

Huffaz: Sūrah: Al-Mā'idah

- Participants should be able to recall for each āyah the practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

	<i>The āyah in Arabic</i>	<i>The practical directive in Arabic</i>	<i>The meaning of the āyah in English</i>	<i>The practical directive in English</i>
1	(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ) (5: 6)	فرائض الوضوء المتفق عليها بين العلماء أربعة ثابتة في القرآن؛ وهي: غسل الوجه، وغسل اليدين إلى المرفقين، ومسح الرأس، وغسل الرجلين إلى الكعبين.	"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles." (5:6)	The four requirements of ablution are mentioned in the Qur'ān; they are: washing the face, washing the forearms including the elbows, wiping over a portion of the head, and washing the feet including the ankles.
2	(لَا يُؤْخَذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤْخَذُكُم بِمَا عَقَدْتُمُ الْأَيْمَانَ ۚ فَكْفَرْتُمْ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ) (5: 89)	من أقسام اليمين المذكورة في الآية: 1. يمين اللغو وهو مما يقال بحكم العادة لا والله وبلى والله، ولا يقصد به عقد اليمين. 2. اليمين المنعقدة عندما يحلف المسلم بالله على أن يفعل شيئاً في المستقبل ويقصد عقد اليمين، فإن لم يستطع الوفاء به فعليه الكفارة بأن يطعم عشرة مساكين أو يكسوهم أو يُحرّر عبداً فإن لم يجد القدرة على ذلك فعليه صيام ثلاثة أيام.	"Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So, its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful." (5: 89)	There are two types of the Oath mentioned in this verse: first, the oath of idle talk, which is said to be of a common practice, as when one says, wallāh wallāh, but did not intend to take an oath. Second: making an oath by Allah's name that you will do something in the future with an intention to fulfill it, but then they couldn't fulfill it. In this case, one needs to be expiated by giving a kaffarah (donation), either feeding ten poor people or fasting for three days.

3	<p>(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلُمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ) (5: 90)</p>	<p>يُحَرِّمُ عَلَى الْمُسْلِمِ شَرْبَ الْخَمْرِ وَلَعِبَ الْقَمَارِ وَعِبَادَةَ الْأَصْنَامِ وَمَا كَانَ يَقْتَرِعُ بِهِ الْمُشْرِكِينَ مِنَ الْأَسْهَمِ قَبْلَ الْعَزْمِ عَلَى الْأَمْرِ فَإِنْ كَانَ السَّهْمُ خَيْرًا عَزَمُوا عَلَيْهِ وَلَوْ كَانَ شَرًّا تَوَقَّفُوا عَنْ أَدَائِهِ.</p>	<p><i>“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.” (5: 90)</i></p>	<p><i>It is prohibited for a Muslim to drink alcohol, gamble, worship idols, or draw lots as was practiced by polytheists to decide over a matter - if the arrow showed something good, they resolved to do it, but if it showed something bad, they would stop acting upon it.</i></p>
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Huffaz: Sūrah: Al-An’ām

- Participants should be able to recall for each āyah the practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1.	<p>(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ) (6:108)</p>	<p>الْمُسْلِمَ وَلَوْ كَانَ مُحَقًّا فَعَلَيْهِ أَنْ يَكْفَى عَنْ سَبِّ السُّفَهَاءِ الَّذِينَ يَتَسَرَّعُونَ إِلَىٰ سَبِّهِ عَلَىٰ وَجْهِ الْمَقَابِلَةِ لَهُ لِأَنَّهُ بِمَنْزِلَةِ الْبَعْثِ عَلَى الْمَعْصِيَةِ.</p>	<p><i>“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus, We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.” (6:108)</i></p>	<p><i>Even if a Muslim believes they are right, they must stop insulting fools who hasten to retaliate and insult back, because it is like being the cause of a sin.</i></p>
2.	<p>(وَدَرُّوا ظُهُورَ الْأَيْمِ وَبَاطِنُهُ إِِنَّ الَّذِينَ يَكْسِبُونَ الْأَيْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ) (6:120)</p>	<p>أَمَرَ اللَّهُ الْمُؤْمِنِينَ بِتَرْكِ ظَاهِرِ الْأَيْمِ الَّتِي هِيَ مِنْ عَمَلِ الْجَوَارِحِ مِثْلَ الْكُذْبِ وَالسَّرْقَةِ وَبَاطِنِهِ وَهِيَ مِنْ</p>	<p><i>“And leave what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be</i></p>	<p><i>Allah commands the believers to abandon the outward sins that are the products of the acts done by the limbs, such as lying and theft. And the inward</i></p>

		أعمال القلوب التي فيها معصية الله مثل الكبر والرياء.	<i>recompensed for that which they used to commit.” (6:120)</i>	<i>sins that are the products of the heart and include disobedience of Allah, such as arrogance and hypocrisy.</i>
3.	(وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْفُفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَلْتُكُمْ بِهِ ۚ لَعَلَّكُمْ تَذَكَّرُونَ) (6:152)	هذه الآيات تشتمل على عدة أحكام: ١. النهي عن أن يأخذ الوليَّ من مال اليتيم إلا إذا كان للنفقة عليه حتى يبلغ سنَّ الرشد الذي يتمكن بعده من التصرّف بماله. ٢. الأمر بإيفاء حقوق على العباد على أكثر وجه كمال يرضاه الله ومنه الوفاء عند الوزن والكيل. ٣. على المسلم تحري الصدق والعدل في القول عند الشهادة أو الإخبار بأمر أو الحكم بين الناس وأن يسوي في ذلك بين القريب والبعيد.	<i>“And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah is fulfilled. This has He instructed you that you may remember.” (6:152)</i>	<i><u>These verses include several rules:</u> 1. It is forbidden for the guardian to take from the orphan's money unless it is for spending upon them, until they reach the age of maturity after which they can dispose of their own affairs. 2. The command to fulfill the rights of the servants of Allah is the most perfect method of pleasing Allah, and from Him will be the compensation when our scales are weighed. 3. A Muslim should seek honesty and justice in their speech when testifying or informing about an affair or judging between people. They should be fair to all whether they are near and dear or strangers.</i>

Al-A'rāf (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1	<p>(وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ (٨٠) إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (٨١))</p>	<p>وصف الله تعالى من يتجاوز حدوده بأنهم يتجرون على محارمه فمن يأتي الرجال لقضاء الشهوة دون النساء اللاتي خلّقن لقضائهن، لم يتبعوا في فعلتهم هذه عقلاً ولا نقلاً ولا فطرة، بل تجاوزوا حدود الله بخروجهم عن حد الاعتدال البشري، وانحرافهم عما تقتضيه العقول السليمة، والفطر الكريمة.</p>	<p><i>"And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds? (80) Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people." (7:81)</i></p>	<p>Allah (ﷻ) described those who transgress His limits as lawbreakers of the prohibitions.</p> <p>So, the men who desire men and satisfy lust with them instead of women who were created for them to fulfill this desire, have in fact done an unprecedented evil - an insane act, which goes against human nature. They transgressed the limits of Allah by departing from the boundaries of the human balance and deviated from what is required by sound minds and noble instincts.</p>
2	<p>(أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ) (7:99)</p>	<p>مكر الله هو استدراج العبد بالنعمة والصحة. لذا لا ينبغي للعبد أن يكون آمناً على ما معه من الإيمان. بل لا يزال خائفاً وجلالاً أن يبتلى ببليّة تسلب ما معه من الإيمان</p>	<p><i>"Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people." (7:99)</i></p>	<p>Allah's plan is to progressively provide the servant with graces and health to test them. A servant should not feel safe on account of their faith. Rather, they should still be fearful of the consequences of their deeds, for they might be tested with an affliction that deprives them of their faith.</p>

Sūratul-Anfāl & Sūratut-Tawbah (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

1	<p>(الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ) (8:3)</p>	<p>كل مسلم ومسلمة وجب عليهم أداء الصلوات الخمس بأركانها وهيئاتها في أوقاتها على ما جاء بيانه في السنة النبوية وعليهم الإنفاق في سبيل الله فريضة في الزكاة إذا ما ملك الحد الأدنى من التصاب واستحبابا بما هو دون الزكاة من الصدقات ونحوها.</p>	<p>“The ones who establish prayer, and from what We have provided them, they spend.” (8: 3)</p>	<p>Every Muslim, male and female, is required to perform the five daily prayers with their pillars and requirements at their appointed times as described in the Prophetic Sunnah.</p> <p>It is obligatory for them to spend in the cause of Allah the required <i>zakat</i> if they possess the minimum amount of property liable to payment. And it is desirable to give away in charity, as well.</p>
	<p>(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ) (8:27)</p>	<p>المسلم مأمور ألا يخون الأمانة بينه وبين الناس فلا يفشي سرا بينه وبين أخيه ولا ينقض عهدا عاهده على الوفاء به ولا ينكر ودیعة حفظها أحدهم عنده.</p>	<p>“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].” (8: 27)</p>	<p>A Muslim is commanded not to betray the trust between themselves and others. Hence, a brother does not divulge a secret shared by another. He does not break a covenant he promised to fulfill. And he does not deny a trust (<i>amanah</i>) that someone has entrusted him with.</p>

<p>(إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ) (9:60)</p>	<p>الزكاة لها مصارف معتبرة حصرية لا يجوز تعديها: ١. الفقراء الذين لا مال عندهم. ٢. المساكين الذين لديهم مال ولكن لا يكفي حاجاتهم. ٣. العاملون عليها: وهم عمال الزكاة الذين يأخذون أجرا لتوزيع الزكاة على مستحقيها. ٤. المؤلفة قلوبهم: الذين يُعطوا مالا ليثبتوا على إسلامهم أو يكفوا أذاهم عن المسلمين. ٥. تحرير العبيد إن وجدوا ٦. دفع المال للمدين حتى يقضي دينه ٧. الإنفاق في الجهاد في سبيل الله ٨. ابن السبيل الذي غادر أهله وانقطعت به السبل فاحتاج مالا ليرجع إلى أهله.</p>	<p>“Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.” (9: 60)</p>	<p>Zakah is a specific form of ṣadaqah. It is an obligatory expenditure spent for the following:</p> <ol style="list-style-type: none"> 1. The poor who have no money. 2. Poor people who have money but not enough for their needs. 3. Official collectors of zakah who do it as a full time job are paid for distributing the zakah to those who deserve it. 4. Non-Muslims who are expected to embrace Islam with material encouragement, or those who would be a threat to the Muslims - they are given from the zakah to evade their harm. 5. Emancipation of slaves, if any 6. Paying money to the debtor until all debt is paid off 7. Spending in jihad for the sake of God 8. The wayfarer who left his family and lost his way, in need of money to return to his family.
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<p>(وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ) (9:71)</p>	<p>الأمر بالمعروف والنهي عن المنكر فرض كفاية على الأمة المسلم لو قام به أحدهم سقط الإثم عن الباقي ولو لم يقم به أحد أثم الجميع.</p>	<p>“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.” (9:71)</p>	<p>Enjoining good and forbidding evil is an individual obligation in the Muslim Ummah. If few of them perform it, the sin would be waived for the rest, but if no one undertook this responsibility, all will be sinful.</p>
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