ZAINABIA ACADEMY

BAB UL HAWAIJ

Quran

Level-7

بسم الله الرحمن الرحيم

ZAINABIA ACADEMY

BAB UL HAWAIJ

Full Name: _____

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DATE	HOME WORK	PARENTS INITIALS

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بسم الله الرحمن الرحيم

اللهم كن لوليك الحجة
بن الحسن صلواتك عليه وعلى آبائه
في هذه الساعة وفي كل ساعة وليا وحافظا وقائدا
وناصرا ودليلا وعينا حتى تسكنه أرضك
طوعا وتمتعه فيها طويلا برحمتك
يا أرحم الراحمين

In the name of Allah, the Beneficent, the Merciful.

O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,
O Allah, be, for Your representative, the Hujjat (proof), son of Al-Hassan,
Your blessings be on him and his forefathers, in this hour and in every hour,
a guardian, a protector, a leader, a helper, a proof, and an eye.
until You make him live on the earth, in obedience (to You), and cause
him to live in it for a long time.

بسم الله الرحمن الرحيم

ALLAAHUMMA KUN LE-WALIYYEKAL HUJJATIBNIL HASANE
SALAWAATOKA A'LAYHE WA A'LAA AAABAA-EHI
FEE HAAZEHIS SAA-A'TE WA FEE KULLE SAA-A'TIN
WALIYYAWN WA HAAFEZAWN WA QAA-EDAWN
WA NAASERAWN WA DALEELAWN WA A'YNAN
HATTAA TUSKENAHU ARZAKA TAW-A'N WA
TOMATTE-A'HU FEEHAA TAWEELAA.

LESSON 1:
PUNCTUATION RULES IN THE HOLY QUR'AN

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

Imam `Ali (AS) was once asked the meaning of the verse:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً ﴿٤﴾

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

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

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

Punctuation Marks used in the Holy Qur'an.

م / مـ Waqf al - Lazim

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

لا Waqf al - Mamnu`

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

ط Waqf al - Mutlaq

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

ج Waqf Ja'iz

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

ز Waqf Mujawwaz

It is better not to pause at this sign.

ص Waqf Murakhkhas

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

صلى Alwaslu Awla

This means that it is better to continue.

ق Qila ` Alayhil Waqf

At this sign one can pause.

قف Qif

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

س Saktah

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

وقفة

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

مع مع / ∴ ∴ Waqf al - Mu`anaqah

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

صل Qad Yusal

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

قلا Qila La Waqf ` Alayh

It is better to continue the recital at this sign.

ك Kadhalika

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

LESSON 2:
WUDHU AND TAYAMMUM IN THE HOLY QUR'AN

Wudhu is needed before we can do certain action like praying our Salaat or touching the words of the Holy Qur'an. And when we cannot use water, we may perform Tayammum instead of Wudhú.

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

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

The Holy Qur'an, says:

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلاةِ فاغْسِلُواْ وُجُوهَكُمْ

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

وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُواْ بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ

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

إِلَى الْكَعْبَيْنِ

to your ankles... (Surah Ma-idah, 5:6)

In the same verse, Tayammum is also mentioned:

فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيداً طَيِّباً فَامْسَحُواْ بِوُجُوهِكُمْ

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

وَأَيْدِيكُم مِّنْهُ

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

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

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

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

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

Well, we the Shi`as strongly believe that after the Holy Qur’an, our source of guidance is the practice (Sunnah) of the Prophet (S) and the Aimmah (AS). We thus turn to them and ask for clarification on any matter not clearly understood from a verse in the Holy Qur’an. It is the Aimmah (AS) who explained to us how to interpret the verse correctly and hence perform Wudhu correctly.

The face is just the first difference in this verse. The other one is “ilal Marfa” meaning “to the elbows”. If it is to the elbows, is it not logical that it starts from the fingertips? The Shi`as believe we have no right to assume based on our logic.

Technically, the verse has only defined an end point for the part to be washed. It has not specified the beginning point nor has it pointed out the direction in which water must flow during the washing of this part. We therefore, once again, turn to the teaching of our Aimmah (AS) to learn how to correctly perform Wudhu.

The wiping of the head is also an issue - is it the whole head that is wiped or only part of the head? The Holy Qur’an clearly states “Wamsahu biru oosikum. The “bi” before “ru-oosikum” signifies the fact that it is not the whole head, but part of the head. The same applies for the feet also.

To summarise, the Holy Qur’an is a starting point for the method of performing Wudhu. For practical guidance, we need to also study the teachings of our Aimmah (AS).

LESSON 3:
SURAH AL LAHAB

INTRODUCTION

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

The name of the Surah refers to Abu Lahab, who was the cousin of `Abdul Muttalib, and a grand uncle of our Prophet (S). He was one of the worst enemies of the Prophet (S) and Islam.

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

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

Text and Translation

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾

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

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

His wealth will not help him nor will his deeds.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

Soon he shall burn in the flaming fire,

وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

And his wife, the bearer of firewood,

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

Upon her neck shall be a noose of twisted rope.

Tafsir

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

Ayah 1. Abu Lahab's hands have mentioned here because he lifted a large stone to throw at the Prophet (S), following the invitation to Islam at Zul `Ashira.

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

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

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

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

Merits of Reciting Surah al - Lahab

1. The Prophet (S) has said, "If someone recites this Surah, I will wish that Allah will never permit him to be in the company of Abu Lahab."
2. Imam Ja`far as-Sadiq (AS) has said, "If you recite this Surah, invoke Allah to curse Abu Lahab, for he was among those who called Muhammad (S) a liar.

References

Holy Qur'an, Tafsir of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. Al Jibouri

LESSON 4:
SCIENCE IN THE HOLY QUR'AN - THE BEE

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

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا

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

وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

and in the trees and in the buildings,

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا

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

يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ

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

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

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

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

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

LESSON 5:
DU`A FROM THE HOLY QUR'AN

INTRODUCTION

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

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

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ

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

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

Verily, those who are too proud to worship Me,

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

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

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

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

Du`a 1

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا

O our Lord! Pour patience down on us,

وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

and steady our feet and help us against the disbelieving people.
(al-Baqarah, 2:250)

The army of Talut (Saul) was dismayed to see the might of Jalut's (Goliath's) army and recited this Du`a. Allah gave them victory and Prophet Dewed (A) killed Jalut.
In this Du`a, we learn that when we encounter a difficulty, we must not blame Allah for our troubles. We should ask Him for patience and then to help us. Here we also ask him to "steady our feet", which means make us able to defend our beliefs against the non-Muslims.
We should recite this Du`a constantly when faced with difficult times.

Du`a 2

رَبَّنَا وَآتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ

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

وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ

and do not disgrace us in the Day of Judgement.

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

Verily You do not break (Your) promise. (Áli-Imran, 3:194)

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

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

Du`a 3

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِن ذُرِّيَّتِي

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

رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾

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

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

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

This Du`a should always be recited in Qunoot and we should also recite this Du`a after every Wajib and Mustahab Salaat for acceptance of the prayer.
This Du`a should always be recited in Qunoot and we should also recite this Du`a after every Wajib and Mustahab Salaat for acceptance of the prayer.

Du`a 4

لَا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ

There is no god but You; Glory be to You

إِنِّي كُنتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

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

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

The Holy Aimmah (AS) have taught us that this is a powerful prayer, which turns away calamities and causes Allah to grant your wishes. Recite this Du`a all the time.

References

Qunoot, Peer Mohamed Ebrahim Trust
Holy Qur'an, Tafsir of S V Mir Ahmed Ali

LESSON 6:
SURAH AN NASR

INTRODUCTION

This Surah was revealed in Makka. It has three verses. It is Surah number 110 in the Holy Qur'an. An-Nasr means "The Help". The name refers to the help of Allah that bring success to every venture.

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

Text and Translation

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

إِذَا جَاء نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

With the help of Allah comes Victory.

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

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

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

So praise your Lord and seek His protection

إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Verily He is always Merciful.

Tafsir

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

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

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

Merits of Reciting Surah An Nasr

1. The Prophet (S) has said, "Whoever recites this Surah will be regarded as though he was present with me when Makka was opened (for the Muslim troops)."
2. Imam Ja`far as-Sadiq (AS) has said that whoever recites this Surah in his Wajib or Mustahab prayers will be granted victory by Allah over his enemies.
3. Imam `Ali ar-Ridha (AS) has said that if one recites this Surah in a Wajib or Mustahab prayer, Allah will grant him victory over all his enemies and will enable him to perform what is obligatory.
4. The Surah is also recommended to be recited when one has lost a possession, and is asking for Allah's help in finding it.

References

Holy Qur'an, Tafsir of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. Al Jibouri

LESSON 7:
HURUF AL-MUQATTA-AT - LETTERS OF ABBREVIATION

In the Holy Qur'an, 30 Surahs start with letters and not words. These are called the Huruf al-Muqatta-at. These letters are abbreviations for words whose meaning is only known to Allah, Prophet Muhammad (S) and the Aimmah (AS).

It is Haraam to try to imagine or create meanings for these letters. Our Aimmah (AS) have hinted that the letters are a key to understanding the deeper meanings of the verses of the Holy Qur'an.

These abbreviations can be said to be amongst the "ambiguous verses" about which the Holy Qur'an says:

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ

It is He Who has revealed to you the Book (Qur'an).

مِنْهُ آيَاتٌ مُّحْكَمَاتٌ

Some of its verses are precise in meaning -

هُنَّ أُمُّ الْكِتَابِ

they are the foundation of the book -

وَأُخَرُ مُتَشَابِهَاتٌ

and others have several possible meanings…(Ali Imran, 3:7)

The Prophet (S) and our 12 Aimmah (AS) only have explained some meanings of some of these abbreviations.

List of Abbreviations

Alphabets	Surah Numbers in which they appear
الم	2, 3, 29, 30, 31, 32
المص	7
الر	10, 11, 12, 14, 15
المر	13
كهيعص	19
طه	20

طٰسم	26, 28
طٰس	27
يٰس	36
ص	38
حٰم	40, 41, 42, 43, 44, 45, 46
عسق	42
ق	50
ن	68

Some of the Meanings

الـمص Anallahu Muqtadirus Sadiq

I am Allah the Omnipotent True One

كهٰيٰعص

K - Kafi- Self-sufficient
H - Hadi - the Guide
Y - Yad - Hand (the symbol of strength, power and authority
`A - `Alim - the All-knowing
S - Sadiq - The True One

طه

At -Tayyab - Clean
At -Tahir - Pure

According to Imam Ja`far as-Sadiq (AS), this is a name of the Holy Prophet (S).

طٰسم

Isme A`zam - the Greatest name of Allah (according to Shaykh Qummi)

يٰس

Ya - O: S - Insaan -Man

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

LESSON 8:
PROPHET IBRAHIM (A) AND THE MAGIANS

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

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالأَرْضِ

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

وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

so that he could be of those who are sure.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا

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

قَالَ هَـٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لا أُحِبُّ الآفِلِينَ ﴿٧٦﴾

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

فَلَمَّا رَأَىٰ الْقَمَرَ بَازِغًا قَالَ هَـٰذَا رَبِّي

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

فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

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

فَلَمَّا رَأَىٰ الشَّمْسَ بَازِغَةً قَالَ هَـٰذَا رَبِّي هَـٰذَا أَكْبَرُ

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

فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

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

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا

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

وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

and I am not of the polytheists (Mushrikin) (al An`am, 6:76-79)

Reference

The Holy Qur'an, S V Mir Ahmad `Ali

LESSON 9:
SURAH AL BAYYINAH

INTRODUCTION

This Surah was revealed in Makka. It has eight verses. It is Surah number 98 in the holy Qur'an. The name of the Surah derives from the word "Bayyinah" meaning "clear proof" which appears in the first verse.

Text and translation

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِن أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ

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

مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

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

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾

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

فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾

3. Which contains eternal laws.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلاَّ مِن بَعْدِ مَا جَاءتْهُمُ الْبَيِّنَةُ ﴿٤﴾

4. Those who had been given the book were not divided amongst themselves till after the clear evidence had come to them.

وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

5. They were not commanded except that they should worship Allah, be sincerely devoted to Him in religion,

حُنَفَاء وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

and that they should establish prayer and give the poor rate, and that is truly the eternal religion.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ

6. Verily those among the people of the book who disbelieve, and the polytheists,

فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُوْلَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

shall abide in the fire on hell. They are the worst of creatures.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

7. Verily, those who believe and do good deeds are the best of created beings;

جَزَاؤُهُمْ عِندَ رَبِّهِمْ

8. Their recompense is with their Lord:

جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

everlasting gardens beneath which rivers flow, where they will abide forever;

رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

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

Tafsir

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

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

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

Ayah 5: The Tawrat and Injil both taught that there was no God but Allah and not to worship anyone else.

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

According to a Hadith, "Khairul Bariyyah" refers to Imam `Alí (A) and his followers.

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

Merits of Reciting Surah al Bayyinah

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

2. Imam Ja`far as-Sadiq (A) has said that whoever recites this Surah will be free from Shirk (associating a partner with Allah) and Allah will grant him an easy trial.

References

Holy Qur'an, Tafsir of S V Mir Ahmed Ali
Ramadhan, Hakim and Philosophy, Yasin T. Al Jibouri

LESSON 10:
SURAH AT TIN

INTRODUCTION

This Surah was revealed in Makka. It has eight verses. It is Surah number 95 in the Holy Qur'an. The name of the Surah derives from the word "Tin" (Fig) which appears in the first verse.

Text and Translation

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

وَالتِّينِ وَالزَّيْتُونِ ﴿١﴾

1. By the fig and the olive,

وَطُورِ سِينِينَ ﴿٢﴾

2. By the mountain Sinai,

وَهَذَا الْبَلَدِ الأَمِينِ ﴿٣﴾

3. And by this inviolate city,

لَقَدْ خَلَقْنَا الإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

4. Indeed We created in the best form,

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

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

إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

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

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٧﴾

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

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

Is not Allah the most just of all judges?

Tafsir

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

The next two verses refer to the places where the Tawrah and Qur'an were revealed, so the first verse may refer to such a place also. It is said that "Tin" is the name of a mountain in Damascus, and Zaitoon, another mountain in Palestine. They were named after the fruits that grew on them and these were the places that Prophets `Isa (A) and Musa (A) and other Israelite Prophets used to go to receive the commandments from Allah.
The mountain of Sinai was where the Tawrah was revealed to Prophet Musa (A).

"Baladul Amin" which means the "City of Security" refers to Makka where the final revelation of Allah, the Holy Qur'an, began.

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

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

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

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

Merits of Reciting Surah at-Tin

The Prophet (S) has said that Allah will give two merits to anyone who recites this Surah regularly - good health and Islamic conviction as long as he lives.
Imam Ja`far as Sadiq (A) has said, "Whoever recites it in his obligatory and optional prayers will be given of Paradise whatever pleases him."

References

Holy Qur'an, Tafsir of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. Al Jibouri

LESSON 11:
MORAL LESSONS FROM THE HOLY QUR'AN

ATTITUDE TOWARDS PARENTS

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

وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

Worship Allah and do not join any partners with Him; and do good to the parents…
(An Nisa, 4:36)

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

وَوَصَّيْنَا الإِنسَانَ بِوَالِدَيْهِ حُسْنًا

We have enjoined upon human beings kindness to parents
(`Ankabut, 29:8)

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

وَوَصَّيْنَا الإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا

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

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا

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

وَحَمْلُهُ وَفِصَالُهُ ثَلاَثُونَ شَهْرًا

and bearing him and weaning him takes thirty months.

حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً

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

قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

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

الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ

that You have bestowed on me and my parents,

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

and that I may do good which pleases You,

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي

and do good to me with regard to my children.

إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

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

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

وَقَضَىٰ رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

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

إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا

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

فَلاَ تَقُل لَّهُمَا أُفٍّ وَلاَ تَنْهَرْهُمَا

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

وَقُل لَّهُمَا قَوْلاً كَرِيمًا ﴿٢٣﴾

and speak to them with kindness

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ

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

وَقُل رَّبِّ ارْحَمْهُمَا

And say, "My Lord! Have mercy on them

كَمَا رَبَّيَانِي صَغِيراً ﴿٢٤﴾

just as they looked after me when I was small" (Bani Isra-il, 17:23,24)

LESSON 12:
MORAL LESSONS FROM THE HOLY QUR'AN

CHARMS OF EVERYDAY CONVERSATION

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيداً ﴿٧٠﴾

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

لاَّ يُحِبُّ اللّهُ الْجَهْرَ بِالسُّوَءِ مِنَ الْقَوْلِ إِلاَّ مَن ظُلِمَ

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

وَكَانَ اللّهُ سَمِيعاً عَلِيماً ﴿١٤٨﴾

and Allah hears all, knows all (an Nisa, 4:148)

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ

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

إِنَّ أَنكَرَ الأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

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

وَمَنْ أَحْسَنُ قَوْلاً مِّمَّن

And who is better in speech than the one

دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحاً

Who calls (people) to Allah, and does a good deed

وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

and says, "Truly I am of the Muslims." (Ha Mim, 41:33)

وَإِذَا حُيِّيْتُم بِتَحِيَّةٍ فَحَيُّواْ

When you are greeted with a greeting, then answer back

بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

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

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ

kind words and forgiveness are better

مِّن صَدَقَةٍ يَتْبَعُهَا أَذًى

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

References

The Holy Qur'an, S V Mir Ahmad `Ali
Qur'an for Children, Abdul Rauf & Laleh Bakhtiar

LESSON 13:
MORAL LESSONS FROM THE HOLY QUR'AN

PATIENCE

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

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَىٰ الْقِتَالِ

O Prophet! Urge the believers to fight.

إِن يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُواْ مِئَتَيْنِ

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

وَإِن يَكُن مِّنكُم مِّئَةٌ يَغْلِبُواْ أَلْفًا مِّنَ الَّذِينَ كَفَرُواْ

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

بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُونَ ﴿٦٥﴾

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

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

The Holy Qur'an quotes Luqman:

يَا بُنَيَّ أَقِمِ الصَّلاَةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ

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

وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ

And bear patiently that which befalls you.

إِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ ﴿١٧﴾

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

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

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

It is no wonder that Allah says in the Holy Qur'an:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

Truly, Allah is with the patient ones.(al Anfal, 8:46)

And,

وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

Allah loves the patient ones (Ali Imran, 3:146)

LESSON 14:
PARABLES IN THE HOLY QUR'AN

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

The Parable of the Good Word and the Evil Word

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

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللّهُ مَثَلاً

Do you not see how Allah sets forth a parable?

كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ

A goodly word is like a goodly tree,

أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاء ﴿٢٤﴾

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

تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

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

وَيَضْرِبُ اللّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

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

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ

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

اجْتُثَّتْ مِن فَوْقِ الأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾

it is uprooted from the earth's surface; it does not have stability. (Ibrahim, 14:24-26)

The Prophet (S) has said that the "goodly tree" is Islam. Belief in Allah is its root. Salaat, Sawm, Zakaat, Khums and Jihad are its branches. Reliance upon Allah, good manners, piety and staying away from whatever is forbidden are its leaves.

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

The Parable of the Smooth Hard Rock and the Garden on the Elevated Ground.

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُبْطِلُواْ صَدَقَاتِكُم بِالْمَنِّ وَالأَذَىٰ

O you who believe! Do not render your charity worthless by reproach and injury,

كَالَّذِي يُنفِقُ مَالَهُ رِئَاء النَّاسِ وَلاَ يُؤْمِنُ بِاللّهِ وَالْيَوْمِ الآخِرِ

like he who spends his wealth to be seen by men, and does not believe in Allah and the last day.

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا

So his likeness is as the likeness of a smooth hard rock with earth upon it, then a heavy rain falls upon it, and it leaves it bare.

لاَّ يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُواْ

They shall not be able to gain anything of what they have earned (in this world).

وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

And Allah does not guide the disbelieving people.

وَمَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمُ ابْتِغَاء مَرْضَاتِ اللّهِ

And the likeness of those who spend their wealth to seek Allah's pleasure,

وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ

and to assert themselves in devotion, is as the likeness of a garden on an elevated ground.

أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ

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

فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ

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

وَاللّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

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

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

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

LESSON 15:
SURAH AT TAKATHUR

INTRODUCTION

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

Text and Translation

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

أَلْهَاكُمُ التَّكَاثُرُ ﴿١﴾

1. Competing for plentitude keeps you occupied.

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

2. Until you come to the graves.

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

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

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

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

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

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

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

6. You shall certainly see hell fire.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

7. You shall certainly see it with sure vision

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

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

Tafsir

Ayah 1: Takáthur 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.

Ayat 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.

Ayah 8: Man enjoys countless blessings from Allah. 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 Surah at Takathur

1. The Prophet (S) has said that one who recites this Surah will not be tried by Allah, regarding the blessings which He bestowed upon him.

2. The one who recites this Surah will be regarded as though he has recited a thousand verses of the Holy Qur'an. The Prophet (S) once asked, "can anyone among you read one thousand verses from the Qur'an a day?' The Muslims replied, 'O Messenger of Allah! Who can?!' He said, 'Can anyone among you recite Surah at-Takathur?!" He has also said, "Whoever recites this Surah when he goes to bed will be protected from the grave's trial."

References

Holy Qur'an, Tafsir of S V Mir Ahmad `Ali
Ramadhan, Ahkam and Philosophy, Yasin T. Al Jibouri

LESSON: 16

Surat al-Insan - Feeding the poor, orphan & captive

Learning Objectives

- To provide a explanation of verses 5-12 of Surat al-Insan.
- To memorise verses 8-9 of Surat al-Insan

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

Indeed the pious will drink from a cup seasoned with Kafur [76:5]

The word "*abraar*" is the plural of "*barr*" which originally means "broadness and expansiveness." For this reason dry land and vast deserts, as opposed to large bodies of water, are called "*barr*". Thus, this term is applied to the righteous because their good deeds have extensive effects on society.

The word "*birr*" means "to be pious" "just" or "to act justly." The difference between "*khayr*" and "*birr*" is that "*khayr*" has a greater meaning of "goodness" accompanied by intention.

The word "*kaafur*" means "good smelling." Another meaning is "fragrant plant" or a plant which has a sweet fragrance. The other meaning is that it is an extraordinary white and cool substance. Also, this verse indicates that this purifying drink is so fragrant that it is enjoyed both through the senses of taste and smell.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth. [76:6]

This verse refers to the fountainhead from which this cup of divine drink is filled. This purified fountain is under their control in such a way that it flows wherever they wish.

In a tradition reported from Imam al-Baqir (AS), he provides a description of the fountain described in the verse. This fountain is placed in the house of the Prophet (SAW) and from there it flows to the houses of the previous Prophets and believers. As in this world, the fountain of knowledge and mercy flow from the Prophet's house towards the servants of Allah and the righteous, and in the next world, the fountain of the divine pure drink will originate from his house to the houses of the other believers.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

They fulfill their vows and fear a day whose ill will be widespread.

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

And they give food out of love for Him to the poor and the orphan and the captive:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا

We only feed you for Allah's sake; we desire from you neither reward nor thanks:

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

Surely we fear from our Lord a stern, distressful day.

فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

Therefore Allah win guard them from the evil of that day and cause them to meet with ease and happiness;

وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا

And reward them, because they were patient, with garden and silk [76:7-12]

The Occasion of Revelation

Almost all the well-known Muslim Scholars agree that these verses were revealed when the following events took place:

One morning Sayyida Fatema (AS) found out that her sons, Hassan and Hussain were not well. The holy Prophet (SAW) came to see them and advised Ali (AS) and Fatema (AS) to make a promise (*nadhr*) to Allah (SAW) that they would observe fasts for three consecutive days for their recovery. After a short while both of them recovered.

So Ali (AS), Fatima (AS) Hassan (AS) Hussain (AS) and Fizza fasted for three days. On the first night after their fast, when they were preparing to break their fast, a poor man came to their door and said, "Peace be upon you, O Ahlul Bayt of the Messenger of Allah, I am a poor man. I am hungry. Give me something to eat. May Allah bestow upon you from divine sustenance." All of them gave priority to him and gave their shares. That night they broke their fast with only water.

The following day they fasted again, but like the previous day, an orphan came to the door. Once more they gave away their bread and ate nothing but water.

The next day they fasted for the third time. This day a captive came to their house and they repeated their charity.

On the fourth day, Ali (AS) took Hassan (AS) and Hussain (AS) to see the holy Prophet (SAW). When the Prophet (SAW) saw their condition, they were trembling with hunger, he said, "It grieves me to see you in this condition." Then he stood up and walked with them. When he arrived at their home, he found Fatima (AS) praying. At this moment Jibrael descended and said: "O Mohammad, Allah congratulates you for having such a family." And then Jibrael recited to him Surat al-Insan.

Donating food at the time of severe self-need requires great generosity. It was not simply feeding someone, since their action demanded sacrifices at a time when they themselves, were in greatest need. Their deed conforms with the teaching of the verse 92 of Surat Aal Imran which says: "By no means shall you attain righteousness unless you give in the of Allah that which you love...."

وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا

And reward them, because they were patient, with garden and silk [76:12]

Allah will reward them in special gardens of Heaven and will dress them in the best clothes due to their patience, and their loyalty to their vow, fasting and donating their food to the poor, orphan and captive at the time when they were in need of it and were preparing to break their fast.

There are many other verses throughout the Holy Qur'an, where it is mentioned that all rewards, in the Hereafter, are paid in full for man's patience, patience in obedience, patience in avoiding sins and patience in standing firm against difficulties and hardships.

سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى الدَّارِ

'Peace be to you, for your patience.' How excellent is the reward of the [ultimate] abode! [13:24]

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ

Indeed I have rewarded them today for their patience. They are indeed the triumphant.' [23:111]

LESSON: 17

Du`a From the Holy Qur'an – 2

Du'a 3

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

O our Lord! Forgive me and my parents and the believers on the Day of Judgement. [Ibrahim, 14:41]

This is a Du'a that should be recited in Qunoot. This Du'a was recited by Prophet Ibrahim (A). It teaches us to especially pray for our parents, who we owe so much. We can never repay them for their love and kindness accept by praying for them.

Du'a 4

رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

O my Lord! Have mercy on them just as they nourished (looked after) me when I was small. [Bani-Isra'il, 17:24]

When we were small and helpless, our parents did everything for us. Without them, we would not be here. We must always respect them and pray for them.

This Du'a and the previous one are the best prayers we can have for our parents and we should try to always recite both of them in Qunoot.

Du'a 5

رَّبِّ زِدْنِي عِلْمًا

O my Lord! Increase my knowledge! [Ta-Ha, 20:114]

This is a prayer that must always be on our lips. We should seek knowledge so we can understand better our duty to Allah. This Du'a should be recited 7 times after every Wájib Salaat to increase knowledge.

References

Qunoot, Peermohamed Ebrahim Trust
Holy Qur'an, Tafsir of S V Mir Ahmed Ali

LESSON: 18 THE DUAS OF PROPHET IBRAHIM (AS)

PLAN:

1. **STARTER:** Ask children to recap the story of Prophet Ibrahim (AS) and the idols as learnt in lesson 2 last term. One child starts it off, another carries on and all get a turn to contribute to the story by listening and adding to the previous person.
2. **LESSON:** Discuss the dua he recited when thrown into the fire (with meaning). Continue lesson as per notes and finish with activity and plenary.

The Duas of Prophet Ibrahim (AS)

LEARNING OBJECTIVES

To reflect on some of the duas and understand their application in our lives:

- **To understand that Allah is sufficient for us.**
- **To reflect on how we can build up our faith to understand that Allah can be our support system in everything we do.**

Prophet Ibrahim had broken all the idols except the largest one in the main temple while the people were celebrating their festival outside the town. When they returned and found what had happened to their gods, they were shocked and said, "Who has done this cruel thing to our lords?" One of them said, "It must be Ibrahim. He has always hated idol worship."

Prophet Ibrahim was brought to court to face trial for damaging the idols. When he was asked whether he was guilty he replied, "It must have been done by the biggest idol. Ask him about it." But the people said, "Our idols do not talk or answer questions." Now Prophet Ibrahim took the opportunity to make the people understand how useless their idols were. He said, "Shame on you! How can you worship pieces of wood and stone. They do not know anything and can neither harm nor benefit you."

However, nobody was willing to listen to his words and he was declared guilty. The people began to shout, "Burn him alive! Let him be with his Lord."

The Holy Qur'an says:

"They cried, "Burn him alive and avenge your gods, if you want to take any action." [Surah al-Anbiyaa' 21:68]

Namrud decided to burn Prophet Ibrahim alive to please his idols. He ordered that wood be collected to make a huge bonfire. So much wood was brought that when the fire was lit, no one could get close enough to throw Prophet Ibrahim into it.

Namrud decided to build a large catapult and Prophet Ibrahim was thrown into the fire using this catapult. When Prophet Ibrahim was flying in the air towards the fire, the angel

Jibraeel came to ask him if he needed his help. Prophet Ibrahim replied, "No I need help from Allah only."

حَسْبُنَا اللّهُ وَنِعْمَ الْوَكِيلُ

'Allah is sufficient for us and He is the best disposer of affairs!'

(Sura Aale-Imran, 3: 173).

Prophet Ibrahim (AS) put all his faith in Allah and recited the above dua.

The Holy Qur'an says:

When they threw him in the fire, We commanded, "O fire! Be cool and comfortable for Ibrahim."
[Surah al-Anbiyaa' 21:68]

Prophet Ibrahim (AS) put all his faith into Allah. His father was his bitter enemy, the public were against him, and the king of the time was enraged with humility. Their hatred and humiliation led the people to plan a terrible punishment.
However, Prophet Ibrahim (AS) did not fret nor fear. He did not care for the taunts of the people. He remained occupied in calling the people to Allah. At such a critical time when all earthly supports were removed, and all outward means of assistance lost Prophet Ibrahim (AS) placed his faith in the Supporter of all who support and the Assistant of all assistants, the assistance of the One Allah.
And Allah did not abandon his high-ranking Nabi. He reduced the plots of the enemy to dust.

At that moment the fire became "Cool and Tranquil" for Prophet Ibrahim (AS). His enemy could not harm him in the least.
This is the Greatness of Faith and this is the Help that Allah has promised to those who place their total trust in Him.
This and the various miracles which the Prophet Muhammed (SAW) has informed us about may sound incredulous. But we should think about the fact that if this dua, recited by Prophet Ibrahim (AS) had such an effect on the fire, at the command of Allah (SWT) how much more powerful is the Creator of such beings?

This Dua, therefore, can be recited in times of hardship and challenges. This Dua appears in the following verse of Surah Aal-e-Imran and was revealed to Prophet Muhammad (SAW) when his enemies had gathered around him during the battle of Uhud.

"and who, when the people told them: "Your enemies have mustered a great force against you: fear them," grew more firm in their faith and replied: "Allah's help is all-sufficient for us. He is the best protector."

[Surah ale-Imraan'(3:173]

DISCUSSION POINTS:

- What would you have done if you had been in the position of Prophet Ibrahim with the whole world against you and a raging fire in front of you.
- Why do you think Allah put Prophet Ibrahim (AS) in such a situation?
- What can we learn from this story and dua of Prophet Ibrahim (AS)?

REFLECTION:

- Take a couple of minutes to think about a situation in your life during which you felt like giving up because it was too hard and things were not going right.
- Do you think you can build up enough faith in Allah to understand that there are times when He will test us and that we have to be patient and aware that he will not test us beyond our capabilities?

ACTIVITY:

In groups, create a mind map of ways in which we can strengthen our faith in Allah.

REFERENCE:

- http://www.everymuslim.co.za/index.php/articles-menu/personalities-menu/64-prophets-of-allah/871-life-of-prophet-ebrahimas

LESSON: 19

Going for the ziyārah of the Ahl al-Bayt (A)

Learning Objectives

- Why do we go for the ziyārah of the Ahl al-Bayt (A)?
- What do we do when on ziyārah?
- Memorise verses 4:100 & 3:169

Going for *ziyārah* refers to visiting the burial place of the Holy Prophet (S) and his blessed family and progeny (A), be it in modern day Saudi Arabia, Iraq, Iran, Syria or elsewhere. The *Maʿṣūmīn* (A) have placed great emphasis in the importance of going for *ziyārah* and the reward one gains as a result.

Why do we go for the *ziyārah* of the *Ahl al-Bayt* (A)?

1) Through going for *ziyārah*, we aim to pay our respects to these special servants of Allāh (SWT) and renew our pledges with them of being their sincere followers. We reflect upon their lives, their teachings and their sacrifices for the sake of Allāh (SWT) and try to implement these in our own lives back at home.

2) Going to *ziyārah* provides us with a much needed time out from our busy lives in order to build ourselves spirituality in the proximity of the holy personalities, such that we can return home spiritually charged and more able to face the many tests that await us.

As is described in the following verse, by undertaking this journey, we are fleeing to Allāh (SWT) and His Messenger (S):

وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

and whoever goes forth from his house fleeing to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful. [4:100]

3) The shrines of these holy personalities are very special places. In our *aḥādīth*, we are told that thousands of angels are continuously descending to these places and then ascending back to heaven. When we ask for our prayers from these holy places, they are accepted much faster.

In the Qurʾān, we also learn the effects of praying from these special places. Prophet Zakariyyah (A) really wanted a child, but he had reached an old age and his wife was not able to have children. When he saw the special favours that Allāh (SWT) gave *Sayyidah* Maryam (A) at her prayer place, he used this special location in order to make his own prayers for a child. His prayers were immediately answered:

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

Her Lord graciously accepted her and made her grown in goodness, and entrusted her to the charge of Zakariyyah. Whenever Zakariyyah went in to see her in her sanctuary, he found her supplied with provisions. He said, "Mary, how is it you have these provisions? and she said, "They are from God: God provides limitlessly for whoever He will."

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ

There Zakariyyah prayer to his Lord, saying, "Lord, from Your grace grant me virtuous offspring: You hear every prayer."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

The angels called out to him, while stood praying in the sanctuary, "God gives you news of Yahya, confirming a Word from God. He will be noble and chaste, a prophet, one of the righteous." [3:37-9]

4) Just because these holy personalities are not physically alive anymore, doesn't mean they can't hear us and know our situation. The Qurʾān is very clear that who die in the way of Allāh (SWT) are alive and sustained by Him:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

Think not of those slain in the way of Allah as dead. Indeed they are living, (and) are provided sustenance from their Lord [3:169]

When we go for the *ziyārah* of the *Ahl al-Bayt* (A), we are required to seek permission to enter their shrines by reciting the *idhn al-dukhūl* (permission to enter). One of the things we say in this is the following:

أَللَّهُمَّ إِنِّي أَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ كَمَا أَعْتَقِدُهَا فِي حَضْرَتِهِ ، وَأَعْلَمُ أَنَّ رَسُولَكَ وَخُلَفَآءَكَ عَلَيْهِمُ السَّلامُ أَحْيآءٌ ، عِنْدَكَ يُرْزَقُونَ ، يَرَوْنَ مَقامي ، وَيَسْمَعُونَ كَلَامي ، وَيَرُدُّونَ سَلَامي ، وَأَنَّكَ حَجَبْتَ عَنْ سَمْعِي كَلَامَهُمْ ، وَفَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ مُنَاجَاتِهِمْ

O Allāh, I hold (as an article of faith) this honoured place of pilgrimage as sacred, in his invisibility just as I was certain and sure of his sanctity in his presence. I know that Your messenger and Your representatives (peace be upon them) are alive, receiving sustenance from You. They see my place of spiritual state, hear my words and answer my Salaam. Although You have shut off their speech from my hearing, but you have unlocked the door of my understanding because of my delightful recitation of their merits.

Class activity

In pairs, discuss your experiences from your last journey for *ziyārah*. If you have not been, discuss why you would like to go.

Did you know?

On the day of ʿArafah, the angels descend to the Shrine of Imam al-Ḥusayn (AS) and listens to the prayers of the *zuwwār* before they go to the plains of ʿArafah to hear the prayers of the *ḥujjāj*.

Key Points

1) Through going for *ziyārah*, we pay our respects and renew our allegiance to the *Maʿṣumīn* (A). We reflect on their lives and try to implement their teachings in our life. We get to work on ourselves spiritually while we are away from our busy lives.

2) These special places are where our prayers are accepted much faster due to their physical proximity.

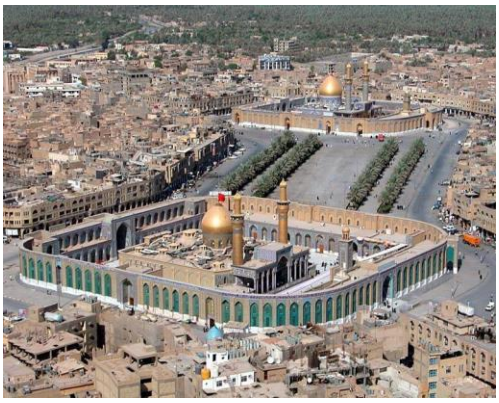
3) The holy personalities are spiritually alive and can hear us. This is why we ask permission to enter and send them our *Salām*.

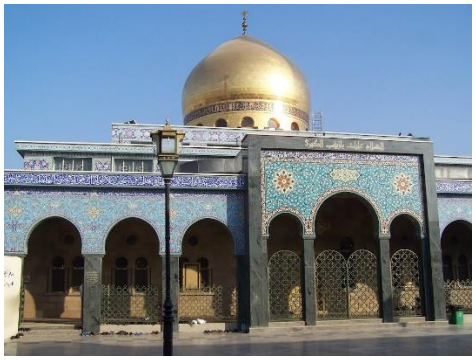
Summary Questions

1) What should we pray for when we go to *ziyārah*?
2) Why is it important to go for *ziyārah*?
3) Why would our prayers be accepted much faster during *ziyārah*?

Guess the place and the name of all the holy personalities that are buried in each of the images below. There may be more than one personality associated with each imagine.

HINT: There are a total of 16 personalities to be guessed! (See below)

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