



AL MAHDI MADRASAH

QUR'ĀN SYLLABUS - CLASS 9

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Holy Qur'ān

Al Mahdi Madrasah

Notes Adapted from Shia Ithna-asheri Madressa of London

Comment: this note is good but could do with more acnhorage to hadith and quranic ayats.

CLASS 9 - LESSON 1

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

The Holy Qur'ān 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'ān 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'ān), 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:

○ ﴿إِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

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

Ta'awwudh means to recite ﴿إِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

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

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:

○ **وَيَتْلُوهُنَّ حَتَّىٰ يُبَيِّنَ لَكُمُ الْآيٰتِ الْكُرْبٰنٰی**

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:

○ **وَإِذَا تُلِيٰتُوهَا كُتِبَ عَلَيْكُمُ الضَّرِيْعَةُ وَلَسِيْمَةُ الْعِلْمِ**

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:

○ **وَالَّذِي نُنشِئُهَا فِي الْبُرُوجِ وَالَّذِي نُقَيِّمُهَا فِي الْعِزِّ وَالَّذِي نُنشِئُهَا فِي الْعِزِّ وَالَّذِي نُنشِئُهَا فِي الْعِزِّ**

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

The Science of Reciting the Qur'ān, M Surty, Pages 30-34

Holy Qur'ān

Al Mahdi Madrasah

Notes Adapted from Shia Ithna-asheri Madressa of London

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

أيدٍ أو

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

أبصارهم إذا

- 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

أبصارهم أو

- 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

أما

- 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

اللعن

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

Short Sūrahs from the Holy Qur'ān

Sūrah al Mā'ūn

Introduction

This Sūrah was revealed in Makka. It has seven verses. It is Sūrah number 107 in the Holy Qur'ān. "Mā'ūn" means "Alms" (Charity). The name of the Sūrah is derived from the mention of the people who do not give alms in the last verse.

Text and Translation

○ **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

In the Name of Allāh, the Beneficent, the Merciful

○ **اَلَمْ نَجْعَلِ لَكَ عِندَآءِ اٰلِهٰتِكَ**

Have you seen him who belies the Day of Judgement?

○ **اَلَمْ نَجْعَلِ لَكَ عِندَآءِ اٰلِهٰتِكَ**

He is the one who repels the orphan,

○ **اَلَمْ نَجْعَلِ لَكَ عِندَآءِ اٰلِهٰتِكَ**

And does not urge others to feed the poor.

○ **اَلَمْ نَجْعَلِ لَكَ عِندَآءِ اٰلِهٰتِكَ**

And woe to the ones who pray,

○ **اَلَمْ نَجْعَلِ لَكَ عِندَآءِ اٰلِهٰتِكَ**

Yet are heedless of their prayer,

○ **اَلَمْ نَجْعَلِ لَكَ عِندَآءِ اٰلِهٰتِكَ**

Who do (a good deed only) to be seen,

○ **اَلَمْ نَجْعَلِ لَكَ عِندَآءِ اٰلِهٰتِكَ**

And (also) withhold alms.

Tafsir

Āyah 1. Allāh talks about those who are heedless of the Day of Judgement, where all will account for their actions. Those who are hdo not care about that Day take the command of Allāh lightly and act with arrogance, treating serious acts lightly.

Āyah 2. The verse refers to some of the Quraish who treated orphans with cruelty. However, its message is also for today, a reminder that those less fortunate amongst us deserve our respect too.

Āyah 3. The people referred to here are those who themselves are unmindful of the plight of those who are going hungry and also ridicule those who are trying to feed the poor.

Āyah 4,5. The Sūrah now addresses those amongst the Muslims who are careless about their daily prayers. They pray sometimes, and other times they are lazy about this duty. The Holy Prophet (S) has said that those people who purposely let a prayer lapse (like Subḥ, etc) will be counted in the same category as the murderers of the prophets sent to the Banī Isrā'īl.

It also refers to those who let the exact time of prayers pass away while they waste time in idleness or unnecessary activity.

Āyah 6. Those who offer prayers and do good deeds to be seen and appreciated by the people are also classified in this Sūrah as those who belie the Day of Judgement. We should guard against this hypocrisy at all times, and make sure that all our actions are for the pleasure of Allāh only.

Āyah 7. Alms here signifies charity but also any thing required by the people. To withhold even water or basic necessities from the people for any reason is also not allowed.

Merits of Reciting Sūrah al Mā'ūn

1. The Holy Prophet (S) has said that Allāh will forgive the sins of whoever recites it, and he will be regarded as having paid his Zakāt.
2. Imām Ja'far aṣ-Ṣādiq (A) has said that if someone recites it in his obligatory and optional prayers, Allāh will accept his prayers and fast and will not try him about what he did in the short life of this world.

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.
2. In the Sūrah, what are the qualities listed of those who do not care about the Day of Judgement?

CLASS 9 - LESSON 3

Short Sūrahs from the Holy Qur'ān

Sūrah al Kāfirūn

Introduction

This Sūrah was revealed in Makka. It has six verses. It is Sūrah number 109 in the Holy Qur'ān.

A number of leaders of the Quraish once approached the Holy Prophet (S) saying, "O Muḥammad! Let us worship what you worship while you worship what we worship, so we will all share common grounds, and you will still be in charge; so, if what we follow is right, you will have thus obtained your share of it, and if you are right, we will have obtained our share of it" (Biḥār ul Anwār). In reply to this statement Allāh sent down Sūrah al-Kāfirūn.

Text and Translation

○ **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

In the Name of Allāh, the Beneficent, the Merciful

○ **اِنَّكَ كٰذِبٌ بّٰرِئٌ**

Say (O Muḥammad), "O you who disbelieve!

○ **اِنَّیْ لَا اَعْبُدُکُمْ**

I do not worship what you worship!

○ **اِنَّیْ لَا اَعْبُدُ مَا تَعْبُدُوْنَ**

Nor do you worship Whom I worship!

○ **اِنَّیْ لَا اَعْبُدُ مَا تَعْبُدُوْنَ**

Nor shall I worship whom you worship,

○ **اِنَّیْ لَا اَعْبُدُ مَا تَعْبُدُوْنَ**

Nor will you worship Whom I worship.

○ **اِلٰهَکُمْ اِلٰهَیْ**

Unto you be your religion and unto me my religion."

Tafsīr

The offer by the disbelievers of Makka was a clever one to try to win over the Holy Prophet (S) and to wreck his mission. The reply given to them in this Sūrah was firm and without compromise.

Imam Ja'far aṣ-Ṣādiq was once asked why the same phrase was repeated twice, as the repetition seemed to spoil the eloquence of the Sūrah. He replied that the repetition in the Sūrah was in response to the repetition in the proposal of the Quraish. They had asked for the Holy Prophet (S) to worship their gods for one year after which they would worship Whom he worshipped the next year and alternate thereafter.

The Sūrah declares at the end that there can never be a compromise between right and wrong and also there is no compulsion (force) to become a Muslim.

Merits of Reciting Sūrah al Kāfirūn

1. The Holy Prophet (S) has said that one who recites this Sūrah will be regarded as though he has read one quarter of the Holy Qur'ān, and the most wicked of Shaitāns will be kept away from him. He will be cleared from shirk and will be exempted from having to go through the horrors of the Day of Terror (Resurrection Day).
2. Imām Ja'far aṣ-Ṣādiq (A) has said that whoever recites this Sūrah and the Sūrah of Ikhlāṣ in one of his obligatory prayers will be forgiven, and so will his parents.

References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri
Islamic Laws, Ayatullāh °Alī as-Sīstāni, Rules 997 - 1000.

Exercise

1. Memorise the Sūrah and its meaning.
2. Ayatullāh Sīstāni has mentioned an important rule about this Sūrah in his book "Islamic Laws". Look up rule no. 997, and write it below.

Holy Qur'ān

Al Mahdi Madrasah

Notes Adapted from Shia Ithna-asheri Madressa of London

Science in the Holy Qur'an - Milk

In the Holy Qur'an, when Allāh recounts His blessings to man, he mentions the cow:

﴿ فَبَشِّرْهُ بِأَنَّ فِيهَا لَآءًا لَّكَ يَا أَيُّهَا النَّبِيُّ ﴾

Verily in cattle there is a lesson for you.

﴿ فَذَكِّرْهُ بِأَنَّ فِيهَا لَآءًا لَّكَ يَا أَيُّهَا النَّبِيُّ ﴾



We give you to drink of what is inside their bodies, coming from between

﴿ فَذَكِّرْهُ بِأَنَّ فِيهَا لَآءًا لَّكَ يَا أَيُّهَا النَّبِيُّ ﴾

the intestines and the blood, a milk pure and pleasant for those who drink it. (an-Nahl, 16:66)

The food that is eaten by the cow is digested in its intestines. From here the blood carries the nourishment to the rest of the body, including the mammary glands where the milk is produced.

Modern science tells us that the processes responsible for the production of milk begin when the contents of the intestine are brought together with the blood. And indeed, this is how the Holy Qur'an has explained it too.

Science in the Holy Qur'an - Fruits

We know that fruit is the end-product of the reproduction process of superior plants. The complex process starts at the flower, where the pollen carried by insects and birds causes fertilisation. Then the plant bears fruit, which in turn gives out seeds and the process begins all over again. All fruit, whether produced by cross or self-pollination requires the presence of male and female organs. The Holy Qur'an refers to this pair in several verses. One of them is:

نَاقٍ اَ اَبَا قِاِاِ

You see the ground lifeless.

اِاِ اَ اِاِ اَبَا قِاِاِ

When We send down water thereon, it stirs and grows

اِاِ اَبَا قِاِاِ



and puts forth every magnificent pair (of plants) (al-Haj, 22:5)

Allāh has used this analogy to counter the arguments of the people who used to ask the Holy Prophet (S) how they would ever come back to life once they were dead. In several places in the Holy Qur’ān, the reappearance of plant life in the spring is used as an example to explain the resurrection of humanity on the Day of Judgement.

The end of the reproductive process comes once the outer casing of the seed or fruit-stone is opened, allowing the fresh shoots to emerge and grow into a new plant. The Holy Qur’ān refers to this process of germination:

اِاِ اَبَا قِاِاِ

Verily, Allāh splits the grain and the fruit-stone. (al-An’ām, 6:96)

Here again, Allāh mentions only in passing facts about His creation that science did not discover until centuries later!

References

Holy Qur’ān, Tafsīr of S V Mir Ahmed Ali
Bible, Qur’an and Science, M Bucaille, Pages 169, 175-176

Exercise

Read the whole verse of Sura Haj, 22:5, and write in your own words the lessons you learn from this verse.

Duā from the Holy Qur'an

Introduction

Duā means a prayer to Allāh. It is different from Ṣalāt, because in Duā, you can say the prayer in any language, at any time and in any manner you like. Imām °Alī (A) has said: "Put your faith in Allāh. Seek His protection. Ask from Him alone. To give as well as to withhold lies in His power. Ask for as much of His favours as you can. Allāh owns the treasures of the heavens and the earth."

Sometimes your Duā is not immediately answered. Do not be disappointed, but continue to pray. Be patient and believe sincerely in His help. Perhaps what you have asked for will prove harmful to you and not getting that request may be a blessing in disguise.

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

Duā 1

x **اَللّٰهُمَّ اِنَّا نَسُوْا وَاِنَّا نَاْخِيْٓا وَاِنَّا نَاْثِيْٓا وَاِنَّا نَاْثِيْٓا وَاِنَّا نَاْثِيْٓا**

O our Lord! Do not hold us responsible if we forget or make a mistake.

اَللّٰهُمَّ لَا تُكَلِّبْ عَلَيْنَا وِجْرٰٓةً وَّ لَا اَنْزٰٓةً وَّ لَا اَنْزٰٓةً

O our Lord! Do not lay on us a burden

x **اَللّٰهُمَّ اِنَّا نَسُوْا وَاِنَّا نَاْخِيْٓا وَاِنَّا نَاْثِيْٓا وَاِنَّا نَاْثِيْٓا وَاِنَّا نَاْثِيْٓا**

such as You laid on those before us.

x **اَللّٰهُمَّ اِنَّا نَسُوْا وَاِنَّا نَاْخِيْٓا وَاِنَّا نَاْثِيْٓا وَاِنَّا نَاْثِيْٓا وَاِنَّا نَاْثِيْٓا**

O Our Lord! And do not impose upon us that which we do not have the strength (to bear)!

اَللّٰهُمَّ اِنَّا نَسُوْا وَاِنَّا نَاْخِيْٓا وَاِنَّا نَاْثِيْٓا وَاِنَّا نَاْثِيْٓا وَاِنَّا نَاْثِيْٓا

Pardon us, and forgive us, and have mercy on us.

o ʾ **أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا
وَاللَّهُ يَتَوَكَّلُ عَلَى الْغَافِلِينَ
إِنَّ إِلَهَكُمْ لَوَاحِدٌ
إِنَّ اللَّهَ لَعَلِيمٌ ذُو الْبُرْهُانِ**

You are our master, so help us against the unbelieving people.
(al-Baqarāh, 2:286)

This is an excellent Duʿā to recite in Qunūt and at all times. In this Duʿā, we admit that we are easily tempted to commit sins, but we ask Him to be lenient with us. We also ask Allāh not to put us in a situation where we might commit a sin. We admit how weak we are and ask Him not to burden us with responsibilities we cannot bear. We ask Allāh to pardon us and forgive our past misdeeds and give us a second chance to be better Muslims. Finally we ask Him for His help in facing the trials and temptations put in front of us by non-Muslims.

Duʿā 2

**رَبِّ الْعَالَمِينَ
إِنَّا نَسْتَغِيثُكَ
وَأَسْأَلُكَ بِرَحْمَتِكَ
وَبِحَبْلِ لَدُنِّكَ
وَبِعِزَّتِكَ
وَبِعِزَّةِ جَبْرَائِيلَ
وَبِعِزَّةِ إِبْرَاهِيمَ
وَبِعِزَّةِ إِسْمَاعِيلَ
وَبِعِزَّةِ مُحَمَّدٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي تَالِبٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي تَالِبٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي تَالِبٍ**

O our Lord! Forgive us and our brothers who have become Muslims before us,

**وَأَسْأَلُكَ بِرَحْمَتِكَ
وَبِحَبْلِ لَدُنِّكَ
وَبِعِزَّتِكَ
وَبِعِزَّةِ جَبْرَائِيلَ
وَبِعِزَّةِ إِبْرَاهِيمَ
وَبِعِزَّةِ إِسْمَاعِيلَ
وَبِعِزَّةِ مُحَمَّدٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي تَالِبٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي تَالِبٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي تَالِبٍ**

and do not put a grudge in our hearts against those who believe.

o ʾ **إِنَّا نَسْتَغِيثُكَ
وَأَسْأَلُكَ بِرَحْمَتِكَ
وَبِحَبْلِ لَدُنِّكَ
وَبِعِزَّتِكَ
وَبِعِزَّةِ جَبْرَائِيلَ
وَبِعِزَّةِ إِبْرَاهِيمَ
وَبِعِزَّةِ إِسْمَاعِيلَ
وَبِعِزَّةِ مُحَمَّدٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي تَالِبٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي تَالِبٍ
وَبِعِزَّةِ عَلِيِّ بْنِ أَبِي تَالِبٍ**

O our Lord, verily You are Kind and Merciful. (al-Hashr, 59:10)

In the early days of Islām, some people who had fought against the Muslims later became Muslims themselves. Some of them still retained their old enmity and grudges. In this Duʿā we are taught not to harbour grudges and ill-will towards our fellow Muslims. We must always think kindly of any Muslim, and remember them in our Duʿās.

References

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Holy Qurʿān, Tafsīr of S V Mir Ahmed Ali

Exercise

1. Memorise all the Du^oās and start to recite them in your Ṣalāt.
2. Choose the correct meaning of the ^oArabic words below and learn them. They are all from the verses taught in this lesson.

لَا يَسْتَأْذِنُ بَلَدًا

- a) the people before us
- b) the people better than us
- c) the people behind us
- d) the people who are left behind

الْمُؤْمِنِينَ

- a) the believing people
- b) the God-fearing people
- c) the disbelieving people
- d) the poor people

لَا نَسْتَعِزُّ

- a) if we remember
- b) if we forget
- c) if we make a mistake
- d) if we lie

لَا تَسْأَلُنَا

- a) do not ask us to say
- b) do not ask us to bear
- c) do not ask us to do
- d) do not ask us to worship

أَعْلَىٰ سَمَاءٍ رَّحِيمٌ

- a) verily, You are the High, the Strong
- b) verily, You are the all-Hearing, the all-Seeing
- c) verily, You are the Wise, the Mighty
verily, You are the Kind, the Merciful

CLASS 9 - LESSON 6

Some Details about the Suwer (Sūrahs) of the Holy Qur'ān.

Makki and Madani Sūrahs - Details, the Differences in Style and Content.

Sūrahs and Āyahs are called Makki or Madani according to whether they were revealed in Makka or Madina. All the Sūrahs and Āyahs revealed before the Hijrat are called Makki and the ones revealed after are called Madani. Some Makki Sūrahs have a few Madani Āyahs and vice versa.

The following 20 Sūrahs are accepted as Madani:

Sūrah numbers: 2, 3, 4, 5, 8, 9, 24, 32, 47, 48, 49, 58, 59, 60, 62, 63, 65, 66, 76 and 110.

There is uncertainty about the following 21 Sūrahs, whether they were revealed at Makka or Madina:

Sūrah numbers: 10, 13, 22, 25, 36, 57, 61, 64, 83, 89, 90, 92, 97, 98, 99, 100, 102, 107, 112, 113 and 114.

The other 73 Sūrahs are Makki.

There are several differences between the Makki and Madani Sūrahs.

1. The Makki Sūrahs mostly describe the matters of Usūl ad-Dīn and other basics of the faith. They refute the beliefs of the idolaters. They give evidence of the oneness of Allāh, His attributes and talk about the day of Judgement. The verses discuss the building of good Akhlāq, turning over a new leaf and so on.
2. The Madani Sūrahs mostly deal with the Furū' ad-Dīn and the rules of Shari'ah. These include orders regarding Ṣalāt, Ṣawm, Zakāt, Khums, Jihād, Ḥajj, family affairs, social conduct and so on.
3. All the Āyahs where Sajdah is Wājib or Mustahab were revealed at Makka - thus emphasising the worship of Allāh.

The Makki Sūrahs and Āyahs are usually quite short, while Madani Sūrahs and Āyahs are usually long. For example, the whole of the 28th Sipara (mostly Madani Sūrahs) contains only 137 Āyahs, while the 29th and 30th Sipara (mostly Makki Sūrahs) have 431 and 570 Āyahs respectively.

4. In Makki Āyahs, the audience has been addressed as “O People” or “O Children of Ādam”, while in the Madani Āyahs the words “O you who believe” have been used.

The Names of Sūrahs.

The Sūrahs of the Holy Qur’ān were named in various ways.

1. Using letters at the beginning of the Sūrah. Examples are Sūrah Ṭā Hā, Yā Sīn, Şād and Hā Mīm.
2. Using words from the first verse of the Sūrah. Examples are Sūrah ar-Raḥmān, al-Ḥijr, ar-Rūm and al-Faḥ.
3. Named by content or a topic discussed in the Sūrah. Examples are Sūrah an-Nisa, Āli Imrān, Ibrāhim and Yūsuf.
4. Named from something that has been briefly mentioned somewhere in the Sūrah. Examples are Sūrah al-Mā'idah, an-Naḥl, al-°Ankabūt and al-Ḥadīd.

Exercise.

Study the list of ten Sūrahs below. For each one, write the Sūrah number, the meaning of the name, whether it is Makki or Madani, and what the name is referring to.

1. al-Qamar
2. al-Fātiḥah
3. Lahab
4. an-Naml
5. ad-Dukhān
6. al-Ikhlāş

Holy Qur’ān

Al Mahdi Madrasah

Notes Adapted from Shia Ithna-asheri Madressa of London

7. an-Najm
8. Yūnus
9. al-Munāfiqūn
10. al-Kauthar

CLASS 9 - LESSON 7

Conversations from the Holy Qur'ān

We have been encouraged to memorise as much of the Holy Qur'ān as possible. This allows us to remember the commands of Allāh about specific situations and act accordingly.

History is full of examples where people not only modelled their lives on the Holy Qur'ān, but even used its verses in their daily conversation. Two anecdotes are related below.

1. Imām Ḥasan (A) and his slave

Imām Ḥasan (A) was once sitting for dinner when his slave slipped and dropped some hot soup on the Imām (A), scalding him. The fearful slave immediately recited the verse 3:134.

يَا أَيُّهَا الَّذِينَ آمَنُوا

(The pious people) control their anger

The Imām (A) smiled and said, "I am not angry". The slave then continued to recite the same āyat:

وَاغْفِرُوا لِمَن سَاءَ مَا كَانُوا يَعْمَلُونَ

And pardon men

The Imām (A) said, "I have forgiven you". The slave then recited the last part of the āyat:

وَاللَّهُ يَتُوبُ إِلَىٰ رِزْقِكُمْ

And Allāh loves those who do good (to others). (Āli Imrān, 3:134)

The Imām (A) then set the slave free and also gave him 1000 Dinārs.

This incident shows how an ordinary person with the help of the Holy Qur'ān, obtained his freedom. It is also important to note how knowledgeable the slave had become, staying in the company of the Imām (A).

2. The incident of Bibi Fizza

Bibi Fizza had come from Abyssinia to °Arabia as a slave. She was freed by the Holy Prophet (S) and afterwards served Bibi Fāṭimah (A) as her maid-servant. Bibi Fāṭimah (A) divided her house work equally between herself and Bibi Fizza and they would take turns to do the chores. She remained faithful to the household of Ahlul Bayt (A) and even accompanied them to Karbala and the prison of Damascus.

°Abdullāh Mubārak has related a very interesting dialogue between himself and Bibi Fizza. He states, "I saw a woman passing through the desert who had fallen behind the caravan and asked her, "Who are you and where are you from?" She replied:

o ° **سَلَامٌ لَّكُمْ وَأَنَا مِنْكُمْ**

And say, "Salaam" for they shall soon know! (az-Zukhruf, 43:89)

I learned that she expected me to greet her and say "Assalāmu °Alaykum" first, before any question. I did as she reminded, and then enquired why she was in the desert. She answered:

° **لَا إِلَهَ إِلَّا اللَّهُ وَأَنَا مِنْكُمْ**

And whomsoever Allāh guides, there is none to lead him astray! (az-Zumar, 39:37)

On hearing her reply, I asked her, Are you from mankind or from the jinn?" She replied:

أَنَا مِنَ الْبَشَرِ وَأَنَا مِنَ الْجِنِّ

O Children of Adam! be adorned at every time of prostration. (al-A°rāf,7: 31)

I asked her, "Where are you coming from?" She replied:

° **أَنَا مِنَ الْبَشَرِ وَأَنَا مِنَ الْجِنِّ**

They are (like those) who are called to from a place far off. (Hā Mīm 41:44)

I asked her, "Where are you intending to go?" She said:

أَنَا مِنَ الْبَشَرِ وَأَنَا مِنَ الْجِنِّ

And (purely) for Allāh is incumbent upon mankind, the Pilgrimage of the House. (Āli Imrān, 3:97)

I asked her how many days she had been travelling. She told me:

١ **وَاللّٰهُمَّ اِنَّا نَسْتَعِيْزُ بِكَ مِنَ الْغَمِّ وَالْهَمِّ وَالْحَزَنِ وَالْجُبْنِ وَالْكِبَرِ وَالْعَجْزِ وَالْمَلِيْئَةِ وَالْمُنْجَمِ وَالْمَغْرَمِ وَالْمَقْرَمِ وَالْمَقْرَمِ وَالْمَقْرَمِ**

And indeed We (Allāh) created the heavens and the earth and what is between them two, in six days. (Qāf, 50:38)

I asked her, "Do you feel hungry?" She replied:

اَلَا اَتَاكُمْ اَنْ اَسْأَلَ اَنْ اَكُوْا مَعِيَ

We (Allāh) did not make them such bodies that ate no food. (Al-Anbiya, 21:8)
I gave her food and asked her to hurry up to catch the caravan but she replied:

﴿ **لَا تَجْعَلْ لِيْ فِىْهَا عَمَلًا** ﴾

Allāh does not task any soul beyond its ability. (al-Baqarāh, 2:286)
I suggested that she sit on the camel behind me, but she said:

× **اَلَا تَرَىْ اَنْ اَسْأَلَ اَنْ اَكُوْا مَعِيَ**

Had there been gods therein besides Allāh, there would have been disorder in both (the heavens and the earth). (al-Anbiya, 21:22)

On hearing this I realised that, because we were not husband and wife, it was unlawful for both of us to ride the camel. So I got off and mounted her on it. When she sat on the camel, she said:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ جَعَلَ لِيْ سَيْدًا

Glory to Him Who subjected this to us. (az-Zukhruf 43:13)
When we reached the caravan, I asked her, "Do you know anyone among them?" She called out in reply:

﴿ **اَلَا تَرَىْ اَنْ اَسْأَلَ اَنْ اَكُوْا مَعِيَ** ﴾

O Dāwūd, Verily, We have appointed you a Khalifa in the earth. (Şād, 38:26)

× **اَلَا تَرَىْ اَنْ اَسْأَلَ اَنْ اَكُوْا مَعِيَ**

And Muḥammad is not but a Messenger. (Āli Imrān, 3:144)

﴿ **اَلَا تَرَىْ اَنْ اَسْأَلَ اَنْ اَكُوْا مَعِيَ** ﴾

O Yaḥyā! Hold the book with firmness! (Maryam, 19:12)

﴿ **اَلَا تَرَىْ اَنْ اَسْأَلَ اَنْ اَكُوْا مَعِيَ** ﴾

O Mūsā! Verily I am Allāh, the All-Mighty. (an-Naml, 27:9)
I began to call out these four names at which four youths came out of the caravan and ran towards Bibi Fizza. I asked her who they were and she replied:

x **لَا يَرْزُقُهُمْ رَبُّهُمْ إِلَّا بِمَا يَشَاءُ**

Wealth and children are the adornment of the world. (al-Kahf, 18:46)

I realised that they were her sons. The woman turned to the youth and said:

يَا أَبَتِ اسْتَأْذِنْهُ لِي بِيَاكٍ يُعْرَفْ

O my Father, employ him, verily the best of those who you can employ is the strong man and the trusted one. (al-Qaşaş, 28:26)

She thus made them understand that I had helped her. Then she told them:

¢ **إِنِّي أَخَافُ إِنْ عَصَيْتُهُمْ لَيُكْفِّرَنِي**

And verily Allāh increases manifold to whosoever He wills. (al-Baqarāh, 2: 261)
The sons understood their mother's hint and paid me well.

I enquired from the them as to who this noble lady was, and they replied, “She is our mother, Fizza, the maid-servant of Lady Fātimah (A), daughter of the Holy Prophet (S). She has conversed in nothing but the Holy Qur’ān for the last 20 years.”

Short Sūrahs from the Holy Qur’ān

Sūrah al Humazah

Introduction

This Sūrah was revealed in Makka. It has nine verses. It is Sūrah number 104 in the Holy Qur’ān. “Humazah” means “Slanderer”. This is a person who speaks evil of others, is a back-biter and loves to spread scandal.

Text and Translation

○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

○ ۞ وَاٰتٰی السُّلٰتِیْنَ ۞

1. Woe to every slanderer, defamer (one who backbites),

○ ۞ لَمَّا كَسَبَ وَكَسٰبًا ۞

2. Who amasses wealth and hoards it,

○ ۞ لَمَّا رَکَّبَ رَکْبًا ۞

3. Does he think his wealth will make him live for ever?

○ ۞ اَمْ یَحْسَبُ اَنْ یَّحِیَّۃً ۞

4. No! Verily, he shall be thrown into Huṭamah.

○ ۞ اِنَّ۟ هِیَ اَرْضٌ ۞

5. What shall make you know what Huṭamah is?

○ ۞ نَّارٌ ۞

6. It is the fire kindled by Allāh,

○ ۞ اَلَّتِیْۤ اَنْۢشَاۤهُنَّ ۞

7. Which leaps over the hearts

وَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّرَّةَ وَأَنْتُمْ لَا تَعْلَمُونَ

8. It shall close upon them,

وَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّرَّةَ وَأَنْتُمْ لَا تَعْلَمُونَ

9. In outstretched columns.

Tafsir

Āyāt 1-9: The Sūrah talks about the punishment for the one who slanders, the one who backbites, and the miser who hoards. The one who slanders and attacks the honour and character of others is of no use to society and his doom is in Ḥuṭamah. This is a fire that destroys utterly everything cast into it, body as well as soul.

The same punishment is for the miser, whose hoarded wealth is of no use to anyone, even himself. Imām °Alī (A) has said that he wonders at the miser - in this world he lives as the poor man, but in the next world he will be judged along with the wealthy.

While this Sūrah is a warning for all believers, it was revealed with regard to the activities of Akhnas bin Saqfi. This man was rich, loved to hoard wealth and his favourite activity was to spread false rumours and scandal about the Holy Prophet (S).

Merits of Reciting Sūrah al-Humazah

1. The Holy Prophet (S) has said that one who recites this Sūrah will be granted ten good deeds for each and everyone who ridiculed the Holy Prophet (S) and his companions.
2. Imām Ja°far aṣ-Ṣādiq (A) has said about this Sūrah, "Whoever reads it in his optional prayers, it will ward off poverty from him, bringing him sustenance and protecting him against a tragic death."

References

Holy Qur'ān, Tafsir of S V Mir Ahmed Ali
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Exercise

1. Memorise the Sūrah.

In Sūrah Ḥujarāt, verse 12, Allāh gives the example of one who backbites. How has such a person been likened? Write the translation of that verse below.

The Story of Prophet Yūnus (A)

Prophet Yūnus (A) was sent by Allāh to the people of Naynivah in Babylon to guide them on the right path. The people there were used to their wicked ways and did not listen to the teachings of Prophet Yūnus (A). Finally, he departed from them in anger, but without the order and permission of Allāh. The Holy Qur'ān says:

ذُرِّيَّتِهِ لَمَنِ بَدَّلِ اللَّهُ مَا كَانَتْ مِنْ قَبْلِهِ قُلُوبَهُمْ
ذُرِّيَّتِهِ لَمَنِ بَدَّلِ اللَّهُ مَا كَانَتْ مِنْ قَبْلِهِ قُلُوبَهُمْ

(Remember) Yūnus (Dhan Nūn), when he went away in anger and imagined that We would never straiten him;

فَدَعَا فِي ظُلُمَاتٍ لَمَّا كَانَتْ مِنْ قَبْلِهِ
فَدَعَا فِي ظُلُمَاتٍ لَمَّا كَانَتْ مِنْ قَبْلِهِ

then he cried out from the darkness,

قَالَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
قَالَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

*"There is no God but You. Verily I was of the unjust."
(al Anbiyā, 21:87)*

Dhan Nūn means "the man of the fish" and is the title of Prophet Yūnus (A). When he left the town, the signs of Allāh's punishment appeared over the people of Naynivah. A huge cloud came over the whole area and the land was plunged into darkness.

The people at once realised that they were about to be punished for their sins, and asked for Allāh's forgiveness. Allāh accepted their prayers and took away His punishment. The Holy Qur'ān says:

لِمَ كَانَتِ التَّوْحِيدَ إِلَّا لِلَّهِ لَمَّا كَانَتْ مِنْ قَبْلِهِ قُلُوبَهُمْ
لِمَ كَانَتِ التَّوْحِيدَ إِلَّا لِلَّهِ لَمَّا كَانَتْ مِنْ قَبْلِهِ قُلُوبَهُمْ

Why then was there not a town which believed, so that its faith should have profited it, except the people of Yūnus?

فَلَمَّا بَدَأْنَا أَفْجَا قَوْمًا لَمِنَ الْأَمْتِ أَعْيُنُهُمْ كَتَمَ عَلَيْهِمْ رَبُّهُمْ
فَلَمَّا بَدَأْنَا أَفْجَا قَوْمًا لَمِنَ الْأَمْتِ أَعْيُنُهُمْ كَتَمَ عَلَيْهِمْ رَبُّهُمْ

When they believed, We removed from them the torment of disgrace in the life of the world,

○ **أَلَمْ نَجْعَلِ لَكَ آيَاتٍ**

and gave them comfort (to enjoy it) for a (fixed) time. (Yūnus, 10:98)

Meanwhile, Prophet Yūnus (A) had sailed into the sea on a boat. The boat was suddenly caught up in a heavy storm, and was going to sink unless they reduced the weight load.

It was agreed that one person would have to be thrown overboard. To decide who that person would be, the passengers cast lots. Both times the lot fell to Prophet Yūnus (A), so they threw him overboard.

At that moment, Prophet Yūnus (A) realised his mistake in walking out on his people without waiting for the command of Allāh. He knew that his present problems were due to that mistake.

Allāh commanded a large fish to swallow Prophet Yūnus (A) into its belly. Prophet Yūnus (A) spent three days and nights inside the stomach of the fish while it swam across the sea. He prayed to Allāh to forgive him for his mistake and his prayers were accepted.

The fish went to the seashore and vomited out Prophet Yūnus (A) safely onto the ground. Prophet Yūnus's (A) body was badly burnt by the acids inside the fish and Allāh caused a plant to grow whose leaves healed Prophet Yūnus (A) and whose fruits fed him.

Soon Prophet Yūnus (A) was well and he was commanded to return to Naynivah. When he went back he was amazed to see that the people had given up their idol worshipping and were worshipping Allāh. His experiences are described in the Holy Qur'ān as below:

○ **قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ رَبِّي**

Verily Yūnus was (one) of the messengers.

○ **أَلَمْ يَكُن لَّهُ آيَاتٌ لِّئَلَّا يُهْتَمَّ**

When he fled unto a laden ship.

○ **بِهِ ۚ فَسُيِّرَ بِهَا فِي السَّمَاءِ**

And they drew lots, and he was of those thrown (into the water),

○ **أَمْ لَمْ يَلْمِزْ أَعْمَىٰ**

And the fish swallowed him while he was blaming (himself).

○ **وَأَلْقَاهُ فِي بَطْنِهَا**

Had he not been one of those who glorify Him

○ **أَلَمْ يَكُن مِّنَ الَّذِينَ يَكْفُرُونَ**

He would certainly have been detained in its belly till the day of resurrection,

○ **أَلَمْ يَكُن مِّنَ الَّذِينَ يَكْفُرُونَ**

Then We cast him on a barren shore, and he was sick,

○ **وَأَلْقَاهُ عَلَىٰ سَاحِلٍ مَّرِيضٍ**

And We caused a tree of gourd to grow over him;

○ **وَأَنبَتْنَا عَلَيْهِ شَجَرًا مِّنْ ثَمَرِهِ**

And We sent to a hundred thousand (people), or more,

○ **أَلَمْ يَكُن مِّنَ الَّذِينَ يَكْفُرُونَ**

And they believed, so We let them enjoy (life) for an appointed time. (aş Şaffât, 37: 139 - 148)

References

Holy Qur’ân, Tafsîr of S V Mir Ahmed Ali

Exercise

The following passage is from Sûrah an Nisâ (4: 163). In it is the mention of Prophet Yûnus (A). Write the translation of the verse below.

x **أَلَمْ يَكُن مِّنَ الَّذِينَ يَكْفُرُونَ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

× الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لَوْلَا رَحْمَتُ اللَّهِ عَلَيْنَا لَكُنَّا مِنَ الْخَاسِرِينَ

○ × اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

Angels as Described in the Holy Qur'an

Angels are creatures made from light. They are not visible to us, unless they wish to be. According to Hadith, to become visible to us, they can assume any shape at will, except that of Najisul °Ayn creatures like dogs and pigs. Although they occasionally come down to our world, they belong to the heavenly creation. They do not have the power to disobey Allāh, but they do have freedom of will and they can think and question. For example, when Allāh created Prophet Ādam (A), the following conversation took place:

﴿ قُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الْكَافِرِينَ ﴾

(O Muḥammad) when your Lord said to the angels, "Verily, I am going to appoint a Khalifah (vicegerent) on earth,"

﴿ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَيَنْهَىٰ عَنْ الْمَسْجِدِ وَالْمَسْجِدَ الَّذِي يُبْنَىٰ فِيهَا لِمَنِ الْمَسْجِدَ وَالْمَسْجِدَ لِلَّهِ الَّذِي يُبْنَىٰ فِيهَا لِيَذَرَ الْبَارِئِينَ ﴾

they said, "will You (O Lord) place one in it who will make mischief and shed blood,

﴿ وَنَهَىٰ عَنِ الْمَسْجِدِ وَالْمَسْجِدَ الَّذِي يُبْنَىٰ فِيهَا لِيَذَرَ الْبَارِئِينَ ﴾

while we glorify Your praise and holiness?"

﴿ قُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الْكَافِرِينَ ﴾

He (Allāh) said, "Verily, I know what you do not know." (al Baqarah 2:30)

The angels work as the messengers of Allāh to His prophets. For example, when Prophet Zakariyah (A) prayed to Allāh for a son, the good news that his prayers were answered was brought by angels:

﴿ قَالُوا يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ الَّذِي كَتَبْنَا لَهُ الْإِسْمَ الْيَتِيمَ ﴾

Then the angels said to him while he stood praying in the sanctuary,

﴿ قُلْنَا يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ الَّذِي كَتَبْنَا لَهُ الْإِسْمَ الْيَتِيمَ ﴾

"verily, Allāh gives you the good news of (a son whose name is) Yaḥyā... (Āli °Imrān, 3:39)

Allāh also sends down the angels to help the believers. For example, during the battle of Badr, the Muslims were outnumbered by the Quraish. The Holy Qur'ān says:

x **إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ وَإِنَّا نَافِئُونَ**

Indeed Allāh helped you at Badr when you were weak;

o **ذُرِّيَّتِكُمْ أَنتَ حَقُّ رَبِّكَ فَاعْبُدْهُ**

so be mindful of your duty to Allāh, so that you may be thankful.

أَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ أَن تَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

(Remember O Muḥammad) when you said to the believers, "Is it not enough for you that your Lord would help you

o **عَلَىٰ ثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ إِذْ نَزَلَ بِرَبِّكَ**

with three thousand angels sent down (from heaven)?"

(Āli 'Imrān, 3:123, 124)

Allāh also uses the angels to administer His punishment both in this world and the hereafter. A group of angels were sent to punish the people of Prophet Lūt (A), who had disobeyed Allāh and committed evil acts. The Holy Qur'ān says:

وَإِذْ جَاءتْ سُرَّتْ بِرَبِّكَ إِذْ جَاءتْ بِرَبِّكَ إِذْ جَاءتْ بِرَبِّكَ

When our messengers came to Lūt, he was grieved and worried on their account because he was unable to protect them.

±³ أَلَمْ يَأْمُرْ بِالْعَدْلِ وَالْإِيمَانِ أَتَمَارِدُونَ

They said, "Do not fear, nor grieve;

o **أَلَمْ نَقُلْ لَّكَ إِنَّا كَائِدُونَ**

verily, we will deliver you and your people, except your wife, who is of those who will stay behind.

أَلَمْ نَقُلْ لَّكَ إِنَّا كَائِدُونَ

Verily, we are going to bring down upon the people of this town a punishment

○ **أَنزَلْنَا مِنَ السَّمَاءِ مَاءً طِينًا**

*from the skies, because they have been doing evil.
(al °Ankabūt, 29:33,34)*

The people of Lūṭ were not sorry for their actions and the punishment of Allāh was brought upon them. The Holy Qur'ān says:

○ **وَأَنزَلْنَا عَلَيْهِمُ الصَّاعِقَ الْيَوْمَ الَّذِي كَانُوا يَعْبُدُونَ**

So the (violent) Blast seized them at daybreak.

○ **وَجَعَلْنَا لَدُنَّ الْأَيْمَانِ سِدْرًا مِّنَ النَّخْلِ ذَاتِ أَخْضَارٍ تُتَرَكَّبُ عَلَىٰ ذُلِّ الْأَقْبَامِ وَالنَّخْلِ مُنْتَبِهًا وَلَا مُتَمَكِّنًا**

We turned the city upside down, and rained on them stones of baked clay. (al Hijr, 15:73,74)

Exercise

1. In Sūrah al Baqarah, Āyah 102, an account is given of two angels, Hārut and Mārut, who were sent to help a Prophet (A) at a place called Bābil. Look up the commentary of this verse on page 107 of the Holy Qur'ān by S V Mīr Aḥmad °Alī and briefly write about the mission of these two angels.
2. There are four angels who are famous because they have been given specific tasks by Allāh. Who are they and what special duties do they perform? Look at the commentary of S V Mīr Aḥmad °Alī, page 107 for the answer and write it below.

The Jinn as Described in the Holy Qur'an

Besides humans and angels, Allāh created a third kind of thinking, intelligent being - the Jinn (pl Jinnāt). Humans were made from a special kind of clay, angels from a special kind of light and jinn from a special kind of fire. The jinn existed before man:

وَاللّٰهُ اَخْلَقَ الْجِنَّ مِنْ نَارٍ حَامِيَةٍ

*And the jinn, We created before(mankind), from a hot fire.
(al Hijr, 15:27)*

While the angels were created to live in the heavens, man and jinn were to live on earth. They were created only to worship Allāh:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي

*I did not create the jinn and the humans except to worship Me
(adh Dhāriyāt, 51:56)*

In the beginning, the jinn were allowed to go to the heavens. The most famous of them was Iblīs, who was even allowed to worship Allāh in the company of the angels. However, after the creation of Prophet Ādam (A), Iblīs rebelled:

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِآدَمَ فَسَجَدُوْا اِلَّا اِبْلٰسَ الَّذِيْ كَفَرَ

When We said to the angels, "Fall prostrate before Ādam", then they fell prostrate, all save Iblīs.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِذْجِعُوْا لِيْۤ اٰیٰتٍ مِّنْكُمْ ۗ

He was of the jinn, and he disobeyed the command of his Lord.

وَمَا تَتَّخِذُ الْاٰیٰتِ الْكٰرِهَةِ اَعْيُنًا ۗ لَّيْسَ لَكَ الْاَعْيُنُ اِلَّا وَآٰءَاخِرَةُ اَشَدَّ

*What! Will you then take him and his progeny as friends instead of Me?
They are your enemies.*

وَالَّذِيْ يَتَّبِعُهَا هُوَ الْاَشَدُّ اِلٰٓهًا لِّهٖۤ اٰتٰتٍ مِّنْ سَبۜوۡتِ رَبِّكَ

Evil would be the exchange for the unjust. (al Kahf, 18:50)

The jinn are capable of changing their form into any animal, including that of pigs and dogs. They possess certain other powers that men do not generally have; e.g. when Prophet Sulaymān (A) ordered the Queen of Sheba (Bilqīs) to come to his kingdom in surrender, he asked his courtiers who could bring him her throne before she arrived. A jinn offered his services. The Holy Qur'ān says:

○

أَلَيْسَ لَنَا بِمَلَكٍ يَنْظُرُ إِلَيْنَا أَلَمْ يَأْتِ سُلَيْمَانَ مِنْ سَبْعِ الْمَمَلِكِ لَهَا ثَرْوَةٌ مَثْرَاءٌ بِضْعَ مِائَةِ مِائَةٍ مِنْ ذَهَبٍ مَنكُوحٍ وَأَلْوَانٌ مِثْلَ لَحَدِيدٍ لَهَا كَرْسِيُّهَا وَإِلَيْهَا الْمَخْرُجُ

(Sulaymān) said (to his courtiers), "O you chiefs, which of you can bring me her throne before they come to me in submission?"

x **قَالَ أَجِبْنِي وَأَنَا أَوَّلُ الْيَاكِلِينَ**

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A crafty one of the jinn said, "I will bring it to you before you rise from your place,

○ **أَنَا أَقْوَمُ وَأَنَا أَكْرَمُ**

for verily I am strong and I may be trusted." (an Naml, 27:38,39)

Just like humans, there are good and evil individuals among the jinn. Some humans were scared of the mysterious powers of the jinn and began to ask them for protection and safety. This made some jinn proud. However, the Holy Qur'ān speaks of the jinn who accepted Islām after hearing the Holy Prophet (S) recite some verses:

○ **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

In the Name of Allāh the Beneficent, the Merciful.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي قَدْ خَلَّيْتُكُمْ مِنَ الشَّيْطَانِ الرَّجِيمِ

Say (O Muḥammad), "It has been revealed to me that a party of jinn ○

○ **بَدَأُوا بَدَأَ الشَّيْطَانِ الْفَسَادِ**

has listened (to the Qur'ān) and said, "Verily, we have heard a wonderful recitation,

○ ُ **أَلَمْ نَجْعَلِهَا آيَاتٍ لِّكُلِّ قَوْمٍ مُّسْتَدِيرٍ**

which guides t he right path; so we believe in it, and we will not associate anyone with our Lord.

○ ُ **أَلَمْ نَجْعَلِهَا آيَاتٍ لِّكُلِّ قَوْمٍ مُّسْتَدِيرٍ**

High is the majesty of our Lord; He has taken neither a wife or son.

○ ُ **لَا يَأْتِيهِ الْغُيُوبُ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ لَئِنِ سَأَلْتَهُ بِعِلْمٍ مِّمَّا فِي كِتَابِهِ لَيَقُولَنَّ سُبْحَانَكَ ۗ عِلْمُكَ الْغُيُوبِ**

The foolish amongst us used to say wrong things about Allāh.

○ ُ **لَئِنِ سَأَلْتَهُ بِعِلْمٍ مِّمَّا فِي كِتَابِهِ لَيَقُولَنَّ سُبْحَانَكَ ۗ عِلْمُكَ الْغُيُوبِ**

We thought that neither man nor jinn would ever speak a lie about Allāh,

لَئِنِ سَأَلْتَهُ بِعِلْمٍ مِّمَّا فِي كِتَابِهِ لَيَقُولَنَّ سُبْحَانَكَ ۗ عِلْمُكَ الْغُيُوبِ

But (some) individuals from human-kind used to seek protection with (some) individuals

○ ُ **لَئِنِ سَأَلْتَهُ بِعِلْمٍ مِّمَّا فِي كِتَابِهِ لَيَقُولَنَّ سُبْحَانَكَ ۗ عِلْمُكَ الْغُيُوبِ**

amongst the jinn, so they increased them in rebellion (arrogance). (al Jinn, 72:1-6)

Exercise

When a jinn offered his services to Prophet Sulaymān (A) for bringing the throne of Queen Bilqīs, did Prophet Sulaymān (A) accept? What happened? See verse 40 of Suratun Naml for the answer and write it below.

Short Sūrah's from the Holy Qur'ān

Sūrah al Qāri'ah

Introduction

This Sūrah was revealed in Makka. It has eleven verses. It is Sūrah number 101 in the Holy Qur'ān. "Qāri'ah" means "Calamity" and refers to the terror of the Day of Judgement.

Text and Translation

○ **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

In the Name of Allāh, the Beneficent, the Merciful

○ **۞**

1. The Striking Calamity!

○ **۞**

2. What is the Striking Calamity?

○ **۞**

3. What makes you know what the Striking Calamity is?

○ **۞**

4. The day when people shall be like scattered moths,

○ **۞**

5. And the mountains shall become like loosened wool.

○ **۞**

6. Then, as for him whose scales are heavy (with good deeds);

○ **۞**

7. He shall have live in happiness.

Merits of Reciting Sūrah al Qāri'ah

1. The Holy Prophet (S) has said that whoever recites this Sūrah, Allāh will let his scale of good deeds weigh heavily.
2. Imām Ja'far aṣ-Ṣādiq (A) has said that one who recites this Sūrah will receive security from Allāh against the dissension of the Dajjāl, against believing in him, and against hell fire.

References

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

Exercise

1. Memorise the Sūrah.
2. Below, write down 10 things that would make your scales heavier (Āyāh 6) and 10 things that would make them lighter (Āyah 8).

Mi'rāj as described in the Holy Qur'an

On 27th of Rajab in the year before Hijrat to Madina, the Holy Prophet (S) was physically taken to the heavens by Jibrā'īl, on the command of Allāh. This event is called Mi'rāj. The Holy Qur'an describes the event as below:

○ **أَلَمْ نَجْعَلِكَ أَتَقًا** **وَأَلَمْ نَكْنِزْ لَكَ** **الْقُرْآنَ** **حِفْظًا**

In the Name of Allāh, the Beneficent, the Merciful

وَاللَّهُ قَدِيرٌ **وَاللَّهُ أَزِيدٌ**

Glory be to Him who carried his servant (Muḥammad) by night

مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى **الَّذِي بَارَكْنَا حَوْلَهُ** **لِنُرِيكَ آيَاتِنَا**

from the holy Masjid (at Makka) to the furthest Masjid,

الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيكَ آيَاتِنَا **الَّتِي أَنْزَلْنَا فِي الْقُرْآنِ الْمَدِينِ**

whose environment We have blessed, so that We may show him Our signs;

○ **إِنَّكَ رَءِيفٌ رَحِيمٌ** **إِنَّكَ سَمِيعٌ عَلِيمٌ**

verily He is all-Hearing, all-Seeing (Banī Isrā'īl, 17:1)

The journey was not a dream but an actual physical experience. Masjidul Aqṣā refers to a place of worship in the furthest heavens and not to the mosque by the same name in Jerusalem.

In the heavens, the Holy Prophet (S) saw the marvels of the creations of Allāh. He met the other prophets (A). He also saw the place of reward (Paradise) and the place of punishment (hell).

Finally Jibrā'īl took him to a place known as "Sidratil Muntahā". Here, the angel stopped, saying, "No angel or any being can pass further than this point. If I move even an inch forward, my wings will be burnt to ashes." From here, the Holy Prophet (S) proceeded alone.

The Holy Qur'ān says:

○ ù قَبْلَ أَنْ يَأْتِيَهُ

Then he drew near, and nearer,

○ x قَبْلَ أَنْ يَأْتِيَهُ لِيَأْتِيَهُ

(Until he) was at a distance of two bows, or nearer still,

○ ¢ إِيَّاكَ فَكَلَّمْنَا مَا نَكَلَّمُ

*Then He revealed to his servant what He revealed.
(an Najm, 53:8-10)*

Thus the Holy Prophet (S) was blessed with a unique honour by Allāh, who brought him to a place no-one had ever been before. Here the Holy Prophet (S) saw the glory of the kingdom of Allāh and became fully aware of the wisdom that governed it.

Reference

The Holy Qurān, S V Mīr Aḥmad °Alī

Exercise

- 1. The Holy Qur'ān says about the Holy Prophet (S) in Sūrah an Najm, Āyah 18:

○ قَبْلَ أَنْ يَأْتِيَهُ لِيَأْتِيَهُ

Write down the translation of the verse.

Look at your Tārīkh notes and write down the three commands that the Holy Prophet (S) received from Allāh when he went to Mi°rāj.

Short Sūrahs from the Holy Qur’ān

Surah al-Zilzāl

Introduction

This Sūrah was revealed in Madina. It has eight verses. It is Sūrah number 99 in the Holy Qur’ān.

Al Zilzāl means “The Quaking”. This Sūrah describes the events leading up to the Day of Judgement, the first of which will be a terrible quaking that will take place all over the earth.

Text and Translation

○ **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

In the Name of Allāh, the Beneficent the Merciful

○ **۝۱ اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا**

1. *When the earth shall quake with a terrible quake of her own,*

○ **۝۲ اِذَا اَخْرَجَتِ الْاَرْضُ بُحْرَانَهَا**

2. *And the earth shall bring forth her burdens,*

○ **۝۳ وَاِنَّا لَنَرِيهَا فَتْفٰتِحٰتٍ**

3. *And man shall say: “What is happening to her?”*

○ **۝۴ اِنَّا لَنَرِيهَا فَتْفٰتِحٰتٍ**

4. *On that day she shall relate (all) her news,*

○ **۝۵ اِنَّا لَنَرِيهَا فَتْفٰتِحٰتٍ**

5. *That your Lord revealed to her.*

وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ

6. On that day people shall come out (of their graves) in (separate) groups to see (the result) of their own deeds.

وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ

7. Then whoever has done (even) an atom's weight of good shall see it

وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ

8. And whoever has done (even) an atom's weight of evil shall see it.

Tafsir

Āyāt 1,2: The first two verses describe the violent shaking that the earth will suffer just before the Day of Judgement. The earth will burst open revealing everything in it.

Āyah 3: Mankind will be stunned at the suddenness with which the quake occurs and at the extent of the destruction.

Āyah 4: The earth will relate the events that occurred on it. The Holy Prophet (S) said, "Beware of your deeds on the earth, because it will disclose all your actions on the Day of Judgement."

Āyah 5: The power of the earth to disclose its secrets will be from Allāh.

Āyah 6: The dead will rise from their graves. They will be divided into groups according to their actions. They will rush to see what is in store for them because of their actions.

Āyāt 7,8: Nothing will be ignored in the accounting. Not the slightest evil or good action will go unnoticed. No one will be able to transfer the evil of his actions to another. It is the day when everyone will know the result of their life on earth.

Merits of reciting Sūrah al Zilzāl

1. The Holy Prophet (S) has said, "Whoever recites this Sūrah will be granted the rewards as though he had recited one quarter of the Qur'an.
2. Imām aṣ-Ṣādiq (A) has said about this Sūrah, "Whoever reads it in his optional prayers will never be afflicted with an earthquake or lightning or any other worldly calamity, and if he dies, his Lord will order to have him admitted into Paradise."

References

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

Exercise

1. Memorise the Sūrah.
2. In the Tafsīr of the third verse, S V Mīr Aḥmad °Alī mentions a hadith relating to Imām °Alī (A). Look up his commentary and write down the hadith below.

Short Sūrahs from the Holy Qur'ān

Sūrah at Takāthur

Introduction

This Sūrah was revealed in Makka. It has eight verses. It is Sūrah number 102 in the Holy Qur'ān. "Takāthur" means "Excessiveness" and the title of the Sūrah refers to the activity of competing for luxuries and plentitude.

Text and Translation

○ **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

In the Name of Allāh, the Beneficent, the Merciful

○ **۝۱** **مٰرَاجَافٍ ۙ اَتَّخَذْتُمُ**

1. Competing for plentitude keeps you occupied.

○ **۝۲** **مِجَافٍ ۙ اَتَّخَذْتُمُ**

2. Until you come to the graves.

○ **۝۳** **اَتَّخَذْتُمُ**

3. No, soon you will come to know (your error);

○ **۝۴** **اَتَّخَذْتُمُ**

4. No, no, soon you will come to know (your error).

○ **۝۵** **اَتَّخَذْتُمُ**

5. No, if only you knew it with certain knowledge.

○ **۝۶** **اَتَّخَذْتُمُ**

6. You shall certainly see hell fire.

○ **۝۷** **اَتَّخَذْتُمُ**

7. You shall certainly see it with sure vision.

8. Then, on that day, you shall be questioned about the bounties (you enjoyed).

Tafsīr

Āyah 1. Takāthur refers to competition among the people for superiority in wealth and property. It makes man so engrossed in the pursuit of material things that he becomes heedless about the hereafter. In this verse there is a clear warning to devote some time for spiritual development also.

Āyāt 2-7. When faced with graves, man looks at his own life critically. Sometimes, he changes for the better as a result. When a man dies he leaves all his material possessions behind. He remains in no doubt about the nature of the next world, because he sees it unveiled in front of him. This certainty comes only after death, and it is necessary for man to be prepared for the hereafter, which is why the verse is repeated twice.

Āyah 8. Man enjoys countless blessings from Allāh. With the blessings comes responsibility. On the Day of Judgement, man will have to account for all that he was given in this world.

Merits of Reciting Sūrah at Takāthur

1. The Holy Prophet (S) has said that one who recites this Sūrah will not be tried by Allāh, regarding the blessings which He bestowed upon him.
2. The one who recites this Sūrah will be regarded as though he has recited a thousand verses of the Holy Qur'ān. The Holy Prophet (S) once asked, "Can anyone among you read one thousand verses from the Qur'ān a day?" The Muslims replied, 'O Messenger of Allah! Who can?!' He said, 'Can anyone among you recite Sūrah at-Takāthur?!' He has also said, "Whoever recites this Sūrah when he goes to bed will be protected from the grave's trial."

References

Holy Qur'ān, Tafsīr of S V Mīr Ahmad °Alī
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

Exercise

1. Memorise the Sūrah.
2. In the commentary of Holy Qur'ān by S V Mir Ahmed Ali (page 1355), he has quoted a Hadith of Imām °Alī ar-Riḍā (A) about the bounties mentioned in the last verse. What are these bounties? Write the Hadith below.

Prophet Sulaymān (A) in the Holy Qur'an

Prophet Sulaymān (A) was a great king as well as a messenger of Allāh. He had been given power unlike that of any man before. The Holy Qur'an says:

سُلَيْمَانَ اٰتَيْنَا الدَّٰوۡدَ اٰتِنَا سُلَيْمَانَ

Sulaymān inherited Dāwūd, and he said,

﴿ اِنَّا عَلَّمْنَا سُلَيْمَانَ مَا يَشَاءُ وَيُرِيدُ ۗ وَجَعَلْنَا بَيْنَهُ وَبَيْنَ الْجِبَالِ مَا هِيَ اَلْحُلَّةُ يَوْمَ اَلِالْحِسَابِ ۗ ﴿۱۷﴾

"O people, we have been taught the language of birds, and have been given (abundance) of all things.

وَاصْبِرْ لِحُكْمِ رَبِّكَ ۗ اِنَّ اِلٰهَكَ اَعْلَمُ بِمَا تَعْمَلُ ﴿۱۸﴾

Verily this is manifest grace." (an Naml, 27:16)

His control extended over humans, jinns and even nature. He controlled the wind. The Holy Qur'an says:

﴿ اِنَّا جَعَلْنَا سُلَيْمَانَ مِمَّا رَاٰنَا مِنْ اٰمِنِيۡنَا ۗ وَجَعَلْنَا لَهٗ مَا يَشَاءُ ۗ ﴿۱۹﴾

(We made submissive to) Sulaymān the wind which travelled in the morning s month's journey, and a month's journey in the evening.

﴿ وَجَعَلْنَا لَهٗ جَارِۡدًا مِّنۡ مَّذٰنِۡنِۡنَا ۗ ﴿۲۰﴾

We made a spring of molten brass flow for him;

﴿ وَاٰتَيْنَا سُلَيْمَانَ اِلٰهَۡنَا ۗ ﴿۲۱﴾

and some of the jinn laboured for him by the command of his Lord. O

﴿ مَنۡ يُّشْرِكۡ بِاِلٰهِنَا ۗ ﴿۲۲﴾

Whoever among them turned away from Our command was made to taste the punishment of the flaming fire. (as Sabā, 34:12)

When Prophet Sulaymān (A) marched with his army, it was an impressive sight. Men, animals, jinn and birds marched with him. The Holy Qur'an talks about one march when they came upon the valley of the ants:

جِئْتَهُمْ مِنْ شِجْرِ الْعِهَادِ فَاتَّبَعُوهُ سُرًّا وَنَهْرًا

And there were gathered together to Sulaymān his hosts (army) of jinn and men and birds,

○ **أَتَتْهُنَّ وَأُتُوهُنَّ**

and they were arrayed in order and ranks;

○ **وَأَتَتْهُنَّ وَأُتُوهُنَّ**

Till, when they came to the valley of the ants,

× **قَالَتْ أُنثَىٰ قَوْمَكُمُ اتَّخَذْتُمُ الْعِهَادَ مِهَادًا**

an ant said: "O you ants! enter your dwellings,

○ **فَادْخُلِي أَمَا بَدَأْتُمْ بِهِنَّ لَعْنَةُ اللَّهِ**

lest Sulaymān and his hosts crush you while they are unaware."

فَوَسَّوْا فِيهَا خِلَافًا

Then (Sulaymān) smiled, laughing at her speech, and said:

يَا أَيُّهَا النَّاسُ إِنِّي خَلَقْتُكُمْ مِنْ نَارٍ وَخَلَقْتُ النَّارَ مِنْ نَارٍ

i

"O my Lord, arouse me to be thankful for Your bounty which You have bestowed on me and my parents,

وَأَنْتَ أَعْلَمُ الْغُيُوبِ

and to do good that shall please You. Admit me, by Your mercy,

○ **أَنْتَ أَعْلَمُ الْغُيُوبِ**

among Your righteous servants." (an Naml, 27:17-19)

The speech of the ant is very interesting, and every word in the verse has a special meaning. The ant's speech tells us:

1. Ants have speech that they communicate to each other with.
2. The ant who spoke recognised the army of Sulaymān (A).
3. The ant said "O you ants!", which is a tone used by a leader hence there is a hierarchy of leadership in the ant community.
4. The ant gave an order that was obeyed; this tells us of the presence of discipline in the community of ants.
5. "Enter your dwellings" suggests that their homes were structured with special places for each group of ants.
6. The leader mentioned Sulaymān first (A), then his army, thereby giving the due respect to the great king.
7. The ant raised the possibility of an event occurring (crushed by the unaware army) which shows that the ants were able to understand a complex idea like uncertainty.

It is no wonder that Prophet Sulaymān (A) smiled in appreciation of the eloquence of the little ant!

Reference

The Holy Qurān, S V Mīr Aḥmad °Alī

Exercise

Study the verse below, from Suratun Naml (27:20,21) and then answer the questions that follow.

وَأَنذَرْتَهُمْ يَوْمَئِذٍ نَّارَهُمْ سَاءَ لِمَن يَكْفُرُ

وَأَنذَرْتَهُمْ يَوْمَئِذٍ نَّارَهُمْ سَاءَ لِمَن يَكْفُرُ

وَأَنذَرْتَهُمْ يَوْمَئِذٍ نَّارَهُمْ سَاءَ لِمَن يَكْفُرُ

Holy Qur'an

Al Mahdi Madrasah

Notes Adapted from Shia Ithna-asheri Madressa of London

1. Write in the translation of the verse in the space above.
2. Why was Prophet Sulaymān (A) so angry with HudHud and why did he threaten to kill him?
3. Where had HudHud been?
4. What did he report to Prophet Sulaymān (A)?