

# INFORMATION PACK 2023



LADYFIZZA  
ANNUAL QURAN  
COMPETITION

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## Introduction

The competition is named after Lady Fizza (AS) who was well known as the woman who only spoke verses of Qur'an.

Through the competition we aim to help participants and observers alike build a relationship with the Qur'an. Whether through memorising chapters, improving recitation, discussing the verses in tafseer or even just by watching others, we hope children, youth and adults in our community will further develop a love of the holy book.

The competition will take place in Birmingham from the **6th - 8th October 2023** and will provide an opportunity for a range of individuals to participate. The competition will be split into the normal three categories; Hifdh, Tafseer and Open Recitation.

In addition, for this year LFQC 2023, we are excited to introduce a new category of representing the Holy Qur'an in Art.

## Important Dates and Fees

**Competition dates:** 6th October 2023 to 8th October 2023

**Closing ceremony and awards:** 8th October 2023

### **Registration Fees (non-refundable):**

Under 16's £5 per category

16+ £10 per category

Registration is open until 30th June 2023, 23:59 hrs

Cancellation deadline: 30th July 2023, 23:59 hrs

*Any cancellations or drop-outs after this date will be subject to a £10 cancellation fee.*

*Limited spaces available.*



# AGES 5 - 7 YEARS OLD

COMPETITION CATEGORIES AVAILABLE

**Hifdh**

## Hifdh - 5-7 years old

### Information:

The participant is expected to memorise all of the chapters or verses given below. On the day, the participant will be asked to start reciting from anywhere. The judges will initiate by reciting a verse or the end of a previous verse, the participant should then continue until the end of the chapter or is asked to stop. The starting point may or may not be from the beginning of the chapter. For smaller chapters, participants may be expected to complete the recitation of the entire chapter/s.

To encourage better understanding of the Qur'an, this year the participants will also be required to give a short summary (maximum of 1 minute) of the overall meaning or message of the chapter or verses they have been tested on.

For example, if the participant is asked to recite Surah Al-Asr they may say: *"This Surah is about time which is so precious to humans. Allah (SWT) tells us that time is running out and unless we do good deeds, tell the truth and be patient we are losing. I have learnt from this Surah that we have to be responsible for time and not waste it. Also, that when I don't get something I should be patient."*

### Judging Criteria:

1. Accuracy - Whether the recitation correct/incorrect (25/100)
2. Fluency - pace of recitation, continuity of recitation, stopping and pausing at appropriate places and breath control (25/100)
3. Makhaarij - correct pronunciation of letters and words (20/100)
4. Rules of Tajweed (20/100)
5. Level of understanding of the Surah and reflection (10/100)

**Competition Questions:**  
**At-Takathur, Al-Maun, Az-Zilzaal**



# AGES 8 - 11 YEARS OLD

COMPETITION CATEGORIES AVAILABLE

Hifdh  
Open Recitation  
Tafseer  
Art  
(see page 21)

## Hifdh - 8-11 years old

### Information:

The participant is expected to memorise all of the chapters or verses given below. On the day, the participant will be asked to start reciting from anywhere. The judges will initiate by reciting a verse or the end of a previous verse, the participant should then continue until the end of the chapter or is asked to stop. The starting point may or may not be from the beginning of the chapter. For smaller chapters, participants may be expected to complete the recitation of the entire chapter/s.

To encourage better understanding of the Qur'an, this year the participants will also be required to give a short summary (maximum of 1 minute) of the overall meaning or message of the chapter or verses they are tested on.

For example, if the participant is asked to recite Surah Al-Asr they may say: "This Surah is about time which is so precious to humans. Allah (SWT) tells us that time is running out and unless we do good deeds, tell the truth and be patient we are losing. I have learnt from this Surah that we have to be responsible for time and not waste it. Also that when I don't get something I should be patient."

### Judging Criteria:

1. Accuracy - Whether the recitation correct/incorrect (25/100)
2. Fluency - pace of recitation, continuity of recitation, stopping and pausing at appropriate places and breath control (25/100)
3. Makhaarij - correct pronunciation of letters and words (20/100)
4. Rules of Tajweed (20/100)
5. Level of understanding of the Surah and reflection (10/100)

**Competition Questions:**  
**At-Taariq, Al-Gashiyah, Al-Qaariyah**



## Open Recitation - 8-11 years old

### Information:

The participant will be required to recite a set of verses from the part of the Holy Qur'an identified below. Depending on the speed and quality of the recitation the judges will decide how much the participant would recite, up to a maximum of 2 pages (Uthman Taha script).

### Judging Criteria:

1. Accuracy - Whether the recitation correct/incorrect (25/100)
2. Fluency - pace of recitation, continuity of recitation, stopping and pausing at appropriate places and breath control (25/100)
3. Makhaarij - correct pronunciation of letters and words (20/100)
4. Rules of Tajweed (20/100)
5. Level of understanding of the Surah and reflection (10/100)

**Competition Questions:**  
**Anywhere from the 30th Sipara**

## Tafseer - 8-11 years old

### Information:

Participants should research and prepare the verses below in advance. They are able to use any reference material to prepare as long as they are able to quote the source of their research if asked. Recommended tafseer references are provided later in this information pack.

On the day, each participant will be given an allocated time to provide a general explanation of the verses below. The judges will then question the participant based on some or all of the verses or things that have been mentioned by the participant in their presentation.

Participants can quote and refer to a tafseer in any language. The judges are able to read out the verses in Arabic and/or English (once) before the participant starts.

Participants will be allowed to bring written one page of notes, up to a maximum of one-side of A4, to support them in their presentation. If more than 1 sheet of A4 is brought to the testing, participants will be asked to remove them and only choose 1 sheet to keep with them.

Participants will also have access to a copy of the Holy Qur'an (in Arabic) for reference.

### General Tafseer Marking Guide

1. General understanding of the verse/Surah (e.g. historical background)
2. Cross referencing (e.g. other verses, tafseer, Hadith, interfaith views)
3. Clarity of explanation
4. Ability to answer questions
5. Lessons learnt and implementation

### Competition Questions:

**Theme: Akhlaq | Al-Hujurat (49) Verses 8 – 12 (49:8-12)**



# AGES 12 - 15 YEARS OLD

COMPETITION CATEGORIES AVAILABLE

Hifdh  
Open Recitation  
Tafseer  
Art  
(see page 21)

## Hifdh - 12-15 years old

### Information

The participant is expected to memorise all of the chapters or verses given below. On the day, the participant will be asked to start reciting from anywhere. The judges will initiate by reciting a verse or the end of a previous verse, the participant should then continue until the end of the chapter or if asked to stop. The starting point may or may not be from the beginning of the chapter. For smaller chapters, participants may be expected to complete the recitation of the entire chapter/s.

To encourage better understanding of the Qur'an, this year the participants will also be required to give a short summary (maximum 1 minute) of the verses they are tested on.

For example, if the participant is asked to recite Surah Al-Asr they may say: "This Surah is about time which is so precious to humans. Allah (SWT) tells us that time is running out and unless we do good deeds, tell the truth and be patient we are losing. I have learnt from this Surah that we have to be responsible for time and not waste it. Also that when I don't get something I should be patient."

### Judging Criteria:

1. Accuracy - whether the recitation is correct/incorrect (25/100)
2. Fluency - pace of recitation, continuity of recitation, stopping and pausing at appropriate places and breath control (25/100)
3. Makhaarj - correct pronunciation of letters and words (20/100)
4. Rules of Tajweed (20/100)
5. Level of understanding of the Surah and reflection (10/100)

**Competition Questions:**  
**At-Taariq, Al-Gashiyah, Al-Fajr**

## Open Recitation - 12-15 years old

### **Information:**

The participant will be required to recite a selection from the part of the Holy Qur'an identified below. Depending on the speed and quality of the recitation, the judges will decide how much the participant will recite, up to a maximum of 2 pages (Uthman Taha script).

### **Judging Criteria:**

1. Accuracy - whether the recitation is correct/incorrect (20/100)
2. Fluency - pace of recitation, continuity of recitation, stopping and pausing at appropriate places and breath control (20/100)
3. Makhaarij - correct pronunciation of letters and words (30/100)
4. Rules of Tajweed (30/100)

**Competition Questions:**  
**Anywhere from the 25th Sipara – 30th Sipara**

## Tafseer - 12-15 years old

### **Information:**

Participants should research and prepare for both groups of verses listed below in advance. They are able to use any reference material to prepare as long as they are able to quote the source of their research if asked. Recommended tafseer references are provided later in this information pack. Participants can quote and refer to a tafseer in any language.

On the day, each participant will be given an allocated time to provide a general explanation of one of the groups of verses below. Which group of verses is tested will be chosen at random. If a participant would prefer to be tested on the other group of verses (i.e. the one that has not been chosen at random), they can do so but will lose 10 marks from the overall score.

The judges are able to read out the verses in Arabic and/or English (once) before the participant starts. Once the participant has used their allotted time to make their opening presentation, the judges will then question the participant based on some or all of the verses or things that have been mentioned by the participant in their presentation.

Participants will be allowed to bring written one page of notes, up to a maximum of one-side of A4, to support them in their presentation. If more than 1 sheet of A4 is brought to the testing, participants will be asked to remove them and only choose 1 sheet to keep with them.

Participants will also have access to a copy of the Holy Qur'an (in Arabic) for reference.

# Tafseer - 12-15 years old

## General Tafseer Marking Guide

1. General understanding of the verse/Surah (e.g. historical background)
2. Cross referencing (e.g. other verses, tafaseer, Hadith, interfaith views)
3. Clarity of explanation
4. Ability to answer questions
5. Lessons learnt and implementation

**Competition Questions: Theme: Akhlaq**  
**Verse Group 1:**  
**Chapter 17 (Al-Isra) : Verses 23 – 30 (17:23-30)**

**Verse Group 2:**  
**Chapter 23 (Al-Mu'minun): Verses 1 – 10 (23:1-10)**



# AGES 16+ YEARS OLD

COMPETITION CATEGORIES AVAILABLE

Hifdh  
Open Recitation  
Tafseer

Art  
(see page 21)



## Hifdh - 16+ years old

### Information:

The participant is expected to memorise all of the chapters or verses given below. On the day, the participant will be asked to start reciting from anywhere. The judges will initiate by reciting a verse or the end of a previous verse, the participant should then continue until the end of the chapter or is asked to stop. The starting point may or may not be from the beginning of the chapter. For smaller chapters, participants may be expected to complete the recitation of the entire chapter/s.

To encourage better understanding of the Qur'an, this year the participants will also be required to give a short summary (maximum 1 minute) of the chapter or verses they are tested on.

For example, if the participant is asked to recite Surah Al-Asr they may say: *"This Surah is about time which is so precious to humans. Allah (SWT) tells us that time is running out and unless we do good deeds, tell the truth and be patient we are losing. I have learnt from this Surah that we have to be responsible for time and not waste it. Also, that when I don't get something I should be patient."*

### Judging Criteria:

1. Accuracy - Whether the recitation is correct/incorrect (25/100)
2. Fluency - pace of recitation, continuity of recitation, stopping and pausing at appropriate places and breath control (25/100)
3. Makhaarij - correct pronunciation of letters and words (20/100)
4. Rules of Tajweed (20/100)
5. Level of understanding of the Surah and reflection (10/100)

### Competition Questions:

**At-Taariq, Al-Gashiyah, Al-Fajr, Al-Qiyamah**

## Open Recitation - 16+ years old

### Information:

The participant will be required to recite a selection of verses from the part of the Holy Qur'an identified below. Depending on the speed and quality of the recitation the judges will decide how much the participant would recite, up to a maximum of 2 pages (Uthman Taha script).

### Judging Criteria:

1. Accuracy - Whether the recitation is correct/incorrect (25/100)
2. Fluency - pace of recitation, continuity of recitation, stopping and pausing at appropriate places and breath control (25/100)
3. Makhaarj - correct pronunciation of letters and words (20/100)
4. Rules of Tajweed (20/100)
5. Level of understanding of the Surah and reflection (10/100)

**Competition Questions:  
Anywhere from the Holy Qur'an**

## Tafseer - 16+ years old

### **Tafseer (16 -21 years, 21+ Beginner and 21+ Intermediate)**

This year's tafseer competition for 16+ will be split into three categories. Please see details below.

Participants should research and prepare for **all** of the verses listed below in advance. They are able to use any reference material to prepare as long as they are able to quote the source of their research if asked. Recommended tafaseer references are provided later in this information pack. Participants can quote and refer to a tafseer in any language.

On the day, each participant will be given an allocated time to provide a general explanation of 2 verses. One of these verses will be selected at random and one of these verses will be chosen by the participant. If the participant would prefer to present a different verse to the one drawn at random, they can request the selection be redrawn, up to a maximum of two times. Every time they ask to redraw, they will have a 10 mark deduction from their total score.

After completing their opening explanation / presentation, the judges will then question the participant based on things that have been mentioned by the participant in their presentation.

The judges are able to read out the verses in Arabic and/or English (once) before the participant starts.

Participants will be allowed to bring written one page of notes, up to a maximum of one-side of A4, to support them in their presentation. If more than 1 sheet of A4 is brought to the testing, participants will be asked to remove them and only choose 1 sheet to keep with them.

Participants will also have access to a copy of the Holy Qur'an (in Arabic) for reference.

# Tafseer

## General Tafseer Marking Guide

1. General understanding of the verse/Surah (e.g. historical background)
2. Cross referencing (e.g. other verses, tafaseer, Hadith, interfaith views)
3. Clarity of explanation
4. Ability to answer questions
5. Lessons learnt and implementation

## Tafseer 16+ subcategories

To encourage participation in tafseer, this year (2023) LFQC is splitting the 16+ tafseer competition into 3 subcategories:

1. 16 – 21 year olds
2. 21 + years – Beginner (not open to previous LFQC tafseer participants)
3. 21 + years – Intermediate

*The judges for the 16 – 21 years and 21+ Beginner categories are being confirmed. We expect that the judges for the 21+ years Intermediate category will be as per previous years, Shaykh Nuru Muhammed and Shaykh Murtadha Alidina.*

## Competition Questions:

**24:12-13, 17:35-36, 4:36, 16:125, 58:11, 33:53, 3:159  
4:135, 49:6, 49:11**

# NEW CATEGORY

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## ART

Open to the following ages:  
8 - 11, 12 - 15, and 16+ years old

# Art

## **New Category for 2023**

We are launching a visual representation (“art”) competition for the first time. The purpose of this category is to widen participation and encourage us to connect with, reflect upon and articulate the messages of the Holy Qur’an in other ways.

## **Age Categories**

The competition will be judged in three age categories:

1. 8 – 11 years
2. 12 – 15 years
3. 16+ years

## **Judging Criteria**

Winners, second-place and third-place awards will be made in each of the three age categories based upon the following criteria:

1. Reflection upon / communication of the verse of the Qur’an (40 points)
2. Artistic novelty, beauty and complexity (35 points)
3. Public voting (25 points)

Criteria (1) and (2) will be judged by our expert panel of artists and Islamic scholars.

The criteria has been designed to give more weight towards the reflection and articulation of the Qur'an, than pure artistic excellence. Public voting, which will take place during the LFQC weekend, forms a significant part of the scoring which could ultimately decide the ranking of participants.

## Art

### Entry Requirements

Entries are to be any form of 2D art, prepared by hand or digitally, up to a maximum of A3 size (30cm x 42cm) and a minimum of A5 size (14cm x 21cm). This can include paintings, line-drawings, collage, embroidery, textiles, comic strips, digital art or photography. Entries will need to be submitted in person to the LFQC venue.

Participants can choose one or more of the verses of Qur'an listed below to represent in their artwork. The artwork does not need to be a literal representation of the Qur'an verse(s) and can be a bit more abstract. Entries must be the product of one participant only – group submission are not allowed. Each participant can only submit one piece of art to the competition for judging.

The entries should be accompanied by a short written explanation of the art work (max. 175 words), explaining the verse(s) chosen and the artistic representation or technique used. Please also include your full name, the title of the artwork and the artistic medium used (e.g. watercolour). This will be displayed alongside your artwork to inform the public voting exercise.

To assist the judging exercise, participants will be expected to have a conversation with the judging panel to discuss their art work and answer any questions at an allotted time during the LFQC weekend. This will not be a formal presentation.

Participants are reminded not to show the faces of any Islamic figures (Prophets, Imams, etc.) and that the artwork must be appropriate for all audiences. The organisers reserve the right to withdraw art from the competition at their sole discretion.

### Submission Timing

The deadline for submission is 10pm on 5<sup>th</sup> October 2023, providing the organisers time to display the art work and set up the online voting system. Participants can collect their artwork at the end of the LFQC weekend on 8<sup>th</sup> October 2023.

**Qur'anic Verses:  
17:23-30 and 23:1-10**

# Competition Rules

## Dress Code

- Male: Khanzu/Dish Dashe/thawb
- Female: Loose Chadar/Abaya with modest head covering (maqnah, scarf or sheila)

*Please note: Good Akhlaq is expected from all participants at all times. Anyone not following the dress code above will have marks deducted from their final result.*

## The Organisers/ Judges

1. Will carry out a brief on the rules and the marking system before the competition.
2. The judges' decision will be final, with no appeal.
3. They will judge every aspect very critically and they will maintain impartiality.
4. The judges may be male or female. Participants will not be able to request to be assessed by a particular judge. For the Open Recitation and Hifz categories, we will try our best to accommodate all male participants with male judges and female participants with female judges, however there may be situations where this is not possible.

## The Competition

- A participant who has previously won a trophy will only win a trophy this year if it is in:
  - A different age category
  - A different competition category (E.g. Tafseer, Hifdh)
  - A better position than previously (E.g. comes 2<sup>nd</sup> having come 3<sup>rd</sup> previously).

This does not apply to 16+ Tafsir.

- The competition will take place in public where the participant shall recite in front of the judges. Other participants, spectators and the LFQC team members may also be present.
- As part of the registration process, participants can opt out of being photographed or being on video. If participants want to request no live streaming, this needs to be requested.



# Competition Rules

## The Competition

- The competition dates and times may change depending on unforeseen circumstances.
- Participants are only allowed to compete in their age group (based on their age on the date of the competition).
- If participants of the tafseer category prefer to present in another language, this needs to be requested during the registration process. All efforts to accommodate requests will be made but may not always be possible.
- Copies of the Mus'haf (Qur'an) shall be provided to the participants to be used during the competition. Please note: Participants will be able to choose either the Uthman Taha or IndoPakistani print and will NOT be colour coded.

LFQC organizers reserve the right to dismiss, cancel and/or disqualify any participant without liability at any time, with immediate effect; this includes, but is not limited to, any participant who tampers with the operation of the competition or competition site or violates the terms and conditions, or any other applicable laws and regulations.

## Detailed Recitation Judging Criteria

### 5 - 7 years old

- Correct pronunciation/differentiation between individual letters e.g. ك and ق – tafkheem tarqeeq not to be marked (Makhaarj)
- Short and long vowels – making sure short vowels are not lengthened to a long vowel and vice versa (Accuracy)
- ن and م shaddah stretch timing and stress nasal (Tajweed)
- Correct pronunciation of haraka – (Accuracy)
- Madd – any madd should be at least longer than 2 (Accuracy)

### 8 - 11 years old

All the above in addition to:

- Idghaam “YANMU” – nasal and stretch stress in idgham nun sakina or tanween followed by either م ن ي (Tajweed)
- Stopping at must stop signs, and continuing at must not stop (Accuracy)

### 12 - 15 years old

All the above in addition to:

- Qalqala without differentiation in its strengths
- All ن and م sakina tajweed rules
- All Tafkheem (heavy/full) and tarqeeq (light/empty) (makhaarj) except rules of ر (Makhaarj)
- Differentiation between length of 4x Madd and 6x Madd

### 16+ years old

All the above in addition to:

- All tajweed rules including qalqala in its differentiation/various strengths (middle of word, end of sentence or with a shaddah) (Tajweed)
- Tafkheem and Tarqeeq including rules of ر (Makhaarj)
- All start/stop signs (Accuracy)

## General Marking and Deductions

Fluency is marked similarly across all ages. Participants are marked down if stuttering, too much hesitancy, speeding up and slowing down pace haphazardly etc.

### 5-15yrs

- Minus one mark for each mistake in makhaarij and tajweed rules.
- However, if a participant makes the same mistake repeatedly, the mark deduction will be capped at 3 marks. For example, if nun shaddah stretch and stress is missed five times during a recitation, the participant would only be deducted three marks.

### 16+yrs

- Minus one mark for each mistake in makhaarij and tajweed rules / accuracy, regardless of how many times the same mistake may be repeated.



# COMPETITION QUESTIONS

## Tafseer Competition Questions

### 8 - 11 years old tafseer Competition Questions:

Theme: Akhlaq | Al Hujurat (49) Verses 8 – 12 (49:8-12)

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً. وَاللَّهُ عَلِيمٌ حَكِيمٌ {8}

[Shakir 49:8] By grace from Allah and as a favor; and Allah is Knowing, Wise.

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ ائْتَمَّتَا فَاَصْلِحَا بَيْنَهُمَا. فَإِن بَعَثَ إِحْدَاهُمَا عَلَى الْآخَرَى فَقَاتِلَا أَلْيَ تَبَغَىٰ حَتَّىٰ تَقِيءَ إِلَىٰ أَمْرِ اللَّهِ. فَإِن فَاءَتْ فَاصلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا. إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {9}

[Shakir 49:9] And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ. وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {10}

[Shakir 49:10] The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمًا مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ. وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْألقَابِ. بَدِئَ الْاِسْمِ الْفُسُوقُ بَعْدَ الْاِيمَانِ. وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ {11}

[Shakir 49:11] O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.

أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ. وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا. أَن يَحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ. وَإِنَّ اللَّهَ لَأَنزِلُ إِلَيْكُمُ اللَّحْمَ تَوَابًا رَّحِيمًا {12}

[Shakir 49:12] O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

## Tafseer Competition Questions

### 12 - 15 years old tafseer - Verse Group 1 - (17:23-30)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَابِلُوا لِلدِّينِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَلْنَهُمَا قُلْ لَّهُمَا قَوْلًا كَرِيمًا {23}

[17:23] And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.

وَاحْفَظْ لَهُمَا خَتَابَ الدَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا {24}

[17:24] And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأُولَآئِينَ غَفُورًا {25}

[17:25] Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving to those who turn (to Him) frequently.

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ نَبْذِيرًا {26}

[17:26] And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

إِنَّ الْمُبْتَدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۚ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا {27}

[17:27] Surely the squanderers are the fellows of the Shaitans and the Shaitan is ever ungrateful to his Lord.

وَإِمَّا تَرَضَيْتُمْ عَنَّهُمْ ابْتِغَاءَ رَحْمَةٍ مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُورًا {28}

[17:28] And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّغْسُورًا {29}

[17:29] And do not make your hand to be shackled to your neck nor stretch it forth to the utmost

## Tafseer Competition Questions

### 12 - 15 years old tafseer - Verse Group 2 - (23:1-10)

{1} قَدْ أَفْلَحَ الْمُؤْمِنُونَ

[23:1] Successful indeed are the believers,

{2} الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

[23:2] Who are humble in their prayers,

{3} وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

[23:3] And who keep aloof from what is vain,

{4} وَالَّذِينَ هُمْ لِلرِّكَاةِ فَاعِلُونَ

[23:4] And who are givers of poor-rate,

{5} وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ

[23:5] And who guard their private parts,

{6} إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

[23:6] Except before their mates or those whom their right hands possess, for they surely are not blameable,

{7} فَمَنْ يَتَعَدَّ وِزْرَهُ ذَلِكُمْ فَاُولَٰئِكَ هُمُ الْعَادُونَ

[23:7] But whoever seeks to go beyond that, these are they that exceed the limits;

{8} وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

[23:8] And those who are keepers of their trusts and their covenant,

{9} وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

[23:9] And those who keep a guard on their prayers;

{10} أُولَٰئِكَ هُمُ الْوَارِثُونَ

[23:10] These are they who are the heirs,

## Tafseer Competition Questions

### 16+ years old tafseer

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ {12}

[24:12] Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?

لَوْلَا جَاءُوا عَلَيْهِ بِالْأَرْبَعَةِ شَهَدَاءَ ۖ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ قَالُوا لَكُمُ اللَّهُ عِنْدَ اللَّهِ هُمْ الْكَاذِبُونَ {13}

[24:13] Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۖ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {35}

[17:35] And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا {36}

[17:36] And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِأَبْوَابِ الدِّينِ إِحْسَانًا ۚ وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ الْجُنُبِ وَالزَّوْجِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا {36}

[4:36] And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمُعَظَّةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {125}

[Shakir 16:125] Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.



## Tafseer Competition Questions

### 16+ years old tafseer

أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {11}

[58:11] O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.

أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُدْزَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ مَبْطُونٍ بِهَا وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْحَرِبُوا وَلَا مُسْتَأْذِنِينَ لِحَدِيثٍ ۗ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَشْخِي مِنْكُمْ ۗ وَاللَّهُ لَا يَسْتَشْخِي مِنَ الْحَقِّ ۗ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۗ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَظُهُورِكُمْ ۗ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۗ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا {53}

[33:53] O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-- but when you are invited, enter, and when you have taken the food, then disperse-- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Messenger of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْتَضَوُا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ {159}

[3:159] Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ بَيْنَ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۗ إِنَّ يَكُنْ عَنِيًّا أَوْ فَتِيرًا فَلَمْ أَهْلِكْ أَوْلَىٰ عِيْمًا ۗ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۗ وَإِنْ تَلَوُا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {135}

[4:135] O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.

## Tafseer Competition Questions

### 16+ years old tafseer

إِذْ أَخْبَأَ الَّذِينَ الَّذِينَ آمَنُوا إِذْ جَاءَهُمْ بَيِّنَاتٌ بِمَا فِي بَيْتِهِمْ فَصَبَّوهُمُ أَنَّ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِيبَهُمْ وَأَعْلَىٰ مَا فَعَلْتُمْ بِالرِّدْمِ {6}

[49:6] O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

إِذْ أَخْبَأَ الَّذِينَ الَّذِينَ آمَنُوا لَا يَسْخَرُونَ قَوْمًا مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِاللِّقَابِ ۚ  
يُنْسِئِ الْإِسْمُ الْفُسُوقَ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {11}

[49:11] O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.

## Useful Resources

### [Tanzil.net](http://Tanzil.net)

A good comprehensive that includes multiple translations, audio and is also in Uthmani script

### [Zekr](#)

A comprehensive quranic software that allows searching, multiple translations and audio

### [Quran.com](http://Quran.com)

A simple website to view the Qur'an, multiple translations and audio

### [www.quranflash.com/books/Tajweed](http://www.quranflash.com/books/Tajweed)

A website to view and read many different versions of Quranic Texts including a tajweed colour coded Qur'an

### [www.abouttajweed.com](http://www.abouttajweed.com)

A comprehensive Tajweed related website

### [www.quranreading.com/Tajweed-Quran](http://www.quranreading.com/Tajweed-Quran)

A website detailing Tajweed rules, for beginners and advanced alike

### **Shia Tafaseer References**

### <https://www.al-islam.org/quran>

A unique resource to read the Qur'an but also includes commentary from audio/video/textual shia sources

### [www.almizan.org](http://www.almizan.org)

Al-Mizaan (Arabic, Farsi and partially translated in English) by Allama Taba-tabai

## Useful Resources

[www.al-islam.org/enlightening-commentary-light-holy-quran-vol-1](http://www.al-islam.org/enlightening-commentary-light-holy-quran-vol-1)

An Enlightening Commentary into the Light of the Holy Qur'an by a Group of Muslim Scholars

Tafseer Namuneh (Farsi) by Ayatollah Makaanir Shirazi

The Study Qur'an by Seyyed Hossein Nasr et al.

### Sunni Tafaseer References

[www.altafsir.com](http://www.altafsir.com)

A website to view common Sunni Tafaaseer in English

### Scripts available on the day

Uthman Taha Script



Indo-Pakistani Script



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