ZAINABIA ACADEMY

BAB UL HAWAIJ

Quran

Level -10



بسم الله الرحمن الرحيم

ZAINABIA ACADEMY

BAB UL HAWAIJ



Full Name: _____

Students Contact No: _____

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HOMEWORK

DATE	HOME WORK	PARENTS INITIALS

Quran Level-10 Teaching Schedule

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بسم الله الرحمن الرحيم



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:

THE VERSE بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

Whenever we recite a verse from the Holy Qur'an, we start with Bismillah, i.e. Bismilla hir-Rahmanir-Rahim. The verse means, "In the Name of Allah, the Most Beneficent, the most Merciful."

The verse appears 114 times in the Holy Qur'an. In al-Fatihah, the first Surah of the Holy Qur'an, the Bismillah is a verse all by itself, whereas in all other Surah s, it serves as an introduction to other verses.

The only exception is in Surah al-Bara'ah (Tawbah) where the Bismillah is not recited. This is for two reasons. The first is that it is believed that the Surah is a continuation of the previous Surah, al-Anfal. Another reason may be that the Surah contains very stern commandments against the idolaters and hypocrites and curses them.

In Surah An-Naml (the Ant), the Bismillah appears twice, once at the head of the Surah, and once as verse 27:30:

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾

She (the queen Bilqis) said, "O' chiefs, verily, an honourable letter has been delivered to me.

إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿٣٠﴾

It is from Sulaiman, and it says, "In the name of Allah, the Beneficent, the Merciful;

أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴿٣١﴾

Do not exalt yourselves against me, and come to be as those who submit (themselves to Allah). (An-Naml, 27:29-31)

Tafsir

Imam Ja`far as-Sadiq (A) has said:

The ب is derived from "Baha-Allah", the Splendour of Allah.

The س is derived from "Sana-Allah", the Majesty of Allah.

The م is derived from "Mulk-Allah" the Kingdom of Allah.

اللّٰه is the God of everything.

الرَّحْمٰن is the One Who is Merciful to all His creation.

الرَّحِيْـم is the One Who singles out those who believe in Him to receive the greatest share of His mercy.

The words Rahman and Rahim are essentially from the same root word meaning mercy or grace. Yet in their application, they mean a different aspect of Allah's mercy.

He is Rahman to all His creation, whether they are obedient to Him or disobedient. He is Rahim to the faithful Muslims who do good and receive His mercy as a reward, both in this world and the next.

Merits of reciting Bismillah

1. The Holy Prophet (S) has said that when a teacher teaching a child to recite the Holy Qur'an tells the child to recite "Bismilla hir-Rahmanir-Rahim", and the child recites it, Allah will decree a clearance for the child, for his parents, and for the teacher, from hell. He also said that the verse is comprised of nineteen letters, the same number as the number of the keepers of the gates of hell; therefore, whoever pronounces it, Allah will permit these letters to close the gates of hell against him.

2. To begin any good deed with the Bismillah means that you are asking Allah for His help in successfully completing the work. It also indicates your intention and reminds you that the work is undertaken solely for the pleasure of Allah. In other words, if a task is undertaken without reciting Bismillah, it may be completed, but it does not earn His pleasure.

References

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

LESSON 2:
THE METHODS OF REVELATION 1

The word revelation is used for the messages sent by Allah. Two `Arabic words are usually used when revelation is discussed. These are:

1. Wahyi **(وَحْيٍ):** This means a command or order from Allah that is sent to a special person either directly or through an angel.
2. Ilhaam **(إِلْهَام):** This means inspiration. It is when a command or information from Allah is put into the mind of someone.

Ilhaam refers to revelation that is not spoken or written while Wahyi refers to revelation that is spoken and unspoken, written and unwritten.

There are three basic methods used by Allah to send his message. The Holy Qur'an says:

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلاَّ وَحْيًا

It is not possible for a man to receive the message of Allah, except either by inspiration,

أَوْ مِن وَرَاء حِجَابٍ

or from behind a curtain,

أَوْ يُرْسِلَ رَسُولاً فَيُوحِيَ بِإِذْنِهِ ﴿٥١﴾

or Allah sends angels and they bring His message, with his permission (ash-Shura, 42:51)

The three ways are inspiration, from behind a curtain and through angels.

1. Inspiration
These can come in the form of a dream or as a thought that comes into the mind.

Sometimes Prophets of Allah received His orders in a dream. When Prophet Ibrahim (A) saw in a dream that he was sacrificing his son, Prophet Isma'il (A), they both knew it was a command of Allah. The Holy Qur'an says:

قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ

He said, "O my son, verily, I saw in a dream that I was sacrificing you. So what is your opinion?

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ

(The son) said, "Father, do what you have been commanded.

سَتَجِدُنِي إِن شَاء اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

If Allah wills, you will find me of the patient ones." (As-Saffat, 37:102)

Our Holy Prophet (S) received messages in his dreams as well as while awake. In fact he never spoke anything except what had been inspired by Allah. The Holy Qur'an says:

وَمَا يَنطِقُ عَنِ الْهَوَىٰ ﴿٣﴾

He (the Prophet) does not speak out of his own desire,

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

it is nothing but a revelation revealed. (An-Najm, 53:3, 4)

Sometimes Allah inspires a person who is not a prophet to act in a particular way. An example of this when Prophet Musa's (A) mother was inspired to put him into a box and cast him onto the river. The Holy Qur'an says:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ

And we revealed unto the mother of Musa saying, "Feed him,

فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ

and if you fear for him, launch him on the river" (al-Qasas, 28:7)

LESSON 3:
THE METHODS OF REVELATION 2

* Briefly summarise last lesson.

1. Inspiration (cont'd)

Sometimes Allah also uses the word revelation to mean the instincts he has put into the animals, for example the bee. The Holy Qur'an says:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا

and your Lord inspired the bee saying, "Make 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)

2. From Behind a Curtain

This means that the revelation comes indirectly. These can be low, buzzing or high-pitched sounds which are understood by a Prophet.

Sometimes, Allah causes an object to speak. One of his attributes is Mutakallim, which means he can give speech to any object.

In the case of Prophet Musa (A), his first call was through a burning bush. The Holy Qur'an says:

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا

when he saw a fire he said to his family, "Wait here, I see a fire;

لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى ﴿١٠﴾

maybe I can bring back a flame from it or I may find some guidance at the fire."

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ ﴿١١﴾

So when he came to it, a voice was uttered: O Musa:

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, Tuwa,

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾

And I have chosen you, so listen to what is revealed. (Ta Ha, 20:10 - 13)

During his Me'raj, the Holy Prophet (S) reached a place where no prophet or angel had ever been. Here he saw a curtain of light, and then heard a voice from it. The Holy Qur'an says:

ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾

Then he drew near, and nearer,

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

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

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

Then He revealed to His servant what He revealed. (An-Najm, 53:8-10)

3. Through an Angel

Allah usually used Jibrail (A) to send His commands to the Prophets (A). Sometimes Jibrail (A) would come in his own image, sometimes he would come as a man. Most of the messages sent through the angels were verbal, but occasionally, as with the Torah, the message was written. The Holy Qur'an says:

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً

And we wrote for him in the tablets lessons of every kind

وَتَفْصِيلًا لِّكُلِّ شَيْءٍ

and explanations of all things (al-A`raf, 7:145)

References

Holy Qur'an, Tafsir by S V Mir Ahmed Ali
The Qur'an and Hadith, Syed Akhtar Rizvi - Pages 1-5

LESSON 4:
SURAH AL QADR - PART 1

INTRODUCTION

This Surah was revealed in Makka. It has five verses. It is Surah number 97 in the Holy Qur'an.

The word "al-Qadr" means "Glorious" or "Highest Ranking". Two main topics are discussed; the revelation of the Holy Qur'an and the Night of Qadr.

With regard to the revelation of the Holy Qur'an, from other verses, we see that there were four stages to the Holy Qur'an's existence.

The first stage was in "Lawh-al-Mahfuz" or the "Preserved Tablet". This is mentioned in Surah al-Buruj, 85:21,22.

This was where the wisdom of the Holy Qur'an was known only to Allah.

It was then revealed in its entirety into the heart of the Holy Prophet (S), and he had a complete knowledge of it spiritually. This is mentioned in Surah ash-Shu`ara, 26:193,194.

The third stage of the Holy Qur'an's existence was when it was revealed in its full chapter by chapter form to the Holy Prophet (S). This is referred to in the first verse of Surah al-Qadr.

The fourth stage was when the Holy Qur'an was revealed verse by verse, as and when a situation demanded it. When a verse was brought by the Angel Jibrail (A), the Holy Prophet (S) would then recite it to the Muslims and explain its meaning.

The second topic covered in this Surah is that of Laylatul Qadr, or the Night of Qadr. Some scholars have translated "Qadr" as "determination of destiny".

In the night of Qadr, whatever everyone is to receive that year is decided. This is why the Holy Prophet (S) has directed the believers to stay awake the whole night in prayer, seeking forgiveness for one's sins and asking for one's desires.

On this night the question of sustenance, life and death of every individual is decided. It is a night on which Allah invites everyone to seek His pardon and mercy.

Text and Translation

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Allah the Beneficent, the Merciful.

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

Verily, We sent it (the Holy Qur'an) down in the Night of Qadr!

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

And what can make you know what the Night of Qadr is?

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

The Night of Qadr is better than a thousand months!

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾

The Angels and the Spirit descend therein by the permission of their Lord, with (decrees) of all affairs

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

Peace! (In the whole night) Till the breaking of the dawn.

LESSON 5:
SURAH AL QADR - PART 2

* Go over the recitation and translation learnt last week.

Tafsir

Ayah 1: The Holy Qur'an was revealed in its full chapter by chapter form to the Holy Prophet (S) on this night. He then related it to the people in sections as and when instructed by Allah through Jibra`il (A).

Ayah 2: This challenge is a hint that the merits and blessings of this night cannot fully be understood and appreciated by man.

Ayah 3: The "thousand nights" refers to a timeless concept. It means that a moment of enlightenment gained in this night under Allah's special guidance is better than a thousand months spent in ignorance.

Ayah 4: This describes the constant traffic of angels and Jibra`il (A) coming down to the earth throughout the night, offering Allah's Blessings to the believers who are awake, worshipping Him.

The word "Amr" meaning the "affairs affecting the creation" raises the question as to who is the recipient of these decrees. It is our belief that these are brought to "Sahibul Amr", Imam Muhammad al-Mahdi (A). This verse proves that the Hujjat (Proof) of Allah always exists on earth. Imam Muhammad al-Baqir (A) has said: ***"Argue against those who deny the continuity of the Divine Appointment on earth, with this Surah"***

Ayah 5: This verse indicates that the peace due to the special mercy of Allah on this night continues all the way till the next day.

Merits of reciting Surah al - Qadr

1. The Holy Prophet (S) has said that one who recites this Surah is regarded by Allah as though he fasted the month of Ramadhan and spent Laylatul Qadr worshipping his Creator.

2. Imam Ja`far as-Sadiq (A) has said that whoever recites this Surah in one of the obligatory prayers will be addressed: "O servant of Allah! Your past sins have been forgiven, so resume your good deeds!"

3. And he has also said, "Whoever recites it audibly will be like one raising his sword in defence of Islam, and if he recites it silently will be regarded as though he died a martyr for the cause of Islam, and if someone recites it ten times, a thousand of his sins will be forgiven."

4. It is recommended to recite this Surah ten times at the graveside of a freshly buried Muslim, to greatly ease his anxiety.

References

Holy Qur'an, Tafsir of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri
Article, "Understanding Surah al Qadr", Federation Samachar, Rajab 1417.

LESSON: 6

SPECIAL VERSES IN THE HOLY QUR'AN " AYATUL KURSI" (1)

Ayatul Kursi (2 : 255)

Introduction

The verses 255, 256 and 257 of Suratul Baqarah are collectively known as Ayatul Kursi. The three verses have great merit and blessing and it is highly recommended to memorise them and recite them often. They protect the reciter from all harm.

if you know the verses by heart, it is better to recite while looking at the words, as this increases the rewards

اللّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ

Allah! There is no god save He, the ever-living, the self-subsisting (by whom all subsist).

لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ

Slumber does not seize Him, nor does sleep;

لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ

to Him belongs whatever is in the heavens and whatever is in the earth.

مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِه

Who is he that can intercede with Him, except by His permission?

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

He knows what is before them and what is behind them,

وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَاءَ

while they cannot comprehend anything out of His knowledge save that which He wills.

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ

His throne (knowledge) extends over the heavens and the earth

وَلاَ يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

and the preservation of them does not tire Him; and He is the most high, the great.

'Ayat-ul-Kursi, One of the Most Important Verses (AYAT 255)

Upon the importance and excellence of this verse, the only holy tradition narrated from the holy Prophet (S), explained in the following, is enough.

Once, the Messenger of Allah (S) asked Ubayy-ibn-Ka'b which verse of the verses of the Qur'an was the most important one, and he answered the verse saying: اللّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ

"Allah! there is no god but He, the Ever-living, the Self-subsisting (the Sustainer of all things)..."
Then the Messenger of Allah (S) touched his chest as a sign of favour and told him

"May your knowledge be wholesome to you. By the One in Whose hand is Muhammad's soul, this verse has two tongues and two lips which glorify the Lord below the Divine throne of authority,"

The verse begins with the Pure Essence of Allah and continues with the subject of Unity, Asma'-ul-Husna, and His attributes. It says: اللّهُ لاَ إِلَـهَ إِلاَّ هُوَ

"Allah! there is no god but He…"
"Allah" is the particular appellation for God Which means the Essence that includes all the attributes of Divine Perfection, Glory, and Beauty.

Then, it adds two other attributes of *Allah,* saying that He is the Lord Who is Alive forever and is self-subsisting so that all other creatures in the universe depend on Him. It says:

"the Ever-Living, the Self-Subsisting (the Sustainer of all things); " هُوَ الْحَيُّ الْقَيُّومُ

It is evident that life for *Allah* is the real life, because His life is the same as His Essence, His Knowledge, and His Power. It is not like that of living creatures whose lives are casual and after a length of time they die.

Allah is completely different from His creatures from the point of life, as verse 58 from **Surah Al-Furqan. No.25** says:

"And rely you on the (Ever) Living One Who dies not..."
Then, to indicate that neither drowsiness, nor deep sleep seizes Him and never He stops managing the world, it continues saying: لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ

"…slumber seizes Him not, nor sleep;.."
The Arabic term /sanah/ 'slumber' is the sleep which appears first in the eyes, but when it becomes deeper and reaches the mind, it is termed in Arabic /naum/ 'sleep'. This verse, pointing to the latter state, means that the governance of the Absolutely Bountiful, *Allah,* is perpetual and never ceases, even for a moment.

Then, it refers to the absolute ownership of *Allah,* saying: لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

"….to Him belongs whatsoever is in the heavens and whatsoever is in the earth, …"
This is the fifth attributes from the attributes of Allah mentioned here. Formerly, four other attributes of Allah were referred to:
1. Oneness of Allah*,*
2. The Ever living,
3.The Self -subsisting,
4. That He never sleeps
5. And everything in this world belongs to him

It is quite clear that this attribute, that everything belongs to Allah, has a great training effect in human beings.

When they know that whatever they have does not really belong to themselves and it is temporarily handed over them as a deposit to use for a short time, they will surely avoid of transgressing others' rights.

These people, with this cognition, will certainly withdraw committing such wrong actions as colonization, hoarding, greed, miserliness, and the like.

For the sixth 6th attribute, it say مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

"…Who is it that can intercede with Him save by His leave?…"
In fact, by a positive interrogation with a negative sense, it says that no person can intercede at His presence but by His leave.

Referring to the seventh 7th attribute, it says: يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

"…He knows what is before them and what is behind them…"
Therefore, whatever is in the expose of time and place is entirely manifest in His Knowledge. That is why everything, even intercession, depends upon His command.

In stating **His eighth 8th attribute**, this fact is pointed out that He has let others know only a small part of His knowledge that has been advisable and proper for them. It says:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

"….while they comprehend nothing of His knowledge except what He wills, …"
Thus, the limited knowledge of others is a beam of the light of His unlimited knowledge.

So, two other points is also understood from the above phrase. The first is that no creature has cognition from his own and all human cognizance's are from the source of *Allah.*

The second is that *Allah* may award a part of some concealed knowledge and some hidden secrets to those He pleases.

His Ninthly 9th and Tenthly 10th attributes are stated thus:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

"...His Kursi (knowledge) extends over the heavens and the earth; and preserving them both tires Him not..."

Then, power and sovereignty of *Allah* encompass the totality of the heavens and the earth, and His Knowledge (Kursi) encompasses all of these expansions wholly, so that nothing is out of His dominion and authority.

It is, even, understood from some of the Islamic traditions that the expansion of Kursi is very larger than the heavens and the earth. For example, in a tradition Imam Sadiq (as) has said:

"Heavens and earth, comparing Kursi, is like a ring in the midst of a desert; and Kursi, in comparison with 'Arsh, is like a ring in the midst of a desert."

It is true, of course, that science has not discovered the secret of this meaning yet.

Describing His eleventh 11th and twelfth 12th attributes, it says:

وَلَا يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

"...and, He is the Highest, the Greatest."

The Lord, Who is the Highest and the Infinite, is able to do everything so that nothing is difficult for Him. Never has He tired of managing the world of existence. Never He remains neglectful, unaware and feeble of it. His Knowledge involves all things because He is Omnipotent, Omnipresent.

It is worthy to note that, in spite of what is popular, the verse entitled **'Ayat-ul-Kursi'** is this very single verse alone.

Merits of Reciting Ayatul Kursi:

In a tradition narrated from Imam Baqir (as) says:

"The one who recites Ayat-ul-Kursi once, Allah will remove one thousand unbecoming things from his worldly unbecoming affairs, the easiest of which is poverty, and one thousand unbecoming things from his (affairs) in the Hereafter, the easiest one among which is the pain of grave,"

LESSON: 7
SPECIAL VERSES IN THE HOLY QUR'AN " AYATUL KURSI" (2)

Ayatul Kursi (2 : 256)

As we learnt in Lesson 6 The verses 255, 256 and 257 of Suratul Baqarah are collectively known as **Ayatul Kursi**. The three verses have great merit and blessing and it is highly recommended to memorise them and recite them often. They protect the reciter from all harm.

لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion.

قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

Indeed truth has been made distinct from error,

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللّهِ

therefore he who disbelieves in false gods and believes in Allah,

فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىَ

indeed, has taken hold of the strongest handhold

لاَ انفِصَامَ لَهَا وَاللّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

which will not break off; and Allah is hearing, knowing.

Ayah 256: There is no compulsion in religion means that you cannot force anyone to accept Islam. It does not mean that we do not have to follow the rules of Shar`ia once we become Muslims (as some people think.)

Occasion of Revelation

There was a man from Medina by the name of Abu-Haseen who had two sons. Some of the Christian merchants, who used to import merchandise from abroad into Medina, invited those two lads to Christianity whenever they met them in Medina. Those two young men were seriously affected by them, too.

Abu-Haseen became very inconvenient from that condition. He went to the Prophet (S) and, informing him the matter, requested him to bring those children back to their own religion. He asked whether he could bring them forcefully to Islam. Then, the verse was revealed and manifested this fact that there is no compulsion in accepting the religion.

The previous verse, 'Ayat-ul-Kursi, infect, was a collection of Unity and the Attributes of *Allah,* Beauty and Glory, which make up the foundation of the religion. This meaning is acceptable in

all stages with reasonable proofs. That is why embracing the faith needs not any compulsion or force, and in this verse, it says:

لاَ إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

"There is no compulsion in religion. Truly the right way has become clearly distinct from error..."

This verse is a serious answer to those who imagine that Islam applies obligation and has developed and spread through the force of sword and martial power.

Then, as a conclusion of the previous verse, it adds:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىَ

"….Therefore, whoever rejects false deities (taghut) and believes in Allah, has grasped the firmest handle, that shall never break…"

And, at the end of the verse it continues saying:

لاَ انفِصَامَ لَهَا وَاللّهُ سَمِيعٌ عَلِيمٌ ﴿٢٦٥﴾

"…and Allah is All-Hearing, All-knowing,"

This concluding phrase is a hint to the fact that the problem of belief and disbelief is not something that can be fulfilled by mere pretence, because *Allah* hears the words of all entirely, whether they state openly or they speak privately and hiddenly.

According to Imam Muhammad al Baqir (A), the strong rope “al ‘Urwatul Wuthqa” refers to following the guidance of the Holy Aimmah (AS).

LESSON: 8

SPECIAL VERSES IN THE HOLY QUR'AN " AYATUL KURSI" (3)

Ayatul Kursi (2 : 257)

Ayah 257: In this verse, "Wali" means that Allah is close to the believers while the disbelievers are under the influence of the "Taghut" or Shaitan. While Allah brings people out of the darkness of ignorance into the light of knowledge, Shaitan takes his followers into the darkness of disbelief.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

Allah is the guardian of those who believe.

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

He brings them out of darkness into light.

وَالَّذِينَ كَفَرُوا أَوْلِيَآؤُهُمُ الطَّاغُوتُ

And those who disbelieve, the false gods are their guardians,

يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

who take them out of light into darkness;

أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

they are the inmates of the fire, they shall abide therein.

With reference to the state of belief and disbelief, which was mentioned in the previous verse, here, in this verse, it distinguishes the situation of believers and disbelievers from the point of leader and guardian. It says:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

"Allah is the Guardian of those who have faith…"

So it is under the favour of this guardianship and leadership, that:

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

"…He brings them out of darkness into light…"

Then it adds:

يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

"…and those who reject faith, their guardians are false-deities, (taghut), who bring them out of light into darkness; .."

It is for this reason that: أُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

"…they are the inhabitants of the Fire wherein shall they abide forever,"

Merits of Reciting Ayatul Kursi 1.

The verses should be recited after every Wajib prayer. There is great blessing in this including an increase in sustenance and livelihood. The Prophet (S) has said, "O `Ali! Whoever recites Ayatul Kursi after the obligatory prayers will be protected by Allah against all troubles, and remain under His protection and peace till the next prayer time."

2. Imam `Ali (AS) has said that he who recites it before going to sleep ensures his protection as well as that of his neighbours. The Prophet (S) has said, "I am alone in having been favoured with Ayatul Kursi by Allah. This favour has not been granted to any other Prophet."

3. Imam Ja`far as Sadiq (AS) has said that before you go on a journey, recite Ayatul Kursi and give something in charity. This will secure your life and property during the journey.

References

1. *The Holy Qur'an, S V Mir Ahmad `Ali*
2. *IRE, Nairobi Syllabus.*

LESSON 9:
THE EVENT OF GHADIR

After performing his farewell Haj, the Prophet (S) was heading back to Madina when the following Ayah was revealed:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ

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

وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

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

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

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

إِنَّ اللَّهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

verily Allah does not guide a disbelieving people. (Al Ma`idah, 5:67)

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

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

مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ

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

اَللّٰهُمَّ وَالِ مَنْ وٰلاَهُ وَ عَادِ مَنْ عَادَاهُ

O Allah! Love those who love him, and be the enemy of his enemies.

وَانْصُرْ مَنْ نَصَرَه وَاخْذُلْ مَنْ خَذَلَهُ

Help those who help him, and forsake those who forsake him.

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

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

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

This day I have perfected for you your religion,

وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي

and have completed My favour on you,

وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

and have chosen for you Islam (as your) religion. (Al Ma`idah, 5:3)

Imam `Ali Ar Ridha (A) has said that the day of Ghadir is a day of `Eid. It is a blessed day. One should fast and devote the day to the worship of Allah. Amongst the Amyl are 2 Raka`at Salaat (like Sub<), after which 100 times “Alhamdu Lillah” and 100 times “Shukran Lillah” should be recited, followed by Ziyarat of Imam `Ali (A).

References

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Ahlul Bait; Their Status, Manner and Course, Al-Balagh Foundation

LESSON 10:
THE ISSUE OF TAHRÍF IN THE HOLY QUR'AN

Tahríf refers to tampering with the letters or words of the verses of the Holy Qur'an, changing them from the original revealed form. There are many weak Hadith about such changes. Indeed, the Shi`a 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 Imam `Ali (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'an itself denies that any verses have been changed because Allah Himself pledges to guard it:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

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

The Holy Qur'an further says:

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

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

لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ

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

تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

a revelation from the Wise, the Praised One.
(Ha Mim Sajdah, 41:41, 42)

From the above verses we see that the Holy Qur'an 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'an, 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 Prophet (S).

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

1. The Hadith of Thaqalayn is famous and undisputed. The Prophet (S) said, "I am leaving behind "Thaqalayn" (the two weighty things). The Book of Allah (Qur'an) and my Ahlul Bayt…." The fact that he said he was leaving the Qur'an meant that it was already in a compiled form, and was known to the Muslims.

2. The Prophet (S) said, “Jibra`il had placed before me the Qur’an 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 Allah and the Prophet (S) acted to ensure that no alteration in the verses could occur.

3. Various Ahadith from the Prophet (S) describe reciting particular Surahs in certain prayers. If these Surahs were not known to the people, they would not have understood what to do. It therefore follows that the Holy Qur’an was available already compiled in the lifetime of the Prophet (S).

References

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LESSON 11:
SURAH AL-JUMU`AH - 1

INTRODUCTION

This Surah was revealed in Madina. It has eleven verses. It is Surah number 62 in the Holy Qur'an.

The word "Jumu`ah" means "Congregation" and refers to the Friday Congregational prayers that are stressed in the Surah.

Text, Translation and Tafsir

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Allah the Beneficent, the Merciful.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ

Whatever is in the heavens and whatever is on the earth glorifies Allah

الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

the Sovereign, the Most Holy, the Mighty, the Wise.

Ayah 1 All creatures, whether living or inanimate glorify Allah. The living creatures do it consciously, and the non living by their nature that points to Allah's existence. The nature of their glorification is not understood by all (see Bani Isra`il, 17:44).

هُوَ الَّذِي بَعَثَ فِي الأُمِّيِّينَ رَسُولاً مِّنْهُمْ

It is He who raised among the "Ummiyin" a messenger from amongst them,

يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

who recites His signs to them, and purifies them

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

and teaches them the Book (Qur'an) and wisdom,

وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾

and before that they were indeed astray.

Ayah 2 The word "Ummi" generally means one who cannot read and write. The word is also used when referring to the inhabitants of Makka, which was called "Ummul Qura".

With reference to the Holy Prophet (S), it is unlikely that he was illiterate, because at the end of the verse, he has been charged with the duty "to teach the Book and wisdom", and according the Imam `Ali Ridha (A), this proves that he could read and write.

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

And (the messenger also does the same) to others among them who have not joined them yet. He (Allah) is Mighty, Wise.

Ayah 3 "Aakhareen" refers to the people other than those who were present with the Holy Prophet (S). His message was for the entire world and for all the ages to come.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ

This is the grace of Allah, He gives it to whomever He pleases.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

Allah is the Lord of great grace.

Ayah 4 That which has been given to mankind as stated in verses 2 and 3 is a result of Allah's grace and generosity. And He bestows His grace on whomever He wills.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا

The likeness of those who were charged with (the law of) the Tawraát which they did not observe,

كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

is that of a donkey who carries a load of books.

بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ

How wretched is the likeness of the people who belie the signs of Allah!

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾

Allah does not guide the people who are unjust.

Ayah 5 The Bani Isra`il (Jews) were chosen for special favour by Allah, but their descendants corrupted the teachings of Prophet Musa (A) and despite having the Book of Allah (Tawrat) with them, carried on defying and disobeying Allah.

They are likened to donkeys, who carry the books of wisdom on their backs but are unable to understand or profit from it.

This is also a warning to those Muslims who merely learn the verses of the Holy Qur'an without following its guidance.

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاء لِلَّه

Say (O Muhammad): "O you who profess Judaism, if you claim that you are the favourites of Allah,

مِن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ ﴿٦﴾

over other people, then desire death, if you are truthful."

وَلاَ يَتَمَنَّوْنَهُ أَبَداً بِمَا قَدَّمَتْ أَيْدِيهِمْ

But they will never desire it because of what their own hands have sent before,

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾

and Allah knows well those who are unjust.

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلاَقِيكُمْ

Say (O Muhammad): "Verily the death form which you flee, will surely come to you.

ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ

Then, you will be sent back to the Knower of the unseen and the seen,

فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

and He will inform you as to what you used to do."

Ayat 6-8 The statement to the Jews to "desire death if they were truthful" is an open challenge that occurs elsewhere in the Holy Qur'an also. If they felt that they were the chosen ones of Allah, the Jews would desire to see the hereafter after their death and to meet Him. Imam `Alí (A) has said that a true believer in Allah would never be afraid of death.

However, the Jews knew their own misdeeds and they did not want to die, as stated in the middle verse. In verse 8, Allah states that the death that disbelievers are trying to escape, will surely come to all, and then everyone is returned to Allah to account for their actions.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلاَةِ مِن يَوْمِ الْجُمُعَةِ

O you who believe, when the call to prayer is made on the day of congregation (Friday),

فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

hasten to the remembrance of Allah and leave off all business.

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

That is better for you, if you know.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ

And when the prayer is finished, then disperse in the land

وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيراً لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

and seek the grace of Allah, and remember Allah much, so that you may be successful.

Ayah 9, 10 The day of Jumu`ah (Friday) is the best day of the week, according to many Ahadith. It is a day of `Id and rejoicing. Prayers are accepted quicker and good deeds earn more reward on this day. Allah commands Muslims to b mindful of the midday congregational prayers on Friday and to leave trading and business for a while and turn to worship Him. And after the prayers you may go about your activities, always remembering Him.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِماً

And when the see merchandise or sport, they break away to it, and leave you standing.

قُلْ مَا عِندَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ

Say (O Muhammad): "What is with Allah is better than sport and merchandise,

وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

and Allah is the best of Sustainers

Ayah 11 The believers are warned not to get distracted by being involved in time wasting or worldly gain at the cost of their duty to Allah.

Once, when the Holy Prophet (S) was offering Friday prayers, a trade caravan entered Madina, singing and beating drums. Except for 12 people, all the Muslims left the prayers and the mosque and went to see the caravan and to do business with the traders. People did this three times, and then this verse was revealed.

References

Holy Qur'an, Tafsir of S V Mir Ahmed Ali

LESSON 12:
SURAH AL BALAD

INTRODUCTION

Tthis surah was revealed in Makka. It has twenty verses. It is Surah number 90 in the Holy Qur'an. The name of the Surah derives from the word "Balad" which means "City" and refers to Makka.

TEXT AND TRANSLATION

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

﴿١﴾ لاَ أُقْسِمُ بِهَذَا الْبَلَدِ

1. Nay, I swear by this city

﴿٢﴾ وَأَنتَ حِلٌّ بِهَذَا الْبَلَدِ

2. While you (O Muhammad) are an unrestrained (resident) in this city

﴿٣﴾ وَوَالِدٍ وَمَا وَلَدَ

3. By the begetter (Adam) and that which he begot (mankind),

﴿٤﴾ لَقَدْ خَلَقْنَا الإِنسَانَ فِي كَبَدٍ

4. Indeed We have created man (to live) in toil and struggle.

﴿٥﴾ أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ

5. Does he think that no one has power over him?

﴿٦﴾ يَقُولُ أَهْلَكْتُ مَالاً لُّبَداً

6. He says: "I have wasted a great deal of wealth."

﴿٧﴾ أَيَحْسَبُ أَن لَّمْ يَرَهُ أَحَدٌ

7. Does he think that no one sees him?

﴿٨﴾ أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ

8. Did not We give him two eyes,

﴿٩﴾ وَلِسَاناً وَشَفَتَيْنِ

9. A tongue, and two lips,

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

10. And We showed him the two ways (of good and evil)?

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾

11. But he did not strive to scale the steep ascent.

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

12. What shall make you know what steep ascent is?

فَكُّ رَقَبَةٍ ﴿١٣﴾

13. (It is) the setting free a slave (or a captive),

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

14. Or feeding, in a day of privation,

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

15. An orphan, near of kin,

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

16. Or a poor man rolling in dust;

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

17. (Besides this), to be of those who believe, and enjoin on each other steadfastness and enjoin on each other compassion.

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

18. These are the people of the right hand.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

19. Those who disbelieve in Our signs, they are the people of the left hand.

عَلَيْهِمْ نَارٌ مُؤْصَدَةٌ ﴿٢٠﴾

20. They shall have fire surrounding them on all sides.

Tafsir

Ayat 1-2: Allah swears by the holy city of Makka and informs the Holy Prophet (S) that he alone has full control without restraint in Makka.

Where no one can even pluck the grass, the Holy Prophet (S) had the right to use force against the idol-worshippers if necessary.

Ayah 3: This refers to Adam (A) and his progeny as the chosen creatures of Allah.

Ayat 4-10: Here Allah reminds us that He is ever watchful of the activities of His creatures. The idol worshippers showed no gratitude to Allah for his bounties and instead spent their wealth in trying to destroy Islam and the Muslims.

The path to follow is clear, but man chooses not to follow it.

Ayat 11-18. These verses describe the actions of those who are willing to strive hard on the path that leads to Allah's pleasure and reward. These are the people described as those of the Right Hand.

Ayat 19, 20: The people who disbelieve and disobey are described as the people of the Left Hand - their end is in Hell.

Merits of Reciting Surah al Balad

1. The Holy Prophet (S) has said that whoever recites this Surah will be secure on the Day of Judgement from Allah's Wrath.

2. Imam Ja`far as Sadiq (A) has said, "Whoever recites it in his obligatory and optional prayers will be identified in the life of this world as being among the righteous."

References

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

LESSON 13:
SURAH ASH SHAMS

INTRODUCTION

This Surah was revealed in Makka. It has fifteen verses. It is Surah number 91 in the Holy Qur'an. The name of the Surah derives from the word "Shams" (Sun) which appears in the first verse.

Text and Translation

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

1. By the sun and its radiance,

وَالْقَمَرِ إِذَا تَلاَهَا ﴿٢﴾

2. By the moon when it follows (the sun),

وَالنَّهَارِ إِذَا جَلاَّهَا ﴿٣﴾

3. By the day when it reveals its (the sun's) radiance,

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

4. By the night when it enshrouds it,

وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾

5. By the heaven and that (power) which built it,

وَالأَرْضِ وَمَا طَحَاهَا ﴿٦﴾

6. By the earth and that (power) which spread it out,

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

7. By the soul and that (power) which perfected it,

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

8. And inspired it (with the faculty of knowing) what is evil and what is good.

قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾

9. Verily, he succeeds who purifies it,

وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾

10. Verily, he fails who corrupts it.

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

11. The (people of) Thamud belied (the truth) in their rebellious transgression

إِذِ انبَعَثَ أَشْقَاهَا ﴿١٢﴾

12. When the worst wretch among them rose up (to slay the she-camel).

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

13. Then the messenger of Allah (Salih) said to them: "This is Allah's she-camel, let her drink."

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا ﴿١٤﴾

14. But they belied him and hamstrung her. So their Lord completely destroyed them for their sins, and levelled them all.

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

15. And He does not fear the consequences.

Tafsir

Ayat 1-6: Allah swears by His mighty creations in order to emphasis the verses to follow. The verses describe the blazing day giving way to the cool night, the peace of which makes man reflect on the day's activities. The stars light up the heavens.

Ayat 7-10: These verses give us some detail about the mysterious nature of the soul. Allah has given the soul the power of judging good from evil - man is free to purify it and succeed, or pollute it and fail in the goal of life.

Ayat 11-15: These verses describe the people of Thamud, to whom Allah sent Prophet Salih (A). They had demanded that a she-camel be brought out of the side of a mountain as proof of Salih's (A) truthfulness. When the miracle was brought, they continued in their defiance, and killed the animal. For their arrogance and obstinacy, they were destroyed by Allah.

Merits of Reciting Surah ash Shams

1. The Holy Prophet (S) said that whoever recites it will be regarded as having offered charity with everything under the sun and the moon.

2. Imam Ja`far as Sadiq (A) has said that in if a person is in the habit of reciting this Surah often, and also recites al-Layl, adh Dhuha, and al-Inshirah, every part of his body will testify in his favour on the Day of Judgement, including his hair, skin, flesh, blood, and veins.

References

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

LESSON: 14

Sajdas in Qur'an

Learning Objectives:

- To understand what Wajib and Mustahab Sajdas are.
- To know in which Surah the Wajib Sajdas can be found.
- To understand the connection between all of the Wajib Sajdas.

There are some verses in the Qur'an that have been designated as ayaat (sign) that require a sajda after you have heard or recited them. There are four of these that are wajib and ten that are mustahab.

NOTE: *Performing sajdah after reciting these verses for oneself or hearing someone recite these verses is waajib on everyone who has reached the age of bulugh. More details can be found below.*

The four verses that require a wajib sajda are as follows:

1) SURA SAJDA

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩

Only those believe in Our signs who, when they are reminded of them, do Sajda and celebrate the praise of their Lord, and they are not arrogant. [32:15]

2) SURA HA-MIM

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۩

And among His signs are the night and the day and the sun and the moon; do not do Sajda to the sun nor to the moon; and do Sajda to Allah Who created them, if Him it is that you serve. But if they (the unbelievers) are arrogant (no matter): for in the presence of your Lord are those who celebrate His praises by night and day. And they never tire. [41:37-38]

3) SURA NAJM (LAST VERSE)

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۩

So do Sajda to Allah and worship Him. [53:62]

4) SURA ALAQ (LAST VERSE)

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ۩

No! Do not obey him. Do Sajdah and come closer (to Allah) [96:19]

Out of a Qur'an of over 6000 verses, God has made it obligatory on us only to do Sajda after four.

What is the link between these four and why are they so significant?

The act of doing Sajda is one of complete submission. When you bow down to someone, you are showing how low your status is in comparison to theirs, and that is why, it is forbidden to bow down to anyone except God. We are placing our forehead against the dust to remind ourselves that no matter how rich or successful we are, ultimately we are all made of dust and we shall return to it. We are also acknowledging that compared to God we are nothing at all.

The verses above all talk about people who were arrogant.

> Arrogance is when someone behaves very proudly and thinks they are better or know more than others.
>
> For example, if you got 100% in your Quran exam and then walked around with your head held high and thought you were better than all the other students because you got top of the class, you would be behaving very arrogantly.

Arrogance is one of the worst acts in the eyes of God and it was for this reason that Shaytan was banished from the garden and punished for the rest of time. God commanded him to do Sajda to Prophet Adam (A) and he refused because he thought he was better than Prophet Adam (A). All of Shaytan's good deeds and worship up to that point were nullified because of his pride and arrogance. No one is better than God, if he were to command anyone of his creation to do something we should never say no. By not listening to his instructions it's as if we are telling God that we know better than Him

The first two Wajib Sajda verses compare those who are arrogant (the disbelievers) and those who are not (the believers).

In **Sura Sajda (32)**, the verses before the wajib Sajda talks about the disbelievers paying for their actions and being punished, and then the next verse describes the believers who are free from arrogance and do Sajda in praise of their Lord.

In **Sura Ha-Mim (41)**, Allah says the arrogance of the disbelievers does not matter because there are those who never get tired of praising Allah, and then commands the believers, to do a sajda to prove His point.

In **Sura Najm (53)**, God talks about the Day of Judgement, and how serious it is but then comments that some people mock the idea and waste their times in useless activities, most probably because of their arrogance. He then ends with telling them to ask for forgiveness, and do Sajda to Allah and worship him.

In **Sura Alaq (96)**, God challenges the arrogant disbeliever (some sources say this is addressed to one of the leaders of the Quraysh, Abu Jahl) to bring his henchmen and says that in response God will bring the guards of hell to punish him for his misdeeds. He then commands the Holy Prophet (S), and by extension, all the believers, not to obey him and to do Sajda to God instead.

Abu Jahl was a rich and powerful leader, and the Prophet (S) was at the time poor and without many followers. In life we often see that those who are disbelievers seem to have lots of power, money and influence, but remember this is all temporary. When God tells him to bring his henchmen to face the guards of Hell, it show us that no matter how powerful someone appears to be, and how arrogant they feel, ultimately we all have to face God alone, without out parents, family, supporters and money.

Fiqh rules pertaining to the Wajib Sajda (Ayatullah Sistani)

This is the sign that indicates that the verse contains a Wajib Sajda 

- You must do the Sajda immediately after hearing the verse, and if you forget to, it must be done as soon as you remember.
- If you hear it and recite it yourself you must do Sajda twice.
- If you hear it on a recording (eg. online/CD) then you don't have to do Sajda, as it is not being recited at that moment.
- You do not need to be in wudhu, or in a state of taharat.
- You do not have to face Qibla.
- You do not have to cover your body.
- The Obligatory Precaution is that you should place your head on Mohr, or any other thing that Sajda is allowed.
- You can recite any Dhikr in the Sajda

Activity:

1. Think of some examples of useless activities that Allah SWT may be referring to in Surah Najm (53).

2. Work with a partner and look for any three Mustahab Sajdas in the Quran and read the English translation. Can you find a connection between the three of them? What are they talking about?

3. Imagine you are about to meet someone who has never of Wajib Sajdas before. Create a poster explaining them.

Mustahab Sajda verses:
Sura 7 - Al A'raf (The Elevated Places) - Ayat 206
Sura 13 - Ar Ra'ad (The Thunder) - Ayat 15
Sura 16 - An Nahl (The Bee) - Ayat 50
Sura 17 - Bani Israil (The Children of Israil) - Ayat 109
Sura 19 - Marium (Mary) - Ayat 58
Sura 22 - Al Haj (The Pilgrimage) - Ayat 18
Sura 25 - Al Furqan (The Criterion) - Ayat 60
Sura 27 - An Naml (The Ant) - Ayat 26
Sura 38 - Saad (Saad) - Ayat 24
Sura 84 - Al Inshiqaq (The Bursting Asunder) - Ayat 21

Key Points:

1. There are 4 Wajib Sajda and 10 Mustahab Sajda out of over 6000 verses in the Quran.
2. The 4 Wajib Sajda are:
   i. Sura Sajda (32:15)
   ii. Sura Haa Mim (41:37-38)
   iii. Sura Najm (53:62)
   iv. Sura Alaq (96:19)
3. After hearing or reciting the Wajib Sajda verse one should do Sajda immediately on Mohr (or anything natural)

LESSON: 15

Makki and Madani Verses

Learning Objectives:

- To understand the difference between Makki and Madani verses.
- To be able to identify a Makki or Madani verse when reading the Quran.
- To understand why it is important to know the difference between Makki and Madani verses.

The Quran was revealed over 23 years, mainly in the Holy cities of Makka and Madina. To decide whether a verse is Makki or Madani, the criteria was the Hijra, the Prophet's migration from Makka to Madina. Any verse revealed prior to the migration, is classified as Makki, and any verse revealed after the migration, is classified as Madani.

In this definition it is not where the verse was revealed, but whether it was revealed before or after the Hijra; eg the verses revealed at the conquest of Makka, in 8AH, are considered Madani because these verses were revealed after the Hijra, although the actual place of revelation was Makka.

According to this definition:

The Makki phase lasted about 13 years – from the time of the first revelation until the entry of the Prophet (S) into Madina after his migration; about 2/3 of the Quran was revealed then.

The Madani phase lasted about 10 years – from the time of the entry of the Prophet into Madina until his death in 11AH; about 1/3 of the Quran was revealed then.

The differences between the Makki and the Madani verses

Each phase of revelation of the surah (Makki or Madani) catered for a different need, and a different audience:

	Makka	Medina
Muslim	• Very few Muslims • Had no government	• Majority of people were Muslims • Already established an Islamic State
Non-Muslim	• Polytheists of Quraysh	• People of the book, mostly Jewish

As the needs of the Muslim community changed, so did the style and content of the verses:

In the early stages of revelation, Islam was new to the people and their knowledge was basic and practise was simple and limited. In addition, the Muslims were oppressed and had very little power, and so they needed constant moral encouragement. Hence some of the characteristics of the Makki verses:

1. Lots of history. There are many stories of the previous generations, Prophets and nations, and the trials and tribulations faced by them and the believers at the hands of the disbelievers, and the warning to the disbelievers of the punishment suffered by the previous disobedient nations.
2. The verses that explain Belief - Usul: Tawhid, Prophethood and the Day of Judgement
3. All the verses where prostration (sajda) is obligatory (wajib) or recommended (mustahab)

In comparison, after the migration, the Muslims had their own state and were fairly well established. The basic beliefs of Islam had now been revealed and so the Muslims were now in need of Divine guidance in their daily and social lives. They also needed to know the rules and conduct of Jihad and the manner of inter-religious dialogue. Hence some of the characteristics of the Madani verses:

1. All verses which make a reference to the hypocrites in the Muslim ranks (Munafiqun).
2. The verses that discuss the shortcomings in the religion practised by the Jews and Christians - done by explaining the true teachings of Prophet Musa (A) and Prophet Isa (A).
3. The verses that explain Actions - Furu: Salaat, Sawm, Haj, Zakaat, Khums, Jihad…

Examples of how to spot a Makki or Madani verses:

	Makki	Madani
Form of Address	"O people" or "O children of Adam!"	"O you who believe!"
Length of the Verses and Chapters	Short e.g Most of the 30th Juz is Makki	Long e.g Most of Surah Baqara is Madani

Why is it important to know if a verse is Makki or Madani?

To understand the history of the progress of the Muslim community.

To see the development of Islamic Sharia (law).

To see how the Prophet (S) dealt with all different groups of non-Muslims such as polytheists, Christians and Jews.

Helps us to understand the verse properly and benefit from its guidance if we know when the verse was revealed.

Activity:

Pick and read three Verses that have not been discussed in this lesson. Decide whether they are Makki or Madani. Why?

Key Points:

1. The Criteria to decide whether a verse is Makki or Madini is the Hijra.
2. The differences between the Makki and the Madini verses is to cater for the different Audiences in Makka and Madina and their needs
3. The Makki verses have more stories from the past and concentrate on the belief system, whereas the Madini verses focus more on the social aspect and the rulings.

LESSON: 16

BELIEF OF IMAM MAHDI (AS) IN THE QURAN:

The belief in an "Awaited Saviour" – a person who will fill the earth with justice and equality just as it will be rife with oppression and inequality – is the hallmark of very faith. This is a universal belief of all major religions – whether it be Islam, Christianity, Judaism and even Hinduism and Zoroastrianism. This has been established conclusively through religious scriptures. When this discussion is seen in the lens of Islam, it is given a Shiite colour. It is alleged that the belief in Imam Mahdi (as) is a concept which is concocted by Shiahs and that it has little to do with Islam. However nothing could be farther from the truth.

Islamic beliefs always find a place in Quran and the Sunnah (traditions)

Our response to such allegations is that for any belief to be considered within the fold of Islam, it must find place in the Quran and the Sunnah or traditions.

For example, when we discuss beliefs like Tawheed, Nabuwwat (Prophet hood), Imamate (Successorship) and Qiyamat (Day of judgement). We do not question the "Islamic" nature of these beliefs because they are supported clearly by verses of Quran and by the traditions of Holy Prophet (s.a.w) and the Ahle Bayt (as).

We find the same for Salah (Prayers), Sawm (Fasting), Hajj (Pilgrimage) etc. There is no doubt in the order for these actions for we find them conclusively and unambiguously established in Quran and in the Sunnah of Holy Prophet (s.a.w) and the Ahle Bayt (as)

As regards the Quran, Allah has brought forth the discussion on the Mahdi at several places in the Quran. Concepts right from his occultation, his companions, reappearance and many more topics are discussed. Books have been collected both in Shiah and the Ahle Sunnah on this topic.

Shiite traditionalists like Allamah Majlisi (Beharul Anwar), Shaykh Sudooq (Kamaluddin), Ayatullah Sayyed Mohammed Taqi Musawi Isfahani (Mikyalul Makarem), Mirza Husain Noori (Najmus Saqib) and several others brought the discussion of Mahdi and the Quran in their books.

Let's discuss some of these important Ayaats of Quran in believe of Imam Mehdi (a.s)

SURAH AL HUD AYAT 80

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ

"He (Lut) said, Would that I had strength to resist you or could betake myself to a strong support!"

Regarding the above verse, Imam Sadiq (as) said, *"Strength"* refers to the Qaem (as) & *"strong support"* refers to his 313 companions.

(Tafseer Ayyashi volume 2 page 156)

SURAH AL BAQARAH AYAT 1-3

الم – ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ – الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلاَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who are pious. Those who believe in the unseen and establish prayer and spend in the way of their Lord out of what We have given them."

TAFSEER: 1 Imam Jafar Sadiq (as) narrates regarding this verses, *"Those who are pious"* are the Shiah of Ali (as). The unseen is the Decisive Hujjah who will be in occultation (ghaybat). Proof of this is in the saying of Allah, "And they say, *"Why is not a sign sent down to him from his Lord? Say: "Verily, the unseen is only for Allah, therefore wait; verily, I am with you, among those who wait"* (Chapter 10, verse 20) (Kamaluddin, volume 2 page 340)

TAFSEER: 2 Dawud bin Katheer al Reqqi narrates that Imam Jafar Sadiq (as) said regarding these verses, *"Those who believe in the unseen"* are those who believe and testify that the reappearance of Imam Mahdi (as) is haq (truth)." (Kamaluddin volume 2 page 340)

Holy Prophet (sawa) said, "Blessed are those who are patient during the time of the Twelfth Imam (as)'s Ghaybah (occultation). Blessed are those who stay steady in their love for the Imam (as). They are those whom Allah describes in His Book as *"Those who believe in the unseen"*. (Kifayat al Athar page 60)

(The above tafseer is taken from the book Al Muhajjah)

SURAH AL YUNUS AYAT 20

وَيَقُولُونَ لَوْلاَ أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلّهِ فَانْتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ

"And they say: 'Why is not a sign sent down to him from his Lord?' Say: 'Verily, the unseen is only for Allah, therefore wait; verily I am with you, among those who wait"

TAFSEER: Imam Jafar Sadiq (as) narrates regarding this verses, Those who are *"pious"* are the Shiah of Ali (as). The unseen is the Decisive Hujjah who will be in occultation (ghaybat). Proof of this is in the saying of Allah, "And they say, *"Why is not a sign sent down to him from his Lord? Say: "Verily, the unseen is only for Allah, therefore wait; verily, I am with you, among those who wait"* (Kamaluddin, volume 2 page 340)

SURAH AL FAJAR AYAT 1-4

وَالْفَجْرِ وَلَيَالٍ عَشْرٍ وَالشَّفْعِ وَالْوَتْرِ وَاللَّيْلِ إِذَا يَسْرِ

"By the daybreak, by the ten nights, by the even and the odd, by the night when it continues"

Imam Sadiq (as) said, *"By the daybreak" – "The daybreak"*refers to the Qaem (as)

"By the ten nights" – "The ten nights" refer to the ten Imams from (Imam) Hasan (Al-Askari) to (Imam) Hasan (Al-Mojtaba) (as)

"By the even" – "The even" refers to the Commander of the Believers and Fatemah (sa).

"And (by the) odd" – "The odd" refers to Allah alone who has no partners.

"By the night when it continues" – "The night" refers to the government of Habtar which will continue until the government of the Qaem (as).

(Taweel Al Ayat Al Zahirah page 766)

SURAH AL YUSUF AYAT 110

حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّواْ أَنَّهُمْ قَدْ كُذِبُواْ جَاءهُمْ نَصْرُنَا

Till then the messengers despaired and thought they were indeed belied, then Our help came to them"

Imam Sadiq (as) said, A man came to Ameerul Momeneen (as) and complained about the length of the government of the oppressors.

He (as) said to him, That which you are hoping for (the government of the Qaem of the Ahlul Bayt (as)) will not be established until all the liars have perished, the ignorant have vanished, and the pious ones – who will be only a few – are safe. (Before then) there will be no place for you – not even enough space for your feet – and you will be even less respected than a corpse.

However, while you are in this state, the help of Allah and His victory shall come to you. This is the meaning of the words of my Lord, *"Till when the messengers despaired and thought they were indeed belied, then Our help came to them"*.

(Dalael Al Imama page 471)

SURAH AL HUD AYAT 86

بَقِيَّةُ اللهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ

The remnant of Allah (Baqiyatullah) is better for you if you are believers.

TAFSEER: Imam Jafar Sadiq (as) said: Our Qaem will gain upper hand through his personality and he will be helped by Allah. The earth will contract for him and will reveal all her treasures at his disposal. Allah will make His religion triumph over all other religions, at his hands, even though the polytheists might be averse to it. His empire will extend from East to West and will civilize all the destroyed nations, Hazrat Isa (as), the spirit of Allah will descend and pray behind him.

A person asked Imam about the time of his reappearance. To this, Imam (as) narrated the signs of reappearance thus: The time when men will resemble women and women will resemble men, increase in homosexuals and lesbians, women will drive the vehicles, wrong testimonies will be accepted and justice thrown aside, people will consider murder, fornication, bribe and usury as something usual, pious ones will be subjugated by evil ones, Sufyani will rise from Syria and Yemani from Yemen. Earth will be submerged at a place called Bayza. A person from progeny of Holy Prophet (s.a.w), whose name will be Ahmed bin Hasan alias Nafse Zakiyyah will be martyred between Hajre Aswad and Maqame Ibrahim.

A voice will come from the sky stating that truth is with Ali and his Shiahs. When Imam will reappear his back will be towards Kabah and will be accompanied by 313 followers, commencing the crusade against injustice with the ayat of Quran – "*The remnant of Allah (Baqiyyatullah), is good for you if you are amongst the believers."* (Chapter 11 verse 86)

Afterwards, he will proclaim that he is last Proof of Allah upon them and His Caliph in their midst. People will salute him thus. Peace be upon you, O Remnant of Allah in this earth.

When 4,000 people shall gather around him he will march from Mecca and prohibit worship of any other God except Allah. This will occur after a long occultation. Same tradition is also narrated from Imam Mohammed Baqir (as).

(Isbatur Rajat)