
ZAINABIA
ACADEMY
BAB UL HAWAIJ
Quran
Level -9

بسم الله الرحمن الرحيم

ZAINABIA ACADEMY

BAB UL HAWAIJ



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HOMEWORK

DATE	HOME WORK	PARENTS INITIALS

ZAINABIA ACADEMY
BAB UL HAWAIJ

Quran Level 9 Teaching Schedule

	Date	CH #	LESSONS	
Term 1		-1-	SURAH MAUN **(Memorize)**	
		-2-	TAFSIR OF SURAT AL-HUJURAT – VERSE 1 INTRODUCTION AND VERSE 1	
		-3-	TAFSIR OF SURAT AL-HUJURAT – VERSE 2	
		-4-	TAFSIR OF SURAT AL-HUJURAT – VERSE 3	
		-5-	TAFSIR OF SURAT AL-HUJURAT – VERSE 4 AND 5	
		-6-	TAFSIR OF SURAT AL-HUJURAT – VERSE 6	
			First Term Quran Exam	
Term 2		-10-	SURAH HUMAZA **(Memorize)**	
		-7-	TAFSIR OF SURAT AL-HUJURAT – VERSES 7 AND 8	
		-8-	TAFSIR OF SURAT AL-HUJURAT – VERSES 9 AND 10	
		- 9 -	TAFSIR OF SURAT AL-HUJURAT – VERSE 11	
		-11-	SURAT AL MUZZAMMIL (THE WRAPPED UP)	
		-12-	SURAT AL MUZZAMMIL – VERSES 1-3	
		-13-	SURAT AL MUZZAMMIL – VERSES 4-6	
			Second Term Quran Exam	
Term 3		-20-	SURAH QARIAH **(Memorize)**	
		-14-	SURAT AL MUZZAMMIL – VERSES 7-9	
		-15-	SURAT AL MUZZAMMIL – VERSES 10-12	
		-16-	SURAT AL MUZZAMMIL – VERSES 13-16	
		-17-	SURAT AL MUZZAMMIL – VERSES 17-19	
		-18	SURAT AL MUZZAMMIL – VERSE 20	
		-19-	SURAT AL MUZZAMMIL – CONTINUATION OF VERSE 20	
			Final Term Quran Exam	

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:

SURAH AL MA`UN

INTRODUCTION

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

Text and Translation

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Alláh, the Beneficent, the Merciful

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾

Have you seen him who belies the Day of Judgement?

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾

He is the one who repels the orphan,

وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾

And does not urge others to feed the poor.

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾

And woe to the ones who pray,

الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

Yet are heedless of their prayer,

الَّذِينَ هُمْ يُرَاؤُونَ ﴿٦﴾

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

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

And (also) withhold alms.

Tafsir

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

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

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

Ayah 4, 5: The Surah now addresses those amongst the Muslims who are careless about their daily prayers. They pray sometimes, and other times they are lazy about this duty. The Prophet (S) has said that those people who purposely let a prayer lapse (like Subh, etc) will be counted in the same category as the murderers of the prophets sent to the Baní Isra`il.
It also refers to those who let the exact time of prayers pass away while they waste time in idleness or unnecessary activity.

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

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

Merits of Reciting Súrah al Ma`un

1. The Prophet (S) has said that Alláh will forgive the sins of whosoever recites it, and he will be regarded as having paid his Zakaat.

2. Imam Ja`far as-Sadiq (A) has said that if someone recites it in his obligatory and optional prayers, Alláh will accept his prayers and fast and will not try him about what he did in the short life of this world.

References

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

LESSON: 2

Tafsīr Sūrat al-Ḥujurāt

Learning Objectives:

- **An introduction to Surat al-Hujurat**
- **Explanation of verse 1 of Surat al-Hujurat**

General Details about the Chapter

This chapter was revealed in Madina. It has 18 verses. It has various names: *Ḥujurāt* (Chambers) [1], *Ādāb* (Etiquettes) and *Akhlāq* (Morals) [2]

There is great merit in reciting this chapter. As an example, a narration from Imam al-Ṣadiq (A) states:

> "Whoever recites *Sūrat al-Ḥujurāt* every night or day shall meet the Prophet (S) in his lifetime." [3]

The commonest name of the chapter is *Ḥujurāt* (s. *Ḥujra*) referring to the private chambers or houses of the wives of the Prophet (S), which were very simple structures. They were constructed of clay and had roofs made of date-palm branches and leaves. The houses were identical; each was only 5m x 4.5 m with a small yard at the back.



A Model showing Masjid al-Nabawi in 2AH and the Houses of the Wives of the Prophet (S)

To the south (bottom) shown clockwise: Houses of 1) Hafsa (married 3AH/d. 45AH) 2) ʿĀ'isha (1AH/58AH), 3) Fāṭima (A), 4) Umm Salama (4AH/65AH) after Zaynab b. Khuzayma (4AH/4AH) and 5) Sawda (3BH/54AH)

Other houses are of 1) Zaynab b. Jaḥsh (6AH/20AH) 2) Umm Habība (7AH/42AH) and 3) Juwayriyya (5AH/56AH)

Three chapters of the Qur'an that talk of social issues all begin with the phrase:

يَا أَيُّهَا الَّذِينَ آمَنُوا

(O Believers!).

The other two besides *Sūrat al-Ḥujurāt* (47) are *Sūrat al-Mā'ida* (5) and *Sūrat al-Mumtaḥina* (60). In this chapter the phrase "O Believers" has come several times, indicating that it contains key guidance for the development of Muslim societies.

The chapter discusses themes that do not appear elsewhere in the Qur'an, such as:

1. It details how to behave in the presence of the Prophet (S); not to dispute with him, or disrespect him in any way. It talks of the consequences of being rude to him.

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[1] A reference to the chambers (houses) of the wives of the Prophet (S), which are mentioned in verse 4.

[2] These latter two names are due to the fact this chapter talks about the moral values of an ideal Muslim community

[3] Ṭabarsī, *Tafsīr Majmaʿ al-Bayān*, exegesis of this chapter | من قرأ سورة الحجرات في كلّ ليلة أو في كلّ يوم كان من زوّار محمّد (صلى الله عليه وآله)

2. It identifies and forbids traits that are destructive to the harmony in a society: making fun of people, name-calling, excessive suspicion, spying on others and backbiting.
3. It emphasizes the importance of brotherhood, the need to make peace between members of the community, the need for concerted action against a rebel, ensuring justice prevails and investigating reports that are received before acting.
4. It declares God-consciousness (*taqwa*) to be the criterion for honour in God's eyes.
5. It advises that an ideal community must be based on justice (*'adl*) in order to have mutual affection.
6. It makes clear that by having faith and following Islam the Muslim is not doing a favour to God or His Prophet (S), rather, he himself is the recipient of Divine favour.
7. It states that the believer must be totally obedient to the dictates of the Prophet (S) and not expect instead that the Prophet (S) should follow what the people desire.

A Study of Verse 1/18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

In the Name of God, the most Kind, the most Merciful. O Believers! Do not be forward in the presence of God and His Messenger, and be God-conscious; indeed God is all-Hearing, all-Knowing.

1. The Basmallāh

Just like every single chapter in the Qur'an (except for *Surat al-Tawba*), this chapter also begins with the *basmallāh*. There are many traditions (*aḥādīth*) about the merits of the *basmallāh*, especially when beginning any work, for example:

The Prophet (S) said that God declared: Every activity that begins without the recitation of *basmallāh* shall be deficient. [4]

The Prophet (S) said: Whoever wants God to protect himself from the 19 guardians of hell, should recite the *basmallāh* (often), because it has 19 letters, and God shall make each letter a shield against one of the guardians. [5]

A Muslim should seek God's limitless mercy and recite the *basmallāh* constantly; it is a sign of one's trust in God, one's love for Him, and one's reliance on Him for every success.

2. O Believers! Do not be forward in the presence of God and His Messenger…

The verse begins with the affectionate term, "O Believers" to remind the reciter that he is special in God's eyes because of his faith (*īmān*), and God wants to guide him to his fullest potential.

This phrase of the verse outlines the root cause of most mistakes and sins that man commits. When man does not wait to know the directive of God as delivered by His Messenger (S), and instead makes a

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[4] *Biḥār al-Anwār*, 76/305 | أَنِ اللهِ جَلّ وَ عزَّ أَنَّهُ قالَ: كُلُّ أمرٍ ذى بالٍ لَم يُذكَر فيهِ بِسمِ اللهِ فَهُوَ أَبْتَرُ

[5] *Biḥār al-Anwār*, 89/258 | مَن أرادَ أَنْ يُنجِيَهُ اللهُ مِنَ الزَّبانيَهِ التِّسعَهِ عَشَرَ فَلْيَقرَأْ بِسمِ اللهِ الرَّحمنِ الرَّحيمِ فَإِنَّها تِسعَهَ عَشَرَ حَرفا لِيَجعَلَ اللهُ كُلَّ حَرفٍ مِنها جُنَّةً مِن واحدٍ مِنهُم

judgement based on his own thinking, he risks going on a path that will distance him from God. In addition man should not think that he knows better than God and His Prophet (S).

Anyone who is determined to act according to his own thinking and ignores or changes the commandments of God and His Prophet (S) will immediately or ultimately cause discord and injustice in society. This has been the downfall of previous communities. Since this chapter is about the model community, it makes this point clear in the opening verse.

The verse reminds us that the teaching of the Prophet (S) is the same as the command of God (S) and that he (S) speaks on behalf of God. Elsewhere the Qur'an states,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

And he does not speak out of his own desire,

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

It is revelation that has come down (to him). [53:3-4]

In order to create happy and just societies, the verse seeks to train man to be absolutely obedient to God like the angels who,

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

They do not precede Him in speech and act as they have been commanded. [21:127]

The verse reminds us that everything we do should be based on a verse of Qur'an or a *ḥadīth* of the Prophet (S).

3. *…And be God-conscious; indeed God is all-Hearing, all-Knowing.*

The verse teaches that God-consciousness (*taqwa*) is the necessary consequence of *īmān*.

The verse tells us not to do something (precede God and His messenger) and instead instructs us to the correct alternative (have *taqwa*).

The verse informs us that someone who precedes God and His Prophet (S), may have *īmān*, but he does not have *taqwa*.

Because this verse ends with the twin Divine Attributes, *al-Samiʿ* (all-Hearing) and *al-ʿAlīm* (all-Knowing) it is probably referring to people who state their opinions or intend to act without bothering to know God's command, rather than those who actually act according to their desire. God hears their opinions and knows their intentions. If it was about their actions as well, God would have used the adjective, *al-Baṣīr* (all-Seeing), as he has done in other places. [6]

Taqwa is the strength to constantly guard oneself from saying or doing something that will displease God. It originates and grows through obedience and worship. For instance, God states:

[6] Ṭabāṭabā'ī, *al-Mīzān*, exegesis of this verse.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O Mankind! Worship your Lord Who created you and those before you so that you my gain taqwa" [2:21]

And

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O Believers! Fasting has been prescribed for you, just as it was prescribed for those before you so that (perhaps) you may gain taqwa. [2: 183]

4. *Taqwa* brings with it many blessings:

It allows you access to the Qur'an's guidance:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ

This book, no doubt, is a guide for those who have taqwa. [2:2]

It makes God your teacher:

وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ

And have taqwa, and God will teach you [2:282]

In return, God open up pathways for your progress:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

And whoever has taqwa of God, He will open for him pathways. [65:2]

God constantly aids you:

وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And know that God is always with those who have taqwa. [9: 36] and [9:123]

And it ensures safety from punishment in the hereafter:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

And the best end is for those who have taqwa.

LESSON: 3

Tafsīr Sūrat al-Ḥujurāt

Learning Objectives:

- **A study of verse 2 of Surat al-Hujurat**

A Study of Verse 2/18

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O Believers! Do not raise your voices above the voice of the Prophet (S). And do not speak loudly to him as you speak loudly to one another, in case your actions are nullified while you remain unaware.



The Shrine of the Prophet (S) in Madina

According to hadith, the verse applies today just as it did in the time of the Prophet (S).

This verse is inscribed over one of the sections above the shrine of the Prophet (S) in Madina.

Raising the voice in front of the Prophet (S) could be of two kinds: either people tried to talk louder than him in argument which was an insult, or they just spoke very loudly which was against politeness. [1] In either case, Muslims were cautioned in this verse to lower their tone in respect of the Prophet (S) because he occupied the office of Prophethood, which itself was sacred. That is perhaps why this verse uses the adjective *nabī*, and not *rasūl*. Their manner of talking to him was an indication of their inner esteem for a Prophet of God.

While most Muslims addressed the Prophet (S) with the utmost respect, some spoke in his presence and behind him in a casual and even rude manner, and God censured them for that in this verse and *Surat al-Nūr* also,

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

Do not refer to the Prophet (S) amongst yourselves the way you refer to each other… [24:63]

The verse also reminds us that protecting one's good acts from being nullified can be even harder than performing them in the first place.

An important instance when some Muslims ignored the words of the Prophet (S) is when he asked for a paper and pen just before his death. This defiance had a lasting detrimental impact on the Muslim world. The tradition states that, "When the health of the Prophet (S) deteriorated he said: "Bring me paper so that I may write something for you so that you would never go astray after me." At that time ʿUmar b. al-

[1] Ṭabāṭabā'ī, *al-Mīzān*, exegesis of this verse.

Khaṭṭāb said: “The Prophet (S) has been overcome with illness, and we have the Book of God, which is sufficient for us.” [2]

Only those acts that arise from *taqwa* are worthy and accepted by God. The Qur’an states:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Indeed, God (only) accepts from those who have taqwa [5:27]

Those who talked over the Prophet (S) did so because they did not have *taqwa* in the first place, and through their rudeness, they ruined their good acts without even realising.

1. *Iḥbāṭ* – The Nullifying of Good Acts

Iḥbāt is when God deletes or nullifies the good acts that a person has performed.

Once the Prophet (S) told his companions, [3] *“Whoever recites subḥānallāh, a tree is planted for him in paradise. And whoever recites alḥamdulillāh, a tree is planted for him in paradise. And whoever recites la ilāha illallāh, a tree is planted for him in paradise. And whoever recites Allāhu akbar, a tree is planted for him in paradise.” A man from the Quraysh then said, “O Prophet of God! In that case we will have many trees in paradise!” The Prophet (S) replied, “Yes indeed! But be careful that you do not send forth fire to burn them to ashes! And that is why God says in the Qur’an:*

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

O Believers! Obey God and obey the Messenger, and do not make your deeds worthless. [47:33]

In addition to the verse we are looking at, there are several other causes of *iḥbāṭ* mentioned in the Qur’an. Some are listed below:

- Those who become apostates:

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ

And whoever of you turns back from his religion, and then he dies while he is an unbeliever – his (good) works shall be nullified in this world and the hereafter… [2:217]

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[2] *Ṣaḥīḥ al-Bukhārī*, 7/70/573 | ائتونی بکتاب اکتب لکم کتاباً لا تضلّوا بعده، قال عمر: إنّ النبیّ (ص) غلبه الوجع، وعندنا کتاب الله حسبنا

[3] *Amāli of Sh al-Ṣadūq*, p. 362 | قَالَ رَسُولُ اللهِ صَلَّي اللهُ عَلَيْهِ وَءَالِهِ وَسَلَّمَ: مَنْ قَالَ: سُبْحَانَ اللهِ، غَرَسَ اللهُ لَهُ بِهَا شَجَرَةً فِي الْجَنَّةِ. وَ مَنْ قَالَ الْحَمْدُ لِلَّهِ، غَرَسَ اللهُ لَهُ بِهَا شَجَرَةً فِي الْجَنَّةِ. وَ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ، غَرَسَ اللهُ لَهُ بِهَا شَجَرَةً فِي الْجَنَّةِ. وَ مَنْ قَالَ: اللهُ أَكْبَرُ، غَرَسَ اللهُ لَهُ بِهَا شَجَرَةً قَالَ: نَعَمْ! وَلَكِنْ إِيَّاكُمْ أَنْ تُرْسِلُوا عَلَيْهَا نِيرَانًا فَتُحْرِقُوهَا! وَ ذَلِكَ أَنَّ اللهَ عَزَّ ! فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: يَا رَسُولَ اللهِ! إِنَّ شَجَرَنَا فِي الْجَنَّةِ لَكَثِيرٌ.فِي الْجَنَّةِ وَجَلَّ يَقُولُ: يَاأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللهَ وَ أَطِيعُوا الرَّسُولَ وَ لَا تُبْطِلُوا أَعْمَلَكُم

- Those who do good to progress in this world only:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ {15} أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ {16}

Whoever desires this world's life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer any loss in respect of them. (But) These are they for whom there is nothing but fire in the hereafter, and whatever (good) they worked for shall be nullified, and their acts shall be in vain.

[11:15-16]

- Those who have no belief in God:

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ

The idolaters have no right to maintain the mosques of God while bearing witness to unbelief against themselves, they are the ones whose actions become null, and in the fire shall they abide. [9:17]

- Those who disbelieve in the hereafter:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ

And (as to) those who reject Our communications and the meeting of the hereafter, their deeds are null… [7:147]

Just like alcohol would cause intoxication even in someone who drank it thinking it was water, certain actions ruin our good deeds, even as we remain unaware.

LESSON: 4

Tafsīr Sūrat al-Ḥujurāt

Learning Objectives:

- **A study of verse 3 of Surat al-Hujurat**

A Study of Verse 3/18

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Indeed, those who lower their voices before God's Messenger (S) are people whose hearts God has tested for taqwa. For them awaits forgiveness and a great reward.



The Shrine of the Prophet (S) in Madina

According to hadith, the verse applies today just as it did in the time of the Prophet (S).

This verse is inscribed over one of the sections above the shrine of the Prophet (S) in Madina.

In contrast to the raising of voices in front of the Prophet (S) mentioned in the previous verse, this verse directs Muslims to lower their voices instead.

1. Lowering the Voice

Lowering the voice in front of the Prophet (S) and indeed, in front of others shows our respect for them. In fact, our speaking in a loud voice is disliked by God. He states in the Qur'an,

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"Be moderate in your walking and lower your voice when talking; indeed, the most unpleasant sound is the braying of donkeys." [31:19]

The "test of taqwa" referred to in this verse is not for God to find out; He already knows all. Here it refers to individuals who display the correct respect for the Prophet (S), both in his time and later as well. They are the ones who have passed the test of taqwa.

The reward (or punishment) that comes from God is not from His knowledge that a person will act in a particular way, rather it only comes once the act has been done. That is why "forgiveness and a great reward" comes only after they have lowered their voices.

2. Some Qur'anic Guidance about Speech:

One should speak gently. This will have a better effect than speaking harshly. When Musa (A) and Hārūn (A) were directed to go to take the Divine message to Fir'awn, God instructed them to:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

"Speak to him mildly so that perhaps he may heed the warning or become apprehensive (of God)." [20:44]

One should speak with honesty, because that is what makes a person honourable:

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَكُونُواْ مَعَ الصَّادِقِينَ

"O Believers! Be God-conscious and be from those who are truthful." [9:119]

and always stay away from slander and backbiting, because God despises it:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

"Woe to every slanderer and backbiter!" [104:1]

One should speak pleasantly:

لاَ تَعْبُدُونَ إِلاَّ اللّهَ وَبِالْوَالِدَيْنِ إِحْسَاناً وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُواْ لِلنَّاسِ حُسْناً

"…Do not worship any but God, and be kind to your relatives, and the orphans, and the poor, and speak to people pleasantly…" [2:82]

and speak of useful things that guide people;

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ

"And they are guided to goodly counsel and they are guided to the path of the One who Praiseworthy." [22:24]

One should himself act on what he advises others to do:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

"O Believers! Why do you say what you do not do yourselves?

كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ

God greatly dislikes that you say what you do not do yourselves." [61:2-3]

And one should avoid baseless and vain talk:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

"(The believers are) those who stay away from vain speech." [23:3]

3. *…For them awaits Forgiveness and a Great Reward*

One of the definitions of *taqwa* is "faith manifested in practice". This verse was talking about how Muslims who had faith in the Prophet (S) showed their *taqwa* by speaking to him with respect. In this phrase of the verse, God promises two gifts to those who have *taqwa*;

1) forgiveness of their lapses and
2) a great reward.

Forgiveness of our sins and thereby entry into paradise is one the greatest gifts of God. When we make mistakes, God the All-merciful, is always ready to forgive in return for sincere remorse and repentance. The Quran states:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

"It is He Who accepts repentance from His servants and pardons evil acts; and He knows whatever you do." [42:25]

In addition to *tawba*, the Qur'an use several other words in relation to forgiveness:

- *ʿAfw*, (عفو). The word means to decide to possess something, so when God possesses someone's guilt, it means He pardons them or accepts their apology.
- *Ṣafḥ* (صفح). This word means to turn away. In the context of forgiveness it means to forgive and then not to keep reminding or blaming the person.
- *Ghufrān* (غفران). This means to cover. It refers to hiding the misdeed from others after forgiveness, and not to let the consequences of those actions be an issue either.

God encourages us to forgive one another just as we hope that He will forgive us. The following verses mention this using all the terms above;

وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

"But if you pardon, overlook and forgive (others), then indeed God is oft-Forgiving, Merciful." [64:14]

And:

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

"So pardon and overlook (the faults of others). Would you not like God to forgive you? Indeed, God is oft-Forgiving, all-Merciful." [24:22]

4. …A Great Reward

The rewards that we may get from others tend to be short-lived, small, basic, and occasionally accompanied by reminder of favour. In addition many of our actions go unnoticed and unrewarded, because people do not know or care about them. Sometimes they may want to reward us but are unable to do so.

However, nothing escapes God's knowledge; He sees and records everything. He is all-Powerful and Able. And consequently we should only rely on Him for truly meaningful rewards for our efforts. God says that nothing is too small to go unnoticed by Him:

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

"So whoever does an atom's weight of good shall see it (its reward).

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And whoever does an atom's weight of evil shall see it (its punishment)." [99:7-8]

And therefore when He promises "a great reward" in this verse, He has the means to give us whatever we can imagine and much more.

LESSON: 5

Tafsīr Sūrat al-Ḥujurāt

Learning Objectives:

- **A study of verse 4 and 5 of Surat al-Hujurat**

A Study of Verse 4 ,5/18

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ [4]

(As for) those who call out to you from behind the private chambers, indeed most of them do not understand.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ [5]

And if they wait patiently until you come out to them, it would certainly be better for them, and God is all-Forgiving, all-Merciful.

A group of nomads from the tribe of Banū Tamīm came to Madina and began to call out to the Prophet (S) from behind his house, shouting "O Muhammad! Come out." [1] This verse was revealed informing us that their disrespectful conduct was because most of them were not using their reason and understanding.

Although this verse is about a past event, its message is timeless and that is that poor manners are a sure sign that the intellect is not being used. In fact, a tradition from Imam Ali (A) states that, *"Those who have no manners, have no intellect."* [2]

In contrast, verse 5 suggests that despite their hurry to meet with the Prophet (S), patience (*ṣabr*) would have been the more befitting and polite behaviour.

1. The Importance of using the Intellect according to the Qur'an and *Ḥadīth*

Human beings have superiority in God's eyes over other creatures because of the intellect (*ʿaql*) that He has granted to them. And this gives rise to the manners and morals (*akhlāq*) that distinguishes humans from animals. This verse teaches us that if we use the intellect, our *akhlāq* will improve.

In an important tradition we read, "Jibra'il descended to Ādam (A) and said: O Ādam, I have been directed to grant you one of three qualities. So choose one and return the other two. Choose from intellect (*ʿaql*), modesty (*ḥayā'*) and religion (*dīn*). Ādam (A) said: I choose intellect. Jibra'īl turned to modesty and religion and said: return back. They said: "we have been directed to always be with intellect, wherever it goes." [3]

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[1] Ṭabarī, *Tafsīr*, exegesis of this verse | يا مُحَمَّدُ أُخْرُجْ إِلَينا

[2] Al-Āmudī, *Ghurar al-Ḥikam*, tradition 10769 | لا عَقلَ لِمَن لا أدبَ له

[3] Ṣadūq, *al-Faqīh*, 4/417 | هبط جبرئيل على آدم عليه السلام فقال: يا آدم إني أُمرت أن أخيرك واحدة من ثلاث فاختر واحدة ودع اثنتين، فقال له: وما تلك الثلاث؟ قال: العقل والحياء والدين، فقال آدم عليه السلام: فإني قد اخترت العقل، فقال جبرئيل عليه السلام للحياء والدين: انصرفا ودعاه، فقالا: يا جبرئيل إنا أُمرنا أن نكون مع العقل حيث كان

The first step in using the intellect is to gain knowledge so that the mind has the raw material from which to understand matters, and make decisions and reach conclusions. After recounting certain parables, the Qur'an states:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

"We set forth these examples for mankind, but none will understand (use ʿaql) them except those who possess knowledge (ʿilm)." [29:43]

It has been reported from Imam al-Sadiq (A) that, *"Exposing yourself to knowledge (ʿilm) expands the intellect (ʿaql)."* [4]

In a beautiful tradition explaining what the intellect is designed for, Imam al-Sadiq (A) said, *"Intellect is the means by which God is worshipped and paradise is earned."* [5]

2. Patience (*Ṣabr*) is a Source of Strength

Ṣabr actually means to persevere with doing the right thing, no matter what the circumstances. It is one of the high levels of faith and gives an individual great strength. That is why the Prophet (S) was told that a few patient soldiers would overcome ten times their number in battle:

إِن يَكُن مِّنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُواْ مِئَتَيْنِ وَإِن يَكُن مِّنكُم مِّئَةٌ يَغْلِبُواْ أَلْفًا مِّنَ الَّذِينَ كَفَرُواْ

"If there are twenty patient soldiers amongst you, they will overcome two hundred; and if there are a hundred, they will overcome a thousand unbelievers…" [8:65]

The Prophet (S) taught*: "Ṣabr is of three types; ṣabr when tempted to sin, ṣabr in carrying out one's obligations to God, and ṣabr in the face of trials."* [6]

3. *… and God is all-Forgiving, all-Merciful*

They displayed bad manners because they did not use their intellect, and not because they had meanness in their hearts. This last phrase if the verse assures the Muslims that if they use their intellect and reform their behaviour, then God is always ready to forgive out of His limitless mercy.

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[4] Majlisī, *Biḥār*, 1/159 | كثرة النظر فی العلم یفتح العقل

[5] Kulaynī, *al-Kāfī*, 1/11 | سأله أحد أصحابه: ما العقل؟ قال: "ما عُبد به الرحمن واكتُسب به الجنان

[6] Kulaynī, *al-Kāfī*, 2/91 | اَلصَّبرُ ثَلاثَةٌ: صَبرٌ عِندَ المصیبَةِ، وَ صَبرٌ عَلَی الطّاعَةِ وَ صَبرٌ عَنِ المعصیَةِ

LESSON: 6

Tafsīr Sūrat al-Ḥujurāt

Learning Objectives:

- **A study of verse 6 of Surat al-Hujurat**

A Study of Verse 6/18

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ [6]

O Believers! If an open sinner brings you a report then investigate it (before you act) in case you unwittingly hurt the interests of people and regret your conduct afterwards.

Fāsiq is a person who openly defies God's law and is not repentant. Consequently, such a person will not be worried about lying either. If they bring important news about something to others, they should not be believed until investigations have been made into their claims.

1. Background to the verse

According to reports this verse was revealed about Walīd b. ʿUqba, who was sent by the Prophet (S) to the tribe of Banū Muṣṭalīq to collect the *zakāt* tax. When they heard that the representative of the Prophet (S) was on his way, they came out to welcome him. Waliḍ was alarmed when he saw their large numbers, especially because there was bad blood between him and them in pre-Islamic times (*jāhiliyya*). He thought that they had come to kill him so he rushed back to Madina and reported that the Banū Muṣṭalīq had refused to pay the *zakāt* – which was an act of defiance to the authority of the Prophet (S). In effect Walīd was claiming that they had turned apostate (*murtad*). The Prophet (S) resolved to fight them, but then this verse was revealed. When investigations was carried out, Walīd's dishonesty was exposed.

People cannot be everywhere at once so they rely on other people to inform them of what is happening elsewhere. These sources as well as TV, newspapers, the internet, social media and emails, etc. must all be checked before acting on the information they relay.

2. *…in case you unwittingly hurt the interests of people and regret your conduct afterwards*

The consequence of acting on unreliable and malicious news is that you may do injustice to innocent people. This can cause lasting damage to people's lives, well-being and reputation.

Acting hastily on rumours will cause regret later.

3. The Evil of Lying according to the Qur'an and Hadith

In this verse, God warns us not to listen to an open sinner without investigation. If the Muslims had accepted the lies that their scout had brought to them, then a great evil would have occurred.

Lying has been condemned in the Qur'an and hadith and it has been described as one of the worst traits.

Lying is habit forming, and so the best way to avoid it is to always speak the truth, even if it is difficult at times.

There are many traditions from the Maʿṣūmīn (A) about lying, some are quoted below:

Prophet (S): *From amongst God's punishment to the liar is forgetfulness (of the details of his lies.)* [1]

Imam Ali (A*): Amongst the signs of faith (īmān) is that you prefer the truth even if it is against your interests, to falsehood even if it to your benefit.* [2]

Imam Ali (A): *Stay away determinedly from lies, both small and big; because when a person gets used to telling small lies he will gain the audacity to telling big lies.* [3]

In a tradition we have an interesting exception:

Imam al-Ṣādiq (A): *God the Almighty, likes lying when done to bring about peace between the believers and dislikes the truth when used to create discord amongst them.* [4]

In a beautiful tradition, Imam al-Ṣādiq (A) said: *Work hard and struggle (to get close to God). And even of you cannot do much, at least do not sin; because whoever builds and does not destroy, his building will rise even though it will be small. As for the one who builds and destroys, it is doubtful that his building will rise at all.*[5]

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[1] Kulaynī, *al-Kāfī*, 1/11 | إِنَّ مِمَّا أَعَانَ اللَّهُ بِهِ عَلَى الْكَذَّابِينَ النِّسْيَان

[2] *Nahj al-Balāgha*, short saying 458 | علامة الايمانُ أَن تُؤثِرَ الصِّدقَ حَيثُ يَضُرُّكَ عَلَى الكَذِبِ حَيثُ يَنفَعُكَ

[3] al-Ḥarrānī, *Tuḥaf al-'Uqūl*, p. 278 | اتَّقُوا الكَذِبَ الصَّغيرَ مِنهُ وَ الكَبيرَ، فى كُلِّ جِدٍّ وَ هَزلٍ فَإِنَّ الرَّجُلَ إذا كَذِبَ فِي الصَّغيرِ اجتَرَأَ عَلَى الكَبيرِ

[4] Ṣadūq, *al-Faqīh*, 4/353/5763 | إِنَّ اللهَ عَزَّ وَ جَلَّ أَحَبَّ الكَذِبَ فِي الصَّلاحِ وَ أَبغَضَ الصِّدقَ فِي الفَسادِ

[5] Majlisī, *Biḥār*, 8/286 | جدّوا واجتهدوا، وإن لم تعملوا فلا تعصوا، فإنّ من يبنى ولا يهدم يرتفع بناؤه وإن كان يسيراً، وأنّ من يبنى ويهدم يوشک أن لا يرتفع بناؤه

LESSON: 7

Tafsīr Sūrat al-Ḥujurāt

Learning Objectives:

- **A study of verse 7 and 8 of Surat al-Hujurat**

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ [7] فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ [8]

And know that among you is God's Messenger; if he obeyed you in much of the affair, you would fall into error. But God has made the faith dear to you and occupy your hearts, while making disbelief and transgression and disobedience hateful to you; these are the followers of the right way. (This is all due to) the grace from God and as a favour. Indeed God is all-Knowing, all-Wise.

This verse is a continuation and completion of the discussion from the previous verse. The Muslims are reminded that they are blessed by the presence of God's Messenger, who would better advise them in the correct course of action because he received guidance from God Himself. The opening phrase advises the Muslims that the "investigation" which is required in the previous verse should take into account the fact that, unlike others, they have the Prophet (S) amongst them for their guidance.

If they desire not to fall into error, the Muslims are directed to give preference to the instructions of the Prophet (S) over their own opinions, and not to expect him to follow all their proposals and suggestions.

God then says that because He desired that they become of the correctly guided (*rāshidūn*), He has made the religion such that faith (*īmān*) is beautiful and attractive so that the believer's heart is drawn to it and has made disbelief, transgression and disobedience ugly so that the heart of the believer is repelled by it.

1. The Difference between Knowledge (*'Ilm*) and Faith (*Īmān*)

Faith is superior to knowledge, because it involves an attachment and love in the heart. A believer may know many things, but he does not necessarily love them. However, when the knowledge is to do with God, and becomes internalized, it transforms into faith, which gives the heart comfort. And this attractiveness of faith is a gift from God, as mentioned in the verse under discussion.

Knowledge may give rise to belief, but is faith that gives rise to action. And the stronger the faith, the more sincere and God-focussed the action becomes.

2. The Importance of following the Prophet (S) and after him, the Imams (A)

The verse directs us to obey the Prophet (S), and this is a sign of faith having entered the heart. It is important that we follow the Prophet's (S) words and deeds because God has sent him as a guide to add to the guidance He has placed in our hearts already.

To guide us to perfection, God has placed instinctive knowledge in our hearts. He says in the Qur'an,

وَنَفْسٍ وَمَا سَوَّاهَا [7] فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

"I swear by the soul and by what has made it perfect. He inspired it with and understanding of what is bad for it and what is good for it." [91: 7-8]

In addition, God has prepared a second, external form of guidance, which comes through the Qur'an and His Messenger (S).

In several places in the Qur'an, God has instructed the believers to follow Him and the Prophet(S); in fact He has considered the two the same. For example:

مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّهَ

"Whoever follows the Prophet, he has followed God." [4:59]

This is because the Prophet (S) did not speak or act except in complete obedience of God:

وَمَا يَنطِقُ عَنِ الْهَوَى [3] إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

"He does not speak from his own desire, it is (from) a revelation revealed (unto him)." [53:3-4]

And the Qur'an adds that:

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ

"O Believers! Obey God and obey the Prophet and those given authority amongst you." [4:80]

Thus, the authority of the Prophet (S) also extends to the Ulu'l Amr (those given authority) and from the way the command "obey" has been used for both the Prophet and the Ulu'l Amr, it becomes clear that they are people who are protected from sin, and these are the 12 Imams (A).

LESSON: 8

Tafsīr Sūrat al-Ḥujurāt

Learning Objectives:

- **A study of verse 9 and 10 of Surat al-Hujurat**

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ [9] إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ [10]

And if two parties of the believers quarrel, then make peace between them; but if one of them acts wrongfully towards the other, fight the one which acts wrongfully until it complies with God's command; then if it complies, make peace between them with justice and act equitably; indeed God loves those who act equitably. The believers are but brethren, therefore make peace between your brethren and be God-conscious so that mercy may be had on you.

1. Background of the verses

It is reported that a quarrel broke out between the tribes of Aws and Khazraj, which were the two main Muslim tribes resident in Madina. As a result, some members of each tribe got into a heated dispute and were ready to draw swords on each other. At that time this verse was revealed to teach the Muslims how to act in such a situation.

2. Conflict resolution

The verses teach us several important lessons about how to resolve disputes:

- The first duty of a Muslim is to intervene to make peace between members of the community who are in dispute. It is a duty for all the believers and they cannot collectively shirk this duty (Wājib al-Kifā'i)
- However, if there is injustice being down to one party, then the Muslim must back those who are on the side of justice, even if they have to speak out against their own friends.
- However, when the crisis is resolved, the verse tells us that one must not take revenge or act excessively; rather one must act with fairness.
- In addition one should attempt to patch up the ill-feeling between the two previously quarrelling parties so that peace can be resumed in the future.

All this is necessary because the Muslims are brothers of one another at the end of the day and fostering good ties within the community is a sign of God-consciousness (*taqwā*).

3. The importance of Brotherhood

When a community is united and there is love and harmony between its members, it is able to flourish in social, economic and religious activities.

God encourages this brotherhood by liberally rewarding activities that bring people closer. For example, there is great reward for eating together, praying together, visiting one another, marriage, etc.

In contrast, there is great punishment for those things that divide the community such as gossiping, breaking ties with relatives, oppressing the vulnerable, etc.

4. Rights of a Believer on another Believer

In an important hadith, Imam al-Sadiq (A) advised His companion that:

[The believer has 7 obligatory rights on his fellow believer. If a Muslim does not care about these rights, then he has come out of the protection of God, and has disobeyed Him. These rights are:

- He loves for him what he loves for himself, and dislikes for him what he dislikes for himself.
- That he takes pains to fulfil his needs and to make him happy and does not ignore his words.
- He helps him with his wealth, strength and speech
- He looks out for him, guides him and protects him
- He does not let him go without his basic needs
- He helps him when he is a vulnerable and poor state
- He allocates the best to him and visits him when he is unwell.] [1]

[1] Ṣadūq, *al-Khiṣal,* Chapter of sevens | (Paraphrased and partial translation)

عن المعلى بن خنيس قال: قلت لأبي عبد الله عليه السلام ما حق المؤمن على المؤمن ؟ قال: إني عليك شفيق، إني أخاف أن تعلم ولا تعمل وتضيع و لا تحفظ

قال: فقلت: لا حول ولا قوة إلا بالله.

قال للمؤمن على المؤمن سبعة حقوق واجبة، وليس منها حق إلا وهو واجب على أخيه

إن ضيع منها حقا خرج من ولاية الله، وترك طاعته، ولم يكن له فيها نصيب. أيسر حق منها:

أن تُحِبَّ لَه ما تُحِبُّ لِنَفسِكَ و تكرهُ لَه ما تَكرهُ لِنفسِك،

و الحقُّ الثانى أن تمشى فى حاجتِهِ و تبتغى رضاهُ و لاتخالفُ قولَه،

و الحقُّ الثالثُ أن تَصِلَهُ بنفسِكَ و مالِكَ و يدِكَ و رجلِكَ و لِسانِكَ،

و الحقُّ الرابعُ أن تكونَ عينَهُ و دليلَهُ و مرآتَهُ و قميصَهُ،

الحقُّ الخامسُ أن لاتشبعَ و يجوعِ ولاتلبسُ و يعرى و لاتروى و يظمأ،

والحقُّ السادسُ إن يكونُ لكَ امرأه و خادمٌ و ليس لاخيك امراه و لاخادم أن تبعثَ خادمَكَ فَتَغسلُ ثيابَهُ و تَصنَعُ طَعامَهُ و تمهد فراشَهُ فَإنَّ ذلك كلَّه انما جَعَلَ بَينَكَ و بَينِهِ،

و الحقُّ السابعُ أن تبرَّ قَسَمَهُ و تجيب دعوتَهُ و تَشهدَ جنازتَهُ **و تعودَهُ فى مَرضِهِ** و تشخص بدنكه فى قضاء حاجته و لاتحوجه الى أن يسألَكَ ولكن تبادر الى قضاءِ حَوائِجِهِ

فإذا فَعلتَ ذلكَ به وَصَلَت ولايتُك بِولايتِهِ و ولايتُهُ الله عزّوجّل

LESSON:9

Tafsīr Sūrat al-Ḥujurāt

Learning Objectives:

- **A study of verse 11 of Surat al-Hujurat**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَومٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاء مِّن نِّسَاء عَسَى أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ [11]

O believers! Let not (one) group of men laugh at (another) group of men, it may be that they are better than them; and let not women (laugh) at (other) women, it may be that they are better than them; and do not find fault with each other, nor call one another by nicknames; evil is a bad name after faith, and whoever does not repent, they are the unjust.

1. Background and occasion of revelation

The exegetes mention that the first part of the verse was revealed about the conduct of Thābit b. Qays. He was hard of hearing so when he attended mosque, people would give him a place near the Prophet (S) so that he could follow the sermon. One day he arrived late for the morning prayer and people had already settled down. He started telling them to make way for him so that he could move to the front. At one point one man told him to sit down and stop disturbing the people. Thābit sat down behind him but was very angry. After a while he asked him who he was. When he identified himself, Thābit said. "O so you are the son of that woman?" And he used a derogatory word for his mother, which was how she was known before Islam. The man became embarrassed and lowered his head. At this point this verse was revealed directing the Muslims to stay away from this sort of behaviour.

And the portion about women was revealed about the mother of the believers, Umm Salama, whom the other wives of the Prophet (S) would tease because she wore simple clothes, and was of short stature. Once more the verse forbade them from this practice.

2. An Explanation of Some Terms use in the Verse

- **يَسْخَرْ** This means to laugh and make fun at someone's expense
- **تَلْمِزُوا** This comes from lamaz **لَمز** which means to criticize and find fault in the presence of a person (whereas hamaz **هَمز** means to do so behind a person's back). Both these habits have been severely condemned by God in the Qur'an:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

"Woe to every slanderer and defamer!" [104:1]

- **تَنَابَزُوا** This means to call other by derogatory names

3. Ethical Guidelines for Social Harmony

This verse gives several ethical (*akhlāqī*) guidelines that are important for harmony and love to flourish in a society. Failure to be careful about these matters will bring about false feelings of superiority and arrogance in some, and in time, cause divisions and resentment amongst the members. These guidelines are:

1. To abstain from ridiculing others

2. To abstain from finding fault in others

3. To abstain from embarrassing others by calling them with nicknames that they dislike

The verse quickly reminds the believers that the one whom they are ridiculing may be more honourable than them in the eyes of God.

4. A Solution taught by Imam al-Riḍa (A)

The best course is as advised by the Ahlul Bayt (A) – In a long hadith, Imam al-Rida (A) lists 10 qualities of a mature and intelligent believer. After mentioning the first nine, he said, "As for the tenth, how important it is!" He was asked about it and he said,

[The tenth is that he does not see any other believer except that he says to himself, "He is better than me and more pious." People will be of two kinds, those who are better than him and more pious and those who are worse than him and more sinful. So when he encounters the person who is worse and more sinful than him, he should say, "Perhaps his goodness is inner and hidden and that is better for him, while mine is apparent and visible and that may be worse for me in the long term." And when he sees someone better than him and more pious, he is humble before him and gets closer to him. And when he behaves this way, he will have reached the highest level of honour…] [1]

5. Class Teacher to briefly discuss Bullying in the Classroom

[1] Ṣadūq, *al-Khiṣāl*, chapter of tens | قال الإمام الرضا عليه السلام: لاَ يَتِمُّ عَقْلُ امْرِئ مُسْلِم حَتّى يَكُونَ فيهِ عَشْرُ خِصال...:ثمّ قال عليه السلام الْعاشِرَةُ وَما الْعاشِرَةُ ؟ قيل له : وما هي ؟ .قال عليه السلام : (لاَ يَرى أَحَداً إِلاَّ قالَ : هُوَ خَيْرٌ مِنّي وَأَتْقى ، إِنَّما النّاسُ رَجُلانِ : رَجُلٌ خَيْرٌ مِنْهُ وَأَتْقى ، وَرَجُلٌ شَرٌّ مِنْهُ وَأَدْنى ، فَإِذا لَقِيَ الَّذي هُوَ شَرٌّ مِنْهُ وَأَدْنى قال : لَعَلَّ خَيْرَ هذا باطِنٌ وَهُوَ خَيْرٌ لَهُ ، وَخَيْري ظاهِرٌ وَهُوَ شَرٌّ لي ، وَإِذا رَأَى الَّذي هُوَ خَيْرٌ مِنْهُ وَأَتْقى تَواضَعَ لَهُ لِيَلْحَقَ بِهِ ، فَإِذا فَعَلَ ذلِكَ فَقَدْ عَلا مَجْدُهُ ، وَطابَ خَيْرُهُ ، وَحَسُنَ ذِكْرُهُ ، وَسادَ أَهْلَ زَمانِه)

LESSON 10:
SURAH AL HUMAZAH

INTRODUCTION

This Surah was revealed in Makka. It has nine verses. It is Surah number 104 in the Holy Qur'an. "Humazah" means "Slanderer". This is a person who speaks evil of others, is a back-biter and loves to spread scandal.

Text and Translation

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

﴿١﴾ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

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

﴿٢﴾ الَّذِي جَمَعَ مَالاً وَعَدَّدَهُ

2. Who amasses wealth and hoards it,

﴿٣﴾ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

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

﴿٤﴾ كَلاَّ لَيُنبَذَنَّ فِي الْحُطَمَةِ

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

﴿٥﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ

5. What shall make you know what Hutamah is?

﴿٦﴾ نَارُ اللَّهِ الْمُوقَدَةُ

6. It is the fire kindled by Allah,

﴿٧﴾ الَّتِي تَطَّلِعُ عَلَى الأَفْئِدَةِ

7. Which leaps over the hearts

﴿٨﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ

8. It shall close upon them,

﴿٩﴾ فِي عَمَدٍ مُّمَدَّدَةٍ

9. In outstretched columns.

Tafsir

Ayat 1-9: The Surah talks about the punishment for the one who slanders, the one who backbites, and the miser who hoards.

The one who slanders and attacks the honour and character of others is of no use to society and his doom is in Hutamah. This is a fire that destroys utterly everything cast into it, body as well as soul.

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

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

Merits of Reciting Surah al-Humazah

1. The Prophet (S) has said that one who recites this Surah will be granted ten good deeds for each and everyone who ridiculed the Holy Prophet (S) and his companions.

2. Imam Ja`far as-Sadiq (A) has said about this Surah, "Whoever reads it in his optional prayers, it will ward off poverty from him, bringing him sustenance and protecting him against a tragic death."

References

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Lesson 11-Surat al Muzzammil (The Wrapped Up)

Whoever recites Surah al-Muzzammil, he will not face hardships in this world and the Hereafter."

Surat al Muzzammil was revealed in Mecca.

It is the 73rd chapter in the Quran and has 20 verses in 2 sections.

Important topics:

1. The Holy Prophet Muhammad (pbuh) commanded to reduce his prayerful standing at night.
2. The Holy Qur'an should be recited in a well arranged manner
3. The ministry of the Holy Prophet (pbuh) compared to the ministry of Moses
4. The lending of goodly loan to Allah (swt)

SECTION 1 – EXTRA – IMPORTANCE OF NIGHT PRAYER

- The Holy Prophet Muhammad (pbuh) was asked to reduce his prayer during night.
- The Qur'an is supposed to be recited in a regulated tone.
- Patience is encouraged against ridicule
- The mission of Prophet Musa (as) that was sent against Pharaoh compared to Qur'an which is a reminder
- Mankind is given the choice of adopting the right way to their Lord

SECTION 2 – PRAYER AND THE RECITAL OF QUR'AN ENJOINED

- Regularity in prayer, giving alms and recital of Qur'an enjoined
- Lending God a goodly loan
- Whatever good man does, he shall find it to his credit, with forgiveness and greater recompense from his Lord.

ETIQUETTES OF THE RECITATION OF THE HOLY QUR'AN

1. ***Cleansing of the mouth***

The Holy Prophet (pbuh) said, 'Clean the path of the Qur'an'. He was asked, 'O messenger of Allah, and what is the path of the Qur'an?' He replied, 'Your mouths'. They asked, ' How [should we clean them]?' He said, '[By brushing them] With a tooth cleanser (siwak)

Bihar al Anwaar, v. 92, p. 213, no. 11

2. Seeking refuge

Imam Sadiq (as), when he was asked about seeking refuge at the beginning of every chapter, said, 'Yes, seek refuge in Allah from the outcast Satan. And he mentioned that the outcast (al-rajim) is the most wicked of Satans

Tafsir al Ayyashi, v.2, p. 270, no.68

3. Recitation

The Holy Prophet Muhammad (pbuh), with regard to Allah's verse in the Qur'an: *"and recite the Qur'an in a measured tone"* said, 'Recite it clearly, do not disperse it prosaically, nor rave it like raving poetry. Stop where it mentions wonders, and move the hearts with it, and do not let your only concern be [to finish] the end of the chapter'

Al Nawaadir al – Raawandi, p. 164, no. 247

4. Contemplation

Imam Ali (as) said, 'Verily, there is no good in recitation that does not have contemplation in it. Verily, there is no good in worship that does not have understanding'

Bihar al Anwaar, v.92, p. 211, no 4

5. Humbleness

The Holy Prophet Muhammad (pbuh), when asked about the people who recite the best, replied, 'When you hear their recitation, you see that they fear Allah

Bihar al Anwaar, v.92, p.195, p. 10

Lesson 12 Surat al Muzzammil (The Wrapped Up)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allah, the All – beneficent, the All – merciful.

يَا أَيُّهَا الْمُزَّمِّلُ (1)

O you wrapped up in your mantle!

قُمِ اللَّيْلَ إِلَّا قَلِيلًا (2)

Stand vigil through the night, except a little

نِّصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلًا (3)

a half of, or reduce a little from that

LEARNING OBJECTIVES



To reflect on

1. What are the different titles given to our Holy Prophet (pbuh) in the Qur'an?
2. Why is the night so important?
3. Why is the nightly prayer important?

TAFSIR

Verse 1

In this verse our Holy Prophet Muhammad (pbuh) is known as *'the wrapped up'* because the Holy Prophet (pbuh) used to pray covering his whole body with a big piece of cloth (mantle) and when this verse was revealed he was preparing to start his prayers and was wrapped up and whenever the Holy Prophet (pbuh) received a revelation he used to feel a shivering in his body and he felt necessary to cover himself with some cloth. God liked His most loved apostle in this state of being covered that He addressed him as *'Muzzammil' - 'the wrapped up'.*

Verse 2 and 3

These verses are referring to the beginning where believers had to offer the midnight *'Tahajjud'* prayers. People did not know the exact hour of praying and they decided to stay awake the whole night praying. Then the merciful Lord revealed that they only had to stand in prayers only for a small part of the night and not for the whole of it.

Relevant verses

Surat al Ghashiyah, Verse 21 – *"So admonish – for you are only an admonisher"*. In this verse the Prophet is given the title of "مُذَكِّرٌ" – The admonisher (The one who warns)

Surat al Isra, Verse 79 – *"And keep vigil for a part of the night, as a supererogatory [devotion] for you. It may be that your Lord will raise you to a praiseworthy station.*

In this verse the supererogatory is to be offered after midnight but before dawn. The praiseworthy position - (مَقَاماً مَّحمُوداً) is the highest exaltation a human can rise.

Relevant ahadith

Our Holy Prophet Muhammad (pbuh) said, "The archangel Gabriel continuously advises me about standing for prayer in the night such that I really thought the good people in my community will never sleep."

Kanz al – Ummal, no. 21425

Imam al Sadiq (as) said, "The night prayer brightens one's face, the night prayer fragrances one's breath, and the night prayer attracts sustenance."

'Ilal al-Shara'i, p. 363, no. 1

ACTIVITY

There are different titles and attributes of our Holy Prophet Muhammad (pbuh) in this word search. Your role is to find them



G P R P K G W M S X N F V H G I D K D Q
P V Q I M W M U N D H I R K P V Z T M A
M E C V U W U H X F D M A K F I I D F X
U P I E D W R P D M G F H R N C N S M E
B A W W A L U L M U S L I M E E N C E Z
A I S V T W A G F Z X T F F S P H U S Y
S M Y E H P Q L H S Y X R G A K D J D J
H B B V I V Y N F R M U D H A K K I R I
I H J Q R B J P J P A R F X H H F C R N
R X O O J M U N H M R N A C I Y T D L Z
P W R B M R U D B N A O W J B O H Q A S
R B A U D W D B N E S M X E J R H T O U
N S P I R K I I F G U E S P J R Q Z P P
S V E A K A B D A L L A H Z O S D Q P T
Q J U J H U Q A R G A U V I D I A X N N
Z Y Y B F M U Y V G L G U N H L W T N A
R A H M A T A N L I L A L A M E E N J M
Y D L G L Z A D S B A V A X I H T I Z W
P V R M B N B I E I H H E C R G A E F M
N E T L E E C E K O S F P S W T S B F R

Clues: Answers are hidden in the following verses,

13:7	43:81	7:158	8:33
74:1	7:184	72:19	33:45
2:25	88:21	61:6	

Lesson 13 Surat al Muzzammil (The Wrapped Up)

SURAT AL MUZZAMMIL – VERSES 4-6

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلاً (4)

or add to it, and recite the Qur'an in the measured tone

إِنَّا سَنُلْقِى عَلَيْكَ قَوْلاً ثَقِيلا (5)

Indeed soon We shall cast on You a weighty word

إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلاً (6)

Indeed the watch of the night is firmer in tread and more upright in respect to speech,

LEARNING OBJECTIVES



To reflect on

1. How are we supposed to recite the Qur'an?
2. What is the weighty word?
3. When is the best time for the soul to get mindful of its Lord and creator?

TAFSIR

Verse 4

This verse has two parts, one about prayer and one about recitation of the Quran. In the first part Allah (swt) has given us a choice to increase the duration of the prayer. In the second part Allah is commanding us to not to recite the Qur'an in a hurry. The word تَرْتِيلاً means articulate, eloquent and meditative recitation of the Qur'anic verses and reflecting upon the meanings and impacts on one's life. The Qur'an has to be recited slowly in a studious way. The beauty of the word of God has to be manifested in a beautiful tone observing the proper punctuation. It is reported that the Holy

Prophet (p.b.u.h) recited the verses articulately with a sweet voice. Other Qur'anic verses and ahadith also mention that one should not recite the Qur'an as if it is devoid of meaning. We should recite the verses giving attention to all the issues stated in the verses and to reflect. This verse also indicates that the Holy Prophet Muhammad (pbuh) already knew the Qur'an and he was only ordered to recite in a well measured way. .

Verse 5

In this verse Allah is telling the Prophet that he will reveal to him a 'weighty word'. The 'weighty word' in this verse has different interpretations. These are the following interpretation of the ***'weighty word'***

- The weighty word means that Qur'anic verses are weighty in terms of contents, meanings and their impact on the believer's heart.
- It indicates the warnings, promises, obligations, hardships resulting from the spread of Prophets (p.b.u.h) call to Islam.
- Refers to weight in the scales of deeds and their accounts on the Day of Resurrection.
- It indicates the proclamation of Imam Ali (as) caliphate and imamate
- The weighty word is the Holy Qur'an. The Holy Prophet (p.b.u.h) has addressed the Holy Qur'an and his Ahlulbayt as *'Thaqalain' – The two weighty things.* The Ahlulbayt and the Qur'an are of equal weight or equal importance to mankind.

Verse 6

Islam wants man to benefit from the best time in the nature of day and night for concentration, meditation, supplication and for disciplining the soul to form a good relationship with Allah (swt). The night is special because it is the time when the world that seeks material profit in the earth gets still and silent. In the night prayer the attitude of one's mind is better to receive the divine feeling and to address God directly. Praying at night and particularly at dawn immensely impacts the purity of the soul which leads to spiritual growth, purity, awakening of the heart and soul. According to our 5th Imam – Imam Muhammad Baqir (as) and 6th Imam – Imam Muhammad Jaffer Sadiq (as) have said – نَاشِئَةَ in this verse refers to the 'standing late at night to perform nightly prayers'.

RELEVANT VERSES:

- **Surat Al Hashr (59), Verse 21**: *"Had we sent down this Qur'an upon a mountain you would have surely seen it humbled [and] go to pieces with the fear of Allah. We draw such comparisons for mankind, so that they may reflect"*. This verse talks about the ***weight*** of the Qur'an. The word weight in this verse illustrates the warning, promises, obligations and hardships resulting from the propagation of the prophetic call.

- **Surat Al – A'raf (7), Verse 204**: *"When the Qur'an is recited, listen to it and be silent, maybe you will receive [Allah's] mercy".* This verse emphasises that one should politely listen to the Qur'an when it is recited.

RELEVANT AHADITH:

- **Imam Zayn al Abideen (as)** has said: *"The verses of the Qur'an are treasures, and every time a treasure is opened up, it is desirable that you look at what is inside it."*

Usul ul Kafi, Volume 2, Page 609

- **Imam Ja'far al Sadiq (as)** has said: *"Surely the Qur'an is not to be read in a rush or very quickly. Rather, it should be recited in slow, measured portions. Whenever you reach a verse which talks about Heaven, then stop (at that verse) and ask from Allah (the bounties of) Heaven. And whenever you reach a verse which speaks about the Hell, then stop (at that verse) and seek protection from Allah from the Hell Fire (and the punishment)."*

Usul ul Kafi, Volume 3, Page 301

IMPORTANT LESSONS

- Allah (swt) is commanding us to recite the Qur'an in an eloquent manner and to understand and reflect on the meaning of these verses. We should not recite the Qur'an just for the sake of reciting and not understanding the verses of the Qur'an.
- Understand the value of the Qur'an. It is not something that is only supposed to be kept in the highest shelf! We have to recite it every day and implement it in our lives. The Qur'an should be our companion.

PRACTICAL IMPLEMENTATIONS:

- When you are in mosque with your friends and family and the holy Qur'an is being recited, how should you behave?
- Let's say you came across a verse in the holy Qur'an which talks about heaven, what should you do?
- I want to have a secret conversation with my Lord! When would be the best time?

ACTIVITY:

This activity can be done as a team or individually

When someone who has a very high status gives a gift to you and that gift is a book. This book is very special because it contains important lessons and cures to ***guide*** your life. You have come to know that this book is a ***miracle***. This book is written in a language that you know how to read but **you do not understand it. *What will you do?***



- How would I keep the book?
- Where would I keep the book?
- When will I read it?
- Will I try to learn and understand the language?
- Will I ask someone to translate it for me?
- Will I follow those important lessons in the book?
- Will I fall in love with the author?
- Will I recommend my friends to read it?
- Will I keep it with me?
- Will I protect it?
- Will I spread the message of the book
- Will I reflect on the messages containing in the book?
- If I don't understand something from the book, will I look for someone who understands it and follows it so that they can try and explain it to me?
- Will I try and please the author be following his instructions

Lesson 14 Surat al Muzzammil (The Wrapped Up)

SURAT AL MUZZAMMIL – VERSES 7-9

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (7)

for indeed during the day you have drawn-out engagements.

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا (8)

so celebrate the name of your Lord and dedicate yourself to Him with total dedication

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (9)

Lord of the east and the west, there is no God except Him, so take Him for your trustee,

LEARNING OBJECTIVES



To reflect on

1. Why is it difficult to have a secret conversation with Allah (swt) during the day?
2. How do I totally dedicate myself to Allah (swt)
3. Why should I rely on Allah (swt) for all my affairs?

TAFSIR

Verse 7

This verse talks about the reason why in the night time one's mind is better to receive the divine feeling and to address Allah (swt) directly. Therefore this verse reflects that during the day one is occupied at all times. Sometimes it is guiding people, finding solutions to the lives of individuals and the society and one is not able to find enough opportunities to devote to worshipping Allah (swt).

One may strengthen their soul by nightly prayers. The word سَبْحًا means movement and it is also applied to swimming. The human society is compared to a boundless ocean in which many people are drowning. The waves move toward different directions in the agitated ocean and the wooden barks find a safe haven. The Holy Prophet Muhammad (pbuh) is the only rescue guard and the Holy Qur'an is the only rescue boat in the ocean. Such a great swimmer is supposed to prepare himself for an enormous mission that lies in imparting the Divine Call during the day.

Verse 8

In this verse Allah (swt) is asking us to dedicate ourselves to Him. It is not enough to just remember Allah (swt) by His name, rather verbal remembrance is an introduction to the remembrance of the heart, purifying the soul, nurturing the tree of innate knowledge and fear of Allah (swt) in the heart. The word تَبَتَّلْ in this verse means to cut away one's self and get private relationship with Allah (swt). It is for this reason that Lady Fatima (sa) is called '*Batool'.* This was because she used to turn to Allah (swt) in prayers, disconnecting herself from everything in the world or because she dedicated her whole life exclusively to Allah (swt). The term رَبِّكَ indicates that whenever one utters Allah (swt) sacred name, one is supposed to pay attention to the unlimited bounties and development of the human soul.

Verse 9

In this verse Allah is asking to put our trust in Him. It is important to note that there are stages of remembering Allah (swt) which are mentioned in these three verses. These are remembering Allah (swt), devoting ourselves to Allah (swt) and putting trust in Allah (swt) who is the lord of the east and the west. The world of existence is totally submissive to His Sovereignty and Lordship. Human beings rely on Him because he is the disposer of all the affairs and He is the only God to be worshipped.

RELEVANT VERSES

Surat al Ahzab (33) - Verse 41, "*O you who have faith! Remember Allah with frequent remembrance, and glorify Him morning and evening"* – This verse is asking the believers to remember Allah (swt) at all times and to worship Him morning and evening.

Surat al Najm (53) – Verse 29, "*So avoid those who turn away from Our remembrance and desire nothing but the life of the world*". There is a clear instruction in this verse and that is to avoid those who turn away from the remembrance of Allah (swt).

RELEVANT AHADITH

Imam Ali (as) has said, *"The most deserving to be remembered by you is the one who does not forget you".*

Imam Ali (as) has said, "*Remembering [Allah] comforts the soul, illuminates the heart and brings down the mercy [of Allah]".*

Ghurar Al-Hikam Wa Durar Al-Kalim, Exalted Aphorisms And Pearls Of Speech (Remembrance [of Allah] and the Reminder.

IMPORTANT LESSONS

1. Allah (swt) is acknowledging that we may be busy during the day with important activities and obligations. Therefore, in the previous verse, Allah (swt) emphasises on praying at night as it impacts the purity of the soul.
2. It is important to remember Allah (swt) all the time. We have to be mindful that He is watching us and He is the one who controls all the affairs. We can be mindful by doing dhikr, devoting ourselves to Allah (swt) and having our trust in Allah (swt).

STORY

The Noble Prophet (pbuh) had started out for a battle and on the way ordered his army to halt. In order to relieve himself, he distanced himself from his forces and headed towards a secluded location. In the meantime, it began to rain and it rained so hard that water began to flood as a result of which, the Noble Prophet (pbuh) was cut off from his army.

Having witnessed the change in weather, he (pbuh) sat beneath a tree when Huwairith Ibn al-Harith happened to see him. Speaking to his companions, he said: "This man is Muhammad and he has become isolated from his forces. May Allah kill me if I do not kill him!"

He unsheathed his sword and rushed at him (pbuh) saying: “Who is it that can deliver you from me?” The Noble Prophet (pbuh) said: “Allah” and then prayed softly: “O' Lord! Deliver me from the evils of Huwairith in any manner as you please.”

Just as Huwairith was about to inflict his blow an angel struck him on his shoulder as a result of which he collapsed onto the ground and the sword fell from his grasp. The Noble Prophet (pbuh) picked it up and said to him: “Who is it that can save you from me?” He said: “No one.” The Noble Prophet (pbuh) advised: “Accept Islam and I shall hand your sword back to you!” He said: “I shall not accept Islam but I shall pledge that neither shall I fight you and your followers, nor help anyone against you.”

The Noble Prophet (pbuh) returned his sword to him whereupon, Huwairith said: “I swear that you are better than me”.

Anecdotes of Reflection Part 3 (Dhikr (Remembrance Of Allah))

PRACTICAL IMPLEMENTATIONS

1. You had a very busy day because you went to school, you helped your mom cleaning the house and you were so tired that you did not have a chance to speak to Allah (swt). When is the best time you can please Allah (swt) by speaking to Him?

2. Your friend is doing dhikr by reciting tasbih and she gets distracted and starts speaking to you. How will you explain to her that glorification of Allah (swt) requires total dedication for it to affect your soul?

ACTIVITY

Brainstorm some ideas on

1. How can one practically remember Allah (swt) all the time?
2. What current distractions do we have at the moment in our lives?
3. How do we block these distractions that come between me and my Lord?
4. What qualities of Allah (swt) make me trust all of my affairs to him?



Lesson 15 Surat al Muzzammil (The Wrapped Up)

SURAT AL MUZZAMMIL – VERSES 10-12

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا (10)

and be patient over what they say and keep away from them in a graceful manner.

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا (11)

Leave Me [to deal] with the deniers, the opulent, and give them little respite

إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا (12)

Indeed with us are heavy fetters and a fierce fire,

LEARNING OBJECTIVES



To reflect on

1. What is patience and how do we have to be patient?
2. How do we deal with arrogant people?
3. When we come across a verse in the Qur'an that mentions about punishment, what should I reflect?

TAFSIR

Verse 10

This verse refers to the disbelievers and ungrateful ones who forget the bounties of Allah (swt) bestowed on them and speak nonsense and ridicule the faith and the faithful. During the time of the propagation by Prophet Muhammad (pbuh) he was harassed and slandered by the enemies. Allah (swt) is informing Prophet Muhammad (pbuh) to be patient with these kinds of people and to separate away from them in a graceful manner. The disbelievers must be ignored and left to

themselves in a noble and respectable way making them realise that the real believers in Allah (swt) does not care for them at all for all his hopes rest in Allah (swt) and no one else. However we should be careful that such separation does not mean leaving education, propagation and calling people to Allah (swt).

Verse 11

In this verse Allah (swt) is addressing the Holy Prophet Muhammad (pbuh) to leave the records of the deeds of such arrogant sinners with Allah (swt). Allah (swt) is saying that the holy Prophet Muhammad (pbuh) is not supposed to confront them but leave them to Allah (swt) as divine unbearable suffering awaits them. The words أُولِي النَّعْمَةِ means the opulent (the wealthy). In this verse it implies the arrogance and neglect that stems from the wealth. History and the Qur'anic verses reflect that the oppulent are foremost enemies of the faith. Their responsibility was to welcome others to the call of the truth with their wealth but they did not do that. Those who enjoy the abundant bounties given by Allah (swt) must be more and more grateful to Allah (swt) and if they are not, it is Allah (swt) concern to deal with accordingly.

Verse 12

This verse talks about the punishment awaiting the disbelievers. The term أَنكَالً means heavy chains. Literally, it means feebleness and weakness because the shackles and fetters binding the feet, hands and neck obstruct movement and entail weakness. These opulent and disobedient people made themselves available in uncontrolled indulgence in worldly pleasure but look at what their state will be on the Day of Judgement, burden and hell fire awaits them!

RELEVANT VERSES

Surat al Hajj, Verse 34 and 35 - *".....and give good news to the humble" – " – those whose hearts tremble with awe when Allah is mentioned, and who are patient through whatever visit them, and who maintain the prayer and spend out of what We have provided them"*. This verse talks about the those who are humble, fear when Allah (swt) is mentioned, patient in any difficulties, pray and give charity

Surat al Nur, verse 22, *"Let the well to do and the opulent among you not fail to give to the relatives and the needy, and to those who migrated in the way of Allah, and let them excuse and forbear. Do you not love that Allah should forgive you? And Allah is all forgiving, all – merciful".*

RELEVANT AHADITH

Imam al-Baqir (a) said: *"Paradise is surrounded by misfortunes and patience. He who shows steadfastness against misfortunes of this world will be in Paradise. Hell, likewise, is surrounded by lusts and appetites. He who allows himself to have these lusts and appetites will be in Hell"*

Quoted from al-Wafi; part 3 page 65 (as quoted from al- Kafi)

Imam Ali (as) said, *"while describing hell: Its inmate cannot leave, its prisoner cannot be released by ransom and its shackles cannot be broken. This abode has no fixed age so that it may perish, nor is there a lifespan for its inmates that they may pass away"*

Ghurar Al-Hikam Wa Durar Al-Kalim, Exalted Aphorisms And Pearls Of Speech

Imam Ali al Ridha (as) is narrated to have written regarding pure Islam: *"It is obligatory to cherish friends of the Sublime God and to hate and disavow the enemies of God, avoid them and their leaders"*.

Uyun Akhbar ar – Ridha, Vol.2, Chap.35, Hadith 1

IMPORTANT LESSONS

1. One has to be patient in all calamities. There are many verses and ahadith that stress the importance of being patient.
2. Sometimes it is difficult to deal with ignorant and arrogant people. We should avoid being in their company and let Allah (swt) deal with them.
3. One has to try their best, be patient and trust their affairs to Allah (swt)
4. Whenever we want to commit a sin, we have to think of the punishment we are going to have on the day of judgement.

PRACTICAL IMPLEMENTATIONS

1. I am not feeling well. I cannot wait to get better soon but it is taking way too long for me to recover. What should I do?

2. I have a friend who is very ignorant. She does things illogically even after explaining the truth to her. What should you do?

ACTIVITY

Individual activity but can share practical tips with the team!



What is your honest thought process when you are facing a trouble, calamity, tribulation and difficulty? E.g. who do I tell my problems first, who has that power over my problems and solutions, what would I behave like?

Knowing your thought process, after having learnt the lesson today, what changes will you bring to your thoughts?



Hints:

Allah (swt) is the most powerful

Instructions in the Qur'an and from the Ahlulbayt

Lesson 16 Surat al Muzzammil (The Wrapped Up)

SURAT AL MUZZAMMIL – VERSES 13-16

(13) وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا

and a food that chokes [those who gulp it], and a painful punishment [prepared for]

(14) يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا

the day when the earth and the mountains will quake, and the mountains will be like dunes of shifting sand.

(15) إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

Indeed We have sent to you an apostle, to be a witness to you, just as We sent an apostle to Pharoah

(16) فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا

But Pharaoh disobeyed the apostle; so we seized him with a terrible seizing

LEARNING OBJECTIVES



To reflect on

1. Why is the punishment of hell created?
2. Is this world going to last forever? Yes or No? What are the signs for it?
3. What are the aims of the messengers of Allah (swt)?

TAFSIR

Verse 13

This verse talks about the painful punishment on the day of judgement for the disbelievers. The verse describes the food which will choke them and a painful punishment that is prepared for them. These disbelievers had food that was pleasant to taste in this world and they indulged in the pleasure of flesh. In the day of judgement they will have food that will choke and painful torments will be in store for them in the day of Judgement.

Verse 14

This verse talks about the day of judgement that would cause a violent commotion that it would change the appearance of the physical world and it would violently affect the laws of nature. The word كَثِيبًا represents ''Dune and sand hill'. The word مَّهِيلًا implies pouring something soft like sand and flour on something else. The verse reflects that the mountains shall disintegrate on the Day of Resurrection.

Verse 15

Verse 15 talks about the Holy Prophet Muhammad (pbuh) that he witnesses the deeds in this world and bear witness to the same on the Day of Resurrection. The verse compares the Holy Prophet Muhammad (pbuh)to Prophet Musa (as).Fulfilment of Prophet Muhammad (pbuh) call requires supervision and the Holy Prophet (pbuh) supervises all the deeds of his community.

Verse 16

This verse mentions that Pharaoh rose against the Messenger of Allah (as) and Allah (swt) inflicted severe torments on him. History shows us that neither his enormous army, his vast monarchy, his power, the possession of his people could not obstruct the Divine torments; in fact they were all drowned in the raging waves of the Nile in which they took pride. The word وَبِيلًا represents heavy shower but it connotes any heavy and severe thing – particularly

torments. In this verse it implies that severity of the torment that it showers upon the sinners like heavy downpour of rain and disobedience to the commands of Allah (swt) Messenger entails torments and entanglements.

RELEVANT VERSES

Surat al Ghashiyah – Verse 6 – 7 – *"They will have no food except cactus, neither nourishing,nor availing against hunger".* This verse talks about the food the disbelievers will have will be of no help to them.

Surat al A'raf – Verse 158 – *"Say, 'O! Mankind! I am the apostle of Allah to you all, [of Him] to whom belongs the kingdom of the heavens and the earth. There is no god except Him. He gives life and brings death'. So have faith in Allah and His Apostle, the uninstructed prophet, who has faith in Allah and His words, and follow him so that you may be guided.* This verse instructs mankind to have faith in Allah and His Apostle (Prophet Muhammad (pbuh)) so that we are guided.

RELEVANT AHADITH

The Holy Prophet Muhammad (pbuh) said*, "Indeed the example of my household among you is like that of Noah's ark; whosoever embarked it was saved and whosoever chose to remain behind it was drowned"*

Bihaar al-Anwaar, page 105, no. 3

The Holy Prophet Muhammad (pbuh) said*, "Increase the remembrance of the demolisher of desires.' He was asked, 'O Messenger of Allah, what is the demolisher of desires?' He said, 'Death, for the most sagacious believers are those who remember death the most and are the most prepared for it".*

Bihaar al-Anwaar, v 82, page. 167, no. 3

IMPORTANT LESSONS

1. Punishments that are mentioned in the Qur'an are a reminder to us about those who commit evil sins. Before we commit any sins, we have to think of the consequences it is going to have on us.
2. Whenever we are overcome with desires which causes us to sin, we should think of the temporary nature of this world. This world will perish one day!
3. Prophet Muhammad (pbuh) came to guide mankind. We have to follow the instructions of the Holy prophet Muhammad (pbuh) because these instructions are the instructions of Allah (swt). If we disobey the apostle then our state would be similar to Pharaoh.

ACTIVITY



- Take an A4/A3 sheet of paper
- Draw Noah's ark and draw 14 flags on the ark.
- These 14 flags represent our 14 ma'soomeen (as).
- What lessons can you take from each ma'soom (as) and implement in your lives? Write them down on each flag.

Lesson 17 Surat al Muzzammil (The Wrapped Up)

SURAT AL MUZZAMMIL – VERSES 17-19

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا (17)

So if you disbelieve, how will you avoid the day which will make children white – headed

السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا (18)

And wherein the sky will be rent apart?

إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا (19)

This is indeed a reminder. So let anyone who wishes take the way toward his Lord.

LEARNING OBJECTIVES



To reflect on

1. Can we even comprehend what the Day of Judgement will be like?
2. Why are the signs of the Day of Judgement mentioned in the Qur'an?
3. Why do we get reminders?

TAFSIR

Verse 17

This verse talks aboutthe torments which shall be inflicted upon the sinners on the day of judgement. The day shall be so severe, harsh, and horrible that "they shall make the children grow old."The Arabic plural word الْوِلْدَانَ is applied to newly born infants and the Arabic plural word شِيبًا denotes the grey headed and the old. We can understand two meanings for this verse;

1. The severity of the Day of Resurrection shall be such that the newly born infants grow old.

2. That Day shall be so long that the children grow old.

Who is this verse referring to? It is addressed to the disbelievers, warning them that if they disbelieve, how will they be untouched by the Divine torments that even make the children grow old?

It is also reported that some of the horrible afflictions in this world may instantly make people grey-headed. What will you do with the torments which shall be inflicted upon the disobedient on the Day of Resurrection?

Verse 18

There are many verses of the Qur'an that state the different incidents that will happen on the last day in this world and the Hereafter, for example, horrible explosions and severe earthquakes. This verse is one of them that explain one of the signs. The verse briefly states that the heaven and the celestial bodies with their enormous greatness shall not stand the colossal incidents to occur on that day. How will the weak and vulnerable man be able to obstruct such incidents?

Verse 19

This verse warns or reminds the arrogant who are intoxicated by wealth and bounties against four excruciating torments; Shackles and fetters, burning fire, rough, choking and deadly food, different kinds of torments contrasted with bounties in this world, for example – comfortable life, palatable food, and comfort in different forms. Because they made themselves available of all these bounties at the price of wrong doing, arrogance, neglect and disobedience to Allah (swt) – they will have a terrible fate on the Day of Resurrection.

RELEVANT VERSES

Surat Maryam – Verse 39 – *"Warn them of the Day of Regret' when the matter will be decided, while they are [yet] heedless and do not have faith"*. In this verse the day of Judgement is also known as the 'Day of Regret' because the disbelievers will regret on the day of Judgement!

Surat al Talaq – Verse 10 - 11 – *"So it tasted the evil consequence of its conduct, and the outcome of its conduct was ruin. Allah has prepared for them a severe punishment. So be wary of Allah, O you who possess intellect and have faith! Allah has already sent down to you a reminder, an apostle reciting to you the manifest signs of Allah that He may bring out those who have faith and do*

righteous deeds from darkness into light. And whoever has faith in Allah and does righteous deeds, He shall admit them into the gardens with streams running in them, to remain in the forever. Allah has certainly granted him an excellent provision". This verse talks about the reminder! This reminder is the apostle of Allah – The Holy Prophet Muhammad (pbuh). Allah (swt) in this verse states that whoever has faith in Allah (swt) and does righteous deeds, Allah (swt) will grant him an excellent provision.

RELEVANT AHADITH

Imam Ali (as) said, *"He who builds the home of his lasting residence is sensible"*

Ghurar al Hikam, no.8298

The Holy Prophet Muhammad (pbuh) said, "*Work for your life as though you will live forever, and work for the Hereafter as though you will die tomorrow"*

Tanbih al Khawatir, v. 2, page 234

IMPORTANT LESSONS

1. The day of Resurrection is one of the fundamental beliefs in Islam. Each and every single person will be accounted in the day of judgement, so disbelievers especially those who have wronged others will not have a chance to run away!
2. Everything in this world will perish also including human beings – so why have so much arrogance?
3. We have been sent reminders by the merciful Lord to guide us to the straight path.
4. God is Merciful, it is as though he has given us an open book exam. He has stated what will happen to the believers and the disbelievers. He has sent down help for us to guide us and remind us.

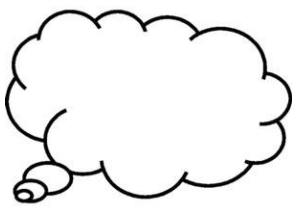
ACTIVITY

This can be done ashomework or with the assistance of the respected teacher of the class.

We often recite the Munajat of Imam Ali (as) on the eve of 19th of the Holy Month of Ramadhan (laylatulQadr).

Look at the translation of this Munajaat.

How does Imam Ali (as) describe the Day of Resurrection?



Lesson 18 Surat al Muzzammil (The Wrapped Up)

SURAT AL MUZZAMMIL – VERSE 20

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۙ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Indeed your Lord knows that you stand vigil nearly two thirds of the night – or at [times] a half or a third of it – along with a group of those who are with you. Allah measures the night and day. He knows that you cannot calculate it [exactly], and so He was lenient towards you. So recite as much of the Qur'an as is feasible. He knows that some of you will be sick, while others will travel in the land seeking Allah's grace, and yet others will fight in the way of Allah. So recite as much of it as is feasible, and maintain the prayer and pay the zakat and lend Allah with a good loan. Whatever good you send ahead for your souls you will find it with Allah [in a form] that is better and greater with respect to reward. And plead to Allah for forgiveness; Indeed Allah is all – forgiving, all-merciful.

LEARNING OBJECTIVES



To reflect on

1. What are the purposes of commands?

2.How do I get closer to Allah (swt)?

3. Does Allah (swt) know me more than I know myself?

TAFSIR

Verse 20

This verse is warning Muslims against being arrogant, by doing good deeds. These good deeds are praying nightly prayers, recitation of the Qur'anic verse and helping the poor, going on business trips and doing righteous deeds which should be accompanied by seeking divine forgiving off one's sins.

The beginning of the verse states that calculating such measurements is hard and beyond our abilities, we may stand in prayer, establish canonical prayers and recite Qur'anic verses as much as it is convenient for you – in particular if we are on a journey or sick.

Travelling and Jihad are also mentioned in the verse. Travelling for commerce is worldly and Jihad is for the hereafter. It is narrated that if a merchant remembers Allah (swt) at all times and refrains from fraud, hoarding, selling less than due to measure and selling at an unlawful higher price is like a warrior setting foot in the battle field to kill the enemy and safeguard security.

Reciting the Qur'an is not a religious obligation but is highly recommended, for example in this versewe can see that recitation of the Qur'an is mentioned twice in this surah. It is also important to note that commands from Allah (swt) are harmonious with human capacities and they never entail hardships. For example, the sick are not supposed to fast but help the poor by paying a certain amount of money.

There are four commands mentioned in this verse. These commands are;

1. Maintain the prayer
2. Pay the zakat and lend Allah with a good loan
3. Plead to Allah (swt) for forgiveness
4. Recitation of the Qur'an

This is a perfect plan for self purification that a believer can practice.

The phrase*"and lend Allah with a good loan"* – Allah (swt) urges the believers to expend and make sacrifices in His cause and collect good deeds by doing such noble deeds to attain perfection.

ACTIVITY

Take a plain sheet of paper.

On that paper draw a big tree with 5 big roots and 10 branches of the tree.

Label the roots with the Usul al Deen and the branches with the Furu al Deen.

After that draw some fruits emerging from those branches - Label those fruits with a good action that you think emerged from that Furu al Deen. For e.g. – From the branch of salaat, I can draw an Apple. I will label the Apple as humbleness because Salaat makes us get rid of our arrogance.

Lesson 19 Surat al Muzzammil (The Wrapped Up)

SURAT AL MUZZAMMIL – CONTINUATION VERSE 20

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۙ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Indeed your Lord knows that you stand vigil nearly two thirds of the night – or at [times] a half or a third of it – along with a group of those who are with you. Allah measures the night and day. He knows that you cannot calculate it [exactly], and so He was lenient towards you. So recite as much of the Qur'an as is feasible. He knows that some of you will be sick, while others will travel in the land seeking Allah's grace, and yet others will fight in the way of Allah. So recite as much of it as is feasible, and maintain the prayer and pay the zakat and lend Allah with a good loan. Whatever good you send ahead for your souls you will find it with Allah [in a form] that is better and greater with respect to reward. And plead to Allah for forgiveness; Indeed Allah is all – forgiving, all-merciful.

RELEVANT VERSES

Surat al Mujadilah – Verse 13 –*"Were you apprehensive of offering charities before your secret talk? So, as you did not do it, and Allah was clement to you, maintain the prayer and pay the zakat, and obey Allah and his Apostle. And Allah is well aware of what you do."* This verse is similar to the verse we are discussing. Allah (swt) is commanding us to maintain the prayer, pay the zakat and obey Allah (swt) and our Holy Prophet Muhammad (pbuh).

Surat al Nisa – Verse 18 - *"But [acceptance] of repentance is not for those who go on committing misdeeds: when death approaches any of them, he says, 'I repent now.' Nor is it for those who die*

while they are faithless. For such We have prepared a painful punishment." – In this verse Allah (swt) is telling us that the repentance of those who continue to commit sins will not be accepted.

RELEVANT AHADITH

Imam Ali (as) has said, "*Verily, there is no good in recitation that does not have contemplation in it. Verily, there is no good in worship that does not have understanding*"

Al Kafi, v.92, p. 617, no. 1

Imam Ali (as) has said, *"Repentance stands on four pillars: remorse with the heart, asking for forgiveness with the tongue, work with the limbs, and resolve not to repeat [the offense]."*

Bihaar al –Anwaar, V.6, page 81, no. 74

IMPORTANT LESSONS

1. Allah (swt) instructs us in many verses of the Qur'an to follow his commands. These commands are there for our own benefit to reach spiritual perfection. By establishing these commands we get closer to Allah (swt).

2. We should plead to Allah (swt) for forgiveness for our sins. The fact that Allah (swt) has allowed us to speak to Him after committing a sin is a great blessing which should not be taken for granted.

PRACTICAL IMPLEMENTATIONS

1. You have a busy week coming ahead of you. How would you plan your week taking into consideration the commands mentioned by Allah (swt) in Verse 20 of Surat al Muzammil or Surat al Mujadilah, verse 13 ?

2. You have committed a sin. What necessary steps should you take to ask for repentance?

ACTIVITY

What have you learnt from Surat al Muzzammil?

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

How would you implement what you have learnt?

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

LESSON 20:
SURAH AL QARI`AH

INTRODUCTION

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

Text and Translation

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

الْقَارِعَةُ ﴿١﴾

1. The Striking Calamity!

مَا الْقَارِعَةُ ﴿٢﴾

2. What is the Striking Calamity?

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾

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

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾

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

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ﴿٥﴾

5. And the mountains shall become like loosened wool.

فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾

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

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾

7. He shall have live in happiness.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾

8. And as for him whose scales are light,

فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾

9. His home shall be "Hawiyah" (a burning abyss).

وَمَا أَدْرَاكَ مَا هِيَهْ ﴿١٠﴾

10. What makes you what it (Hawiyah) is?

نَارٌ حَامِيَةٌ ﴿١١﴾

11. It is a raging Fire. (al-Qari`ah, 101:1-11)

Tafsir

Ayah 1: The calamity refers to the great upheaval that will precede the Day of Judgement. There will be a great striking noise and the whole face of the world will change - all the false appearances and false values will disappear, to be replaced with the frightening reality of the end of the world.

Ayat 2, 3: Since nothing like this scene or noise has ever happened, it is impossible to even correctly imagine what it would be like.

Ayah 4: The terror caused by these scenes in the minds of the people will cause them to flee in all directions, looking for shelter. To give us an idea of what it will be like, the verse mentions the scattering of moths.

Ayah 5: Even the solid mountains, that look immovable, will be broken like loose wool.

Ayat 6, 7: On that day everything will cease to have value except one's deeds. All forms of wealth will have no meaning. The people, who have more good deeds than evil ones, will be happy. They will be given the good news of heaven.

Ayat 8, 9: As for the disobedient ones, their evil deeds will outweigh their good deeds. There will be no more time to repent and they will be thrown into hell. "Hawiyah" is a bottomless pit of hell.

Ayat 9, 10: The nature and torment of "Hawiyah" can not be understood by man. The only clue we have is that it will be a pit containing blazing fire. May Allah protect us from this punishment.

Merits of Reciting Surah al Qari`ah

1. The Prophet (S) ha said that whoever recites this Surah, Allah will let his scale of good deeds weigh heavily.

2. Imam Ja`far as-Sadiq (A) has said that one who recites this Surah will receive security from Allah against the dissension of the Dajjal, against believing in him, and against hell fire.

References

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