



AL MAHDI MADRASAH

QUR'ĀN SYLLABUS - CLASS 7

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Holy Qur'ān

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CLASS 7 - LESSON 1

The Respect of the Holy Qur'an and the Akhlāq of its Recitation

The Holy Qur'an is a book containing the words of Allāh. It should be treated with the respect it deserves. This respect should also extend to any book, such as this manual, wherein there are verses of the Holy Qur'an.

In this lesson we will learn how to respect the Holy Qur'an and how to recite it.

- 1. The words of the Holy Qur'an should only be touched after doing Wudhu. Allāh says:

○ ﴿لَا يَجْرَسُونَ إِلَّا فِي أَوْلِيَاءِ﴾

None should touch it except the purified.(al-Wāqi'ah, 56:79)

- 2. However, you may recite the words at any time, even without Wudhu. Allah says:

﴿لَا يَنْبَغُ عَلَيْكُمْ أَلَّا تُذَكَّرُوا بِهَا﴾

Those who remember Allah (recite Qur'an), standing, sitting and reclining,

× ﴿لَا يَنْبَغُ عَلَيْكُمْ أَلَّا تُذَكَّرُوا بِهَا﴾

and think and wonder about the creation of the heavens and the earth... (Āli Imrān, 3:191)

- 3. Always begin the recitation with Ta'awwudh. Allāh says:

○ ﴿لَا يَجْرَسُونَ إِلَّا فِي أَوْلِيَاءِ﴾

When you recite the Qur'an, seek refuge in Allāh from Shaiṭān, the accursed (an-Naḥl, 16:98)

Ta'awwudh means to recite ﴿لَا يَجْرَسُونَ إِلَّا فِي أَوْلِيَاءِ﴾

which means, "I seek refuge in Allāh from Shaiṭān the accursed.

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4. After Ta'awwudh, recite **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** which means, "I begin in the name of Allāh, the Beneficent, the Merciful".
5. Even if you know the verses by heart, it is better to recite while looking at the words, as this increases the rewards many times.
6. It is Sunnat to recite the Holy Qur'ān with your head covered and while facing the Qiblah.
7. The Holy Qur'an should be recited without rushing, in a clear manner. Allāh says:

○ **يُتْلَا تَرْتِیْلًا مَّوَدَّعًا**

And recite the Qur'ān in a regulated tone. (al-Muzzammil, 73:4)

8. When the Qur'an is being recited, listen attentively and do not eat or talk. Allah says:

○ **اِذَا تُلِيَتْ اٰیٰتُ الْكُرْاٰنِ فَصَلِّوْا عَلَیْهَا سَلَامًا كَثِیْرًا**

And when the Qur'ān is recited, listen to it with (full) attention, so that you may be blessed with mercy. (al-A'raf, 7:204)

9. Do not leave the Holy Qur'ān open and unattended or in a place where it may be disrespected. Recite from it regularly and do not leave it unread on the shelf. Allah says:

○ **اِنَّ اَوْلٰی اٰیٰتِ الْكُرْاٰنِ لَیْسَ لَهَا اِیْمَانٌ اِلَّا لِمَنْ اٰمَنَ بِهَا**

And the Prophet (S) shall say, "O my Lord! Verily my people abandoned this Qur'ān." (al-Furqān, 25:30)

10. Worn-out pages of the Holy Qur'ān or paper with verses of the Holy Qur'ān must not be thrown in the bin, Instead they should be recycled or buried.

References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali

Holy Qur'ān

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Exercise

Choose the correct meaning of the °Arabic words below and learn them.
They are all from the verses taught in this lesson.

الذّابّ

- a) those who remember b) those who are remembered
c) those who provide d) those who forgot

أَيْدِيهِمْ وَأَنْفُسُهُمْ

- a) on their feet b) on their hands c) at work d) on their sides

إِذَا قَرَأُوا الْقُرْآنَ

- a) when they see the Qur'ān b) when they read the Qur'ān
c) when the Qur'ān is recited d) when they take the Qur'ān

لَعَلَّكُمْ تَهْتَبُونَ

- a) so that you may be taken to heaven
b) so that you may be shown mercy
c) so that you may be cursed
d) so that you may be forgiven

سَأَلَ سَأَلًا

- a) and the Prophet (S) asked b) and the Prophet (S) was told
c) and the Prophet (S) said d) and the Prophet (S) went

الْمَلْعُونِ

- a) the cursed one b) the blessed one c) the good one d) the lost one

CLASS 7 - LESSON 2

Punctuation Rules in the Holy Qur'ān

The correct recital of the Holy Qur'ān requires a complete familiarity with the rules of punctuation and the places where one can pause. If one does not follow these rules, the meaning of the verses can alter.

Imām °Alī (A) was once asked the meaning of the verse:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا رَسُولَهُ

And recite the Qur'ān in a regulated tone. (al-Muzzammil, 73:14)

He replied that the verse means that one should recite using the proper rules of Tajwīd and the knowledge of the pauses (Wuqūf).

To guide the reciter, the text of the Holy Qur'ān contains various abbreviated punctuation marks. These are dealt with in the next section.

Punctuation Marks used in the Holy Qur'ān.

؛ / ٓ Waqf al - Lāzim

This is the Compulsory Pause. It is necessary to stop here otherwise one can change the meaning of the verse.

ٔ Waqf al - Mamnū°

If this sign is at the end of the verse, it is better not to pause. If it appears in the middle of a verse, it is prohibited to pause.

⌚ Waqf al - Muṭlaq

This means the Absolute Pause. At this sign it is better to stop. After the break the recitation should continue from the next word.

X Waqf Jā'iz

This means permissible pause. It is better to pause at this sign but it is also permissible to continue.

k Waqf Mujawwaz

It is better not to pause at this sign.

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X Waqf Murakkhaş

This means a licensed pause. It is better to combine the next word in the recitation. However, if the reciter is tired, a pause is permissible.

Ó Alwaşlu Awlā

This means that it is better to continue.

¶ Qīla ° Alayhil Waqf

At this sign one can pause.

±³ Qif

This is an order to pause, and one should stop at this sign. The sign is used at all places where the reciter would otherwise have continued without pausing.

p Saktah

Saktah means silence. Here one should have a short pause in such a way that the breath is not broken.

Œ

This means a long pause. Here the pause is longer than in the above case, again without breaking the breath.

⊗ ⊗ / ∴ ∴ Waqf al - Mu°ānaqah

When these signs appear close to each other, a pause at the first place makes a pause at the second prohibited, because the meaning of the verse is incomplete. One can pause at any one of the signs, but not both.

¼ Qad Yūşal

At this sign one can continue, but there is no harm if one pauses here.

Ÿ³ Qīla La Waqf ° Alayh

It is better to continue the recital at this sign.

° Kadhālika

This sign means that the punctuation to be followed is the same as the previous one.

CLASS 7 - LESSON 3

Wudhū and Tayammum in the Holy Qur’ān

Wudhū is needed before we can do certain action like praying our Ṣalāt or touching the words of the Holy Qur’ān. And when we cannot use water, we may perform Tayammum instead of Wudhū.

It is important to realise that Wudhū is for cleaning ourselves spiritually. So although a person may be physically clean, he still must do Wudhū before he can pray, etc.

Some people wonder why we wash in a special way in Wudhū. Remember, the act of Wudhū is in obedience to the will of Allāh. So we perform Wudhū as taught in the Holy Qur’ān to show our submission to Allāh and to His commands.

The Holy Qur’ān, says:

أَوَّحَىٰ بِهَا لَكَ اللَّهُ أَتَىٰ عَلَىٰ الْوُضْءِ فَأَبْرِئْ نَفْسَكَ بِالْمَاءِ إِذَا تَوَضَّعْتَ لِلصَّلَاةِ فَامْسَحْ بِرَأْسِكَ وَبِأَيْدِيكَ إِلَىٰ الْكُمُورِ وَأَمَّا أَرْجُلُكَ فَامْسَحْ بِهَا وَبِأَنْصَابِهَا

O’ you who believe! When you get ready for prayers, wash your faces

أَوَّحَىٰ بِهَا لَكَ اللَّهُ أَتَىٰ عَلَىٰ الْوُضْءِ فَأَبْرِئْ نَفْسَكَ بِالْمَاءِ إِذَا تَوَضَّعْتَ لِلصَّلَاةِ فَامْسَحْ بِرَأْسِكَ وَبِأَيْدِيكَ إِلَىٰ الْكُمُورِ وَأَمَّا أَرْجُلُكَ فَامْسَحْ بِهَا وَبِأَنْصَابِهَا

and your hands with the elbows, and wipe a part of your heads and (a part of) your feet

أَمَّا أَرْجُلُكَ فَامْسَحْ بِهَا وَبِأَنْصَابِهَا

to your ankles... (Sūrah Mā-idah, 5:6)

In the same verse, Tayammum is also mentioned:

وَأَمَّا إِذَا مَا لَمْ يَجِدْ الْمَاءَ فَليُتَوَضَّعْ بِالتُّرَابِ الطَّيِّبِ وَبِالتَّيَمُّمِ كَالْوُضْءِ

Then, if you do not find water, take some pure earth and wipe a part of your faces



and (a part of) your hands with it... (Sūrah Mā-idah, 5:6)

It is interesting to note that despite there being a clear verse in the Holy Qur'ān explaining how Wudhū is performed, yet Muslims, who all believe in the same Holy Qur'ān, cannot agree on one method of performing Wudhū.

The difference is very marked. The Sunni wash their face including their ears and wash their hands beginning from the fingertips up to the elbows. They then wipe their whole head and finally they wash their feet.

The Shi'ah wash their face up to the ears (not including the ears), then wash their hands starting from the elbows down to the fingertips. They then wipe only a small part of their heads and finally they also wipe their feet up to the ankles.

The difference is due to the interpretation of the verse and the words contained therein. Interestingly, technical descriptions of simple words can sometimes become a cause of differences between Muslims. For example, the word "face" - what are the limits? Who defines what a face is? Does it or does it not include the ears? Does it include the chin or not? And so many other questions. The important question after all these questions is who decides?!

Well, we the Shi'ah strongly believe that after the Holy Qur'ān, our source of guidance is the practice (Sunnah) of the Holy Prophet (S) and the Holy Imāms (A). We thus turn to them and ask for clarification on any matter not clearly understood from a verse in the Holy Qur'ān. It is the Holy Imāms (A) who explained to us how to interpret the verse correctly and hence perform Wudhū correctly.

The face is just the first difference in this verse. The other one is "Ilal Marāfiq" meaning "to the elbows". If it is to the elbows, is it not logical that it starts from the fingertips? The Shi'ah believe we have no right to assume based on our logic. Technically, the verse has only defined an

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end point for the part to be washed. It has not specified the beginning point nor has it pointed out the direction in which water must flow during the washing of this part. We therefore, once again, turn to the teaching of our Imāms (A) to learn how to correctly perform Wudhū.

The wiping of the head is also an issue - is it the whole head that is wiped or only part of the head? The Holy Qur'ān clearly states "Wamsaḥū biruūsikum. The "bi" before "ru-ūsikum" signifies the fact that it is not the whole head, but part of the head. The same applies for the feet also.

To summarise, the Holy Qur'ān is a starting point for the method of performing Wudhū. For practical guidance, we need to also study the teachings of our Imāms (A).

Exercise

Tayammum can be done if water can not be used. From your Fiqh notes or from a Masā'il book, write down briefly below how Tayammum is performed.

CLASS 7 - LESSON 4

Short Sūrahs from the Holy Qur'ān

Sūrah al Lahab

Introduction

This Sūrah was revealed in Makka. It has five verses. It is Sūrah number 111 in the Holy Qur'ān.

The name of the Sūrah refers to Abū Lahab, who was the cousin of °Abdul Muṭṭalib, and a grand uncle of our Holy Prophet (S). He was one of the worst enemies of the Holy Prophet (S) and Islām.

His real name was °Abdul °Uzza, but due to his fiery temper, he was called Abū Lahab (the father of the flames).

It is interesting to note that Abū Lahab was aware that a Sūrah had been revealed cursing him, and although he lived for a few years after that, he never thought of trying to belie the Holy Qur'ān by becoming a Muslim!

Text and Translation

○ **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

In the Name of Allāh, the Beneficent, the Merciful

○ **كَلِمَاتٍ نَّوْحًا مِّنْهُنَّ لَعْنَةٌ وَأَلْمَامٌ**

May the hands of Abū Lahab perish, and may he perish (himself),

○ **كُلُّ مَالِهِ يَكُونُ فَسَادًا يُغِي**

His wealth will not help him nor will his deeds.

○ **يَكُونُ فِي سَعِيرٍ**

Soon he shall burn in the flaming fire,

○ **وَأُزْوَاجُهُ يَكُونُ فِيهَا**

And his wife, the bearer of firewood,

وَأَنْزَلْنَا عَلَيْكَ الْقُرْآنَ بِاللُّغَةِ عَرَبِيَّةٍ وَعَرَفْنَا بِهَا النَّاصِيحَ وَالْعَرِيضَ

Upon her neck shall be a noose of twisted rope.

Tafsīr

We learn from this Sūrah that the wealth and power that a person enjoys in this world will be of no use to him on the Day of Judgement if his actions have been wicked.

Āyah 1. Abū Lahab's hands have mentioned here because he lifted a large stone to throw at the Holy Prophet (S), following the invitation to Islām at Zul °Ashīra.

Āyah 2. When Abū Lahab was warned about the hell-fire, he boasted that he would escape it by buying his way out with his wealth.

Āyah 3. Here he is promised that he would soon get repayment for his enmity by burning in hell.

Āyah 4. Umme Jamīlah was the wife of Abū Lahab. It was her habit to collect thorny branches and spread them out at night in the path that the Holy Prophet (S) usually took. In this way she tried to wound his feet. In this Āyah, she is promised the same fate as her husband.

Āyah 5. In an accident, she was strangled by the same rope that she used to tie the thorny firewood with. On the Day of Judgement she will have a rope of fire around her neck for her wickedness.

Merits of Reciting Sūrah al - Lahab

1. The Holy Prophet (S) has said, "If someone recites this Sūrah, I will wish that Allāh will never permit him to be in the company of Abū Lahab."
2. Imām Ja°far aṣ-Ṣādiq (A) has said, "If you recite this Sūrah, invoke Allāh to curse Abū Lahab, for he was among those who called Muḥammad (S) a liar.

References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

Exercise:

1. Memorise the Sūrah and its meaning.

Science in the Holy Qur'an - The Bee

The 16th Sūrah of the Holy Qur'an is entitled an-Nahl, which means the Bee. The name of the Sūrah comes from the fact that Āyāt 68 and 69 of this Sūrah talks about bees. The Holy Qur'an says:

Comment: Page: 1

وَمَا كُنَّا بِمُرْسِلِيْنَ
الْحَمَلِ وَلَا الْمُرْسَلِ
وَمَا كُنَّا بِمُرْسِلِيْنَ
الْحَمَلِ وَلَا الْمُرْسَلِ

And your Lord inspired the bee saying, "Make your hives in the mountains

وَمَا كُنَّا بِمُرْسِلِيْنَ
الْحَمَلِ وَلَا الْمُرْسَلِ

and in the trees and in the buildings,

فَاتَّخِذِيْ مِنْهُنَّ مَا تَشَاءِيْ
وَمَا يَشَاءِيْ أُولَئِكَ
أَصْنَافٌ مِّنْ عَمَلِكِ
الَّذِيْ يُرْوَىٰ فِيْ
الْجِبَالِ وَالتَّيِّبَاتِ
وَالشُّجَرِ وَالْبَنَاتِ
الْمُبْنَاتِ

Then eat from all the fruits and follow the way of your Lord submissively."

فَاتَّخِذِيْ مِنْهُنَّ مَا تَشَاءِيْ
وَمَا يَشَاءِيْ أُولَئِكَ
أَصْنَافٌ مِّنْ عَمَلِكِ
الَّذِيْ يُرْوَىٰ فِيْ
الْجِبَالِ وَالتَّيِّبَاتِ
وَالشُّجَرِ وَالْبَنَاتِ
الْمُبْنَاتِ

From their bodies comes a drink of different colours. In it is a medicine for men.

وَمِنْهُنَّ شَرَابٌ
مَّوْضُوْعٌ لِّمَن
شَاءَ مِنْكُمْ
وَمِنْهُنَّ شَرَابٌ
مَّوْضُوْعٌ لِّمَن
شَاءَ مِنْكُمْ

Truly in this is a sign for the people who ponder. (an-Nahl 16:68,69)



Honey is a very healthy food. It is recommended to eat some honey every day to keep away colds and to help in digesting food. The Holy Prophet (S) often drank water sweetened with honey.

Honey has many uses. Recent discoveries show that it has excellent antibiotic properties. It is now used for the treatment of wounds, burns and skin ulcers. When honey is used on these injuries, the swelling and pain are quickly reduced. Healing occurs rapidly with very little scarring.

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Honey is also very good for stomach ulcers.

Exercise

Choose the correct meaning of the Arabic words below and learn them. They are all from the verses taught in this lesson.

3/بُيُوتٍ

- a) houses b) ways c) bees d) mountains

1/نَخِيلٍ

- a) the bee b) the honey c) the hive d) the tree

رُءُوفٍ

- a) colour b) fruit c) medicine d) people

لِأَنْبِيَاءٍ

- a) wine b) honey c) food d) drink

أَشْيَاءٍ

- a) people b) ponder c) different d) sign

عَلَيْهِمْ سَلَامٌ

- a) the way of your Lord b) follow your Lord
b) be submissive to your Lord d) the order of your Lord

أُولَئِكَ الَّذِينَ يَخْتَفُونَ

- a) the people who die b) the people who think
c) the people who return d) the people who sin

CLASS 7 - LESSON 6

Du'ā from the Holy Qur'an

Introduction

Du'ā means a prayer to Allāh. It is different from Ṣalāt, because in Du'ā, you can say the prayer in any language, at any time and in any manner you like.

Although Allāh is aware of all our needs, He still likes us to ask from Him. He has instructed us to do Du'ā in the Holy Qur'an:

﴿ **أَلَا كَلِمَاتٌ عَالِيَاتٌ لَّهُ عَصِيَاتٌ كِبَارٌ** ﴾

Your Lord says: "Call (do Du'ā) to Me, I will answer you.

﴿ **عَلَىٰ أَن تَعْبُدُونِي** ۗ أَعْلَمُ الْغُيُوبَ ۚ ﴾

Verily, those who are too proud to worship Me,

﴿ **أَلَمْ يَعْلَمُوا أَنَّهُمْ إِلَىٰ اللَّهِ شَاقُونَ** ﴾

shall soon enter hell, disgraced. (al-Mu'min, 40:60)

We see from this verse that Allāh not only invites us to do Du'ā, He promises that He will answer our prayer. He also says that Du'ā is a form of worship.

The importance of Du'ā is seen in Ṣalāt, where there is a special opportunity to do Du'ā. This is in Qunūt. In this lesson, we will learn the meanings of some Du'ā that are found in the Holy Qur'an.

Du'ā 1

اللَّهُمَّ صَلِّ عَلَى آلِ مُحَمَّدٍ

O our Lord! Pour patience down on us,

اللَّهُمَّ صَلِّ عَلَى آلِ مُحَمَّدٍ

and steady our feet and help us against the disbelieving people.

(al-Baqarāh, 2:250)

The army of Ṭālūt (Saul) was dismayed to see the might of Jālūt's (Goliath's) army and recited this Du^ā. Allāh gave them victory and Prophet Dāwūd (A) killed Jālūt.

In this Du^ā, we learn that when we encounter a difficulty, we must not blame Allāh for our troubles. We should ask Him for patience and then to help us. Here we also ask him to "steady our feet", which means make us able to defend our beliefs against the non-Muslims.

We should recite this Du^ā constantly when faced with difficult times.

Du^ā 2

اللَّهُمَّ إِنَّا نَسْأَلُكَ

O our Lord! Give us that which You have promised us through Your messengers,

اللَّهُمَّ إِنَّا نَسْأَلُكَ

and do not disgrace us in the Day of Judgement.

اللَّهُمَّ إِنَّا نَسْأَلُكَ

Verily You do not break (Your) promise. (Āli-Imrān, 3:194)

In this Du^ā we ask for Allāh to ensure that we receive the good news of acceptance on the Day of Judgement and that we should not be with the disgraced ones on that day.

Since the rewards and favours of Allāh have only been promised to those who do good actions, by reciting this Du^ā we promise that we will do those only things that make us worthy of Allāh's promise. This is an excellent Du^ā for Qunūt.

Holy Qur'an

Al Mahdi Madrasah

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Du'ā 3

Óä ¶ ÖÏÏÏ ÄÏÄ ÆÏÄ » AÄÏ ÖÏÏÏ E ä

O my Lord! Make me steadfast in prayer, and also my children.

o ÖÏÏÏ ÖÏÏÏ E ä

O our Lord! Accept my prayer. (Ibrāhīm 14:40)

This Du'ā teaches us the importance of the one who is steadfast in prayer. Prophet Ibrāhīm (A) read this Du'ā for himself as well as his children, so that there would never come a time when his family would not care about prayers.

Şalāt is so important that if it is accepted, our other actions are also accepted, but if our Şalāt is rejected, then all our other good deeds are also rejected.

This Du'ā should always be recited in Qunūt and we should also recite this Du'ā after every Wajīb and Sunnat Şalat for acceptance of the prayer.

Du'ā 4

Óä ¶ ÖÏÏÏ ÖÏÏÏ E ä

There is no god but You; Glory be to You

o Óä x ÄÏÏÏ » AÄÏ ÖÏÏÏ E ä

Verily I was from the unjust. (al-Anbiya, 21:87)

This was the Du'ā of Prophet Yunus (A) when he was in the belly of the big fish. He regretted his hasty departure from his people and through this prayer, he received Allāh's help.

The Holy Imāms (A) have taught us that this is a powerful prayer, that turns away calamities and causes Allāh to grant your wishes. Recite this Du'ā all the time.

References

Qunoot, Peermohamed Ebrahim Trust
Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali

Exercise

1. Memorise all the Du°ās and start to recite them in your Şalāt.
2. Choose the correct meaning of the °Arabic words below and learn them. They are all from the verses taught in this lesson.

أَسْأَلُكَ

- a) patience b) rain c) gratitude d) help

لِقُلُوبِنَا

- a) our hearts b) our feet c) our lives d) our sins

رُسُلِكَ

- a) your people b) your servants c) your messengers d) your help

أَيُّهَا

- a) judgement b) day c) patience d) night

عِزِّي

- a) help me b) forgive me c) allow me d) make me

لَا إِلَهَ إِلَّا أَنْتَ

- a) There is no god but Allāh
b) All Praise is for Allāh
c) There is no god but You
d) Glory be to Allāh

سَمِعْ صَوْتِي

- a) Listen to my prayer
Holy Qur'ān

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- b) Answer my prayer
- c) Pray to Me
- d) Accept my prayer

CLASS 7 - LESSON 7

Short Sūrahs from the Holy Qur’ān

Sūrah an Naṣr

Introduction

This Sūrah was revealed in Makka. It has three verses. It is Sūrah number 110 in the Holy Qur’ān. An-Naṣr means “The Help”. The name refers to the help of Allāh that bring success to every venture.

The Sūrah was revealed after the Muslims conquered Makka without the loss of any lives. This was one of the last Sūrahs to be revealed and the Muslims sensed that the mission of the Holy Prophet (S) was coming to an end.

Text and Translation

○ **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

In the Name of Allāh, the Beneficent, the Merciful

○ **وَبِیْنِیْهِ الْفَتْحُ**

With the help of Allah comes Victory.

○ **وَرَأٰی کَثٰرَۃً مِّنَ النَّاسِ**

And you see how the people are entering the religion of Allāh in large numbers.

◄ **یَسْتَغِیْثُ بِاللّٰهِ**

So praise your Lord and seek his protection

○ **لَیْسَ دُوْنَهُ دٰبِیْۃٌ**

Verily he is always merciful.

Tafsīr

Āyah 1. Allāh points out that the victory and success that the Muslims enjoyed in taking over Makka only came about when His help arrived. Similarly, it is only with Allāh's help that we can expect success, and we should ask for His help in all our deeds.

Āyah 2. After the conquest of Makka, the enemies of Islām realised that the Muslims had grown so powerful that they could not be stopped. As a result, tribe after tribe came to the Holy Prophet (S) in Makka and later in Madina, to accept Islām at his hands.

Āyah 3. At each event of success we should praise and glorify Allāh, for we are only successful by his help and mercy. "Istighfār" in this verse does not mean seeking forgiveness on the part of the Holy Prophet (S), since he is sinless. It means seeking protection from any shortcomings on behalf of the Muslims and from any evil intention of the enemies of Islām.

Merits of Reciting Sūrah an Naṣr

1. The Holy Prophet (S) has said, "Whoever recites this Sūrah will be regarded as though he was present with me when Makka was opened (for the Muslim troops)."
2. Imām Jaʿfar aṣ-Ṣādiq (A) has said that whoever recites this Sūrah in his Wājib or Sunnat prayers will be granted victory by Allāh over his enemies.
3. Imām ʿAlī ar-Riḍa (A) has said that if one recites this Sūrah in a Wājib or Sunnat prayer, Allah will grant him victory over all his enemies and will enable him to perform what is obligatory.
4. The Sūrah is also recommended to be recited when one has lost a possession, and is asking for Allāh's help in finding it.

References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

Exercise

1. Memorise the Sūrah and its meaning.

The word "Istighfār" when used for the Holy Prophet (S) has caused some Muslims to say that he was seeking forgiveness for his mistakes. We believe that he did not make mistakes as he was "Maʿsūm". Read the commentary of Agha Pooya in S V Mir Ahmed Ali's Tafsīr under the commentary for Ayat 48:2 (Sura al-Fath) where the word "Istighfār" is

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also mentioned. Then, write briefly below what we believe the word means.

CLASS 7 - LESSON 8

Hurūf al-Muqatta-āt - Letters of Abbreviation

In the Holy Qur’ān, 30 Sūrahs start with letters and not words. These are called the Hurūf al-Muqatta-āt. These letters are abbreviations for words whose meaning is only known to Allāh, Prophet Muḥammad (S) and the Imāms (A).

It is Ḥarām to try to imagine or create meanings for these letters. Our Imāms (A) have hinted that the letters are a key to understanding the deeper meanings of the verses of the Holy Qur’ān.

These abbreviations can be said to be amongst the “ambiguous verses” about which the Holy Qur’ān says:

كَلِمَاتٍ عَلِيمَاتٍ

It is He Who has revealed to you the Book (Qur’ān).

بَعْضٌ مِّنْهُمُ

Some of its verses are precise in meaning -

كَلِمَاتٍ

they are the foundation of the book -

بَعْضٌ مِّنْهُمُ

and others have several possible meanings...(Āli Imrān, 3:7)

The Holy Prophet (S) and our 12 Imāms (A) only have explained some meanings of some of these abbreviations.

List of Abbreviations

Alphabets	Sūrah Numbers in which they appear
ÁA	2, 3, 29, 30, 31, 32
wÀ@A	7
[>A	10, 11, 12, 14, 15
j{A@A	13
w·ŦE	19
É	20
Án}	26, 28
o}	27
o{	36
x	38
ÁŸ	40, 41, 42, 43, 44, 45, 46
µnS	42
¶	50
Æ	68

Some of the Meanings

WĀQĀ Anallahu Muqtadirus Sadiq

I am Allah the Omnipotent True One

WĪḤ

K - Kāfi- Self-sufficient

H - Hādi - the Guide

Y - Yad - Hand (the symbol of strength, power and authority)

°A - °Ālim - the All-knowing

Ṣ - Ṣādiq - The True One

Ḥ

Ṭ - Ṭayyab - Clean

Ḥ - Ḥaḥir - Pure

According to Imām Ja°far aṣ-Ṣādiq (A), this is a name of the Holy Prophet (S).

Ān}

Isme A°zam - the Greatest name of Allāh (according to Shaykh Qummi)

o{

Yā - O: S - Insān -Man

“O perfect Man” - A name of the Holy Prophet (S)

Exercise

There is only one sentence that can be made using all the Hurūf al-Muqatta-āt. The letters are:

Holy Qur’ān

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Æ p ° Ê Â ¶ ` Đ ¾ ª
¢ A i x

Try to find out what it is. If you are stuck, please make a polite phone call to 0181 868 9972!

Prophet Ibrāhīm (A) and the Magians

When Prophet Ibrāhīm (A) had to leave his home town, he proceeded towards Baytul Muqaddas (Jerusalem). On his way, he came across a group of people who worshipped the stars. These people were called the Magi. He decided to guide them towards Allāh. To teach them the error of their ways, he used a very polite way of approach. He introduced himself as a star-worshipper also and then sat down at night to worship with them. The Holy Qur'an says:

وَاذْكُرْ إِذْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ إِذْ كُنْتَ تَقُولُ لِلنَّاسِ أَصْنُوا لِي مَا يَصْنَعُونَ

Thus did We show Ibrāhīm the kingdom (the governing laws) of the heavens and the earth,

وَلِيُحَدِّثَ إِلَىٰ عِبَادِهِ مَقَالًا

so that he could be of those who are sure.

فَلَمَّا رَأَىٰ أَن كَذَّبَ بِتِلْكَ الْأَيَاتِ قَالَ لَهُ يَٰأِبْرَاهِيمُ إِنِّي أَخافُ أَنَّكَ أَبْتَدِعُ

Then when the night grew dark on him, he saw a star.

وَأَنذَرَتْهُ مُنْذِرًا سَهِيمًا فَلَمَّا أَضَاءتْ نَجْمًا كَبِيرًا

He said, "(Is) this my Lord?" Then, when it set, he said, "I do not love the setting ones."

فَلَمَّا أَضَاءتْ شَمْسًا كَبِيرًا

Then when he saw the moon rise, glowing, he said, "(Is) this my Lord?"

و

فَلَمَّا أَضَاءتْ قَمَرًا مُنْتَبِهًا سَاءَ الَّذِي كُفِّرُوا بِلَدِهِمْ

-

Then, when it set, he said, "If my Lord had not guided me, I would certainly have been of those who have gone astray."

x **فَإِذَا لَمَسَّ السَّمَاءُ أَقْصَارَ الْكَلْبِ أَمَّا الْكَلْبُ فَهُوَ كَلْبُ الْبَلَدِ الْأَعْرَابِيِّ**

Then when he (Ibrāhīm) saw the sun rise all brilliant, he said, "(Is) this my Lord? (After all) this is the greatest."

وَقَدْ كَفَرَ بِالَّذِينَ هُمْ يَدْعُونَ
وَإِنِّي لَأَكْفُرُ بِالَّذِينَ هُمْ يَدْعُونَ

Then, when it set, he said, "O my people! I dissociate myself of what you worship besides Allāh.

وَالَّذِينَ هُمْ يَدْعُونَ
وَإِنِّي لَأَكْفُرُ بِالَّذِينَ هُمْ يَدْعُونَ

Verily, I have truly turned my face to Him, who created the heavens and the earth, upright,

وَأَنَا لَمِنَ الْمُشْرِكِينَ

and I am not of the polytheists (Mushrikīn) (al An'ām, 6:76-80)

Reference

The Holy Qurān, S V Mīr Aḥmad °Alī

Exercise

Why did Prophet Ibrāhīm (A) have to leave his home town? Study Sūrah al Anbiyā, verses 51 to 71, and then write down a brief answer below.

Short Sūrahs from the Holy Qur’ān

Sūrah al Bayyinah

Introduction

This Sūrah was revealed in Makka. It has eight verses. It is Sūrah number 98 in the Holy Qur’ān. The name of the Sūrah derives from the word “Bayyinah” meaning “Clear Proof” which appears in the first verse.

Text and Translation

○ ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾

In the Name of Allāh, the Beneficent, the Merciful

﴿الَّذِينَ كَفَرُوا مِنْ كِتَابِ اللّٰهِ الَّذِي اُنزِلَ عَلَيْهِمُ الْبَيِّنٰتِ﴾

1. Those among the people of the book who disbelieved, and the polytheists,

○ ﴿وَمَا كَانُوا بِهَا عَلٰمِيْنَ﴾

could not have been freed (from false beliefs) until the clear evidence came to them,

○ ﴿وَمَا يَكْفُرُوْنَ اِلَّا كُفْرًا بَعِيْدًا﴾

2. (In the) messenger from Allah reciting (to them) the purified scripture,

○ ﴿الَّتِي كَانَتْ اِلٰی اٰبٰائِهِمْ اِلٰهًا﴾

3. Which contains eternal laws.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ غَيْرِ الْمَسْجُوتِينَ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ غَيْرِ الْمَسْجُوتِينَ

Allah is well-pleased with them and they are well-pleased with Him. This is for him who fears his Lord.

Tafsīr

Āyah 1: The Jews and the Christians had already changed their scriptures so much that they could no longer separate the truth from falsehoods. The Holy Qur'ān came as a clear evidence "Bayyinah" to correct their mistakes and to guide the idol-worshippers as well.

Āyah 2: The clear evidence was recited to them by the Holy Prophet (S) and the verses were collected and recorded. The word "Ṣuḥuf" means pages and from this word, copies of the Holy Qur'ān are called "Muṣḥaf"

Āyāt 3,4: The Holy Qur'ān contains all the good and truth contained in the previous Books but also much more, The final word of Allāh was revealed to serve the Muslims till the Day of Judgement.

Āyah 5: The Tawrāt and Injīl both taught that there was no God but Allāh and not to worship anyone else.

Āyāt 6,7: If after they have received the guidance, the Jews and Christians refuse to accept it and instead distort their own teachings, for them is the fire of hell - they are the worst of creatures. On the other hand anyone who believes in the teachings of Islām, and acts upon these teachings, they are the best of creatures.

According to a hadith, "Khairul Bariyyah" refers to Imām °Alī (A) and his followers.

Āyah 8: The reward for obedience is the pleasure of Allāh and permanent stay on heaven.

Merits of Reciting Sūrah al Bayyinah

1. The Holy Prophet (S) has said that one who recites it will be gathered on the Day of Judgement with the best of Allah's creation. He has also said, "Had people known what merits it contains, they would have left their families and wealth aside and learned it."

2. Imām Jaʿfar aṣ-Ṣādiq (A) has said that whoever recites this Sūrah will be free from Shirk (associating a partner with Allāh) and Allāh will grant him an easy trial.

References

Holy Qurʾān, Tafsīr of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

Exercise

1. Memorise the Sūrah.
2. Choose the correct meaning of the °Arabic words below and learn them. They are all from the verses taught in this lesson.

أَلَمْ يَأْمُرْنَا أَنْ نَتَذَكَّرَ لَكُمْ أَنْ تَقُومُوا لِلَّهِ حِدَادَةً تُؤَمِّنُكُمْ وَأَنْ تَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

- a) and the should remember the prayer
- b) and the should establish the prayer
- c) and they should pray on time
- d) and they should know how to pray

أَلَمْ يَأْمُرْنَا أَنْ نَتَذَكَّرَ لَكُمْ أَنْ تَقُومُوا لِلَّهِ حِدَادَةً تُؤَمِّنُكُمْ وَأَنْ تَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

- a) the ones who do not believe
- b) the ones who believe in other gods besides Allāh
- c) the ones who are hypocrites
- d) the ones who disobey Allāh

أَلَمْ يَأْمُرْنَا أَنْ نَتَذَكَّرَ لَكُمْ أَنْ تَقُومُوا لِلَّهِ حِدَادَةً تُؤَمِّنُكُمْ وَأَنْ تَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

- a) the people who disbelieved
- b) the people who believed
- c) the people who had the Book
- d) the people who were left

أَلَمْ يَأْمُرْنَا أَنْ نَتَذَكَّرَ لَكُمْ أَنْ تَقُومُوا لِلَّهِ حِدَادَةً تُؤَمِّنُكُمْ وَأَنْ تَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

- a) the people who read
- b) the people who were given the book
- c) the people who believed
- d) the people who could read the book

أَلَمْ يَأْمُرْنَا أَنْ نَتَذَكَّرَ لَكُمْ أَنْ تَقُومُوا لِلَّهِ حِدَادَةً تُؤَمِّنُكُمْ وَأَنْ تَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

- a) A man from Allāh
- b) a friend of Allāh
- c) a messenger from Allāh
- d) a book from Allāh

Al-Fatiha

- a) Allāh is pleased with them
- b) they are pleased with Allāh
- c) Allāh is listening to them
- d) Allāh may be pleased with them

CLASS 7 - LESSON 11

Short Sūrahs from the Holy Qur’ān

Sūrah at Tin

Introduction

This Sūrah was revealed in Makka. It has eight verses. It is Sūrah number 95 in the Holy Qur’ān. The name of the Sūrah derives from the word “Tīn” (Fig) which appears in the first verse.

Text and Translation

○ **Alif Lam Mim**

In the Name of Allāh, the Beneficent, the Merciful

○ **Alif Lam Mim**

By the fig and the olive,

○ **Alif Lam Mim**

2. By the mountain Sinai,

○ **Alif Lam Mim**

3. And by this inviolate city,

○ **Alif Lam Mim**

4. Indeed We created in the best form,

○ **Alif Lam Mim**

5. Then We reversed him to the lowest of the low,

○ ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَلَمْ يَكُنْ لَكُمْ آيَاتُ أَنْتُمْ أَنَّ اللَّهَ يَرْزُقُ الَّذِينَ يَكْفُرُونَ أَمْ لَهُمْ آيَاتٌ أَنْ لَا يَحْكُمَ اللَّهُ بِالْحَقِّ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝٦٠﴾

6. Except those who believe and do good deeds, for whom there is never-ending recompense.

○ ﴿ أَلَمْ يَكُنْ لَكُمْ آيَاتُ أَنْتُمْ أَنَّ اللَّهَ يَرْزُقُ الَّذِينَ يَكْفُرُونَ أَمْ لَهُمْ آيَاتٌ أَنْ لَا يَحْكُمَ اللَّهُ بِالْحَقِّ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝٦٠﴾

7. (O man) What then after this can make you belie the final judgement?

○ ﴿ أَلَمْ يَكُنْ لَكُمْ آيَاتُ أَنْتُمْ أَنَّ اللَّهَ يَرْزُقُ الَّذِينَ يَكْفُرُونَ أَمْ لَهُمْ آيَاتٌ أَنْ لَا يَحْكُمَ اللَّهُ بِالْحَقِّ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝٦٠﴾

Is not Allah the most just of all judges?

Tafsir

Āyāt 1-3: Allāh swears by the Fig and the Olive in the opening statement of the Sūrah. Wherever Allāh make such solemn statements in the Holy Qur'ān, he refers to objects from His creation, referring to an aspect of that object that is to be pondered over.

The next two verses refer to the places where the Tawrah and Qur'ān were revealed, so the first verse may refer to such a place also. It is said that "Tīn" is the name of a mountain in Damascus, and Zaitūn, another mountain in Palestine. They were named after the fruits that grew on them and these were the places that Prophets ʿĪsā (A) and Mūsā (A) and other Israelite Prophets used to go to receive the commandments from Allāh.

The mountain of Sinai was where the Tawrah was revealed to Prophet Mūsā (A).

"Baladul Amīn" which means the "City of Security" refers to Makka where the final revelation of Allāh, the Holy Qur'ān, began.

Āyāt 4,5: Man is indeed the most complex of all creatures. His brain gives him superiority over the rest of the animals. If man guards himself against evil, he becomes better than the angels. But, when man loses control of his actions, he is capable of becoming worse than the lowest of animals.

The verse can also refer to the fact that as man advances in age, he loses his strength as his body deteriorates and finally he is once again brought to the same stage of helplessness that he experienced in infancy.

Āyah 6: A reminder that the life of this world is just a time for man to prepare his heaven or hell. For the one who wishes eternal happiness, the solution is simple - believe and do good deeds.

Āyāt 7,8: There are so many proofs in man's own creation about the trial in this world and the certainty of the Day of Judgement yet man persists in doubting and disobeying. And Allāh is the best judge of the worth of each man's actions.

Merits of Reciting Sūrah at-Tīn

The Holy Prophet (S) has said that Allāh will give two merits to anyone who recites this Sūrah regularly - good health and Islamic conviction as long as he lives.

Imām Ja'far aṣ Ṣādiq (A) has said, "Whoever recites it in his obligatory and optional prayers will be given of Paradise whatever pleases him."

References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

Exercise

Memorise the Sūrah.

The fig and olive have many healthy properties. Look them up in a book and write down some facts about them below.

CLASS 7 - LESSON 12

Moral Lessons from the Holy Qur'an

Attitude Towards Parents

Islām lays great emphasis on the respect towards parents. In the Holy Qur'an, Allāh usually enjoins kindness to parents in the same verse as He orders His worship:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْمَعُوا لِلَّهِ وَالرَّسُولِ وَلَا تُؤْوُوا إِلَى الْبَنَاتِ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

Worship Allāh and do not join any partners with Him; and do good to the parents... (an Nisā, 4:36)

In many places, we have been commanded to be kind to our parents. The Holy Qur'an says:

﴿وَالْوَالِدَيْنِ إِحْسَانًا ۚ وَاللَّهُ عَلِيمٌ خَبِيرٌ﴾

We have enjoined upon human beings kindness to parents (°Ankabūt, 29:8)

Allāh gives one of the reasons man should be grateful to his parents and pray for them:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِحْسِنُوا إِلَىٰ وَالِدَيْكُمْ ۚ لِلَّهِ الْحَقُّ أَن يُعَذِّبَ الْمُتَعَذِّبِينَ﴾

We have enjoined upon man to do good to his parents;

﴿لِأَنَّهَا كَانَتْ وَحْدَهَا كَارِيءًا عَلَيْهِمْ ۚ وَاللَّهُ عَلِيمٌ خَبِيرٌ﴾

his mother bears him with pain, and with pain she gives birth to him;

﴿وَاللَّهُ عَلِيمٌ خَبِيرٌ﴾

and bearing him and weaning him takes thirty months.

﴿ثَلَاثِينَ شَهْرًا ۚ وَاللَّهُ عَلِيمٌ خَبِيرٌ﴾

When he attains maturity, and reaches the age of forty,

وَلَمَّا جَاءَ أَشْرَافَهُمْ أَن لَّمْ يَكُنِ الْغِيظُ مِنَ اللَّهِ عِندَ عِيسَىٰ

he says, "O my Lord! Awaken me that I may thank you for the bounties

الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ آبَائِي لَعَلِّي أَعْلَمُ الشَّاكِرِينَ

that You have bestowed on me and my parents,

لَعَلِّي أَعْلَمُ الشَّاكِرِينَ

and that I may do good which pleases You,

وَأَعْمَلُ الْبِرَّاتِ لَعَلِّي أَرْضَىٰكَ

and do good to me with regard to my children.

وَأَعْمَلُ الْبِرَّاتِ لَعَلِّي أَرْضَىٰكَ

Verily I turn in repentance to You, and verily, I am one of those who submit" (al-Ahqāf, 46:15)

The Holy Qur'an repeats about the high status of parents in many places. Here is an example:

وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْمَعُونَ دَعْوَهُمْ سَوَاءٌ مِّن لَّدُنْهِ يَدْعُونَ لَهُم تَسْلِيمًا

Your Lord has commanded that you shall not worship (any one) but Him, and do good to the parents

الَّذِينَ آتَوْكُم مِّنكُمْ وَبَارِئًا مِّنكُمْ

If one or both of them reach old age in your lifetime then do not

تَقُولُوا لَهُمْ قَوْلًا مِّن عِندِكُمْ أُذُنًا صَامِتًا

say to them a word of displeasure (even "Uf") and do not scold them

وَلَا تَسُبُّوا الَّذِينَ آوَأْتُمْ إِلَى اللَّهِ فَمَا يَسبُّوا آبَاءَهُمْ

and speak to them with kindness

وَلَا تَسُبُّوا الَّذِينَ آوَأْتُمْ إِلَى اللَّهِ فَمَا يَسبُّوا آبَاءَهُمْ

and lower to them the wing of humility out of mercy.

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ

And say, "My Lord! Have mercy on them

وَمَا كُنَّا بِأَبْصَارِنَا بِيَوْمِ الْحُكْمِ

just as they looked after me when I was small" (Banī Īsrā-īl, 17:23,24)

References

The Holy Qurān, S V Mīr Aḥmad °Alī

Quran for Children, Abdul Rauf & Laleh Bakhtiar

Exercise

In verse 36 of Sūratun Nisā quoted above, Allāh asks us to do to good to other people besides parents. Below make a list of the eight other kinds of people mentioned in the verse.

Moral Lessons from the Holy Qur'an

Charms of Everyday Conversation

In many places, the Holy Qur'an teaches us how to converse with each other. Here are a few verses.

○ **أَلَمْ تَرَ أَنزَلْنَا إِلَيْكَ الْكِتَابَ الْعَرَبِيَّ الَّذِي لَمْ يَكُن لَكَ بِهِ قَبْلَ هَذَا حِكْمًا وَلَا تِلْكَاءًا ۗ لَعَلَّكَ تَتَّقُوا**

O you who believe! Be mindful of Allāh's laws (adopt Taqwā) and speak the right speech (al Aḥzāb, 33:70)

☩ **إِنَّ اللَّهَ لَا يُحِبُّ الْمُجْرِمِينَ ۗ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ۗ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمُتَكَبِّرِينَ ۗ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمُتَكَبِّرِينَ ۗ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمُتَكَبِّرِينَ ۗ**

Allāh does not like the utterance of evil in (public) speech, except by one who has been wronged;

○ **لَا يَسْمَعُ الْكَلِمَ الْفَاسِقَةَ ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ**

and Allāh hears all, knows all (an Nisā, 4:148)

☩ **وَلَا تُكَلِّمُ الَّذِينَ يُكَفِّرُونَ بَعْضُهُمْ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ الْكُفْرِ ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ**

Be moderate in your bearing (manner) and lower your voice.

○ **بَشِيرًا رَاحِمًا ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ**

Truly the most repulsive of voices is the braying of the ass (Luqmān, 31:19)

أَلَمْ تَرَ أَنزَلْنَا إِلَيْكَ الْكِتَابَ الْعَرَبِيَّ الَّذِي لَمْ يَكُن لَكَ بِهِ قَبْلَ هَذَا حِكْمًا وَلَا تِلْكَاءًا ۗ لَعَلَّكَ تَتَّقُوا

And who is better in speech than the one

الَّذِي يَدْعُو إِلَى تِلْكَاءِ اللَّهِ وَيَعْمَلُ عَمَلًا سَدِيدًا

who calls (people) to Allāh, and does a good deed

أَنْزِلُوا عَلَيْكُمْ آيَاتِ اللَّهِ

When you are greeted with a greeting, then answer back

بِأَحْسَنِ مِنْهَا أَوْ بِمِثْلِهَا

with one better, or (at least) return the same. (an Nisā, 4:86)

كَلِمَاتٌ طَيِّبَاتٌ وَرَحْمَةٌ خَيْرٌ

Kind words and forgiveness are better

مِنَ الْوَقْفِ بِرَأْسِ الْوَقْفِ

than charity followed by injury. (al Baqarah, 2:263)

References

The Holy Qurān, S V Mīr Aḥmad °Alī
Quran for Children, Abdul Rauf & Laleh Bakhtiar

Exercise

For each of the six Āyāt in the lesson, write briefly what you learn from them.

Moral Lessons from the Holy Qur'an

Patience

Patience is a quality that is often thought to be a passive and inactive one - sometimes, people even think that a patient person is a cowardly one. However, patience is an active and positive action, and requires bravery. The Holy Qur'an says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا جَاهِدُوا فِي سَبِيلِ اللَّهِ لَعَلَّكُمْ تُرْحَمُونَ ﴾

O Prophet! Urge the believers to fight.

﴿ إِن يَهْرَبُوا فَأَنسُوهَا فَإِنَّ بَلَاءَكُمْ لَمَّا جَاءَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴾

If there be of you twenty patient men, they shall overcome two hundred,

﴿ وَإِن يَهْرَبُوا فَأَنسُوهَا فَإِنَّ بَلَاءَكُمْ لَمَّا جَاءَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴾

and if there be of you a hundred, they shall overcome one thousand of those who disbelieve,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِمْ هُمْ لَا يُفْقَهُونَ ﴾

because they are a people who do not understand. (al Anfāl, 8:65)

From the above verse we say that the quality of patience is the quality of a brave soldier. Why is patience so important and what is its definition? The Holy Prophet (S) said that patience means to endure difficult times without blaming Allāh or accusing Him of anything. It also means to carry on with one's responsibilities in spite of the difficulties. The Holy Qur'an quotes Luqmān:

﴿ يَا لُقْمَانُ إِذْ نَسَى الْوَجْهَ الْكَبِيرَ فَانصُرْهُ بِمَا أَنْصُرُ الْمُؤْمِنِينَ ﴾

O my son, establish prayer, enjoin good, forbid evil,

﴿ وَاصْبِرْ لِحُكْمِ رَبِّكَ إِنَّكَ أَنتَ مِنَ الصَّابِرِينَ ﴾

And bear patiently that which befalls you.

رَبِّهِمْ أَجْرٌ وَإِنْ كُنْتُمْ مِنْهُمْ

Truly, these are acts of steadfastness (Luqmān, 31:17)

The Holy Prophet (S) said that patience was in three things:

1. Patience in worship: This means that when a Muslim finds certain acts of worship difficult, like fasting or waking up for prayers or giving Khums, even then he perseveres.
2. Patience in Sin: This is when man resists temptation to sin - this is also a kind of patience.
3. Patience when faced with calamity: To endure and not to blame Allāh is also patience.

It is no wonder that Allāh says in the Holy Qur'ān:

○ **أَلَمْ يَكُنْ أَكْرَهُ الْعَبَاثَةَ**

Truly, Allāh is with the patient ones. (al Anfāl, 8:46)

And,

○ **أَلَمْ يَكُنْ أَكْرَهُ الْعَبَاثَةَ**

Allāh loves the patient ones (Āli Imrān, 3:146)

Exercise

In Suratun Nahḷ, (16:96), patience is mentioned. Study the Āyah below, write its translation and briefly write about what is mentioned in it.

☉ **قُلْ إِنَّمَا أَمْرُهُ إِلَى اللَّهِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا**

أَلَمْ يَكُنْ أَكْرَهُ الْعَبَاثَةَ

○ **أَبَايَا آيَاتِ عَائِشَةَ**

Parables in the Holy Qur'an

Parables are examples used by Allāh in the Holy Qur'an to make us understand and think about His message.

The Parable of the Good Word and the Evil Word

The parable of the good word is a famous one and there are several meanings to the verse. The Holy Qur'an says:

أَلَمْ يَجْعَلْ لِكُلِّ شَيْءٍ مِثْلًا

Do you not see how Allāh sets forth a parable?

شَجَرًا طَيِّبًا وَشَجَرًا نَجِسًا

A goodly word is like a goodly tree,

الَّتِي جُذُوعُهَا فِي الْأَرْضِ وَأَغْصَانُهَا فِي السَّمَاءِ

whose root is firmly fixed, and its branches are in heaven;

وَيُؤْتِي ثَمَرًا كُلَّ سَنَةٍ بِإِذْنِ رَبِّهَا

It yields its fruit in every season by the permission of its Lord.

وَأَلَمْ يَجْعَلْ لِكُلِّ شَيْءٍ مِثْلًا

And Allāh sets forth parables for mankind so that they may reflect.

شَجَرًا نَجِسًا وَشَجَرًا طَيِّبًا

The likeness of an evil word is like an evil tree -

الَّتِي لَا تَجُذُوعُهَا فِي الْأَرْضِ وَلَا تَحْتَمِلُ ثَمَرًا

it is uprooted from the earth's surface; it does not have stability.

(Ibrāhīm, 14:24-26)

The Holy Prophet (S) has said that the "goodly tree" is Islām. Belief in Allāh is its root. Salāt, Ṣawm, Zakāt, Khums and Jihād are its branches. Reliance upon Allāh, good manners, piety and staying away from whatever is forbidden are its leaves.

The parable of the evil tree refers to the enemies of Islām, the Holy Prophet (S) and his Ahlul Bayt (A). The Holy Prophet (S) has said that this parable refers to the Banī Umayyah.

Heavy rain falls upon it and it yield its fruit twofold;

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا سَأَلْتُمُ النَّاسَ فَسْأَلُوهُمْ بِأَسْمَائِهِمْ وَلَا تَجْمَعُوا بَيْنَ الْأَافِئَةِ ۗ ﴾

and if heavy rain does not fall upon it, then gentle shower is sufficient.

﴿ وَإِن كَانَتْ مِنْ غَيْرِ مُطَارٍ فَسَاءَ مَا يَحْكُمُونَ ۗ ﴾

And Allāh sees what you do. (al Baqarah, 2:264,265)

When we give charity, it should not be to show off, or to make the seeker of help feel small and embarrassed. By reminding the one you have helped makes the charity worthless. The parable tells us that we are like bare rocks and we cover ourselves with the fertile soil of good acts. But by making our acts worthless, the fertile soil is washed off, leaving us bare once again.

But when we give solely for the pleasure of Allāh, there is a twofold benefit. Firstly, it purifies us, and secondly it improves the welfare of the needy. The act is blessed by Allāh. The reference to the garden means that the good act is like a tall tree with strong roots. Even with light rain the roots will be nourished because they are deep in the ground.

Exercise

Answer the following question in the space below.

1. Who is referred to as the good tree and who is referred to as the evil tree?
2. According to the verse 14:25, why does Allāh set forth parables?
3. According to verse 2:264, what are the five qualities of the person who renders his charity worthless?
4. What does the following verse mean?

﴿ وَإِن كَانَتْ مِنْ غَيْرِ مُطَارٍ فَسَاءَ مَا يَحْكُمُونَ ۗ ﴾