madd*" in the science of *tajweed*. The letters that make a letter recited lengthily are called "the letters of *madd*", which are the letters of *waw* (و), *ya* (ي), and *alif* (ا). There are two conditions for these letters to operate as a letter of *madd*:

1. *Alif*, *waw* and *ya* must be non-voweled or with zero vowel (*sakin*).
2. The vowel of the letter that comes before *waw* must be a *dammah* (ُ), the vowel of the letter that comes before *ya* must be a *kasrah* (ِ), and the vowel of the letter that comes before *alif* must be *fathah* (َ).

The letters of *madd* cause the previous letter to prolong for a natural amount of time that is called "one vowel count." One vowel count is equal to about two seconds, which is defined in classical books as the period in which one can raise and lower one's forefinger.

Some diacritical marks indicate a prolonging of the letters for more than one vowel count; these marks are called "the reasons of *madd*". The reasons of *madd* are two: *hamza* and *sukoon*.



**Hamza:** *Hamza* is a letter that has a specific writing style in the Qur'an. Sometimes it is written as a long *hamza* (أ | إ) depending on its place in the word, and sometimes it is written as short *hamza* (ء ع هـ).

**Sukoon:** *Sukoon* is the omission of the vowels or the status of zero vowel. A non-voweled letter is called a “*sakin* letter.” The diacritical mark *jazm* (◌ْ) indicates that the letter is *sakin*. Moreover, as in the example رَبِّ, the first letter of all mushaddad letters (or the letters with *shaddah*) are *sakin* (رَبِّ + ب).

There are two types of *sukoon*:

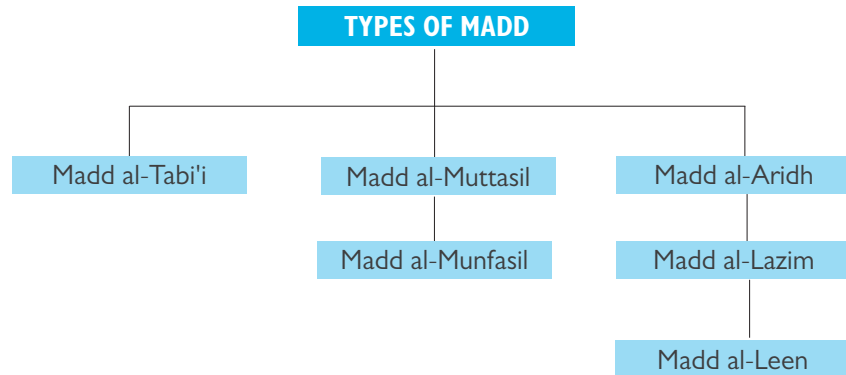
1. *Sukoon al-Lazim* (permanent *sukoon*): *Sukoon al-Lazim* exists both when stopped on or continued when reciting.

For example, the letters with *jazm* and *shaddah* in the words جَنَّ and أَلَّنْ are *sukoon al-lazim*.

2. *Sukoon al-Aridh* (temporary *sukoon*): *Sukoon al-Aridh* appears when stopped on and disappears when continued.

For example, in the word الْعَالَمِينَ, the letter *nun* with the vowel *fathah* is recited with *jazm* as الْعَالَمِينَ when the reciter stops on the letter. If the reciter continues to recite, he or she must pronounce the letter *nun* with the vowel *fathah* and then pass to the next letter.

In the science of *tajweed*, the letters and causes of *madd* are divided into six groups.



### 3.1. Madd al-Tabi'i

If the letter of *madd* is not followed by a reason for *madd*, it becomes *madd al-tabi'i*.

The duration of prolonging in *madd al-tabi'i* is one vowel count.

For example, consider صَامَ. In this example,

- *Alif* (ا) is the letter of *madd*.
- There is no reason for *madd*, that is, *hamza* or *sukoon* after *alif*.
- In this situation, it becomes *madd al-tabi'i*.

Sad (ص) is recited by a duration of one vowel count as “*saa*”.

#### LET'S EXPLAIN AND PRACTICE

قَالَ يَقُولُونَ قِيلَ

Explain the examples of *madd al-tabi'i* in the manner of the aforementioned example, and recite the words according to the rules of *tajweed*.

### 3.2. Madd al-Muttasil

If the letter of *madd* is followed by a *hamza*, and *hamza* and the letter of *madd* are in the same word, it becomes *madd al-muttasil*.

Prolonging duration of *madd al-muttasil* is four vowel counts. In speed recitation, it must be prolonged at least two vowel counts. Prolonging of *madd al-muttasil* is compulsory.

For example, consider جَاءَ. In this example,

- *Alif* (ا) is the letter of *madd*.
- *Alif* is followed by *hamza* (ء), a reason for *madd*, and *alif* and the reason of *madd* are parts of the same word.
- In this situation, *madd al-muttasil* occurs.
- The letter of *jim* (ج) is recited by prolonging four vowel counts as “jaaaa”.

#### LET'S NOTE

In *madd al-muttasil*, *hamza* is generally written as short *hamza* (َ ءَ ؕ).

#### LET'S EXPLAIN AND PRACTICE

طَائِرُكُمْ أُولَئِكَ سَوَاءٌ

Explain these examples of *madd al-muttasil* in the manner of the aforementioned example, and recite the words according to the rules of *tajweed*.

### 3.3. Madd al-Munfasil

If the letter of *madd* is followed by *hamza*, and *hamza* and the letter of *madd* are in different words, it becomes *madd al-munfasil*. In other words, if there is a letter of *madd* at the end of a word, and the first letter of the following word is *hamza*, it becomes *madd al-munfasil*.

The duration of prolonging in *madd al-munfasil* is four vowel counts. In speed recitation, it must be prolonged at least for one vowel count. Prolonging of *madd al-munfasil* is permissible.

For example, consider يَا أَيُّهَا. In this example,

- *Alif* (ا) in the end of the word يَا is the letter of *madd*.
- The first letter of the word is *hamza* (أ), and the letter of *madd* and the

#### LET'S NOTE

In *madd al-muttasil*, *hamza* is generally written as long *hamza* (َ اَ اِ).

## LET'S FIND

Find the examples of *madd al-muttasil* and *madd al-munfasil* on the second page of Surah al-Baqarah (2).

reason of *madd* or *hamza* are in different words.

- In this situation, *madd al-munfasil* occurs.
- The letter of *ya* (ي) is recited by prolonging four vowel counts as “yaaaa”.

## LET'S EXPLAIN AND PRACTICE

وَمَا أُنزِلَ يَا بَنِي آدَمَ وَتُوبُوا إِلَى اللَّهِ

Explain the examples of *madd al-munfasil* in the manner of the aforementioned example, and recite the words according to the rules of *tajweed*.

## 3.4. Madd al-Aridh

If *sukoon al-aridh* (temporary *sukoon*) follows a letter of *madd*, it becomes *madd al-aridh*. *Madd al-aridh* prolongs the letter for four vowel counts. In speed recitation, it must be prolonged at least one vowel count. Prolonging of *madd al-aridh* is permissible.

For example, consider

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٦٦﴾ عَلَى

. In this example,

- The letter *ya* (ي) in the word الْمُرْسَلِينَ is the letter of *madd*.
- When stopped at the end of the word, a temporary *sukoon* (*sukoon al-aridh*) appears on the word (ن) *nun* (الْمُرْسَلِينَ).
- In this situation, because temporary *sukoon* follows the letter of *madd*, *madd al-aridh* appears.
- The letter of *la* (ل) is recited by prolonging for four vowel counts as “liiiin.”

If the reciter does not stop on the word and continues to recite, the end of the word is recited with a vowel as الْمُرْسَلِينَ, and then the letter “*lam*” is prolonged only one vowel count and the recitation continues with the word عَلَى.

## LET'S EXPLAIN AND PRACTICE

رَبِّ الْعَالَمِينَ يَغْلُمُونَ مِنَ النَّارِ

Explain the examples of *madd al-aridh* in the manner of the aforementioned example, and recite the words according to the rules of *tajweed*.

### 3.5. Madd al-Lazim

If *sukoon al-lazim* follows the letter of *madd*, then it becomes *madd al-lazim*. In other words, if a letter of *madd* is followed by a letter with *jazm* or *shaddah*, *madd al-lazim* takes place. *Madd al-lazim* is lengthened for four vowel counts. In speed recitation, it must be prolonged at least for three vowel counts.

Example 1: Consider وَلَا الضَّالِّينَ. In this example,

- Alif (ا) after the letter *dad* (ض) is the letter of *madd*.
- There is a *mushaddad lam* (لْ = لَ ل), and *sukoon* on the letters with *shaddah* is *sukoon al-lazim*.
- In this case, because *sukoon al-lazim* follows the letter of *madd*, it becomes a *madd al-lazim*.

• The letter *dad* (ض) is recited by prolonging for four vowel counts as “daaal”.

Example (2): Consider يٰٓسَيِّدُنَا. The expanded form of this word, which is one of the letters of *muqatta'ah*, is يٰٓاَسَيِّدُنَا

- The letter *ya* (ي) in the word يٰٓاَسَيِّدُنَا is a letter of *madd*.
- There is a *nun* with *jazm* (نْ) coming after the letter of *madd*, and *sukoon* of letters with *jazm* is *sukoon al-lazim*.
- In this situation, because the letter of *madd* is followed by *sukoon al-lazim*, *madd al-lazim* appears.
- The letter of *sin* (س) is recited by prolonging four vowel counts as “siiiiin”.



## LET'S EXPLAIN AND PRACTICE

الْحَاقَّةُ الْاِنَّ نَ

Explain these examples of *madd al-lazim* in the manner of the aforementioned examples, and recite the words according to the rules of *tajweed*.

## 3.6. Madd al-Leen

If a *sukoon* comes after one of the *leen* letters, *madd al-leen* occurs.

## LET'S NOTE

When the letter *waw* (و) and the letter *ya* (ي) with a *sukoon* come after a letter with a *fathah*, they become *leen* letters. For instance, the letter *waw* in the word نَوْمٌ and the letter *ya* in the word خَيْرٌ are *leen* letters.

*Sukoon* of the *madd al-leen* can be both *lazim* or *aridh*. In the Noble Qur'an, it appears as a *sukoon al-lazim* only in two places. One of them is at the beginning of *Surah al-Maryam* (19), كَهَيَّعَصْ, and another one is the verse عَسَق at the beginning of *Surah al-Shura* (42). *Sukoon* in the letter (عَيْنٌ=ع) in this verse is a *sukoon al-lazim*.<sup>5</sup> All the remainder of the *sukoons* of the *madd al-leen* that appear in the Qur'an are *aridhi*.

*Madd al-leen* causes the letter *leen* to be prolonged for three vowel counts,<sup>6</sup> and this prolonging takes place in the *leen* letter rather than the vowel preceding it. For example, in the word "عَيْنٌ" the letter *ya* is extended for three vowel counts and is read as "ayyyn".

The lesser measure of prolonging in speed recitation depends on the type of *sukoon* that comes after the letter of *leen*. If a *lazimi sukoon* comes after the letter of *leen*, it is prolonged for at least two vowel counts, whereas if an *sukoon al-aridh* follows, then it can be just one vowel count.

<sup>5</sup> İsmail Karaçam, *Kur'an-ı Kerim'in Faziletleri ve Okunma Kaideleri*, p. 309.

<sup>6</sup> Abdurrahman Çetin, *Kur'an Okuma Esasları*, p. 219.

For example, consider مِنْ خَوْفٍ. In this example,

- Waw (و) is the *leen* letter.
- If we stop at the end of the word خَوْفٍ, an *aridhi sukoon* appears on the letter of *fa* (ف).
- The letter *waw* (و) is recited as “hawwwf” with three vowel counts.

### LET'S FIND

Find examples of the *madd al-leens* in *Surah al-Quraysh* (106) and read them according to the rules of *tajweed*.

### LET'S EXPLAIN AND PRACTICE

نَوْمٌ وَالصَّيْفِ حَذَرَ الْمَوْتِ

Explain the examples of *madd al-leen* in the manner of the aforementioned example, and recite the words according to the rules of *tajweed*.

## LET'S EVALUATE THE CHAPTER

A. Choose the correct answers to the following multiple-choice questions.

1. Which is one of the conditions for the letters *waw*, *ya* and *alif* to be a letter of *madd*?

- A) These letters should have a *jazm*
- B) These letters should be in the state of *sakin*
- C) These letters should have a *harakah*
- D) The letters coming before these letters should have a *jazm*
- E) A hamza (ء) should come after these letters

2. Which *tajweed* rule takes place if a hamza (ء) comes after a letter of *madd* and the hamza (ء) and the letter of *madd* are part of the same word?

- A) Madd al-tabi'i      B) Madd al-muttasil      C) Madd al-munfasil
- D) Madd al-leen      E) Madd al-aridh

3. Which *tajweed* rules exist in the phrase تَأْمُرُونِي ?

- A) Madd al-munfasil and madd al-tabi'i
- B) Madd al-leen and madd al-tabi'i
- C) Madd al-muttasil and madd al-tabi'i
- D) Madd al-lazim and madd al-tabi'i
- E) Madd al-aridh and madd al-leen

4. Which term is used for a *sukoon* that normally does not exist on a letter but appears when it is stopped on?

- A) *Sakin* letter
- B) *Sukoon al-lazim*
- C) *Sukoon al-aridh*
- D) Permanent *Sukoon*
- E) Lasting *Sukoon*

5. Which term is used for the letters *waw* and *ya* with *jazm* that comes after a letter with the vowel *fathah*?

- A) *Sukoon al-lazim*
- B) *Sukoon al-aridh*
- C) *Madd al-lazim*
- D) *Harf al-leen*
- E) *Madd al-leen*

6. Which *madd* exists in the phrase *إِنَّ هَذِهِ أَمْثَلُكُمْ*?

- A) *Madd al-muttasil*
- B) *Madd al-leen*
- C) *Madd al-munfasil*
- D) *Madd al-aridh*
- E) *Madd al-lazim*

7. The long mark of *madd* ( ~ ) indicates which type of *madd*?

- I. *Madd al-tabii*
- II. *Madd al-muttasil*
- III. *Madd al-munfasil*
- IV. *Madd al-lazim*
- V. *Madd al-aridh*
- VI. *Madd al-leen*

- |                   |                   |                    |
|-------------------|-------------------|--------------------|
| A) I, II, and III | B) I, III, and IV | C) II, III, and IV |
| D) IV, V, and VI  | E) III, V, and VI |                    |

8. Which option is correct for the order of the types of *madd* that exist in the word *هَؤُلَاءِ*?

- A) *Madd al-muttasil* and *madd al-munfasil*
- B) *Madd al-muttasil* and *madd al-tabii*
- C) *Madd al-munfasil* and *madd al-muttasil*
- D) Both of them are *madd al-munfasil*
- E) Both of them are *madd al-muttasil*

9. Which example given below must be prolonged for four vowel counts in normal recitation but for two vowel counts in fast recitation?

- A) إَتَى أَخَافُ      B) مِنَ الْمُسْلِمِينَ      C) طَائِفَةً
- D) حَاجَّ      E) نَّ

B. Write “T” for true and “F” for false for the following sentences.

1. (...) The *sukoon* that exists both when stopped or continued to recitation is called *sukoon al-aridh*.
2. (...) *Madd al-muttasil* takes place if *hamza* comes after the letter of *madd* and *madd* and *hamza* are the letters of two separate words.
3. (...) The discipline that deals with the rules of correct and beautiful recitation of the Qur'an is called *tajweed*.
4. (...) If one continues recitation without stopping at a word where *madd al-aridh* exists, it needs to be prolonged for four vowel counts.
5. (...) The first of two letters conjoined with a *shaddah* always comes with *jazm*.
6. (...) *Madd al-lazim* is prolonged for four vowel counts in normal recitation and one vowel count in fast recitation.
7. (...) There is a hidden *waw* or *ya* after the pronoun “ه (hu)” recited in a prolonged way.
8. (...) In *madd al-leen*, prolonging is done on the letter of *leen*.
9. (...) If a letter with *shaddah* comes after a letter of *madd*, it becomes a *madd al-aridh*.
10. (...) The command “recite the Qur'an with measured recitation” consists of the recitation with the rules of *tajweed* as well.

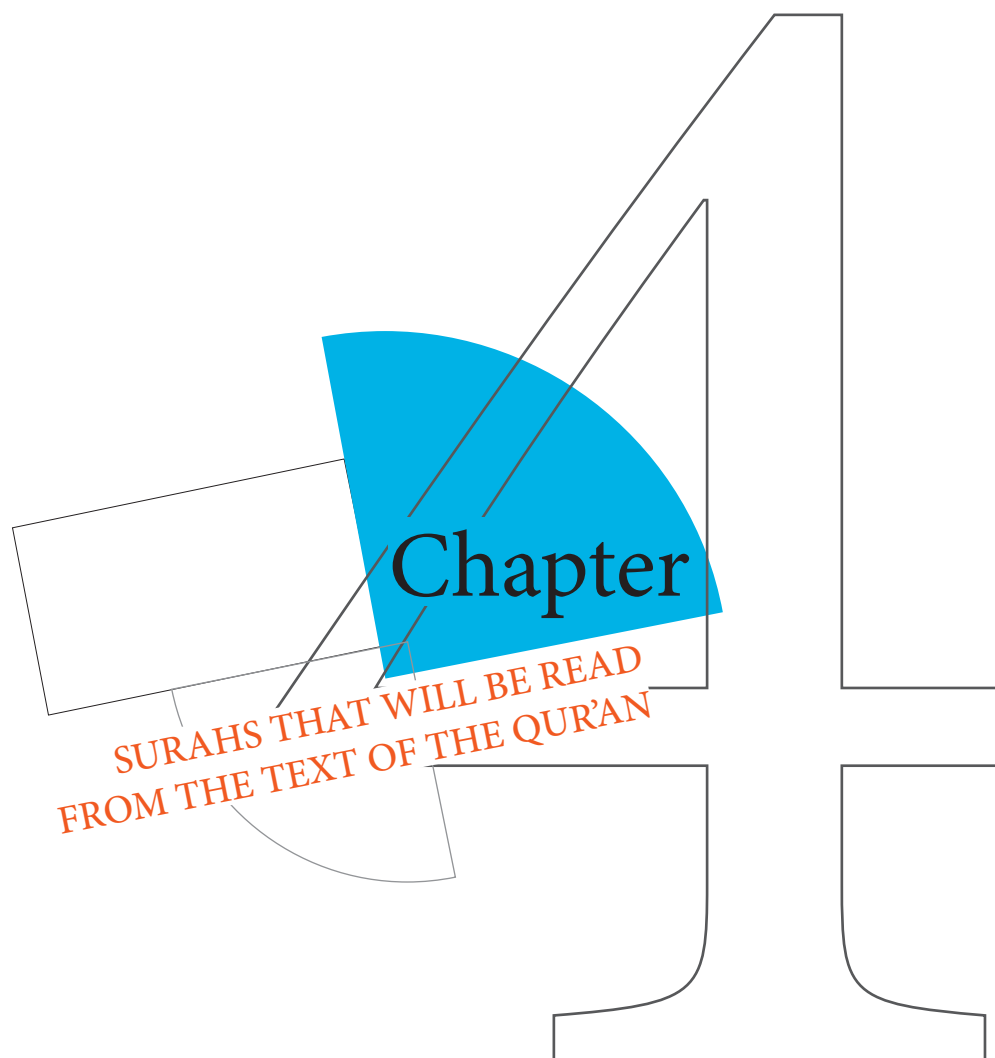
C. Identify the rules of *tajweed* for the underlined words below.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ ﴿٢﴾  
 عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٣﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا ﴿٤﴾  
 حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿٥﴾ صُمُّ بُكْمٌ عُمَى ﴿٦﴾  
 فَهُمْ لَا يَرْجِعُونَ ﴿٧﴾ أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ ﴿٨﴾  
 أَصَابِعُهُمْ فِي أَذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿٩﴾

1. Madd al-Tabi'i

2. ....
3. ....
4. ....
5. ....
6. ....
7. ....
8. ....
9. ....
10. ....
11. ....
12. ....
13. ....
14. ....
15. ....
16. ....
17. ....
18. ....
19. ....





Chapter

SURAHS THAT WILL BE READ  
FROM THE TEXT OF THE QUR'AN





## SURAHS THAT WILL BE READ FROM THE TEXT OF THE QUR'AN

### LET'S GET READY FOR THE CHAPTER

1. Search for information about the judgment and importance of reciting *Surah Al-Fatiha* in prayer.
2. Share your knowledge with your friends about the main issues included in *Surah al-Baqarah*.
3. Tell your friends the story that gives its name to *Surah al-Baqarah*.
4. Read the English translations of the verses that you will recite in this chapter.

### LET'S COMPETE

Form groups in class and find the rules of *tajweed* from the verses you recited. The group that finds the most rules of *tajweed* is the winner of the competition.

### LET'S LISTEN TO EACH OTHER

Listen to your friend carefully when s/he reads from the text of the Qur'an. Take notes about the faults s/he makes in recitation and *tajweed*. Discuss these faults after your friend finishes reciting.

### LET'S HELP EACH OTHER IMPROVE

Form groups in your class. Recite the part that is going to be read in this chapter to your group members. Find each other's mistakes, correct them, and hence help each other improve your recitation of the Qur'an.

## LET'S IMPROVE OURSELVES

Recite each one of the parts that is going to be read in this chapter at least ten times. Determine the duration of your first and last reading with a chronometer and record them onto a table. Observe the improvement in your recitation speed.

## LET'S FIND THE RULES OF TAJWEED

Listen to a recitation of Surah *al-Fatiha* by your teacher or via an electronic player. After mentioning the rules of *tajweed*, recite them correctly according to the articulation points (*makharij*) of the letters and *tajweed* rules.

## CHORUS WORK

After listening to your teacher's recitation, repeat in chorus every part that you will recite in the following lesson.

## IT'S MY TURN

Recite every verse in the part that you will recite according to the order indicated by your teacher.

## LET'S UNDERLINE

Listen to a recitation by your teacher or from an electronic player of every part that you will recite.

Underline with a pencil the rules that you find when listening.

## LET'S EXPLAIN AND PRACTICE

Listen to a recitation by your teacher or from an electronic player of every part that you will recite. After explaining the rules of *tajweed* which exist in that part, recite the part correctly by paying attention to the articulation points of the letters and the rules of *tajweed*.

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ ۖ  
فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ  
وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا  
فَإِنَّهُ أَثِمٌ ۚ قُلْهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ ۚ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ  
أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ ۚ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ  
مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ ۚ أَمِنَ الرَّسُولُ بِمَا  
أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ أَمِنَ بِاللَّهِ وَمَلَأَتْهُ  
وَكُتُبُهُ وَرُسُلُهُ لَا يُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا  
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ ۚ لَا يُكَفِّرُ اللَّهُ  
نَفْسًا إِلَّا أَوْسَعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ  
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ  
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا  
وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَاعْفُ لَنَا  
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى آجَلٍ مُّسَمًّى  
فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ  
كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي  
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ  
كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ  
أَنْ يُمْلََّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ  
مِنْ رِّجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ  
مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ  
إِحْدَاهُمَا الْآخَرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا  
تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى آجَلٍ ذَلِكُمْ  
أَفْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا  
إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ  
عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا  
يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ  
وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي  
 يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا  
 الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ  
 جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى  
 اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ  
 ﴿٢٧٥﴾ يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ  
 كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا  
 خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا  
 اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ  
 ﴿٢٧٨﴾ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ  
 تُبْتِمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾  
 وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ  
 لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى  
 اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ  
يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾ إِنَّ تُبْدُوا  
الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا  
الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ  
سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ لَيْسَ عَلَيْكَ  
هُدْيُهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا  
مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ  
اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا  
تُظْلَمُونَ ﴿٢٧٢﴾ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ  
اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ  
الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ  
لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ  
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
بِالْئِيلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ  
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾



وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ  
وَتَثْبِيْتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ  
فَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ  
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢١٥﴾ أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ  
مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا  
مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ  
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ  
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا  
انْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ  
مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ  
بِاخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ  
حَمِيدٌ ﴿٢١٧﴾ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ  
وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ  
﴿٢١٨﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ  
أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ ﴿٢١٩﴾



وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوْ لَمْ  
تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ  
الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ۖ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا  
ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۖ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۚ  
﴿٢١٠﴾ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ  
حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ ۖ وَاللَّهُ  
يُضَاعِفُ لِمَنْ يَشَاءُ ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢١١﴾ الَّذِينَ يُنْفِقُونَ  
أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا  
أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿٢١٢﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا  
أَذَىٰ ۖ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا  
صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ  
وَلَا يُؤْمِنُ بِاللَّهِ ۖ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ  
عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ  
شَيْءٍ مِّمَّا كَسَبُوا ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢١٤﴾

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ  
 وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ  
 النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
 خَالِدُونَ ﴿٢٥٧﴾ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ  
 أَنْ آتِيَهُ اللَّهُ الْمَلَكُ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي  
 وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ  
 يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ  
 فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾  
 أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ  
 أَنِّي يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ  
 بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ  
 قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ  
 لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ  
 وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا  
 فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾



تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ  
وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ  
وَإَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ  
بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا  
فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا  
وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا  
مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعُ فِيهِ وَلَا خُلَّةٌ وَلَا  
شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ  
الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا  
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يُعَلِّمُ مَا بَيْنَ  
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا  
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا  
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ  
مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ  
بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ<sup>٢٤٧</sup> قَالَ إِنَّ اللَّهَ<sup>٢٤٨</sup> مُبْتَلِيكُمْ  
 بِنَهَرٍ<sup>٢٤٩</sup> فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي<sup>٢٥٠</sup> وَمَنْ لَمْ يَطْعَمْهُ  
 فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً<sup>٢٥١</sup> بِيَدِهِ<sup>٢٥٢</sup> فَشَرِبُوا  
 مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ<sup>٢٥٣</sup> فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ  
 آمَنُوا<sup>٢٥٤</sup> مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ  
 وَجُنُودِهِ<sup>٢٥٥</sup> قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا<sup>٢٥٦</sup> اللَّهِ<sup>٢٥٧</sup>  
 كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً<sup>٢٥٨</sup> بِأَذْنِ  
 اللَّهِ<sup>٢٥٩</sup> وَاللَّهُ<sup>٢٦٠</sup> مَعَ الصَّابِرِينَ<sup>٢٦١</sup> وَلَمَّا بَرَزُوا لِجَالُوتَ  
 وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا<sup>٢٦٢</sup> وَثَبَّتْ  
 أَقْدَامَنَا<sup>٢٦٣</sup> وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ<sup>٢٦٤</sup>  
 فَهَزَمُوهُمْ بِأَذْنِ اللَّهِ<sup>٢٦٥</sup> وَقَتَلَ دَاوُدُ<sup>٢٦٦</sup> جَالُوتَ<sup>٢٦٧</sup> وَآتَاهُ  
 اللَّهُ<sup>٢٦٨</sup> الْمُلْكَ<sup>٢٦٩</sup> وَالْحِكْمَةَ<sup>٢٧٠</sup> وَعَلَّمَهُ<sup>٢٧١</sup> مِمَّا يَشَاءُ<sup>٢٧٢</sup> وَلَوْلَا<sup>٢٧٣</sup> دَفْعُ  
 اللَّهِ<sup>٢٧٤</sup> النَّاسِ<sup>٢٧٥</sup> بَعْضُهُمْ<sup>٢٧٦</sup> بِبَعْضٍ<sup>٢٧٧</sup> لَفَسَدَتِ<sup>٢٧٨</sup> الْأَرْضُ<sup>٢٧٩</sup> وَلَكِنَّ  
 اللَّهَ<sup>٢٨٠</sup> ذُو فَضْلٍ<sup>٢٨١</sup> عَلَى الْعَالَمِينَ<sup>٢٨٢</sup> تِلْكَ<sup>٢٨٣</sup> آيَاتُ<sup>٢٨٤</sup> اللَّهِ<sup>٢٨٥</sup>  
 نَتْلُوهَا<sup>٢٨٦</sup> عَلَيْكَ<sup>٢٨٧</sup> بِالْحَقِّ<sup>٢٨٨</sup> وَإِنَّكَ<sup>٢٨٩</sup> لَمِنَ الْمُرْسَلِينَ<sup>٢٩٠</sup>

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَآئِيلَ مِنْ بَعْدِ مُوسَى إِذْ  
 قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ  
 اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا  
 تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ  
 وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ  
 عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ  
 بِالظَّالِمِينَ ﴿٢٤٦﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ  
 لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ  
 عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً  
 مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ  
 بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ  
 يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ  
 آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ  
 رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ  
 الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا  
لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا  
أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا  
تَعْلَمُونَ ﴿٢٣٩﴾ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا  
وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ  
خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ  
مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقاتِ مَتَاعٌ  
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ  
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ  
خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ  
لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى  
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾ وَقَاتِلُوا  
فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا  
الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا  
كَثِيرَةً ﴿٢٤٥﴾ وَاللَّهُ يَقْبِضُ وَيَبْصِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ  
 أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ  
 فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ  
 ﴿٢٣٤﴾ وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ  
 أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ سَتَذْكُرُونَهُنَّ  
 وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا  
 تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا  
 أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ  
 غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا  
 لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ  
 قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى  
 الْمُحْسِنِينَ ﴿٢٣٦﴾ وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ  
 فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ  
 يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى  
 وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ  
سَرَحوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ  
ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا  
نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ  
يُعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٢﴾  
وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ  
أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ  
كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ  
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٣﴾ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ  
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ  
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ  
بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا  
فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ  
أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ  
بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٤﴾





لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا  
كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾ لِلَّذِينَ يُؤُولُونَ مِنْ نِسَائِهِمْ  
تَرْبُصٌ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَآؤُ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ  
عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ  
بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي  
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبَعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ  
فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ  
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ الطَّلَاقُ مَرَّتَانٍ  
فَامْسَاكِ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا  
مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ  
خِفْتُمَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ  
بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ  
هُمُ الظَّالِمُونَ ﴿٢٢٩﴾ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ  
زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا  
أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ  
 لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ  
 مِنَ الْمَصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ  
 ﴿٢٢٠﴾ وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَا مَـمْنَةٌ خَيْرٌ  
 مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى  
 يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ  
 يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ  
 وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾ وَيَسْأَلُونَكَ  
 عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ  
 وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ  
 أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ  
 ﴿٢٢٢﴾ نِسَاءُكُمْ حَرْتُ لَكُمْ فَأْتُوا حَرِّكُمْ أَنْى شِئْتُمْ وَقَدِّمُوا  
 لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ  
 الْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا لِلَّهِ عُرْضَةً لِأَيْمَانِكُمْ أَنْ  
 تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا  
 شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ  
 لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾ يَسْأَلُونَكَ عَنِ  
 الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ  
 سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ  
 مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا  
 يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ  
 اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ  
 فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ  
 أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾ إِنَّ الَّذِينَ آمَنُوا  
 وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ  
 رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ  
 وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا  
 أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ  
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

سَلْ بَنِي إِسْرَآءِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ  
 اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١﴾ زُيِّنَ لِلَّذِينَ  
 كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ  
 اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ  
 ﴿٢٢﴾ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَّ مُبَشِّرِينَ  
 وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ  
 فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ  
 مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا  
 لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى  
 صِرَاطٍ مُسْتَقِيمٍ ﴿٢٣﴾ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا  
 يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ  
 وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ  
 إِلَّا أَنْ نَصْرَ اللَّهُ قَرِيبٌ ﴿٢٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا  
 أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ الدِّينُ وَالْأَقْرَبِينَ وَلِالْيَتَامَى وَالْمَسَاكِينِ  
 وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٥﴾



وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي  
 يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ  
 اتَّقَى وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾  
 وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا  
 وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا  
 تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ  
 وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ  
 اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ  
 الْمِهَادُ ﴿٢٠٦﴾ وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ  
 مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾ يَا أَيُّهَا الَّذِينَ  
 آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ  
 الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ  
 مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاذْكُرُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ  
 ﴿٢٠٩﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ  
 وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا  
 رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا  
 مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ  
 التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ  
 جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ  
 عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ  
 وَاذْكُرُوهُ كَمَا هَدَيْكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ  
 الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ  
 وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾ فَإِذَا  
 قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ  
 آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ  
 رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ  
 ﴿٢٠٠﴾ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً  
 وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ  
 لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجَكُمُ وَالْفِتْنَةُ  
 أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ  
 فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنْ انْتَهَوْا  
 فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ  
 لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ  
 بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا  
 عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ  
 الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ  
 وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾ وَاتَّمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ  
 فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ  
 الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ  
 صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا  
 اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ  
 إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي  
 الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ  
 لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ  
 أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ  
 وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ  
 لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ  
 أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ  
 فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرِبُوهَا كَذَلِكَ يُبَيِّنُ  
 اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ وَلَا تَأْكُلُوا  
 أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ  
 لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ  
 تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ  
 وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا  
 وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى وَآتَى الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا  
 اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ  
 يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾



فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ  
فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾ يَا أَيُّهَا الَّذِينَ  
آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ  
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَعْدُودَاتٍ فَمَنْ  
كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ  
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ  
خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ  
تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ  
هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ  
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى  
سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا  
يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى  
مَا هَدَيْكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ عِبَادِي  
عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ  
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾



لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ  
 الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ  
 وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ  
 وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ  
 وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ  
 فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا  
 وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ  
 الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى  
 بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ  
 إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنْ اعْتَدَى  
 بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا  
 أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ  
 أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَالْأَقْرَبِينَ  
 بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ  
 فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا  
 أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا  
 وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ  
 بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا  
 يَعْقِلُونَ ﴿١٧١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا  
 رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا  
 حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ  
 لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ  
 اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ  
 الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ  
 فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا  
 يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَئِكَ الَّذِينَ اشْتَرُوا  
 الضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ  
 عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ  
 وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
 وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ  
 اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ  
 فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ  
 بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ وَمَنْ  
 النَّاسُ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ  
 وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ  
 الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾  
 إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ  
 وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا  
 كَرَّرَ فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ  
 حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾ يَا أَيُّهَا  
 النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا  
 خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ  
 بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءُ  
وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ  
وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ  
الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا  
إِلَيْهِ رَاغِبُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ  
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ  
اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ  
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ إِنَّ الَّذِينَ  
يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ  
لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾  
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ  
وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ  
كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾  
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾  
وَالَهُكُمْ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبْنَاءَهُمْ  
 وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ الْحَقُّ  
 مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وِجْهَةٍ هُوَ  
 مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ  
 اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ  
 خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ  
 رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ  
 فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا  
 وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا  
 الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَنِّ نِعْمَتِي  
 عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا  
 مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ  
 وَالْحِكْمَةَ وَيُعَلِّمُكُم مِمَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَاذْكُرُونِي  
 أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾ يَا أَيُّهَا الَّذِينَ  
 آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾



سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيَهُمْ عَنْ قِبَلَتِهِمْ الَّتِي  
 كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى  
 صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا  
 شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا  
 جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ  
 الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً  
 إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ  
 إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ ﴿١٤٣﴾ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ  
 فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ  
 الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ  
 وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ  
 وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ آتَيْتَ الَّذِينَ أُوتُوا  
 الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ  
 قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ  
 مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ  
 حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا  
 أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
 وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ  
 النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ  
 مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا  
 وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ  
 السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً  
 وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا  
 وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ  
 ﴿١٣٩﴾ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
 وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ عَأْنَتُمْ أَعْلَمُ أَمْ  
 اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ  
 بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ  
 وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾



وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا  
تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا  
مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ وَآرِنَا مَنَاسِكَنا  
وَتُبِّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ  
فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ  
يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ  
فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ  
أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّى بِهَا إِبْرَاهِيمُ  
بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ  
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ  
الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ  
إِلَهَكَ وَآلَهُ أَبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا  
وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ  
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ  
 إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ  
 مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٢﴾ الَّذِينَ اتَّيْنَاهُمْ  
 الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ  
 فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١١٣﴾ يَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي  
 أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١١٤﴾ وَاتَّقُوا يَوْمًا  
 لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا  
 شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١١٥﴾ وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ  
 فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ  
 لَا يَنْالُ عَهْدِي الظَّالِمِينَ ﴿١١٦﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ  
 وَأَمْنًا وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ  
 وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ  
 السُّجُودِ ﴿١١٧﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ  
 أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ  
 كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١١٨﴾

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى  
لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ  
قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ  
يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ وَمَنْ أَظْلَمُ  
مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي  
خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ  
فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَاللَّهُ  
الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ  
وَاسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَهُ مَا  
فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَهٍ قَانِتُونَ ﴿١١٦﴾ بَدِيعُ السَّمَوَاتِ  
وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾  
وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ  
كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ  
قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ  
بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾



مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا  
 أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ  
 اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ  
 مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ  
 كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَبَدَّلِ الْكُفْرَ  
 بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾ وَكَثِيرٌ مِنْ أَهْلِ  
 الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا  
 مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا  
 وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
 قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا  
 لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ  
 بَصِيرٌ ﴿١١٠﴾ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ  
 نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ  
 صَادِقِينَ ﴿١١١﴾ بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ  
 أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

وَاتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمٍ ۖ وَمَا  
كَفَرَ سُلَيْمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ  
السِّحْرَ ۖ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ  
وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ  
فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ  
الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ  
اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا  
لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا  
شَرُّوا بِهِ أَنْفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ  
آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا  
يَعْلَمُونَ ﴿١٠٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا  
وَقُولُوا انْظُرْنَا وَاسْمَعُوا ۚ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ  
﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا  
الْمُشْرِكِينَ أَنْ يُنْزَلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ۖ وَاللَّهُ  
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً  
 مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ  
 ﴿٩٤﴾ وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ  
 بِالظَّالِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ  
 وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ  
 وَمَا هُوَ بِمُزَحِّزٍهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ  
 بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ  
 عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى  
 وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ  
 وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾  
 وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا  
 الْفَاسِقُونَ ﴿٩٩﴾ أَوْكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ  
 بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ  
 عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا  
 الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانْتَهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ<sup>٧</sup>  
وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا<sup>٨</sup> فَلَمَّا  
جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ<sup>٩</sup> فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ  
﴿٨٩﴾ بَعْثًا أَشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ  
اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ<sup>١٠</sup> مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ  
عِبَادِهِ<sup>١١</sup> فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ  
مُهِينٌ ﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ<sup>١٢</sup> قَالُوا  
نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ  
الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ<sup>١٣</sup> قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ<sup>١٤</sup>  
مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَى  
بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ  
ظَالِمُونَ ﴿٩٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ  
الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا<sup>١٥</sup> قَالُوا  
سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ<sup>١٦</sup>  
قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ  
 أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ  
 أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ  
 مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ  
 يَأْتُوكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ  
 أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ  
 مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ  
 الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
 تَعْمَلُونَ ﴿٨٥﴾ أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ  
 فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ  
 آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا  
 عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ  
 أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ  
 فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا  
 غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾



أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾  
 وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ  
 هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ  
 بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ  
 ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ  
 مِمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا  
 مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ  
 عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ  
 كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ  
 النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا  
 الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ  
 ﴿٨٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ  
 وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ  
 وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
 ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ <sup>٧٠</sup> إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا  
 وَإِنَّا إِن شَاءَ **اللَّهُ** لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ  
 لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ  
 فِيهَا <sup>٧١</sup> قَالُوا الْإِن جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ  
 وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمُ فِيهَا <sup>٧٢</sup> **وَاللَّهُ** مُخْرِجُ مَا كُنْتُمْ  
 تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي **اللَّهُ** الْمَوْتَى  
 وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ  
 بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ  
 لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ <sup>٧٤</sup> وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ  
 الْمَاءُ <sup>٧٥</sup> وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ **اللَّهُ** وَمَا **اللَّهُ** بِغَافِلٍ  
 عَمَّا تَعْمَلُونَ ﴿٧٤﴾ افْتَطَمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ  
 فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ **اللَّهُ** ثُمَّ يَحَرِّفُونَهُ مِنْ بَعْدِ مَا  
 عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا  
 آمَنَّا وَإِذَا خَلَا بِغُضْهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا  
 فَتَحَ **اللَّهُ** عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ <sup>٧٦</sup> أَفَلَا تَعْقِلُونَ ﴿٧٦﴾



إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ  
 مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ  
 عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ  
 أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ  
 بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ  
 مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ  
 مِنَ الْخَاسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي  
 السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾ فَجَعَلْنَاهَا  
 نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾ وَإِذْ  
 قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا  
 أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ  
 ﴿٦٧﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَتْ إِنَّهُ يَقُولُ  
 إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا  
 تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْهَا قَالَ  
 إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْهَاهُ تَسْرُّ النََّاظِرِينَ ﴿٦٩﴾

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ  
 رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ  
 خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا  
 قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا  
 رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾ وَإِذْ اسْتَسْقَى  
 مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ  
 مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ كُلُوا  
 وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعَثُّوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾  
 وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا  
 رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا  
 وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ  
 أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ  
 وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ  
 اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ  
 النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

وَإِذْ نَجَّيْنَاكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ  
يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ  
مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ  
وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَى  
أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ  
﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ  
آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ  
مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ  
الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ  
لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ  
﴿٥٤﴾ وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً  
فَاخَذَتْكُمْ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُمْ مِنْ  
بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ  
وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا  
رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ  
 هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا  
 وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾  
 يَا بَنِي إِسْرَٰئِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا  
 بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾ وَأَمِنُوا بِمَا أَنْزَلْتُ  
 مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي  
 ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ  
 وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَاقِيمُوا الصَّلَاةَ وَآتُوا  
 الزَّكَاةَ وَارْكَعُوا مَعَ الرَّٰكِعِينَ ﴿٤٣﴾ اتَّقُوا النَّاسَ بِالْإِبرِ وَتَتَّقُوا  
 أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾ وَاسْتَعِينُوا  
 بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَٰشِعِينَ ﴿٤٥﴾ الَّذِينَ  
 يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾ يَا بَنِي  
 إِسْرَٰئِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ  
 عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا  
 وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَأِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلَأِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَازْلَمَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ ﴿٣٦﴾ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ  
 جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا  
 مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا  
 بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا  
 خَالِدُونَ ﴿٢٥﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا  
 بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ  
 الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا  
 أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ  
 كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ  
 اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ  
 يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ  
 ﴿٢٧﴾ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ  
 يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ الَّذِي  
 خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ  
 فَسَوَّيْنَهَا سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾



مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ  
 ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾  
 صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِنَ السَّمَاءِ  
 فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ  
 الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ  
 الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا  
 أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ  
 إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَا أَيُّهَا النَّاسُ اعْبُدُوا  
 رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾  
 الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ  
 السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا  
 لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا  
 عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ  
 اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا  
 النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ  
 لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى  
 أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ مَنْ  
 يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾  
 يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ  
 وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ  
 عَذَابٌ أَلِيمٌ ﴿١٠﴾ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا  
 تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ إِلَّا أَنَّهُمْ  
 هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ آمِنُوا  
 كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ﴿١٣﴾  
 إِنَّمَا هُمْ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ  
 آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا  
 مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِؤْنَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ  
 فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ  
 بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

## سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ ١ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ  
 هُدًى لِّلْمُتَّقِينَ ٢ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ  
 وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ٣  
 وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ  
 قَبْلِكَ ٤ وَيَالْآخِرَةَ هُمْ يُوقِنُونَ ٥ أُولَٰئِكَ عَلَىٰ  
 هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٦

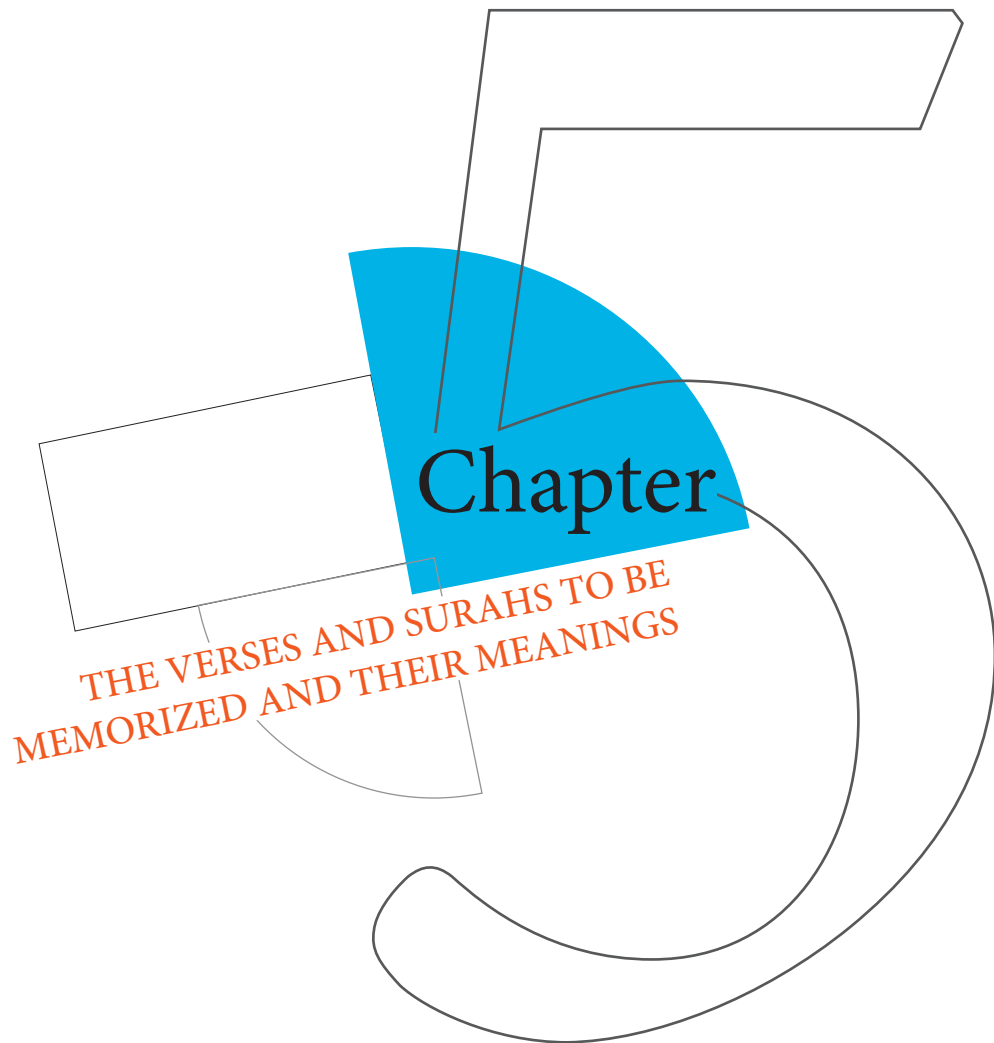
مَدَنِيَّةٌ ٢٨٦ آيَاتُهَا

## سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 ١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
 ٢ الرَّحْمَنِ الرَّحِيمِ ٣ مَالِكِ يَوْمِ  
 الدِّينِ ٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ  
 ٥ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦  
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
 الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

## مَكِّيَّةٌ أَيَّاتُهَا ٧





# Chapter

THE VERSES AND SURAHS TO BE  
MEMORIZED AND THEIR MEANINGS





## THE VERSES AND SURAHS TO BE MEMORIZED AND THEIR MEANINGS

### LET'S GET READY FOR THE CHAPTER

1. Research the virtues of reciting Ayat al-Kursi and the Surah al-Ikhlās (112), al-Falaq (113) and al-Nas (114), and write down your findings.
2. Analyze an English translation of the Noble Qur'an, choose a topic from the index, and write down three verses about this topic.
3. Which issue is emphasized in the following verse? "And We did not send any messenger except [speaking] in the language of his people to state clearly for them..." (Ibrahim, 14: 4). Research this verse in the books of Qur'anic exegesis.

### 1. The Aim of Reciting the Qur'an by Understanding It

Allah the Exalted gave every one of His creation various abilities and created them with the best skills and capacities that they need. Unlike other creatures, human beings were given different responsibilities by Allah the Almighty. He gave human beings reason, which is one of the most important means to distinguish right from wrong in order to fulfill these responsibilities. Moreover, He showed them the straight path through revelation and prophets to help them choose right acts and behaviors.

Human beings, who need the guidance of their Creator all the time, are supported and guided by Allah's revelation that was sent to all the prophets from Adam to Prophet Muhammad. Finally, the Qur'an was sent to complete the chain of revelation and to respond to the needs of all human beings until the Last Day. The verse **"O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and**

### LET'S DISCUSS

What would you do if you received a letter written in a foreign language? Compare this occurrence with the revelation of the Qur'an and discuss it with your friends.



**mercy for the believers.”<sup>1</sup>** This verse explains the reason why the Qur'an has been revealed. The Qur'an itself teaches human beings the ways to know their Creator, to be righteous servants of Him, and to show gratitude for the blessings bestowed upon them by their Creator. The Holy Qur'an gives information about the universe and the beings in the universe and explains the responsibilities of people to their parents, relatives, spouses and children. It establishes universal principles related to morality and social life. It gives detailed information about the Day of Judgment, the hereafter and other matters that are beyond human perception.

The Qur'an is a reminder that presents all warnings and lessons that can be derived from the history of humanity. The themes that the Qur'an deals with and the judgments that the Qur'an brought provide for all people's material and moral needs. The Qur'an is a divine guide that was sent by Allah to His servants as a sign of His endless compassion and mercy. It is also the guide for believers in every aspect of life and in every issue needed to be known by human beings, such as Allah, the universe, humanity and morality.

To benefit from the guidance of this holy book, people need to understand the content of the text that they read and the path shown by the Qur'an. The verse, “[**This is**] a **blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.**”<sup>2</sup> emphasizes that the Qur'an is a book that was sent to be understood.

According to the information provided to us by the Qur'an, Allah gave right knowledge to human beings through revelation. He also gave human beings the five senses to perceive the universe and equipped them with reason to enable them to think and evaluate what they perceive and to reach true belief. Allah the Almighty informed human beings that a person can become beneficial to himself/herself, his/her family, the society in which s/he lives, and the whole of humanity only if s/he relies on this knowledge and belief.

By means of the themes it deals with and the rulings it has brought, the Qur'an aims to realize the following three goals:

1. Correct knowledge
2. Correct belief
3. Appropriate behavior

## LET'S BRAINSTORM

What is the importance of reciting the Qur'an by understanding its meaning? Brainstorm and write your conclusions on the board.

<sup>1</sup> Yunus, 10:57

<sup>2</sup> Sad, 38:29

## 1.1. True Knowledge

The realities attained by learning, searching, and observing are called knowledge.<sup>3</sup> People shape their thoughts, decisions, behaviors and lives with the knowledge they have. Therefore, correct thoughts, decisions, beliefs and behaviors must be based on correct knowledge.

Correct knowledge is an indispensable guide that leads human reason to reach the right results. Human reason can only find the truth if it depends on a healthy and reliable basis. Guiding people to true knowledge and warning them about false beliefs and behaviors is one of the basic aims of the Qur'an.

According to the Qur'an, revelation (*wahy*), reason (*aql*), and the senses are the main sources of true knowledge.<sup>4</sup> The Qur'an itself teaches human beings the ways to know their Creator, to be righteous servants of Him, and to show gratitude for the blessings bestowed upon them by their Creator. The Holy Qur'an gives information about the universe and the beings in the universe and explains the responsibilities of people to their parents, relatives, spouses and children. It establishes universal principles related to morality and social life. It gives detailed information about the Day of Judgment, the hereafter and other matters that are beyond human perception.

Although the Qur'an provides information about this world and the hereafter, it is not a book that presents all the information in the details that people need. The Qur'an establishes basic and general principles, draws attention to important issues, and gives examples. After it gives the necessary information for reason to be implemented, it asks human beings to use their reason.

### LET'S INTERPRET

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned."

Isra, 17: 36

Interpret this verse with regard to the importance of true knowledge and the role of reason and senses in reaching true knowledge.

<sup>3</sup> Türk Dil Kurumu, Türkçe Sözlük, p. 294.

<sup>4</sup> Mulk, 67: 10 and 22; Baqarah 2: 171; A'raf, 7:179.

According to the Qur'an, reason and the senses that act in accordance with the way shown by revelation are also the sources of true knowledge, because reason is the precondition for thinking, observation, and perception in reaching the correct results. Many verses in the Qur'an draw attention to the importance of using reason in a correct way and mention that people who use their reason can benefit from the examples given by the Qur'an.<sup>5</sup> The Qur'an emphasizes that those who know are not equal to those who do not.<sup>6</sup> Moreover, it is stated in the Qur'an that "...**Only those fear Allah, from among His servants, who have knowledge....**"<sup>7</sup> clearly expresses this reality.

The Qur'an is a book that has been revealed to give admonition to humankind, it is stated in the Qur'an as follows: "**And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?**"<sup>8</sup> The only thing that needs to be done by those who want to reach true knowledge in the guidance of the Qur'an is to exert effort to understand the Qur'an, which is a whole with its wording and meaning, and learning the divine principles, advice, commands, and prohibitions provided by it.

## 1.2. True Belief

Belief means sincerely internalizing a thought or an idea, not having any doubt about its reliability, and having faith. The basic aim of the Qur'an is to convey true knowledge and messages to people and help them find true belief.

According to the Qur'an, the basics of the divine religions have not been changed from the first prophet Adam to the last Prophet Muhammad (saw). The belief of *Tawhid* constitutes the essential principles of all beliefs delivered by all prophets. The verse "**And We sent not before you any messenger except that We revealed to him that, 'There is no god except Me, so worship Me.'**"<sup>9</sup> expresses this reality.

*Tawhid* means accepting Allah as the only Creator, and not associating any partners to Him. The Qur'an wants to unite individuals and society around this belief. In many verses, it asks people to observe the perfect order and

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<sup>5</sup> Baqarah, 2:164; A'raf, 7:179; Ra'd, 13:19; Ankabut, 29:43.

<sup>6</sup> Zumar, 39:9.

<sup>7</sup> Fatir 35:28.

<sup>8</sup> Qamar, 54:17.

<sup>9</sup> Anbiya, 21:25.

operation existing in the universe. Based on this observed perfect order and running in the universe, it calls people to understand the fact that Allah is the One who creates and manages all of these things.

The Qur'an presents the history of humanity as the scene of a struggle of true and false beliefs. Through parables of previous nations, it not only narrates the Prophets' struggle about true beliefs, but also gives examples of people's false beliefs, mistakes, and heresy. The struggle of Prophet Ibrahim with Nimrod and the struggle of Prophet Musa (Moses) with Pharaoh are some of the best examples given by the Qur'an in this respect.

While the Qur'an gives messages of *tawhid* through such parables, it also provides statements about the oneness and unity of Allah in Surah al-Ikhlās (112) with clear expressions. This *surah* teaches us how correct belief in Allah should be. Verse 255 of Surah al-Baqarah (2) and verses 22-24 of Surah al-Hashr (59) inform us about the beautiful names of Allah and His attributes in a very clear way.

The Holy Qur'an puts the belief of *tawhid* at the center. Other basics of beliefs should be evaluated around this belief. When we internalize the basics stated in the verses of the Qur'an and in the supplication of Amantu, we will reach the true belief. To be able to do that, we have to read, understand and take lessons from the examples given to us by the Qur'an.

### 1.3. Appropriate Behavior

One of the main aims of the Qur'an is to direct people to right behavior. All deeds done for the sake of Allah and for people's benefit, for the benefit of their family and society, are described as "good deeds (*amal salih*)."

Behavior such as fulfilling the commands of Allah, avoiding His prohibitions, showing compassion and mercy to creation, helping the needy, acquiring knowledge and teaching it, working for the goodness of humanity, and having good morals are all various reflections of strong belief in heart.

The expression of *kalimah al-tawhid*, which is the best statement to summarize true belief, is like a nice tree with strong roots and long branches reaching to the sky that gives fruits all the time with Allah's permission.<sup>10</sup> In this example, the belief of *tawhid* represents the strong roots of the tree, acts of worship represent its branches, and good behavior and morality represent its fruits. This verse reminds us that worship and good morality should be based

#### LET'S FIND

Find examples of the prophets' common beliefs and behavior that they demonstrated to individuals and societies throughout history.

#### LET'S FIND SOME PRINCIPLES

Find some principles about appropriate behavior after reading verses 13-19 of Surah Luqman (31).

<sup>10</sup> Ibrahim, 14: 24.

on strong and true belief. Mentioning faith and righteous deeds together in the Qur'an<sup>11</sup>, Allah the Almighty emphasizes the close connection between true belief and appropriate behavior.

In verses 1-20 of Baqarah, it is revealed that people are divided into three groups regarding their beliefs and how the belief in their hearts affects their behavior. The first five verses of that section deal with the believers. It is reported that the belief turns believers into persons who are at peace with Allah, the universe, and themselves and enables them to reach happiness both in this world and in the hereafter. The remainder of the verses in that section deal with the characteristics of unbelievers and hypocrites, how false and wrong belief affect human psychology, and how false and wrong belief are reflected in their behavior.

The Qur'an provides us with information about many issues such as Allah, the hereafter, the universe and relations between people. People are asked to reach true belief through the guidance of their reason and senses. They are advised to live a life by changing these true beliefs into appropriate behavior and to gain Allah's pleasure, being beneficial to humanity and other creatures.

It is not possible to benefit from the Qur'an's advice and guidance without understanding the divine messages that Allah the Exalted informed us in the Qur'an. To fulfill the aim of the Qur'an, it is not enough for us to read its words; rather, we also need to understand its meaning. To achieve that, we either need to learn the language of the Qur'an—that is, Arabic—or study its translations and exegesis in vernacular languages.

## 2. Surah al-Fatiha and its Meaning



<sup>11</sup> see Baqarah, 2:25; Ra'd, 13:29; Asr, 103:3.

LET'S  
PRACTICE IN  
CHORUS

Listen to the recitation of *Surah al-Fatiha* (1) a few times by your teacher or via an electronic player and then repeat each verse in chorus.

The Meaning of *Surah al-Fatiha*

1. In the name of Allah, the Most Merciful, the Most Compassionate.
2. All praise is due to Allah, the Lord of the Worlds,
3. The Most Merciful, the Most Compassionate,
4. The Master of the Day of Judgment.
5. You alone we worship, and You alone we ask for help.
6. Guide us to the straight path,
7. The path of those whom You have blessed, not of those who earned Your anger, nor of those who went astray.

## LET'S FIND SOME PRINCIPLES

Think about the meaning of *Surah al-Fatiha* (1), and find some principles.

1. Allah has endless mercy.
2. ....
3. ....

3. *Surah al-Fil* (105) and its Meaning

آيَاتُهَا ٥

سُورَةُ الْفِيلِ

مَكِّيَّةٌ

**MY METHOD OF  
MEMORIZATION**

Discuss your  
method of  
memorization with  
your friends.

**LET'S  
DISCUSS**

What is the message  
Allah gives us in  
*Surah al-Fil* (105)?  
Discuss this message  
with your friends.

**LET'S RECITE  
WITHOUT MAKING  
A MISTAKE**

Before you  
memorize *Surah al-  
Quraysh* (106), recite  
it to your teacher  
without making any  
mistakes.

**LET'S  
BRAINSTORM**

In *Surah al-Quraysh*  
(106), people are  
reminded of the  
blessings that they  
have and are asked  
to serve Allah to  
show their respect  
and gratitude.  
Brainstorm about  
the blessings that  
we have and how to  
show our gratitude  
for these blessings.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي  
تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَزِمِيهِمْ حِجَارَةً مِنْ  
سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ﴿٥﴾

**The Meaning of Surah al-Fil**

1. Have you not seen how your Lord dealt with the owner of elephant?
2. Did He not utterly confound their artful planning?
3. And He sent against them swarms of birds,
4. Which smote them with stones of baked clay.
5. And made them like green crops devoured (by cattle).

**4. Surah al-Quraysh (106) and its Meaning**

مَكِّيَّةٌ سُورَةُ قُرَيْشٍ أَيَاتُهَا ٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا يَلْفُ قُرَيْشٌ ﴿١﴾ إِيْلَفِهِمْ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا رَبَّ  
هَذَا الْبَيْتِ ﴿٣﴾ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

**The Meaning of Surah al-Quraysh (106)**

1. Since the Quraysh became accustomed,
2. Accustomed to the journey of winter and summer.
3. So let them worship the Lord of this House,
4. Who fed them against hunger and secured them from fear.

**5. Surah al-Maun (107) and its Meaning****LET'S PRACTICE IN CHORUS**

Listen to the recitation of *Surah al-Maun* (1) a few times by your teacher or via an electronic player and then repeat each verse in chorus.

مَكِّيَّةٌ      سُورَةُ الْمَاعُونِ      آيَاتُهَا ٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا  
 يُخِصُّ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ  
 صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاؤُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

**The Meaning of Surah al-Maun**

1. Have you not seen the one who denies the day of Religion (Judgment Day)?
2. That is the one who repulses the orphan,
3. And does not encourage the feeding of the needy.
4. So woe to those who perform prayers,
5. Who are heedless of their prayers,
6. To those who make display of their deeds,
7. And refuse charity.

**LET'S EXPLAIN**

Two types of people's main features are mentioned in *Surah al-Maun*. What are these features?

Explain them.



## 6. Surah al-Kawthar (108) and its Meaning

### LET'S CORRECT OUR MISTAKES

Listen to your teacher recite *Surah al-Kawthar* (108) a few times. Underline the parts of your recitation that differ from your teacher's recitation, and then try to recite correctly like your teacher.

مَكِّيَّةٌ سُورَةُ الْكَوْثَرِ آيَاتُهَا ٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۚ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

### The Meaning of Surah al-Kawthar (108)

1. (O Muhammad) Behold, We have bestowed upon you Kawthar [good in abundance].
2. Hence, pray unto thy Sustainer [alone], and sacrifice [unto Him alone].
3. Surely, it is your insulter who is cut off.

## 7. Surah al-Kafirun (109) and its Meaning

مَكِّيَّةٌ سُورَةُ الْكَافِرُونَ آيَاتُهَا ٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ يَا أَيُّهَا الْكَافِرُونَ ۖ لَا أَعْبُدُ مَا تَعْبُدُونَ ۚ وَلَا أَنْتُمْ عِبُدُونَ مَا  
أَعْبُدُ ۚ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۚ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۚ  
لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

### LET'S TALK

What can be the abundant good given to the Prophet Muhammad that is stated in *Surah al-Kawthar*? Discuss this question with your friends.

### IT'S MY TURN

Recite the verses of *Surah al-Kafirun* (109) in the order indicated by your teacher. While you recite, pay special attention to the rules of *tajweed* related to *madd*.

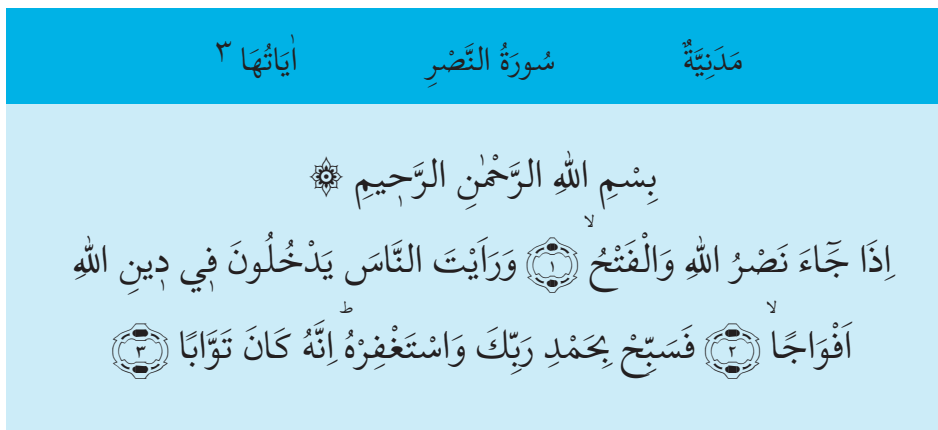
### The Meaning of Surah al-Kafirun (109)

1. Say: "O you who deny the truth!
2. I do not worship what you worship,
3. And neither do you worship that which I worship!
4. And I will not worship that which you have [ever] worshipped,
5. And neither will you [ever] worship that which I worship.
6. To you is your religion, and to me is my religion!"

#### LET'S FIND

Identify the main idea of Surah al-Kafirun (109).

### 8. Surah al-Nasr (110) and its Meaning



### The Meaning of Surah al-Nasr (110)

1. When comes the help of God, and victory,
2. And you see the people entering the religion of Allah in crowds,
3. Then proclaim praise of your Lord, and seek forgiveness. Verily, He is the One Who accepts the repentance and forgives.

#### LET'S PRACTICE IN CHORUS

Listen to the recitation of Surah al-Nasr (110) a few times by your teacher or via an electronic player and then repeat each verse in chorus.

#### LET'S EXPLAIN

What messages are given in Surah al-Nasr (110)?

Explain.

## 9. Surah al-Lahab (111) and its Meaning

### LET'S PAY ATTENTION TO THE RULES OF TAJWEED

Pay attention to the rules of tajweed while you listen to your teacher recite *Surah al-Lahab* (111) (also known as *Surah al-Masad*). Underline the rules you find and try to recite the *surah* correctly.

مَكِّيَّةٌ      سُورَةُ الْمَسَدِ      آيَاتُهَا ٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۖ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۖ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۖ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۖ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۖ

### LET'S TALK

After you read about the reasons for the punishments of Abu Lahab and his wife in a tafsir book, talk with your friends about the messages given in this *surah*.

### The Meaning of *Surah al-Lahab* (111)

1. Perish the hands of Abu Lahab, and perish he!
2. His wealth did not avail him, neither what he has earned.
3. He will be burnt in a Fire of blazing flames!
4. Along with his wife, the carrier of the firewood,
5. [who bears] around her neck a rope of twisted strands!

## 10. Surah al-Ikhlâs (112) and its Meaning

مَكِّيَّةٌ      سُورَةُ الْإِخْلَاصِ      آيَاتُهَا ٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۖ اللَّهُ الصَّمَدُ ۖ لَمْ يَلِدْ وَلَمْ يُولَدْ ۖ قُلْ هُوَ اللَّهُ أَحَدٌ ۖ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۖ

### The Meaning of Surah al-Ikhlās

1. Say: "He is Allah, the One and Unique!
2. Allah, Who is in need of none and of Whom all are in need;
3. He begets not, nor is He begotten.
4. And none is like Him (there is none equal or comparable to Him).

### LET'S RECITE TOGETHER

Listen to the recitation of Surah al-Ikhlās by your teacher or via an electronic player. Then memorize it and recite it together from memory.

### LET'S FIND SOME PRINCIPLES

Find some principles about the oneness in Islam from Surah al-Ikhlās.

1. There is no god but Allah.
- 2.....
- 3.....

### INFORMATION BOX

The Prophet (saw) said:  
"By Him in Whose Hand my soul is, Surah al-Ikhlās is equal to one-third of the Qur'an."

Bukhari, Fadail al-Quran, 13

## 11. Surah al-Falaq (113) and its Meaning

آيَاتُهَا ٥

سُورَةُ الْفَلَقِ

مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ  
﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

### LET'S LISTEN TO EACH OTHER

Before you recite *Surah al-Falaq* (113) to your teacher, recite it to a classmate. While reciting, pay attention to the end of the verses and *tajweed* rules.

### The Meaning of *Surah al-Falaq* (113)

1. Say: I seek refuge in the Lord of the Daybreak,
2. From the evil of what He has created,
3. And from the evil of darkness when it gathers,
4. And from the evil of those who blow on knots,
5. And from the evil of an envier when he envies.

## 12. *Surah al-Nas* (114) and its Meaning

### LET'S DISCUSS

Discuss the positive effects of seeking refuge in Allah from evil on human psychology.

مَكِّيَّةٌ سُورَةُ النَّاسِ أَيَّاهُهَا ٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣) مِنْ شَرِّ  
 الْوَسْوَاسِ الْخَنَّاسِ (٤) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (٥) مِنَ  
 الْجِنَّةِ وَالنَّاسِ (٦)

### LET'S PAY ATTENTION TO ARTICULATION POINTS (MAKHRAJ)

Pay attention to articulation points of letters and the letters of *nun* with *shaddah* while listening to the recitation of *Surah al-Nas* by your teacher or via an electronic player. Share the points that attract your attention with your friends.

### The Meaning of *Surah al-Nas*

1. Say: I seek refuge in the Lord of mankind,
2. The King of mankind,
3. The God of mankind,

4. From the evil of the sneaking whisperer,
5. Who whispers in the hearts of mankind,
6. From among the jinn and mankind.

### 13. Ayat al-Kursi (The Throne Verse) and its Meaning

آيَةُ ٢٥٥

سُورَةُ الْبَقَرَةِ

مَدَنِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ  
 وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ  
 وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ  
 السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

#### The Meaning of Ayat al-Kursi (the Throne Verse)

Allah: the Everlasting, the Sustainer of the whole Universe; there is no god but He. He does neither slumber nor sleep.

To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except by His Permission?

He knows what lies before them and what is after them, and they cannot comprehend anything out of His knowledge except what He pleases.

His Throne (sovereignty) comprises the heavens and earth; the preserving of them does not oppress Him.

He is the Most High, the Most Glorious. (Baqarah, 2: 255)

#### DID YOU KNOW?

Did you know that Surah al-Falaq and Surah al-Nas are named “*Mu’awwidhatayn*”, meaning “two verses of refuge”, because they are about seeking refuge in Allah from evils?

#### IT'S MY TURN

Divide *Ayat al-Kursi* into parts from the stop signs. Have each student read a part from memory.

## INFORMATION BOX

Our Beloved Prophet asked one of the companions who has memorized the Qur'an and recited it well, Ubayy b. Qa'b, such a question:

"O Abu al-Mundhir, do you know which verse you memorized from the Book of Allah is the greatest?"

Ubayy said: "Allahu la ilaha huwal-Hayyul-Qayyum." (Ayat al-Kursi)

The Prophet put his hand on the center of Ubayy's chest to show his contentment to this answer and said,

"Congratulations on your knowledge, O Abu'l-Mundhir."

Muslim, Musafirin, 258

## LET'S FIND SOME PRINCIPLES

Find some principles from Ayat al-Kursi about the relationship between Allah and the universe and between Allah and human beings.

1. Allah knows His servants' whole past and future.
2. ....
3. ....

## 14. Surah al-Baqarah (2: 1-5) and its Meaning

آيَات ١-٥

سُورَةُ الْبَقَرَةِ

مَدَنِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي هَدَىٰ لِّلْمُتَّقِينَ ۚ ۝١  
 الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ ۝٢  
 وَالَّذِينَ يُؤْمِنُونَ  
 بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۚ ۝٣  
 أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۚ ۝٤

**LET'S RECITE AN ASHR**

Recite the first five verses of Surah al-Baqarah by heart in the presence of your friends in accordance with the rules of tajweed.

**The Meaning of Verses 1-5 of Surah al-Baqarah**

1. *Alif, Lam, Meem.*
2. This is the Book about which there is no doubt, which is a guidance for those conscious of Allah,
3. Who believe in the unseen, establish prayer, and spend out of what We have provided for them,
4. And who believe in what has been revealed to you, (O Muhammad), and what was revealed before you, and of the Hereafter they are certain (in faith).
5. Those are upon (right) guidance from their Lord, and it is those who are the successful.

**LET'S FIND SOME PRINCIPLES**

Find some principles about human beings from the first five verses of *Surah al-Baqarah*.

1. The Qur'an shows human beings the straight path.
2. ....



## 15. Surah al-Baqarah (2:285-286) and its Meaning

آيَات ٢٨٥-٢٨٦

سُورَةُ الْبَقَرَةِ

مَدَنِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 آمَنَ الرُّسُلُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ  
 وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ  
 رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا  
 كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا  
 وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا  
 مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى  
 الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

### LET'S COMPETE

Organize a "Competition of the Best Recitation of the Noble Qur'an" in your class. Designate jury members and competitors among your classmates. Determine the best reciter of the *Ashr Amanar-Rasul* based on the scores determined for the competitions of the recitation of the Noble Qur'an in the fields of recitation, rules of *tajweed* and musical modes (Base Point: 60; Recitation by Heart: 10 points; *Tajweed*: 10 points; *Maqam*: 10 points; Beauty of Voice: 10 points).

### Meaning of Verses 285-286 of Surah al-Baqarah

285. The Messenger has believed in the Guidance that has been sent down to him from his Lord, and those who believe in the Messenger have also sincerely accepted the same. They all believe in Allah, His Angels, His Books and His Messengers. And they say, "We do not discriminate against any of His

Messengers. We have heard the Message and submitted to it. Our Lord, we look up to You for forgiveness, for to You we shall all return.”

286. Allah does not burden any human being with a responsibility heavier than he or she can bear. Everyone will enjoy the fruit of the good that one has earned and shall suffer for the evil that one has committed.

Our Lord! Take us not to task if we forget and lapse into error inadvertently.

Our Lord! Lay not on us the kind of burdens that You had lain on the people before us.

Our Lord! Lay not on us the kind of burden that we have not the strength to bear.

Be kind to us, forgive us, and show mercy to us.

You are our Protector: help us against the disbelievers.

### LET'S PRAY

Memorize the meanings of prayers in the last verse of Surah al-Baqarah and pray together aloud.

## 16. Surah al-Hashr (59: 21-24) and its Meaning

آيَات ٢٢-٢٤

سُورَةُ الْحَشْرِ

مَدَنِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ط  
وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا  
إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٣﴾ هُوَ اللَّهُ الَّذِي  
لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ  
الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٤﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ ط  
لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمُوتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ

الْحَكِيمُ ﴿٤٢﴾

**Meaning of Verses 21-24 of Surah al-Hashr**

21. If We had sent down this Qur'an upon a mountain, you would have seen it humbled, split asunder out of the fear of Allah. And these examples—We present to the people that perhaps they will give thought.

22. He is Allah: there is no god but He; the Knower of the unseen and the manifest, He is the Most Merciful, the Most Compassionate.

23. He is Allah: there is no god but He: the King, the Holy, the All-Peace, the Giver of security, the Overseer, the Most Mighty, the Overpowering, the All-Great. Exalted be He from whatever they associate with Him.

24. He is Allah, the Planner, Executer, and Fashioner of creation. His are the names most beautiful. Whatever is in the heavens and the earth extols His Glory. He is the Most Mighty, the Most Wise.

**LET'S CORRELATE**

- The One who has given form to all beings in the universe (*Musawwir*) is Allah.
- The One who has given us the sense of trust/security (*Mu'min*) is Allah.

As in these examples, state the relationship between the beautiful names of Allah mentioned in verses 22-24 of Surah al-Hashr (59) and human beings, life and the universe.

## LET'S EVALUATE THE CHAPTER

A. Mark the options suitable for you with a check mark (✓) on the following evaluation table.

	I do not get confused while reciting it from memory.	I do not make mistakes about <i>harakah</i> .	I pronounce the letters correctly from their articulation points.	I follow the rules of <i>tajweed</i> .
SURAHS OR VERSES THAT I HAVE MEMORIZED	Very Good Good Average Poor	Very Good Good Average Poor	Very Good Good Average Poor	Very Good Good Average Poor
Fatiha				
Fil				
Quraysh				
Ma'un				
Kawthar				
Kafirun				
Nasr				
Lahab				
Ikhlas				
Falaq				
Nas				
Ayat al-Kursi				
Baqarah (1-5)				
Baqarah (285-286)				
Surah al-Hashr (21-24)				

B. Choose the correct answers to the following multiple-choice questions.

1. Which option is not one of the basic purposes of the Qur'an?

- A) To give people information about Allah, the universe and creation.
- B) To give people historical information.
- C) To help people find true belief.
- D) To direct people to behave in the right way.
- E) To keep people away from false beliefs and behaviors.

2. Which option is not one of the methods followed by the Qur'an to provide true information, true belief and true behavior?

- A) It gives people examples from true beliefs and behaviors.
- B) It forces people to accept the true belief.
- C) It gives information about the sad ends of those who follow the wrong path.
- D) It provides guidance to human mind and will.
- E) It speaks about people with true behavior and true belief.

3. Which *surah* reminds us of the blessings of Allah and emphasizes the importance of worshipping Him?

- |            |            |         |
|------------|------------|---------|
| A) Ma'un   | B) Kawthar | C) Nasr |
| D) Quraysh | E) Fatiha  |         |

4. Which topic is mentioned in *Surah al-Ma'un*?

- A) The existence of Allah and His Oneness
- B) The necessity to stay away from showing off in the acts of worship
- C) How to fulfill the act of sacrifice
- D) The importance of doing good deeds
- E) Praying only to Allah

5. Which statement cannot be found in the interpretation of *Surah al-Lahab* (*Masad*)?

- A) The richness of Abu Lahab did not give any benefit to him.
- B) There is no need to struggle with those who harm people.
- C) Oppressors will get the return for what they do.
- D) Allah does not love those who do not believe and who oppress believers.
- E) There are people like Abu Lahab and his wife in all communities.

6. Which statement cannot be deduced from *Surah al-Falaq* and *al-Nas*?

- A) Allah is the One who protects and will protect from evil.
- B) Going out at night is something undesirable.
- C) Jealousy and grudge are evil behaviors.
- D) Satan whispers into people's hearts.
- E) It is necessary to be careful against the traps of bad people and jinns.

7. Consider the following characteristics of believers:

- I. They believe in the unseen.
- II. They perform their prayers.
- III. They spend in the way of Allah.
- IV. They observe trusts.
- V. They believe in the Books.
- VI. They believe in the Hereafter.
- VII. They keep their promises.

Which characteristics of believers are not mentioned in the first five verses of *Surah al-Baqarah*?

- A) II and III
- B) III and V
- C) IV and VI
- D) V and VI
- E) VI and VII

8. Which statement cannot be deduced from *Surah al-Nasr*?

- A) Success comes from Allah.
- B) Allah accepts repentance.
- C) Allah always helps believers.
- D) Allah should be praised and glorified.
- E) Islam will spread by itself.

C. Match the Arabic texts of the statements, prayers and verses given below with their English translations.

1	And He sent against them birds in flocks.		إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
2	Then exalt [Him] with praise of your Lord and ask forgiveness of Him.		هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ
3	And he does not encourage the feeding of the poor.		فَصَلِّ لِرَبِّكَ وَانْحَرْ
4	Guide us to the straight path.		يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
5	So pray to your Lord and sacrifice to Him.		وَلَا يَحْضُرْ عَلَى طَعَامِ الْمَسْكِينِ
6	For you is your religion, and for me is my religion.		رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
7	There is nothing equivalent to Him.	1	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
8	He knows what is (presently) before them and what will be after them.		فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ
9	Our Lord, and burden us not with that which we have no ability to bear.		لَكُمْ دِينُكُمْ وَلِيَ دِينِ
10	He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names.		وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

## GLOSSARY

### A

- Ababil : Tiny birds that are mentioned in the Qur'an in *Surah al-Fil*. They attacked the army of Abraha, who was leading an army led by an elephant to destroy Ka'bah in the year 571 AD.
- Adah : Rules and customs passed down within a society; tradition.
- Adalah : Justice; being just; a narrator's being religious and obeying the divine commands and prohibitions; paying attention to what is right and just.
- Adhan : Call to prayer.
- Ahadith : The plural form of *hadith*; the sayings, acts, and behavior of the Prophet Muhammad and the science that examines these sayings; it is also used in English as *hadiths*.
- Ahd al-Atiq : Torah, Old Testament.
- Ahl al-Bayt : The family of the Prophet Muhammad (saw) including his daughter Fatima, son-in-law Ali, and their children.
- Ahl al-Kitab : People of the Book; any people who have been given a divine book; Qur'an tends to use this term particularly for Jews and Christians.



Akhirah	: The life that comes after the end of the life in this world and when the acts performed in this world will be evaluated; the Hereafter.
Amal al-Salih	: Sincere and modest actions; acceptable deeds according to religion.
Amal	: Work, deed; everything done to fulfill the commands and to avoid the prohibition of religion.
Amir al-Mu'min	: Commander of the faithful.
Anbiya	: Prophets; the plural form of the word <i>nabi</i> .
Ansar	: Medinan Muslim who helped Muslims who migrated from Mecca.
Arafat	: The name of the plain where <i>waqfa</i> is performed about 25 kilometers (3 miles) to the southeast of Mecca, outside the borders of the Haram.
Asabiyyah	: Bloodline, which was one of the most important things between Arab families and tribes.
Asbab al-Nuzul	: The reasons for the revelation of the verses of the Qur'an.
Ashab	: Companions; the plural form of the term <i>Sahabah</i> .
Ashab al-Kahf	: The companions of cave; seven sleepers.
Ashr	: Portions selected from the Qur'an to be recited after prayer or on special occasions.
Asma al-Husna	: Most beautiful names of Allah.
Awqaf	: Plural form of <i>waqf</i> ; Islamic religious foundations, endowments.
Ayah	: Each verse of the Qur'an; sign.
Ayyam al-Arab	: A concept that describes the wars between Arab tribes in the pre-Islamic period.
Azali	: One without beginning; pre-eternal.
B	
Ba's	: Resurrection.

Bab	: Chapter, section.
Badawi	: The people who live in deserts and move from one place to another.
Balaghah	: Eloquence; rhetoric.
Ban-i Isra'il	: Children of Israel.
Basmala	: The short version of the sentence " <i>bismillahirrahmanirrahim</i> ," meaning "In the name of Allah, the Beneficent, the Merciful"; it is advised by the Prophet Muhammad to say this sentence when starting to do something such as wearing shoes or starting to eat.
Batil	: Falsehood; all kinds of belief, opinion, sense, behavior, and action that are not in accordance with the religion that Allah proclaimed through His messengers; void because of a deficiency in the fundamental elements of an action.
Bid'ah	: Innovation; heresy; different principles innovated after the time of the Prophet Muhammad in the religion of Islam.
Burhan	: Evidence; proof; indisputable argument.
F	
Fadail	: The plural form of the word <i>fadilah</i> , meaning virtue; the <i>hadiths</i> related to the virtues and superiority of the deeds. The high rank of the Prophet Muhammad in the presence of Allah and his superior characteristics compared with the other prophets.
Fajr	: Dawn.
Fam-i Muhsin	: An expert of the recitation of the Qur'an; literally, "perfect mouth."
Faqih	: The one who deals with the science of fiqh and has the ability to make religious judgments by deducing them from sources such as the Qur'an and Sunnah.

Fardh al-Ayn	: Obligatory acts that should be performed by each and every <i>mukallaf</i> individually, such as praying and fasting.
Fardh al-Kifayah	: Obligatory acts that are required by Muslim society as a whole.
Fardh	: Obligatory; an act that is established by a decisive text whose meaning is decisive and not open to the possibility of interpretation.
Fasahah	: Purity of speech; eloquence.
Fasid	: Legal defectiveness of a contract because of the deficiencies in qualities even though the fundamental elements are complete.
Fatrat al-Wahy	: The period in which no revelation is received.
Fatwa	: Opinion on legal matter issued by a mufti or sheikh al-Islam related to a religious issue and the document explaining that opinion.
Fiqh	: Knowledge of beneficial and harmful things in one's daily life; Islamic law; the science of Islamic jurisprudence.
Fitnah	: Disorder; mischief.
Fitrah	: Human creation; innate nature.
Fitri	: Something coming from birth.
Furu	: Branches; sections; details.
G-H	
Gharib al-Qur'an	: Non-Arabic words in the Qur'an.
Ghayb	: Unseen, immaterial world.
Ghunnah	: The sound coming from the nasal passage.
Hadith	: The sayings, acts, and behavior of the Prophet Muhammad and the science that examines these sayings; singular form of <i>ahadith</i> .
Hadr	: To be speedy and quick.

Hafiz	: Those who have completely memorized the Qur'an.
Hajar al-Aswad	: The black stone that is on in the Eastern corner of the Ka'bah.
Hajj	: Pilgrimage to Mecca performed in specific times of the year and in due form; one of the five pillars of Islam.
Halal	: Lawful; licit; something that is in accordance with the rules of the religion of Islam; the antonym of <i>haram</i> .
Hanif	: The person who believed in Allah and refused paganism among the Arabs before Prophet Muhammad.
Haqq	: (pl. huquq) Right, justice, what is required by justice, a person's share, property, possession; the right, authority or responsibility of a person recognized by law.
Haram	: Unlawful acts that are prohibited by Allah; illicit; prohibited.
Hashiyah	: A marginal note written about a manuscript by another writer; footnote, gloss; commentary.
Hatm	: Recitation of the entire Qur'an.
Hidayah	: Straight path; the true path; Islam.
Hijaz	: Northwest part of Arabian Peninsula that includes the holy places as well.
Hijrah	: The migration of the Prophet Muhammad from Mecca to Madinah in the year 622, which is accepted as the beginning of the Muslim calendar.
Hizb	: Every five pages of the Qur'an.
Hurafah	: Superstitions and the false belief entered into religion.
Hushu'	: Modesty; obedience to the orders of Allah; the state of heart being filled with fear and reverence of Allah.

Husn	: Beauty; goodness.
I	
Ibadah	: Worship; the acts of worship performed to show reverence to Allah.
Ibtida	: To begin; to start.
Idgham	: To join one thing to another.
Ijaz	: Saying a great deal in a few words; miraculous.
Ijma	: Literally means collecting, gathering; terminologically, it means the consensus of the Muslim scholars on a religious matter.
Ijtihad	: All kinds of efforts to comprehend and implement religion in daily life; to deduce the rulings that Allah wants from us from the Qur'an and Sunnah in accordance with His will/for His sake; the term <i>ijtihad</i> is used to mean "all the endeavors of a judge and a ruler to reach the correct judgment"; those who are eligible to make <i>ijtihad</i> are called <i>mujtahid</i> .
Ikhtilaf	: Differences of opinion; conflict; dispute.
Ilham	: Thoughts and feelings related to spiritual world that are revealed by God into the hearts of the Prophets.
Ilmihal	: The book written for teaching the rules of the religion of Islam.
Imalah	: To bend; the harakah of the letter <i>ra</i> is pronounced close to a <i>kasrah</i> sound or is pronounced in a voice between <i>fathah</i> and <i>kasrah</i> .
Imam	: The one who leads the prayer; those who follow him are called the congregation.
Imsaq	: The time that <i>sahur</i> ends and fasting begins; the time of <i>imsaq</i> begins with daybreak.
Iqrar	: To speak the truth openly without hiding anything; to approve, to accept, and to acknowledge something.

Ishmam	: Pushing the lips frontward and rounded in order to indicate the <i>dammah</i> .
Israiliyyat	: Narrative borrowings from related material in the Israelite sources; references from Israelite sources; parables and interpretations that originate from the Bible.
Itiqad	: Faith, belief; creed.
J-K	
Jahannam	: The place where those who do not believe in Islam and those who commit sins will be punished; Hell; <i>Jahim</i> .
Jahiliyyah	: Pre-Islamic period; the Age of Ignorance.
Jahim	: <i>Jahannam</i> .
Jaiz	: Actions on which mukallaf is set free to perform or abandon it.
Jannah	: Paradise; heaven.
Jazm	: The diacritical mark indicating the nonexistence of a vowel.
Jibril	: The Angel Gabriel who brings the revelation of Allah to Hşs prophets.
Juz'	: A few page-long booklets of hadiths that are narrated by a single person or on a certain topic.
Ka'bah	: The sacred place in Mecca visited by Muslims throughout the year and circumambulated around.
Kalam	: Islamic Theology, the discipline that deals with basic principles of Islam.
Kawn	: Something related to the creation of human beings and the universe.
Khalifah	: The person who is in charge of the Muslim community in general and of the protection of Islam as the vicegerent of Prophet Muhammad, caliph.
Khitabah	: Oratory; the art of commanding words.

Khutbah	: Sermon delivered on Fridays or on festival days after or before prayer.
Kitab al-Muqaddas	: The common term used for Torah, Psalms, and the Bible.
Kulliyyah	: The term used for the entire facilities built around a mosque such as a soup kitchen, library, and hospital.
M-N	
Madhhab	: Method or movement in a branch of science or art that has distinctive features and qualities; school of thought that emerged on the basis of different interpretations of a religion.
Madrasa	: A school where, usually, Islamic sciences are taught; college.
Mahshar	: The place where all people will be gathered on the Day of Judgment to account for their deeds; the big crowd.
Majaz	: Metaphor; figure of speech.
Makruh	: Actions the performing of which are not considered to be appropriate by the religion of Islam, although they are not prohibited.
Malahim	: The great events and wars that are predicted to happen in the future.
Marwa	: One of the hills where Hajar went in order to find some water, when Ibrahim left her and Ishmael in Mecca.
Mashru'	: Lawful; appropriate.
Masjid	: Place of worship.
Mawlid	: A eulogy recited to celebrate the birth of the Messenger of God; Birth or birthday.
Mihrab	: The place in a mosque that shows the direction of Mecca and where the imam leads the prayers; the prayer niche.

Minbar	: A pulpit in the mosque where the imam stands to deliver sermons.
Mount Sinai	: The mount on which Moses received Ten Commandments from God.
Mu'min	: Faithful Muslim.
Mubah	: Permissible; actions about which <i>mukallaf</i> is left free to perform or not.
Muballigh	: One who delivers a message.
Mubham	: Vague; indefinite; dubious.
Mudahhib	: Gilder.
Muazzin	: Caller to prayer.
Muazzin's Pew	: A special raised platform in a mosque, opposite the <i>minbar</i> , where a <i>muazzin</i> kneels and chants prayers.
Mufassal	: Detailed.
Mufassir	: Commentator of the Qur'an.
Mufti	: A person who presents the laws and <i>fiqh</i> of the scholars to people who ask for them.
Muhaddith	: Hadith scholar.
Muhajir	: Meccan Muslims who migrated to Medina.
Muhkam	: Strong; one which is clear in meaning and does not need interpretation.
Muhtalif	: Various; different.
Mujiza	: Miracle, the extraordinary events and behavior shown by prophets with the permission of Allah in order to prove their prophecy.
Mujizat	: Miracles; the plural form of the word <i>mujiza</i> .
Mujtahid	: A scholar who is eligible to deduce judgments from the sources of Islamic law.
Muqaddima	: Introduction; prologue.
Muqabalah	: Recitation of the Qur'an by <i>hafizs</i> in mosques to the congregation, while the congregation follows their recitation from the Qur'an.



Mushaf	: A book consisting of several pages; the special term used for the Holy Qur'an.
Mushrik	: Polytheist; the one who does not believe in Allah, worship to idols, and associate partners with Allah
Mutasawwif	: One who follows a Sufi order; Sufi.
Naat	: A type of poetry that praises the Prophet Muhammad.
Nabi	: The prophet who did not receive a sacred book from Allah.
Nadhr	: To offer something to Allah or to promise to do something for Allah.
Nahw	: Arabic syntax.
Nass	: Certainty, decisive, definitive; the definitive statements of the Qur'an that are not open to interpretation.
Nazm al-Jalil	: The Eminent Word; The Holy Qur'an.
Nubuwwah	: Prophethood.
P-Q-R	
Paygambar	: A Persian word meaning prophet; a messenger who invites people to religion and informs them about the messages of religion.
Prostration of Recitation	: The prostration that becomes compulsory with recitation or hearing of one or more verse of prostration; <i>sajdat al-tilawah</i> .
Qada	: Judging, resolving, commanding; jurisdiction; re-fulfillment of worship that is not performed on time.
Qasida	: A form of lyric poetry.
Qasr	: Short recitation of letters without prolonging them.
Qiblah	: The direction in which a Muslim turns to when praying.

Qissa	: Parable; a story giving moral lessons.
Qiyamah	: End of the world; the day when all the dead will be resurrected and be questioned about their deeds; the Judgment Day.
Qiyas	: Deriving judgment of a similar issue from the Qur'an and sunnah, because it has no clear judgment in these sources; analogy.
Qudrah	: One of the attributes of Allah; omnipotence.
Rahim	: One of the names of Allah meaning the Most Beneficent, Compassionate.
Rahmah	: To show mercy and forgiveness; in Turkish public language, it is also used as a metaphor for "rain."
Rahman	: One of the names of Allah meaning most Merciful toward all creation.
Rakah	: The term used for each cycle of a prayer that consists of standing, one bowing down, and two prostrations.
Ramadan	: The ninth month of the lunar year in which Muslims fast from dawn till sunset; the last one of the lunar months called "the three months," namely <i>Rajab</i> , <i>Shaban</i> , and <i>Ramadan</i> .
Rasul	: Prophet; messenger who invites people to religion and informs them about the messages of religion.
Riwayah	: To report an incident or news.
Rukhsah	: Temporary and special rulings due to an excuse.
Ruku	: Bending forward after <i>qiyam</i> by placing the hands upon the knees.
S	
Sadaqah	: Charity; all kinds of charity and goodness that one voluntarily does just for the sake of Allah.

Sahaba (pl. Ashab)	: Those who saw the Prophet Muhammad, converted to Islam, were present at his congregations, and became his friends during his lifetime; Companions of Prophet Muhammad.
Sahih	: Reliable, correct, true, valid.
Sajdah	: Prostration; placing the palms, knees, tips of the toes, forehead, and nose on the floor after <i>ruku</i> .
Saktah	: To keep silent, to stop speaking and reading; to keep silent for some time while reciting the Qur'an and to go on by holding the breath (between silence and recitation).
Salat	: Prayer; showing servitude to God by means of definite acts.
Salawat	: The supplication recited to praise and show respect to the Prophet Muhammad (saw), especially after mentioning or hearing his name.
Sarf	: Arabic grammar.
Sarih	: Clear, evident.
Sharh	: Interpretation of a book; an explaining, expounding; explanation; commentary.
Shari'	: Legislator; law giver.
Sharia	: Religious law.
Shirk	: The belief that there is more than one god; to associate partners to Allah.
Shura	: Consultation, conferring, negotiation.
Siddiq	: The one who is truthful; the most truthful.
Sirah	: Prophetic biography.
Sirat	: The bridge that every person must pass on in the Day of Judgment.
Siyar	: The science that illuminates the life of the Prophet, his conduct, manners, administration, battles, and his evaluations on cases.

Suffah	: A place next to the <i>Masjid al-Nabawi</i> , in which the Companions of the Prophet Muhammad taught his Companions.
Suhuf	: The books that were revealed to the prophets except the four major books, namely Torah, Psalms, Bible, and the Qur'an.
Sunnah	: Sayings, acts, and tacit approvals of the Prophet Muhammad; His customs; the actions that are not <i>fardhor wajib</i> but were fulfilled and recommended to Muslims by the Prophet.
Sur	: The instrument (or horn) whose features is unknown to human beings and will be blown by Angel Israfil on the Day of Judgment.
Surah	: The term used for each one of the one hundred and fourteen parts of the Holy Qur'an; chapter.
T-U	
Taassub	: Being a zealot, becoming a bigot in religion; bigotry; fanaticism.
Tabau't tabiin	: The generation who met and came after the Successors; Successors of the Successors.
Tabiin	: The generation who met and came after the Companions of Prophet Muhammad; Successors.
Tabligh	: Declaring; informing people about Islam.
Tadhib	: An application of the art of coating the manuscripts with gold or of something that looks like gold; gilding.
Tadwin	: Gathering together, compilation.
Tafakkur	: Contemplation, deep thinking.
Tafsir	: Exegesis; Islamic science that deals with the correct understanding and interpretation of the Qur'an; commentary of the Qur'an.
Tahrif	: Changing; corrupting or distorting the orthography of a word; distortion.

Tajweed	: To adorn and beautify something; technically, the rules that need to be followed to read the Qur'an pleasantly.
Taqlid	: Trying to resemble or liken to a particular example; making fun by repeating one's behaviors or speech; imitation.
Taqwa	: Fear from God; to avoid what is forbidden and to do what is commanded by Islam.
Tariqah	: Path, way, different understandings of religion.
Tasawwuf	: Islamic mysticism; Sufism.
Tashbih	: Comparison; parable.
Tawadu	: Humility; modesty; lack of conceit.
Tawaf	: The act of circumambulation around the <i>Ka'bah</i> by keeping the <i>Ka'bah</i> on the left; <i>Tawaf</i> is formed from seven circumambulations around the <i>Ka'bah</i> beginning from the corner of the <i>Ka'bah</i> where the <i>Hajar al-Aswad</i> (The Black Stone) is placed.
Tawakkul	: Doing everything we can and then putting our trust in Allah's plan.
Tawhid	: Believing in oneness of Allah.
Thawab	: Spiritual rewards that will be awarded by Allah in the Hereafter for the good deeds done in this world.
Tilawah	: Recitation of the Qur'an in accordance with proper rules.
Tawbah	: Repentance and regret from a sin and resolution not to do it again.
Ulama	: Muslim scholars.
Ummah	: The entire Muslim community who believe in the Prophet Muhammad and follow his commands and prohibitions.
Ummi	: A person who does not know how to read and write; illiterate.

Urf	: Customary things that are not determined by law but by the continuous application of the community; tradition.
Usul al-Fiqh	: A branch of <i>fiqh</i> deals with the evidences of juridical rulings, and principles and methods of deriving legal decisions from those evidences.
Usul al-Hadith	: The science that determines the degrees and qualities of narrations.
Usul	: Methodology; way and method; essential principles and rules.
V-W-Z	
Wa'z	: Religious talks and advice delivered in the mosques; sermons, advice.
Wahy Scribe	: The Companions who recorded the revelations of Allah.
Wahy	: Revelation from Allah, which is sent to prophets through the angel Jibreel.
Wajib	: Compulsory; the actions whose fulfillment is commanded but is not as definitive as the obligatory ones ( <i>fard</i> ).
Wakil	: Agent; the one who is set for acting in the place of another, or the one who is given authority.
Waqf	: Endowment; Islamic religious foundation; plural of <i>awqaf</i> .
Waqfiya	: Foundation.
Waswasa	: Wrong and idle thought, anxiety; calling bad possibilities into mind and worrying; thinking that an improbable thing will happen.
Zabani	: The angels that are responsible for throwing sinners into Hell.
Zahid	: Piously abstemious; ascetic.
Zahir	: External; self-evident; visible.

Zakat	: Almsgiving; one of the five pillars of Islam performed by Muslims who are considered wealthy (who possess wealth above the required minimum amount) by giving a certain amount of their wealth to those who are specified by Allah for His sake.
Zamzam	: Water that springs from a well near Ka'bah.
Zawiya	: A small Islamic monastery.
Zuhd	: Pious asceticism.

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## ANSWER KEY

### CHAPTER I

Letters	Connected to the following letter	Read with a heavy sound	Read with a light sound	Throat letter	Lip letter	Has a lispy sound	Letter of <i>Madd</i>	When preceded by “ <i>al</i> ” prefix, <i>lam</i> is not pronounced
ث	✓		✓					✓
ش	✓		✓			✓		✓
خ	✓	✓		✓				
ذ			✓			✓		✓
ز			✓					✓
س	✓		✓					✓
ص	✓	✓						✓
ض	✓	✓						✓
ظ	✓	✓				✓		✓

ف	✓		✓					
م	✓		✓		✓			
و			✓		✓		✓	
ى	✓		✓				✓	

B. B.1. F B.2. F B.3. T B.4. T	B.5. F B.6. F B.7. T B.8. F	C. C.1. D C.2. B C.3. A C.4. C C.5. D
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## CHAPTER 2

A. Mark the proper choice for the utterances and invocations listed below.

UTTERANCE AND INVOCATIONS	In Festivals	In the Witr Prayer	In the First Sitting of the Prayer	In the Funeral Prayer	Before Starting to Read the Qur'an	In the Final Sitting of the Prayer	Before Fardh Prayers	Between Tarawih Prayers	In the Time of the Prayer	In the First Rakah of the Prayer
Audhu Basmala					✓					
Takbir				✓						
Salat Salam								✓		
Adhan	✓								✓	
Iqamah							✓			
Subhanaka										✓
Al-Tahiyat			✓							

Salli-Barik						✓				
Rabbana						✓				
Invocations of Qunut		✓								

B. The following sentences belong to which utterances and invocations?

1. The *Adhan* of Fajr Prayer
2. Invocations of *Qunut*
3. *Salli Barik*
4. *Al-Tahiyyat*
5. *Subhanaka*
6. *Amantu*
7. *Qunut*
8. *Kalimah al-Shahadah*
9. *Rabbana*
10. *Iqamah*
11. *Al-Tahiyyat*
12. Invocations of *Qunut*
13. *Subhanaka*

### CHAPTER 3

A.

A.1. B

A.2. B

A.3. C

A.4. C

A.5. D

A.6. A

A.7. C

A.8. E

A.9. A

B.

B.1. F

B.2. F

B.3. T

B.4. F

B.5. T

B.6. F

B.7. T

B.8. T

B.9. F

B.10. T

C.

1. *Madd al-tabi'i*

2. If recitation stops, *madd al-aridh*; if it continues, *madd al-tabi'i*

3. *Madd al-tabi'i*

4. *Madd al-lazim*

5. *Madd al-munfasil*

6. *Madd al-muttasil*

7. *Madd al-tabi'i* (on letter *hu*)

8. *Madd al-tabi'i*

9. *Madd al-tabi'i*

10. If recitation stops, *madd al-aridh*; if it continues, *madd al-tabi'i*

11. *Madd al-muttasil*

12. *Madd al-tabi'i*

13. *Madd al-munfasil*

14-15. *Madd al-tabi'i* on both *alif* and *dhal*

16. *Madd al-leen*

17. If recitation stops, *madd al-aridh*; if it continues, *madd al-tabi'i*

18. If recitation stops, *madd al-aridh*; if it continues, *madd al-tabi'i*

## CHAPTER 5

B B.1. B B.2. B	B.3. E B.4. B B.5. B	B.6. B B.7. E B.8. E
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C

1	And He sent against them birds in flocks.	4	إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
2	Then exalt [Him] with praise of your Lord and ask forgiveness of Him.	10	هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى ط
3	And he does not encourage the feeding of the poor.	5	فَصَلِّ لِرَبِّكَ وَانْحَرْ
4	Guide us to the straight path.	8	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ



5	So pray to your Lord and sacrifice to Him.	3	وَلَا يَحْضُرْ عَلَى طَعَامِ الْمِسْكِينَ
6	For you is your religion, and for me is my religion.	9	رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
7	There is nothing equivalent to Him.	1	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
8	He knows what is (presently) before them and what will be after them.	2	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ
9	Our Lord, and burden us not with that which we have no ability to bear.	6	لَكُمْ دِينُكُمْ وَلِيَ دِينِ
10	He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names.	7	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ