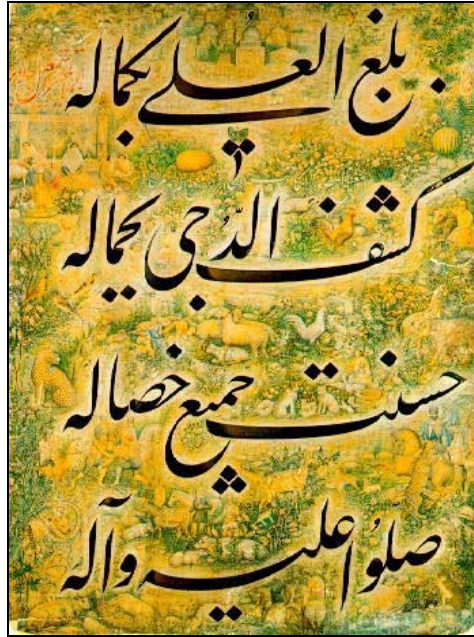




AL MAHDI MADRASAH

Student Notes for Class 11



This poem refers to the Holy Prophet Muhammad (S):
He reached the greatest heights by his perfection,
He dispelled the darkness by his beauty,
All his attributes were good ones,
Send salutations on him and his family.



AL MAHDI MADRASAH QUR'ÁN SYLLABUS - CLASS 11

- LESSON 1 - THE RESPECT OF THE HOLY QUR'AN AND THE AKHLÁQ OF ITS RECITATION.
- LESSON 2 - THE WRITING AND COLLECTION OF THE HOLY QUR'ÁN.
- LESSON 3 - DU'A AL FARAJ
- LESSON 4 - DU'Á FROM THE HOLY QUR'ÁN.
- LESSON 5 - STORIES FROM THE HOLY QUR'ÁN
- LESSON 6 - SÚRAH AL `ALAQ - 1
- LESSON 7 - SÚRAH AL `ALAQ - 2
- LESSON 8 - THE EVENT OF GHADÍR
- LESSON 9 - SHORT SÚRAHS FROM THE HOLY QUR'ÁN
(SÚRAH AL INSHIRAH)
- LESSON 10 - THE ISSUE OF TAHRÍF IN THE HOLY QUR'ÁN
- LESSON 11 - SHORT SÚRAHS FROM THE HOLY QUR'ÁN
(SÚRAH AL LAYL)
- LESSON 12 - PROPHET IBRÁHÍM AND NAMRÚD
- LESSON 13 - PROPHET YÚSUF (A) AND THE KING'S DREAM
- LESSON 14 - SIGNS OF ALLÁH (RECITATION PRACTICE)
- LESSON 15 - SCIENCE IN THE HOLY QUR'ÁN

CLASS 11 - LESSON 1

The Respect of the Holy Qur'án and the Akhláq of its Recitation

The Holy Qur'án is a book containing the words of Alláh. 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'án should only be touched after doing Wudhu. Alláh says:

o ﴿لَا يَجْرَسُونَ إِلَّا فِي أَوْسَاغٍ﴾

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

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

﴿لَا يَجْرَسُونَ إِلَّا فِي أَوْسَاغٍ﴾

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

﴿لَا يَجْرَسُونَ إِلَّا فِي أَوْسَاغٍ﴾

and think and wonder about the creation of the heavens and the earth...

(Áli Imrán, 3:191)

3. Always begin the recitation with Ta`awwudh. Alláh says:

o ﴿لَا يَجْرَسُونَ إِلَّا فِي أَوْسَاغٍ﴾

When you recite the Qur'án, seek refuge in Alláh from Shai'án, the accursed (an-Na'íl, 16:98)

Ta`awwudh means to recite ﴿لَا يَجْرَسُونَ إِلَّا فِي أَوْسَاغٍ﴾

which means, "I seek refuge in Alláh from Shai'án the accursed.

4. After Ta`awwudh, recite ﴿لَا يَجْرَسُونَ إِلَّا فِي أَوْسَاغٍ﴾ which means, "I

begin in the name of Alláh, 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.
5. It is Sunnat to recite the Holy Qur'án with your head covered and while facing the Qiblah.
6. The Holy Qur'an should be recited without rushing, in a clear manner. Alláh says:

وَرَتِّلِ الْقُرْآنَ تَرْتِلاً

And recite the Qur'án 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 قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

And when the Qur'án 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'án 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:

وَلَا تَجْعَلْهَا زُجُجًا يَلْعَبُونَ فَأَنَّهَا خَالِدَةٌ كَالخِثْيَابِ عَلَى حَتِّ حَتٍّ يُخَالِفُونَ بِهَا لَعْنَةَ رَبِّهِمْ لِمَا ظَلَمُوا وَأَنَّهُمْ كَانُوا ثَاغِيَةً

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

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

References

Holy Qur'án, Tafsír of S V Mir Ahmed Ali

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

Exercise

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

أولئك الذين

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

عليهم السلام

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

أولئك الذين

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

أولئك الذين

- 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

أولئك الذين

- 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

أولئك الذين

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

CLASS 11 - LESSON 2

The Writing and Collection of the Holy Qur'án

From the time of the first revelation, the Muslims began to write down the verses of the Holy Qur'án. They wrote the verses on animal-skins or parchment or other objects. This is why, in many places the Holy Qur'án refers to itself as al-Kitáb (the written thing, the book)

In addition, the Holy Prophet (S) appointed special scribes to record the verses. Some of these scribes were `Alí bin Abí ^álib (A), Ubayy bin Ka`b, and later, Zaid bin Thábit. The Holy Prophet (S) would immediately inform these companions of the revelation of any new verses. He used to worry that some of the verses might be forgotten, until Alláh assured him:

﴿ لَا تَجْرُأُ بِاللِّسَانِ أَنْ تَسْرِعَ بِهِ سِرًّا ﴾

Do not move your tongue with it (the Qur'an) to hasten it.

﴿ إِنَّهَا هِيَ عَزَابٌ مُّبِينٌ ﴾

Verily, its collection and its recitation is Our responsibility.
(al-Qiyámah, 75:16,17)

At the time of dictation to the scribes, the Holy Prophet (S) would also inform them of the placement of that áyah or áyát in the súrahs. It is for this reason that we find Madani áyát in Makki súrahs and vice versa.

Unlike the Bible, the Holy Qur'án was already in book-form by the time the Holy Prophet (S) passed away. A proof of this fact is his famous Hadith: "I am leaving behind among you two weighty (precious) things; the Book of Alláh, and my Ahlul Bayt..."

Authenticity and Completeness of the Holy Qur'án

The Shi`ah are often accused that they believe in a different Qur'án, one that contains 40 Parás (instead of 30)! This is, of course, a lie and anyone can visit our mosques anywhere in the world to see for themselves the copies of the Holy Qur'án that we recite from.

We believe that the Holy Qur'án that we have in our hands is no more or less than that which was revealed to the Holy Prophet (S). This is for several reasons.

1. Alláh Himself has undertaken the responsibility for preserving it as seen in the verse above. Furthermore, He says:

وَالَّذِينَ كَفَرُوا مِنْهُمْ لَعْنَةُ اللَّهِ الْمَلَأَتْ لَهُمْ الْأَبْطَانُ النَّارَ

Verily, those who disbelieve in the Qur'án when it comes to them (should know) that it is a Book of exalted power.

قُلْ نَزَّلَهُ اللَّهُ فِي الْقُرْآنِ تَنْزِيلًا

وَالَّذِينَ كَفَرُوا مِنْهُمْ لَعْنَةُ اللَّهِ الْمَلَأَتْ لَهُمُ النَّارَ

No falsehood can come at it from before it or from behind it. It is a revelation from the All-Wise, the Praiseworthy. (Súrah Mím, 41:41,42)

2. There are many traditions from the Holy Prophet (S) and our Imáms describing the rewards (thawáb) of reciting individual súrahs of the Holy Qur'án. So if the complete Qur'án did not exist at the time of the Holy Prophet (S), then he or his successors could not have described the thawáb of every súrah separately.

References

The Qur'án and Hadith, Syed Akhtar Rizvi, Pages 39-46.
Holy Qur'án, Tafsír by S V Mir Ahmed Ali

Exercise

The Holy Qur'án is protected from tampering by Alláh himself as promised in a famous verse in Suráh al-Nijr. Find this verse and quote it below.

CLASS 11 - LESSON 3

Du`á al - Faraj.

This Du`á is an example of man's total reliance on his Creator. The desperate words are an outpouring of his helplessness, when surrounded by the trials and miseries of this world.

In this Du`á we first outline our miserable condition and then turn to Alláh asking Him to relieve us for the sake of the Ma'sumeen (A) by hastening the appearance of al-Faraj, Imám Mu < ammad al-Mahdi (A).

We often recite this Du`á as a prelude to the Ziyarat, without appreciating the graveness of the words. The Du`á should be recited daily and often.

The text follows separately on the next pages. Use the space below for notes as the Du`á is discussed in class.

Du`á al - Faraj

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Alláh the most Beneficent, the most Merciful

اللَّهُمَّ إِنِّي أَسْأَلُكَ

My God, the affliction has become great,

اللَّهُمَّ إِنِّي أَسْأَلُكَ

and the matter has become known

اللَّهُمَّ إِنِّي أَسْأَلُكَ

and the cover has been removed

اللَّهُمَّ إِنِّي أَسْأَلُكَ

and the hope has been cut

اللَّهُمَّ إِنِّي أَسْأَلُكَ

and the earth has been straitened

اللَّهُمَّ إِنِّي أَسْأَلُكَ

and the heaven has become inaccessible

اللَّهُمَّ إِنِّي أَسْأَلُكَ

and from you I seek assistance

Ó} ~~Ma~~ ~~As~~ Ó ~~ha~~ ĩ

and to You I refer my complaints

Ēaj »Ā ĩ | |r »A Ó ě ~~Ma~~ ~~As~~ Ó ~~ha~~ ĩ

and on you do I always rely, whether in hardship or comfort

ĒAzġ ~~Ma~~ Ē ĒAzġ Óġ ~~Ma~~ ĀĒĒA

O Alláh! Bless Mu<ammad and the family of Mu<ammad

ĀĒĒÓ ĒĒġ Ó ~~Ma~~ ~~As~~ ĀĒĒA ~~Ma~~ ~~As~~ ĒĒĒA

the people of authority whose obedience you have prescribed for us

ĀĒĒĒĒ Ó ~~Ma~~ ~~As~~ ĒĒĒ Ĩ ĩ

and by that you taught us their status

ĀĒĒĒ ĨĨ ĨĨ ĨĒĒ

then, for their sake, save us

ġġ ~~Ma~~ ~~As~~ ĨĨĒ ĨĨĒ ÓĒĒ ĨĨĒ ĨĨĒ

an early and quick salvation - as quick as the twinkling of an eye

Ĩ ġġ ĨĨ ĨĒ

or even quicker

ĒAzġĒ ÓġĒ ÓġĒ ĒAzġ ĨĒ

O Mu<ammad! O `Alí! O `Alí! O Mu<ammad!

ĒĒĒ ÓĒĒ ÓĒĒ ĒĒĒ

save us for verily you are protectors

ĒĒĒ ĨĒ ÓĒĒ ÓĒĒ ĒĒ ĨĒ

Help me, for verily you are helpers

ĒĒĒ »Ā ĨĒ ĨĒ ĨĒ ĨĒ

O our Master! O Companion of this Age!

Ē ĨĒĒ Ē ĨĒĒ Ē ĨĒĒ

Help! Help! Help!

ĒĒĒĒ ĒĒĒĒ ĒĒĒĒ

Come to my aid! Come to my aid! Come to my aid!

عَسِّرْنَا عَسِّرْنَا عَسِّرْنَا

Immediately! Immediately! Immediately!

هَاتِينَا هَاتِينَا هَاتِينَا

Hurry! Hurry! Hurry!

أَجْعَلْنَا أَجْعَلْنَا أَجْعَلْنَا

O most Merciful of those who are merciful

أَرْحَمَ الرَّاحِمِينَ

For the sake of Mu<ammad and his pure family

CLASS 11 - LESSON 4

Du`á from the Holy Qur`án

Introduction

Du`á means a prayer to Alláh. It is different from @alát, because in Du`á, you can say the prayer in any language, at any time and in any manner you like.

Imám `Alí (A) has said: "Put your faith in Alláh. 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. Alláh owns the treasures of the heavens and the earth."

Sometimes your Du`á is not immediately answered. Do not be disappointed, but continue to pray. Be patient and believe sincerely in His help. Acceptance of your prayer does not mean an instant fulfilment of your wish. Perhaps what you have asked for will prove harmful to you and not getting that request may be a blessing in disguise.

Alláh says about Du`á,

﴿ كَلِمَاتٍ سَمِعَ اللَّهُ لَكُمْ مِنْهَا وَإِنَّهُ عَلَىٰ أَعْيُنِنَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝۱۰۱﴾

And when My servants ask you (O Muhammad) about me, then (say to them that) verily I am very near.

﴿ أَجِبْ لَهُمْ مَا سَأَلُوا مِنْ أَمْرٍ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝۱۰۲﴾

I answer the prayer of the supplicant when he asks from Me.

﴿ أَجِبْ لَهُمْ مَا سَأَلُوا مِنْ أَمْرٍ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝۱۰۲﴾

So they should hear My call, and believe in Me, so that they may be led aright. (al-Baqaráh, 2186)

The above should be recited before any other Du`á, as it increases our faith and reminds us of the close attention of Alláh. From this verse also, we learn that the recital of Du`á is necessary and Wájib for all Muslims.

(Read more detail about verse 2:186 (Agha Púya's commentary) in the Tafsír of S V Mir Ahmed Ali, pages 137,138)

The importance of Du`á is seen in @alát, where there is a special opportunity to do Du`á. This is in Qunút. In this lesson, we will learn the meanings of some Du`á that are found in the Holy Qur`án.

Du`á 1

k ٱلَّذِىۤ اٰتٰنَا الْمُلْكَ ۙ وَهُوَ ٱلَّذِىۤ اَعْتَدَ لَنَا ٱلْاٰلَآءَ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ

O Alláh, Master of the kingdom! You give the kingdom to whom You like,

k ٱلَّذِىۤ اٰتٰنَا الْمُلْكَ ۙ وَهُوَ ٱلَّذِىۤ اَعْتَدَ لَنَا ٱلْاٰلَآءَ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ

and You take away the kingdom from whom You like.

ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ

You exalt whom You like and abase whom You like;

ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ

in Your hand is the good; verily, You have power over all things.

k ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ

You cause the night to pass into the day, and You cause the day to pass into the night;

k ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ

You bring forth the living from the dead, and You bring forth the dead from the living,

ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ ۙ اِنَّۤ اِلٰهَنَا لَعَلِىۤمٌۭ

and You give sustenance to whom You like, without measure.

(Áli-Imrán, 3:26,27)

The verses emphasise that Authority is Alláh's alone. He can give it to someone or take it away. Similarly, dignity and respect are His to give and take away. His Power is over all things. Life and death and the natural order

Exercise

1. Memorise all the Du`ás and start to recite them in your @alát.
2. Choose the correct meaning of the `Arabic words on the next page and learn them. They are all from the verses taught in this lesson.

كَلِمَاتٍ أَسْمِعُ

- a) verily, I see them
- b) verily, I am near
- c) verily, I hear them
- d) verily, I am here

أَجِبُّ

- a) I answer
- b) I see
- c) I record
- d) I reveal

مَنْ يَشَاءُ

- a) whomever You love
- b) whomever You despise
- c) whomever You want
- d) whomever You invite

لَهُ عِلْمٌ بِمَا يُعْمَلُ

- a) You are all-Seeing, all-Hearing
- b) You know everything
- c) You sustain everything
- d) You have power over everything

وَسْمِعُ لِمَنْ يُدْعِي

- a) and forgive us
- b) and have mercy on us
- c) and listen to us
- d) and give us

إِذَا سَأَلَ

- a) when he prays to Him
- b) when he listens to Him
- c) when he turns from Him
- d) when he obeys Him

CLASS 11 - LESSON 5

Stories from the Holy Qur'án

Fir`aun of the Pegs.

Prophet Músá rescued the Bani Isrá-íl from Fir`aun. He took them away from Egypt to Palestine.

The kings of Egypt used the title Pharaoh or Fir`aun. The Fir`aun referred to in the Holy Qur'án is probably Merneptah, the successor of the famous Rameses II.

The Holy Qur'án says:

o x Ü ê BĀĀ Ōg zĀsĕ Ā

And Fir`aun, the Owner of the Stakes (pegs).

o x Ü ê yĀ Ōg ĀĀ ĀĀ

Who transgressed in the cities,

o x Ü ĀĀ ĀĀ ĀĀ

And multiplied wickedness therein,

o xÜ ĀĀ ĀĀ ĀĀ K ā Ō

So your Lord let fall on them the whip of punishment.

o ĉ ê ĀĀ ĀĀ ĀĀ

Verily, your Lord is (always) watchful. (al-Fajr, 89:10 - 14)

Fir`aun used to kill everyone who refused to believe him as God. His favourite method of killing his victims was to nail them to the ground or a post. Hence he has been called "the owner of the pegs" in the above verse. Among those he killed was his wife Ásiya, who was a believer in Alláh. She has been named as one of the four noblest women ever created.

The punishment of Alláh finally overtook Fir`aun. The Holy Qur`án says:

﴿ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَافًا ۝١٠١﴾

And when We caused the Bani Isrá-íl to pass through the sea,

﴿ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَافًا ۝١٠١﴾

then Fir`aun and his army chased them in rebellion and hostility;

﴿ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَافًا ۝١٠١﴾

And when he began to drown, he cried,

﴿ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَافًا ۝١٠١﴾

“I believe that there is no God but He in Whom the Bani Isrá-íl believe...(Yunus 10:90)

The mummified remains of Merneptah exist today in the Cairo Museum. Medical examination of the mummy reveals that the cause of death was drowning.

Moreover, the examination of the mummy reveals that the body could not have stayed in the water for long, because it does not show signs of deterioration due to prolonged submersion.

The Holy Qur`án says:

﴿ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَافًا ۝١٠١﴾

This day We save you in your body so that you may be a sign for those who come after you... (Yunus, 10:92)

References

Commentary Súra al-Fajr, S V Mir Ahmed Ali
Qur`án and Modern Science, M Bucaille, Pages 16,17

Exercise

Find a book in your local library about ancient Egypt and look up the Pharaoh Merneptah. Write some notes about him in the space below.

CLASS 11 - LESSON 6

Súrah al `Alaq - 1

Introduction

This Súrah was revealed in Makka. It has nineteen verses. It is Súrah number 96 in the Holy Qur`án. "Alaq" means "Clot of blood"

The first five Áyát of this Súrah were the first verses to be revealed to the Holy Prophet (S). After reciting or hearing the last verse, there is a Wájib Sajdah.

Text and Translation

o A Qe j » A A V e » A E j A o b

In the Name of Alláh, the Beneficent, the Merciful

o x p i a Ô A Ô A Ô A Ô A Ô A Ô A

1. Read (O Muammad) in the name of your Lord who created (all things),

o x ì t e A e z B z A p i a 2

2. He created man from a clot.

o ü A p o A Ô A Ô A Ô A Ô A 3

3. Recite (O Muhammad)! Your Lord is the most honourable,

o ü A z A B A U A Ô A 4

4. Who taught (to write) with the pen,

o c A z A A Ô B z B z A Ô A A U A 5

5. (He) taught man what he did not know.

o ü Ô c Ô B z B z A Ô A Ô A Ô A 6

CLASS 11 - LESSON 8

The Event of Ghadír

After performing his farewell Ṣaj, the Holy Prophet (S) was heading back to Madina when the following Āyah was revealed:

﴿ يَا أَيُّهَا النَّبِيُّ أَوْفِ بِرِسَالَتِي ۚ وَاللَّهُ يَخْتَصِمُ لِمَنْ حَادَىٰ عَنْ أَمْرِي ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

O Prophet! Deliver what has been sent down to you from your Lord;

﴿ وَالَّذِينَ لَا يَحْمِلُوا وِجْرَتِي يُحْمَلُوا بِهَا ۚ وَمَنْ يُحْمَلْ بِهَا فَمَا حَقَّ عَلَيْهِ مِنَ الْمَالِ فَإِنَّ ذَلِكَ كَانَ لِي عَلَيْهِ نَصِيبٌ ۚ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴾

and if you do not do it, (it will be as if) you have not delivered His message (at all);

﴿ وَاللَّهُ يَصْنَعُ الْفِتْنَةَ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

and Allāh will protect you from (the mischief) of men;

﴿ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾

verily Allāh does not guide a disbelieving people. (al Mā'idah, 5:67)

On receiving this command, the Holy Prophet (S) stopped immediately and gathered the Muslims. The date was 18th of Ṣul Ṣijjah, 10AH. The place was Ghadír Khum. The Holy Prophet (S) delivered a lengthy sermon, recounting and summarising the message of Islām. At the end, he asked the audience if he had conveyed to them the commands of Allāh, enumerating them one after the other. The huge gathering all said in one voice, "Yes!".

At this point, the Holy Prophet (S) asked them, "Do I not have a greater authority over you than your own selves?" They agreed. Then the Holy Prophet (S) called Imām `Alí (A) and raising him high so that everyone could see him, he said, "O people! Allāh is my Mawla (Master) and I am the Mawla of the faithful." Then, he declared:

﴿ مَنْ كُنْتُ مَوْلَاهُ فَهُوَ مَوْلَى اللَّهِ ﴾

Of whomever I am the Master, (this) `Alí is his Master.

﴿ وَاللَّهُ يَخْتَصِمُ لِمَنْ حَادَىٰ عَنْ أَمْرِي ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

O Alláh! Love those who love `Alí, and be the enemy of the enemies of `Alí.

عشرا آي عااا عاا آ آي جا آ

Help those who help `Alí, and forsake those who forsake `Alí.

After this, the Holy Prophet (S) descended from the pulpit and the Muslims gathered around Imám `Alí (A) to congratulate him and promise him their allegiance.

With the matter of succession secure, the following verse was revealed at this time:

آآآ آآ آآ آآ آآ

This day I have perfected for you your religion,

آآ آ آآ آ آآ آ

and have completed My favour on you,

آ آ آ آ آ آ آ

and have chosen for you Islám (as your) religion. (al Má`idah, 5:3)

Imam `Alí ar Ri_á (A) has said that the day of Ghadír is a day of `Íd. It is a blessed day. One should fast and devote the day to the worship of Alláh. Amongst the A`mál are 2 Raka`at @alát (like Sub<), after which 100 times "Al<amdu Lilláh" and 100 times "Shukran Lilláh" should be recited, followed by Ziyárat of Imám `Alí (A).

References

Holy Qur`án, Tafsír of S V Mir Ahmed Ali
Ahlul Bait; Their Status, Manner and Course, Al-Balagh Foundation

Exercise

When the news of the appointment of Imám `Alí (A) spread round, a man called Háarith bin Nu`mán came to Madina to challenge the truth of it. The event has been recorded in the opening verses of Súratul Ma`árij, (70:1-3). Write the meanings of the verses below and a brief account summarising the Tafsír of S V Mír A`mad `Alí about these verse - see page 1235.

أَلَمْ نَجْعَلِكَ لِلْعَالَمِينَ أَمِيرًا
أَلَمْ نَجْعَلِكَ لِلْعَالَمِينَ أَمِيرًا

أَلَمْ نَجْعَلِكَ لِلْعَالَمِينَ أَمِيرًا
أَلَمْ نَجْعَلِكَ لِلْعَالَمِينَ أَمِيرًا

CLASS 11 - LESSON 9

Short Súrah's from the Holy Qur'án

Súrah al Inshirah

Introduction

This Súrah was revealed in Makka. It has eight verses. It is Súrah number 94 in the Holy Qur'án. "Inshira<" means "Expansion", and refers to the word "Nashra<" used in the first verse.

This Súrah is considered as a continuation of the previous Súrah (a_ -u<a).

Text and Translation

o Aâj »A Aâj »A ÉA Aâb

In the Name of Alláh, the Beneficent, the Merciful

o ü Öâfâ Öâ àâcâ Aâ

1. Have We not expanded for you (O Mu<ammad) your heart,

o ü Öâkâ Öâ Éâ Éâ Éâ

2. And taken off from you your burden,

o ü Öjââ à àâ ÖâA

3. Which weighed down your back,

o ¢ Öjââ Öâ Éââ

4. And exalted your fame?

o ü Aââ jâââ Éâ Éâ

5. Verily, with every difficulty there is ease,

o ¢ Aââ jâââ Éâ Éâ

6. Verily, with every difficulty there is ease,

o ü ~~كَلَّا~~ ~~إِنَّ~~ ~~عِندَ~~ ~~رَبِّكَ~~

7. So when you have completed (the duties of your ministry), then establish (your successor),

o a ~~كَلَّمَ~~ ~~رَبِّكَ~~ ~~إِنَّمَا~~ ~~أَمْرٌ~~

8. And to your Lord, return.

Tafsír

Áyah 1: The term “expanded your breast (or heart)” is an expression used in the Holy Qur’án to mean increasing the capacity of the person to receive knowledge and guidance from Alláh. The Holy Prophet (S) was specially blessed by Alláh to understand and carry out His commands.

Áyát 2, 3: The burden is the great responsibility of spreading the message of Islam that the Holy Prophet (S) worked so hard for. The Holy Prophet (S) had prayed for a helper and Alláh had appointed Imám `Alí to help him to lighten the burden.

Áyah 4: The fame of the Holy Prophet (S) was secured for all time when Alláh made Salawát on him Wájib in every @alát and in the Adhán.

Áyát 5,6: After declaring his Prophethood, the life of the Holy Prophet (S) had been filled with struggle and difficulty. At times it seemed that Islam and the Muslims would not survive. He had faced all these trials with patience. Here, Alláh assures him that after hardship there would be ease. The verse is repeated to emphasise the promise of Alláh that the mission of the Holy Prophet (S) would be successful and the whole of `Arabia would come under the fold of Islám.

Áyah 7: This important verse is a command to the Holy Prophet (S) to inform the people of his successor. Now that his mission was coming to an end, the Holy Prophet (S) would soon depart this world. One important task that remained was to nominate his successor. He appointed Imám `Alí (A) at Ghadir Khum on 18th Dhul `ijjah in 10 AH.

Áyah 8: An invitation from Alláh to the Holy Prophet (S) to retire from this world of his own will and return to Him.

Merits of Reciting Súrah al Inshirah

The Holy Prophet (S) has said that whoever recites it will be given a reward as though he had met the Holy Prophet (S) grieved, and had removed the cause of his grief.

References

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

Exercise

1. Memorise the Súrah
2. Ayatulláh Sístáni has mentioned an important rule about this Súrah in his book "Islamic Laws". Look up rule no. 987, and write it below.

CLASS 11 - LESSON 10

The Issue of Tahríf in the Holy Qur'án

Tahríf refers to tampering with the letters or words of the verses of the Holy Qur'án, changing them from the original revealed form. There are many weak Hadith about such changes. Indeed, the Shi`ah are often accused of believing in a different Qur'an than the one in common use; one that contains many more verses, including some that clearly state the merits of Imám `Alí (A). These accusations are baseless, as we do not and have never had a Qur'an any different from the one all Muslims use today.

The Holy Qur'án itself denies that any verses have been changed because Alláh Himself pledges to guard it:

وَالَّذِينَ كَفَرُوا يُرِيدُونَ لِيُتَوَدَّ عَلَيْنَا قُرْآنًا مِّنْ غَيْرِهَا تَمَرُّدًا ۚ وَنُفِثَ فِيهَا كُفْرًا ۚ وَكُلٌّ فِيهَا لَذَّةٌ لِّلْإِنسَانِ فَهُمْ لَا يَخْشَوْنَ الْعَذَابَ ۚ وَهُمْ يَقْتُرُونَ ۚ

Verily, We have sent down the Reminder (Qur'an) and We will most surely be its guardian (al Nijr, 15:9)

The Holy Qur'án further says:

وَالَّذِينَ كَفَرُوا يُرِيدُونَ لِيُتَوَدَّ عَلَيْنَا قُرْآنًا مِّنْ غَيْرِهَا تَمَرُّدًا ۚ وَنُفِثَ فِيهَا كُفْرًا ۚ وَكُلٌّ فِيهَا لَذَّةٌ لِّلْإِنسَانِ فَهُمْ لَا يَخْشَوْنَ الْعَذَابَ ۚ وَهُمْ يَقْتُرُونَ ۚ

Verily those who disbelieve in the Reminder (Qur'án) when it comes to them (should know) that it most surely it is a mighty Book. º

فَإِنَّهَا لَتَمَّتْ مِن قَبْلِهِ فَالَّذِينَ كَفَرُوا فِيهَا لَكَاذِبِينَ ۚ

Falsehood shall never come to it from before it or from behind it,

وَالَّذِينَ كَفَرُوا يُرِيدُونَ لِيُتَوَدَّ عَلَيْنَا قُرْآنًا مِّنْ غَيْرِهَا تَمَرُّدًا ۚ وَنُفِثَ فِيهَا كُفْرًا ۚ وَكُلٌّ فِيهَا لَذَّةٌ لِّلْإِنسَانِ فَهُمْ لَا يَخْشَوْنَ الْعَذَابَ ۚ وَهُمْ يَقْتُرُونَ ۚ

*a revelation from the Wise, the Praised One.
(Ná Mím Sajdah, 41:41,42)*

From the above verses we see that the Holy Qur'án is divinely protected from any tampering.

The issue of Tahríf is based on the original collection and compilation of the verses of the Holy Qur'án, because there is no question that after the time of the third Caliph, the verses have been transmitted from Muslim to Muslim with any change. If there was any tampering, it would have occurred just after the passing away of the Holy Prophet (S).

From Hadith we know that this cannot have happened. Here are three proofs.

1. The Hadith of Thaḡalayn is famous and undisputed. The Holy Prophet (S) said, "I am leaving behind "Thaḡalayn" (the two weighty things). The Book of Alláh (Qur'án) and my Ahlul Bayt...." The fact that he said he was leaving the Qur'án meant that it was already in a compiled form, and was known to the Muslims.
2. The Holy Prophet (S) said, "Jibrá'íl had placed before me the Qur'án for review once a year and in the last year of my ministry, he did so twice which indicated that the time of my departure from this world was close at hand." This shows that both Alláh and the Holy Prophet (S) acted to ensure that no alteration in the verses could occur.
3. Various Ahádith from the Holy Prophet (S) describe reciting particular Súras in certain prayers. If these Súras were not known to the people, they would not have understood what to do. It therefore follows that the Holy Qur'án was available already compiled in the lifetime of the Holy Prophet (S).

References

The Collection & Preservation of Qur'an (Al Bayán fi Tafsíril Qur'án), Ayatulláh Syed Abul Qásim al Khu'í.
The Holy Qurán, S V Mír Aḡmad `Alí

Exercise

The collection, recital and explanation of the Holy Qur'an is safeguarded by Allāh Himself. Study the following verses of Sūrah al Qiyāmah (75:16-19) and write the meaning below the text and a brief explanation of the verses.

o c ~~Éb 0a'ã 0ãê Éb 0pãvð~~

o Ó¼ x ~~Éãã ä Éãü Éãé HA~~

o x ~~Éãã 0ãü Éãã Áãü~~

o ' ~~Qānānā Eānānō~~

7. We shall indeed make smooth the path to bliss for him;

o ' ~~Qānānā Eānānō~~

8. But he who does not give (is miserly) and thinks himself self-sufficient,

o ü ~~Qānānā Eānānō~~

9. And belies the best (Islam),

o ¢ ~~Qānānā Eānānō~~

10. We shall indeed make smooth for him the path to affliction,

o ¢ ~~Qānānā Eānānō~~

11. And his riches will not avail him when he perishes.

o Ó¼ k ~~Qānānā Eānānō~~

12. Verily it is for Us to guide (show the right way),

o ~~Qānānā Eānānō~~

13. And to Us belong the end (hereafter) and the beginning (the worldly life).

o x ~~Qānānā Eānānō~~

14. So I warn you of the blazing fire

o ü ~~Qānānā Eānānō~~

15. No one will be thrown in it but the most wretched,

o ¢ ~~Qānānā Eānānō~~

16. Who belies the truth and turns his back.

o ü ÓññÄ ÈäññÄ

17. He who safeguards himself against evil shall be removed far from it,

o x ÓññÄ ÈäññÄ ÓññÄ ÓññÄ

18. Who gives of his wealth to purify himself,

o ü ÓññÄ ÈäññÄ ÈäññÄ ÈäññÄ ÈäññÄ ÈäññÄ

19. And (not in return for) any favour done to him by anyone that should be recompensed,

o x ÓññÄ ÈäññÄ ÈäññÄ ÈäññÄ ÈäññÄ ÈäññÄ

20. Save the seeking of the pleasure of his Lord, the Most High,

o a ÓññÄ ÈäññÄ ÈäññÄ ÈäññÄ

21. And soon he shall attain contentment.

Tafsír

Áyát 1-4: Here Alláh mentions the contrast found in nature. The darkness of night is contrasted with the light of the day. The nature of men is contrasted with that of women. Similarly, the conclusion is found in verse 4, where it is stated that man's aims in life are diverse - either towards good or in contrast, towards evil.

Áyát 5-11: The righteous Muslim is identified as one who is generous with what he has been blessed with, one who is mindful of the limits set by Alláh and one who sincerely believes in Islám. For such a person, Alláh makes the path easier so that the journey to heaven is smoother. In contrast, the evil ones adopt miserliness, greed, arrogance and they belittle Islám. For them, Alláh makes the path to Hell smoother. And the riches which he was so proud of will be of no use to him in the hereafter.

Áyát 12-21: Alláh has taken upon Himself the responsibility for the guidance of humanity. To this end He sent books, messengers and guides. After that, man was allowed to use his freedom of choice to decide his own actions. For

those who choose to defy and disobey Alláh, a blazing fire awaits. They are described as the most wretched. On the other hand, those who choose the path of obedience and piety, for them awaits eternal bliss in the next life. They will be the content ones.

Merits of Reciting Súrah al Layl

The Holy Prophet (S) has said that whoever recites this Súrah will be given so much that he is satisfied, and Alláh will not let him be exposed to hardship and will make life easy for him.

References

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

Exercise

1. Memorise the Súrah.
2. In his commentary about the miserliness of the evil-doers mentioned in verses 8-10, S V Mír A`mad `Alí mentions a story of the poor man whose neighbour did not allow him any dates from his tree. Briefly recount the story below.

CLASS 11 - LESSON 12

Prophet Ibráhím and Namrúd

When Namrúd claimed to be god, Prophet Ibráhím confronted him. He first told the king that Alláh controls life and death, but Namrúd said that he could order the death of any of his subjects at any time, so he too controlled life and death. At that time Prophet Ibráhím (A) issued another challenge and Namrúd could not reply. The Holy Qur'an says:

آ أَفَلَا يَرَىٰ أَنَّهُ لِيَٰسِرَاتِهِ الْغَيْبَةِ عَلِيمٌ ﴿١٠١﴾

Did you not see him who disputed with Ibráhím about his Lord, because Alláh had given him the kingdom ?

وَأَنذَرْتَهُ بِالْغَيْبِ فَسَدَقَ الْغَيْبِ ﴿١٠٢﴾

When Ibráhím said to him: "My Lord is He who gives life and causes to die."

قَالَ أَنَا مُّؤْتِي الْحَيٰةِ وَالْمَوْتِ ﴿١٠٣﴾

He said: "I (also) give life and cause to die."

ثُمَّ أَنزَلْنَا إِلَيْهِ الْكُتُبَ وَالْحِكْمَ وَأَخَذْنَا بِالْحَقِّ مِمَّا رَتَبْنَا لِذٰلِكَ ۖ فَسَدَقَ الْغَيْبِ ﴿١٠٤﴾

Then Ibráhím said: "Verily, Alláh causes the sun to rise from the east,

قَالَ أَنَا مُّؤْتِي الْحَيٰةِ وَالْمَوْتِ ﴿١٠٥﴾

so you cause it to rise from the west !" Thus he who disbelieved was made speechless.

وَأَنذَرْتَهُ بِالْغَيْبِ فَسَدَقَ الْغَيْبِ ﴿١٠٦﴾

And Alláh does not guide the unjust people. (al Baqarah, 2:258)

Prophet Ibráhím (A) lived with his uncle Azar, who made and sold idols. While still a young boy of 16, he decided to confront his people.

The Holy Qur'an says:

o x *أَلَمْ نَجْعَلِ لَهُ الْإِسْلَامَ فَتًى*

Verily, We gave Ibráhím his uprightness (from) before, and We knew him well.

o *أَلَمْ نَجْعَلِ لَهُ الْإِسْلَامَ فَتًى*

When he said to his father (uncle) and his people, "What are these images to which you cling (as objects of worship)?"

o *أَلَمْ نَجْعَلِ لَهُ الْإِسْلَامَ فَتًى*

They said, "We found our fathers worshippers of them."

o *أَلَمْ نَجْعَلِ لَهُ الْإِسْلَامَ فَتًى*

Verily, you and your fathers have been in clear error."

o *أَلَمْ نَجْعَلِ لَهُ الْإِسْلَامَ فَتًى*

They said, "Have you brought us the truth or are you one of those who jest?"

o *أَلَمْ نَجْعَلِ لَهُ الْإِسْلَامَ فَتًى*

He said, "No! Your Lord is the Lord of the heavens and the earth, who created them;

o *أَلَمْ نَجْعَلِ لَهُ الْإِسْلَامَ فَتًى*

and I am one of those who bear witness to this.

o *أَلَمْ نَجْعَلِ لَهُ الْإِسْلَامَ فَتًى*

And, by Alláh, I shall devise a scheme against your idols after you go away and turn your backs."

o *أَلَمْ نَجْعَلِ لَهُ الْإِسْلَامَ فَتًى*

So he broke them into pieces, except the chief of them, that possibly they may return to it.

o *أَلَمْ نَجْعَلِ لَهُ الْإِسْلَامَ فَتًى*

They said, "Who has done this to our gods? Verily, he is of the unjust."

○ ﴿ أَلْقُوا لَهُمْ مَثَلًا يُغْنِي عَنْهُمْ وَالْعِزَّةَ الْكُبْرَىٰ ۗ إِنَّهُمْ أَصْحَابُ ۙ

They said, "We heard a youth speak of them. He is called Ibráhím."

○ ﴿ أَفَتَدْعُونَ بِنَارٍ ۖ بَلَىٰ ۚ أَتَدْعُونَ إِلَّا إِلَٰهًا عَسَىٰ أَنْ يَكُونَ بَنَدًا ۗ

They said, "Then bring him before the eyes of the people, that they may bear witness."

○ ﴿ أَلَمْ تَرَ أَنَّهُمْ لَمَّا جَاءُوكَ أَلْفًا مِّنْ قَوْمٍ عَدُوًّا لِّلَّذِينَ آمَنُوا ۗ

They said, "Did you do this to our gods, O Ibráhím?"

○ ﴿ أَفَتَدْعُونَ بِنَارٍ ۖ بَلَىٰ ۚ أَتَدْعُونَ إِلَّا إِلَٰهًا عَسَىٰ أَنْ يَكُونَ بَنَدًا ۗ

He said, "(No) he did it (who did it). Here is their chief, ask them, if they can speak."

○ ﴿ أَفَتَدْعُونَ بِنَارٍ ۖ بَلَىٰ ۚ أَتَدْعُونَ إِلَّا إِلَٰهًا عَسَىٰ أَنْ يَكُونَ بَنَدًا ۗ

Then they turned to themselves and said, "Verily, you are yourselves unjust."

○ ﴿ أَفَتَدْعُونَ بِنَارٍ ۖ بَلَىٰ ۚ أَتَدْعُونَ إِلَّا إِلَٰهًا عَسَىٰ أَنْ يَكُونَ بَنَدًا ۗ

Then they turned down on their heads (utterly baffled). (They said) "You know full well that these (idols) do not speak!"

○ ﴿ أَلَمْ تَرَ أَنَّهُمْ لَمَّا جَاءُوكَ أَلْفًا مِّنْ قَوْمٍ عَدُوًّا لِّلَّذِينَ آمَنُوا ۗ

He said, "What! Do you worship then beside Alláh that which cannot profit you, or do you harm?"

○ ﴿ أَفَتَدْعُونَ بِنَارٍ ۖ بَلَىٰ ۚ أَتَدْعُونَ إِلَّا إِلَٰهًا عَسَىٰ أَنْ يَكُونَ بَنَدًا ۗ

Fie on you and those you worship beside Alláh. What! Do you not understand?"

○ ﴿ أَلَمْ تَرَ أَنَّهُمْ لَمَّا جَاءُوكَ أَلْفًا مِّنْ قَوْمٍ عَدُوًّا لِّلَّذِينَ آمَنُوا ۗ

They said, "Burn him and save your gods, if you do (anything at all)"

○ ﴿ أَلَمْ تَرَ أَنَّهُمْ لَمَّا جَاءُوكَ أَلْفًا مِّنْ قَوْمٍ عَدُوًّا لِّلَّذِينَ آمَنُوا ۗ

We (Alláh) said, "O fire, be cool and safe for Ibráhím."

o X *Al-ʿAdāʾ al-ʿArabīyah* *Al-ʿAdāʾ al-ʿArabīyah*

And they intended to entrap him, but We made them the worst losers.

o *Al-ʿAdāʾ al-ʿArabīyah* *Al-ʿAdāʾ al-ʿArabīyah* *Al-ʿAdāʾ al-ʿArabīyah*

And We delivered him and Lú> (and brought them safely) to the land which We have blessed for the universe. (al Anbiyá, 21:51-71)

Reference

The Holy Qurán, S V Mír A<mad `Alí

Exercise

On page 723 of his commentary, S V Mír A<mad `Alí describes the day when Prophet Ibráhím broke the idols. Read the passage and briefly write about it below.

CLASS 11 - LESSON 13

Prophet Yúsuif (A) and the King's Dream

The adventures of Prophet Yúsuif (A) are recounted in detail in the Súrah by his name. After arriving in Egypt, he was falsely accused and was put in prison through no fault of his. The Holy Qur'án says:

o a *أَلَمْ يَأْتِ الْفِرْعَوْنَ عِزًّا مِّنْ رَّبِّهِ إِذْ هَبَسَ فِي سِجْنِهِ لَمِئَاتٌ*

Then it occurred to them (even) after they had seen the signs (of his innocence) that they should put him in prison for a time. (Yúsuif, 12:35)

In prison Prophet Yúsuif (A) met two men, whose asked him to explain their dreams to them:

¢ *أَتَيْنَاهُ فِي سِجْنِهِ عِشْرَتًا مِّنَ الذُّمَّالِ*

And two young men entered the prison with him.

x *أَحَدٌ مِّنْهُمُ يَقُولُ إِنَّهُ كَرِهَ اللَّهُ مُطَعِّنَهُ وَاسْتَسَفَّاهُ لِمَا كَفَرَ*

One of them said: "Verily I saw myself (in a dream) pressing wine."

¢ *أَن يَخْرُجَ مِنْهُ خَمْرًا يَسْقَى كُنُوزَ آلِهِ وَتَكُفَّرَ بَطْنَهُ لِمَا كَفَرَ*

And the other said: "I saw myself (in a dream) carrying bread on my head, and birds were eating thereof."

o *أَلَمْ نَرَاكَ يَتْلُو كِتَابًا إِذْ خَلَّيْنَاكَ فِي سِجْنِنَا إِذْ تَبْتَغِي عِشْرَتَ مَنَافِقٍ*

"Tell us" (they said) "the interpretation, verily we see you are one who does good." (Yúsuif, 12:36)

Prophet Yúsuif, (A) after preaching about Alláh, explained the two men's dreams:

x *أَحَدٌ مِّنْهُمُ يَقُولُ إِنَّهُ كَرِهَ اللَّهُ مُطَعِّنَهُ وَاسْتَسَفَّاهُ لِمَا كَفَرَ*

"O my two fellow - prisoners, as to one of you, he will pour out wine for his lord to drink;

○ ~~أقولها~~ ~~عندها~~ ~~أقولها~~ ~~فإن~~

"I will give you its interpretation, so let me go for it."

~~يا أيها الصادق~~ ~~أنا~~ ~~أقول~~ ~~لك~~ ~~سبع~~ ~~أبقار~~ ~~سليمة~~ ~~والسبع~~ ~~أذن~~ ~~عذراء~~ ~~والسبع~~ ~~أذن~~ ~~عذراء~~

"O Yúsuuf the truthful, expound for us the seven fat cows

~~والسبع~~ ~~أذن~~ ~~عذراء~~ ~~والسبع~~ ~~أذن~~ ~~عذراء~~ ~~والسبع~~ ~~أذن~~ ~~عذراء~~

which seven lean ones are devouring and the seven green ears (of corn) and other (seven) dry,

○ ~~أقولها~~ ~~عندها~~ ~~أقولها~~ ~~فإن~~ ~~أقولها~~ ~~عندها~~ ~~أقولها~~ ~~فإن~~

that I may return to the people, so that they may know."

× ~~أقولها~~ ~~عندها~~ ~~أقولها~~ ~~فإن~~

He said: "You shall sow seven years as usual,

○ ~~أقولها~~ ~~عندها~~ ~~أقولها~~ ~~فإن~~ ~~أقولها~~ ~~عندها~~ ~~أقولها~~ ~~فإن~~

but that which you reap, leave in its ears, except a little, of which you shall eat.

~~أقولها~~ ~~عندها~~ ~~أقولها~~ ~~فإن~~ ~~أقولها~~ ~~عندها~~ ~~أقولها~~ ~~فإن~~

Then, after that, will come seven years of hardship which will consume all that you have laid up beforehand against them,

○ ~~أقولها~~ ~~عندها~~ ~~أقولها~~ ~~فإن~~

except a little which you shall preserve.

○^a ~~أقولها~~ ~~عندها~~ ~~أقولها~~ ~~فإن~~ ~~أقولها~~ ~~عندها~~ ~~أقولها~~ ~~فإن~~

Then will come after that a year in which people will have abundant rain, and in which they will press (the grapes). (Yúsuuf, 12:42-49)

Exercise

The king was delighted with the interpretations of Prophet Yúsuf (A) and called him to come to him. However, Prophet Yúsuf (A) refused. Study the next few verses and in the space below, explain why.

Ézēō Āē Āānā Ē Ēē jā Āā ā Ōā Ōā Ē

You see the ships cleaving through it that you may seek of His grace,

○ Āāōā Āōā Ē

and that you may give thanks. (an Na<l, 16:13,14)

Āōm Ēē Āāōā Āōā Ēē Ōā Ēē Āōā Ēē Āōā Ēē

And in the fruits of the date-palm and in the grapes, from which you obtain intoxicant drinks

¢ Āā Ēē Ēē

and (other) goodly nourishment.

○ Āāōā Āāōā Ōā Ōā Ēē Ēē

*Verily, in this is a sign for the people who understand.
(an Na<l, 16:67)*

¢ Āē jā āāā Ēē Āāōā Ōā Ēē Ēē Ēē Ēē

What! Do they not see that We have made the night so that the may rest therein, and the day to give them light (to see)?

○ Āāōā Āāōā Ōā Ōā Ēē Ēē

*Verily, there are signs in this for people who believe.
(an Naml, 27:86)*

Reference

The Holy Qurán, S V Mír A<mad `Alí

Exercise

1. In Áyah 158 of Súratul Baqarah, two signs of Alláh are mentioned. What are these two signs?
2. What is the quality of the person who respects the signs of Alláh, according to Áyah 32 of Súratul \aj?
3. Write the translation of the whole Áyah below.

CLASS 11 - LESSON 15

Science in The Holy Qur'an

Embryology

The description of the development of the human baby in the womb of the mother has been described in several places in the Holy Qur'an. Modern scientists marvel at the accuracy of the process described in its verses.

The Holy Qur'an says:

يُخَلِّقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ فِي سَلْسَلَةٍ ۖ أَحَدٌ بَعْدَ أُخْرَىٰ ۖ فِي ظُلُمَاتٍ ثَلَاثٍ ۗ

He creates you in the womb of your mothers, in stages, one after another,

﴿ فِي ظُلُمَاتٍ ثَلَاثٍ ۗ ﴾

in three (veils of) darkness.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الرَّحِيمُ ۗ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ يَخْتَارُ ۗ لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ يُرْسِلُ الرِّيَّاحَ فَتَأْتِي السَّحَابَ بِغُلُقَاتٍ أَسَدًا ۗ أَلَمْ يَعْلَمِ بِإِبْرَاهِيمَ إِذْ جَاءَ بِالْحَقِّ وَجَاءَهُ التَّمَتُّعُ فَأَكْرَمَهُ ۗ

He is Alláh, your Lord. His is the kingdom (authority). There is no god but He, where then do you turn away? (az Zumar 39:6)

The stages in the development of human embryos was not described until the 20th century. According to modern scientific knowledge, the three veils of darkness may refer to: (1) the anterior abdominal wall; (2) the uterine wall; and (3) the amniochorionic membrane - see Figure 1.



Figure 1

Drawing of a sagittal section of a female's abdomen and pelvis showing a foetus in utero. Veils of darkness are:

- (1) the anterior abdominal wall;
- (2) the uterine wall, and
- (3) the amniochorionic membrane

o x اَلْحَقَّ اَخْرَجْنَا مِنْ عِجْنِ اَرْضٍ رَاحِيَةٍ

Verily, We created man from an extract of clay,

o x اَلْحَقَّ لِيَا اَعْرَاجًا رَاحِيَةً

Then We made him of a drop (Nu>fah), in a firm resting place;

اَلْحَقَّ اَخْرَجْنَا مِنْ عِجْنِ اَرْضٍ رَاحِيَةٍ

Then We made the drop into a leech-like (clinging) structure (Alaqah), then we made the leech-like structure into a lump of chewed flesh (Mu_ghah)

اَلْحَقَّ اَخْرَجْنَا مِنْ عِجْنِ اَرْضٍ رَاحِيَةٍ

and we made the lump of chewed flesh into bones (I-ama), then We clothed the bones with flesh (La<ma);

اَلْحَقَّ اَخْرَجْنَا مِنْ عِجْنِ اَرْضٍ رَاحِيَةٍ

thereafter We caused it to grow into another creation.

o c اَلْحَقَّ اَخْرَجْنَا مِنْ عِجْنِ اَرْضٍ رَاحِيَةٍ

So blessed be Alláh, the best of creators. (al Mu'minún, 23:13,14)

The drop or Nu>fah is usually translated as the sperm, but a more meaningful interpretation would be the zygote which divides to form a blastocyst which is implanted in the uterus (the firm resting place).

The word `Alaqah refers to a leech or bloodsucker. This is an excellent description of the human embryo from days 7-24 when it clings to the wall of the uterus, in the same way that a leech clings to the skin. It is remarkable how much the embryo of 23-24 days resembles a leech - see Figure 2.



Figure 2

A drawing of a leech or bloodsucker and below a drawing of a 24 day-old human embryo. Note the leech-like appearance of the human embryo at this stage.

The word Mu_ghah means chewed substance or chewed lump. Toward the end of the fourth week, the human embryo looks somewhat like a chewed lump of flesh - see Figure 3. The chewed appearance results from the somites which resemble teeth marks. The somites represent the beginnings of the vertebrae.



Figure 3

A plasticine model of the human embryo which has the appearance of chewed flesh. Right, a drawing of a 28 day-old human embryo showing bead-like somites which resemble the teeth marks in the model shown to the left.

“And we made the lump of chewed flesh into bones (‘I~ama), then We clothed the bones with flesh (La<ma)” The verse indicates that out of the chewed lump stage, bones and muscles form. This is in accordance with embryological development. First the bones form as cartilage models and then the muscles (flesh) develop around them.

“Thereafter We caused it to grow into another creation.” This next part of the verse implies that the bones and muscles result in the formation of another creature. This may refer to the human-like embryo that forms by the end of the eighth week. At this stage it has distinctive human characteristics After the eighth week, the human embryo is called a foetus. This may be the new creature to which the verse refers.

The interpretation of the verses in the Holy Qur’án referring to human development would not have been possible in the 7th century A.D., or even a hundred years ago. We can interpret them now because the science of modern embryology affords us new understanding. Undoubtedly there are other verses in the Holy Qur’án that will be better understood in the future as our knowledge increases.

References

The Holy Qurán, S V Mír A<mad `Alí

"Before we are Born", Keith L. Moore, Ph.D., F.I.A.C, Professor of Anatomy and Associate Dean, Basic Sciences, Faculty of Medicine, University of Toronto, Canada.

Exercise

وَاللَّهُ عَلِيمٌ غَلِيبٌ
الَّذِينَ كَفَرُوا هُمْ أَكْثَرُ
مِمَّنْ آمَنُوا يَوْمَ الْقِيَامَةِ
وَاللَّهُ عَلِيمٌ غَلِيبٌ

This is part of Ayah 9 of Súratus Sajdah.

1. Write its translation below.
2. According to the verse, what is the order in which the senses develop?
3. How is this consistent with modern knowledge on development of the foetus?