

# THE 22ND ANNUAL QURAN AND TAJWEEED CONTEST STUDY GUIDE



## Participation Guidelines:

You may choose to be tested in the language you desire (Arabic or English).  
The competition will be an Oral Assessment.

You will be tested on the "In the Shade of the Ayat" and  
"Quran- Knowledge and Action."

The "What's the Big Idea" is for the sake of understanding the Surah as a whole and will  
not be used for testing.

May Allah (Swt) reward you for your endeavor! All the best!

# الدورة الثانية والعشرون السنوية مسابقة القرآن والتجويد دليل الدراسة



## أعزائنا المشتركين

يمكنك اختيار اختبار اللغة التي تريدها

. ستكون المسابقة تقييماً شفهيّاً

. سيتم اختباركم في "في ظلال الآيات" و "القرآن - القرآن ... علم وعمل"

. "الجو العام للسورة" هي من أجل فهم السورة ككل ولن يتم استخدامها للاختبار.

جزاكم الله خيراً على مساعيكم! نتمنى لكم كل خير!

# GRADE 12

## MARYAM | ALLAH'S MERCY



### GENERAL THEME

(2) **ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ. زَكَرِيَّا** Sūratu-Maryam is a unique Sūrah, as in most of its āyāt the term (mercy) occurred. The name of Allah, [Ar-Raḥmān -The Entirely Merciful] is mentioned sixteen times and the word [raḥmah - mercy] is mentioned four times. This implies that Allah (ﷻ) wants to send His mercy upon His slaves to ease their difficulties, that which seem to people something impossible. Allah granted Zakaria, who was an old man and whose wife was barren, a son (Yahya), as He had blessed Maryam with a son ('Eesā), who was enabled to speak in his infancy to prove his mother's innocence. By Allah's mercy, His slaves will be admitted to gardens of eternity. And by His mercy, those in hardship are assisted and their affairs are eased, and their pain is alleviated.



### IN THE SHADE OF THE AYAT

(76) **وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا** "And Allah increases those who were guided in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse." When the believer seeks the guidance of Allah (ﷻ) and takes the path of righteousness, Allah (ﷻ) facilitates it for him and increases the sources of guidance for him. It is by doing good deeds one will benefit himself on the Day of Judgment and earns himself the reward he deserves. A disobedient act may seem pleasant, but its pleasure soon disappears while its consequence stays in this world and will be punished in the Hereafter. On the other hand, an obedient act may seem hard and tiring, but its hardness soon disappears while its reward and pleasure remains for the believer in this world as well as in the Hereafter.

(96) **إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا** "Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection." The Believers who are adherent to doing righteous deeds are promised to be granted the love of Allah (ﷻ) and the love of His creatures, as mentioned in the ḥadeeth: "When Allah (ﷻ) loves a servant of His, He calls on Jibreel (saying), "Indeed, I love (so-and-so), so love him." Jibreel [will love him and] calls on [the inhabitants of] the heavens to love him, [they will love him], then love of his will be put [in the hearts of] the people on earth. And that is the meaning of Allah's saying; "Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection."

(67) **أَوَلَا يَذْكُرُ الْإِنْسَنُ أَنَا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكْ شَيْئًا** "Does man not remember that We created him before, while he was nothing?" The āyah presents a logical argument to those who denied the Resurrection, which is clear to every sane person. The inevitable occurrence of the Resurrection has been proven here by reminding man of his first creation, which is more impressing than bringing him back to existence. Allah (ﷻ) said, "And it is He who begins creation; then He repeats it, and that is even easier for Him." Although for Allah, the Able, everything is easy. For, when He decrees a matter, He only says to it, 'Be,' and it is.

(59) **فَخَلَفَ مِنْ بَٰعِدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا** "But there came after them successors who neglected prayer and pursued desires; so, they are going to meet evil" After mentioning how the Prophets and their guided followers were obedient to their Lord, and how they would fall in prostration to Allah, weeping. Allah tells us that these righteous generations left behind them a type of people who were bad. They wasted and neglected ṣalāh - they didn't pray on time or they were not concerned about its quality. And they became so absorbed by their worldly ambitions. Then soon they will get lost or they will receive the punishment for their evil deed. Because neglecting ṣalāh is the beginning of the slippery slope. From that point starts the downfall. Whosoever is neglectful about ṣalāh will be more so about anything else. Ṣalāh is the backbone of religion and it is the best act of worship a believer would do.



### KNOWLEDGE & ACTION

I invoke the Most Merciful and seek His assistance every time I encounter a problem, and I ask Him to envelop me with His mercy, so that every impossible becomes possible and every hardship becomes ease, and I find for every problem a way out of it.

# مريم | الرحمة تلف السورة من أولها لآخرها



الجو  
العام للسورة

(ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ، زَكَرِيَّا (2))

سورة مريم هي سورة فريدة بتكرار الرحمة في كثير من آياتها. فَاسْمُ الرحمن ورد في هذه السورة سِتَّةَ عَشَرَ مَرَّةً، وكلمة الرحمة وردت أربع مراتٍ. وفي هذا التكرار رسالة من الرحمن أنه عندما تنزل رحمته على عبدٍ من عباده، فإنها تجعل كل صعب مَرَّ بِه سهلاً حتى لو كان ذلك مُستحيلاً في قوانين البشر. فالله رزق النبي زكريا ولداً رغم كهولته وعُقم زوجته، ورزق مريم العذراء ولداً تكلم في مهده ليشهد على براءة أمه بما اتهمها به الناس. كما أن الله برحمته يُدخل المؤمنين الجنة، و برحمته يُنزل العون والفرج لعباده.



في ظلال  
الآيات

(وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا (76))

عندما يقصد المؤمن الهداية والصالح ويسير في طريقهما، يُيسِّر الله له ما يُعينه على فعل ذلك، ويزيده من أسباب الهداية. فهذه الأعمال الصالحات هي ما يبقى للإنسان نفعا عند الله وأجراً. لأن من يرتكب المعصية تذهب لذة معصيته ويبقى عذابها، وأما من فعل طاعة فإن تعبها يذهب ويبقى نعيمها وأجرها له يوم القيامة

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا (96)) المؤمنون الذين يلتزمون العمل الصالح يجعل لهم الرحمن مودة في قلوب الناس. وقد جاء في الحديث: "إن الله تعالى إذا أحبَّ عبداً دعا جبريل، فقال: إني أحب فلاناً فأحبه، فيحبه جبريل، ثم ينادي في السماء، فيقول: إن الله يحب فلاناً فأحبه، فيحبه أهل السماء، ثم يوضع له القبول في الأرض، فذلك قول الله تعالى: ﴿إِنَّ الَّذِينَ ءَامَنُوا﴾ الآية"

(أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا (67)) الآية الكريمة تردُّ على كلِّ جاحِدٍ للبعثِ بِدليلٍ مَنطقيٍّ واضح، يَعْرِفُهُ كُلُّ أَحَدٍ. يهدي القلوب إلى الحق، وَيُقْنِعُ الْعُقُولَ بِأَنَّ الْبَعْثَ حَقٌّ وَصَدَقَ. يقول تعالى: ﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾ فَحَالُ النَّشْأَةِ أَعْجَبُ مِنْ إِعَادَةِ الْمَوْجُودَاتِ إِلَى الْوُجُودِ. وَإِنَّ اللَّهَ (القادر) على كُلِّ شَيْءٍ، سَوَاءٌ عَلَيْهِ الْأَمْرَانِ. (إِذَا قُضِيَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ: "كُنْ" فيكون)

(فَخَلَفَ مِنْ بَٰعِدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا (59)) بعد أن ذكر الله سبحانه وتعالى الأنبياء عليهم السلام وَمَنْ اتَّبَعَهُمْ مِنَ الْقَائِمِينَ بِحُدُودِ اللَّهِ وَأَوَامِرِ الْمُؤَدِّينَ لِفَرَائِضِ اللَّهِ، التَّارِكِينَ لِرِزْوَانِهِ - ذَكَرَ أَنَّهُ (خَلَفَ مِنْ بَٰعِدِهِمْ خَلْفٌ) أَي: صَنَفٌ مِنَ النَّاسِ سَيِّئٌ، (أَضَاعُوا الصَّلَاةَ) - وَإِذَا أَضَاعُوهَا، فَهُمْ لِمَا سِوَاهَا مِنَ الْوَاجِبَاتِ أَضِيعُ، لَأَنَّهُمَا عِمَادُ الدِّينِ، وَخَيْرُ أَعْمَالِ الْعِبَادِ. وَأَقْبَلُوا عَلَى شَهَوَاتِ الدُّنْيَا وَمَلَاذِمِهَا، وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا. فَهُوَ لَآءٍ سَيَلْقَوْنَ غِيًّا، أَي: خَسَارًا يَوْمَ الْقِيَامَةِ، أَوْ سَوْفَ يَلْقَوْنَ جَزَاءَ غِيَّهِمْ.



القرآن  
علم وعمل

أَسْتَغِيثُ الرَّحْمَنَ عِنْدَ كُلِّ مُشْكَلَةٍ تَعْتَرِضُنِي أَنْ يَتَغَمَّدَنِي بِرَحْمَتِهِ، فَيَسْتَحِيلُ كُلَّ صَعْبٍ سَهْلًا، وَيَجْعَلَ اللَّهُ لِي مِنْ كُلِّ ضَيْقٍ مَخْرَجًا.