

QUR'ĀN SYLLABUS - CLASS 7

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CLASS 7 - LESSON 1

Punctuation Rules in the Holy Qur'ān

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

Imām °Alī (A) was once asked the meaning of the verse:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

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

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

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

Punctuation Marks used in the Holy Qur'ān.

م / م Waqf al - Lāzim

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

ل Waqf al - Mamnū°

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

ط Waqf al - Muṭlaq

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

ج Waqf Jā'iz

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

ز Waqf Mujawwaz

It is better not to pause at this sign.

ص Waqf Murakhkhaş

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

صلی Alwaşlu Awlā

This means that it is better to continue.

ق Qīla ° Alayhil Waqf

At this sign one can pause.

قف Qif

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

س Saktah

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

وقفة

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

مع مع / .: .: Waqf al - Mu°ānaqah

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

صل Qad Yūşal

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

قلا Qīla La Waqf ° Alayh

It is better to continue the recital at this sign.

ك Kadhālika

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

CLASS 7 - LESSON 2

Wudhū and Tayammum in the Holy Qur'ān

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

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

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

The Holy Qur'ān, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
O' you who believe! When you get ready for prayers, wash your faces
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ
and your hands with the elbows, and wipe a part of your heads and (a
part of) your feet
إِلَى الْكَعْبَيْنِ
to your ankles... (Sūrah Mā-idah, 5:6)

In the same verse, Tayammum is also mentioned:

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ
Then, if you do not find water, take some pure earth and wipe a part of
your faces
وَأَيْدِيَكُمْ مِنْهُ
and (a part of) your hands with it... (Sūrah Mā-idah, 5:6)

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

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

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

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

Well, we the Shi'ah strongly believe that after the Holy Qur'ān, our source of guidance is the practice (Sunnah) of the Prophet (S) and the Imāms (A). We thus turn to them and ask for clarification on any matter not clearly understood from a verse in the Holy Qur'ān. It is the Imāms (A) who explained to us how to interpret the verse correctly and hence perform Wudhū correctly.

The face is just the first difference in this verse. The other one is "Ilal Marāfiq" meaning "to the elbows". If it is to the elbows, is it not logical that it starts from the fingertips? The Shi'ah believe we have no right to assume based on our logic. Technically, the verse has only defined an end point for the part to be washed. It has not specified the beginning point nor has it pointed out the direction in which water must flow during the washing of this part. We therefore, once again, turn to the teaching of our Imāms (A) to learn how to correctly perform Wudhū.

The wiping of the head is also an issue - is it the whole head that is wiped or only part of the head? The Holy Qur'ān clearly states "Wamsaḥū biruūsikum. The "bi" before "ru-ūsikum" signifies the fact that it is not the whole head, but part of the head. The same applies for the feet also.

To summarise, the Holy Qur'ān is a starting point for the method of performing Wudhū. For practical guidance, we need to also study the teachings of our Imāms (A).

CLASS 7 - LESSON 3

Sūrah al Lahab

Introduction

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

The name of the Sūrah refers to Abū Lahab, who was the cousin of °Abdul Muṭṭalib, and a grand uncle of our Prophet (S). He was one of the worst enemies of the Prophet (S) and Islām.

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

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

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ * (١)

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

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ * (٢)

His wealth will not help him nor will his deeds.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ * (٣)

Soon he shall burn in the flaming fire,

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ * (٤)

And his wife, the bearer of firewood,

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ * (٥)

Upon her neck shall be a noose of twisted rope

Tafsīr

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

Āyah 1. Abū Lahab's hands have mentioned here because he lifted a large stone to throw at the Prophet (S), following the invitation to Islām at Zul °Ashīra.

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

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

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

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

Merits of Reciting Sūrah al - Lahab

1. The Prophet (S) has said, "If someone recites this Sūrah, I will wish that Allāh will never permit him to be in the company of Abū Lahab."
2. Imām Ja°far aṣ-Ṣādiq (A) has said, "If you recite this Sūrah, invoke Allāh to curse Abū Lahab, for he was among those who called Muḥammad (S) a liar.

References

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

CLASS 7 - LESSON 4

Science in the Holy Qur'ān - The Bee

The 16th Sūrah of the Holy Qur'ān is entitled an-Naḥl, which means the Bee. The name of the Sūrah comes from the fact that Āyāt 68 and 69 of this Sūrah talks about bees. The Holy Qur'ān says:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا

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

وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

and in the trees and in the buildings,

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سَبِيلَ رَبِّكَ ذُلًّا

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

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ

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

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

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



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

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

CLASS 7 - LESSON 5

Du°ā from the Holy Qur'ān

Introduction

Du°ā means a prayer to Allāh. It is different from Ṣalāt, because in Du°ā, you can say the prayer in any language, at any time and in any manner you like.

Although Allāh is aware of all our needs, He still likes us to ask from Him. He has instructed us to do Du°ā in the Holy Qur'ān:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

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

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

Verily, those who are too proud to worship Me,

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

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

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

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

Du°ā 1

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا

O our Lord! Pour patience down on us,

وَوَثِّبْهُ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

and steady our feet and help us against the disbelieving people.

(al-Baqarāh, 2:250)

The army of Ṭālūt (Saul) was dismayed to see the might of Jālūt's (Goliath's) army and recited this Du°ā. Allāh gave them victory and Prophet Dāwūd (A) killed Jālūt.

In this Du^ā, we learn that when we encounter a difficulty, we must not blame Allāh for our troubles. We should ask Him for patience and then to help us. Here we also ask him to “steady our feet”, which means make us able to defend our beliefs against the non-Muslims. We should recite this Du^ā constantly when faced with difficult times.

Du^ā 2

رَبَّنَا وَآتَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ

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

وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ

and do not disgrace us in the Day of Judgement.

إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

Verily You do not break (Your) promise. (Āli-Imrān, 3:194)

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

Since the rewards and favours of Allāh have only been promised to those who do good actions, by reciting this Du^ā we promise that we will do those only things that make us worthy of Allāh’s promise. This is an excellent Du^ā for Qunūt.

Du^ā 3

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي

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

رَبَّنَا وَتَقَبَّلْ دُعَاءَ ﴿٤٠﴾

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

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

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

This Du°ā should always be recited in Qunūt and we should also recite this Du°ā after every Wajīb and Sunnat Ṣalat for acceptance of the prayer.

Du°ā 4

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

There is no god but You; Glory be to You

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

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

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

The Holy Imāms (A) have taught us that this is a powerful prayer, that turns away calamities and causes Allāh to grant your wishes. Recite this Du°ā all the time.

References

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

CLASS 7 - LESSON 6

Sūrah an Naṣr

Introduction

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

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

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ﴿١﴾

With the help of Allah comes Victory.

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللّٰهِ أَفْوَاجًا ﴿٢﴾

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

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

So praise your Lord and seek His protection

إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Verily He is always Merciful.

Tafsīr

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

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

Āyah 3. At each event of success we should praise and glorify Allāh, for we are only successful by his help and mercy. “Istighfār” in this verse does not mean seeking forgiveness on the part of the Prophet (S), since he is sinless. It means seeking protection from any shortcomings on behalf of the Muslims and from any evil intention of the enemies of Islām.

Merits of Reciting Sūrah an Naṣr

1. The Prophet (S) has said, "Whoever recites this Sūrah will be regarded as though he was present with me when Makka was opened (for the Muslim troops)."
2. Imām Jaʿfar aṣ-Ṣādiq (A) has said that whoever recites this Sūrah in his Wājib or Sunnat prayers will be granted victory by Allāh over his enemies.
3. Imām ʿAlī ar-Riḍā (A) has said that if one recites this Sūrah in a Wājib or Sunnat prayer, Allah will grant him victory over all his enemies and will enable him to perform what is obligatory.
4. The Sūrah is also recommended to be recited when one has lost a possession, and is asking for Allāh’s help in finding it.

References

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

CLASS 7 - LESSON 7

Hurūf al-Muqatta-āt - Letters of Abbreviation

In the Holy Qur'ān, 30 Sūrahs start with letters and not words. These are called the Hurūf al-Muqatta-āt. These letters are abbreviations for words whose meaning is only known to Allāh, Prophet Muḥammad (S) and the Imāms (A).

It is Ḥarām to try to imagine or create meanings for these letters. Our Imāms (A) have hinted that the letters are a key to understanding the deeper meanings of the verses of the Holy Qur'ān.

These abbreviations can be said to be amongst the “ambiguous verses” about which the Holy Qur'ān says:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ

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

مِنْهُ آيَاتٌ مُّحْكَمَاتٌ

Some of its verses are precise in meaning -

هِنَّ أُمُّ الْكِتَابِ

they are the foundation of the book -

وَأُخْرٌ مُّتَشَابِهَاتٌ

and others have several possible meanings... (Āli Imrān, 3:7)

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

List of Abbreviations

Alphabets	Sūrah Numbers in which they appear
الم	2, 3, 29, 30, 31, 32
المص	7
الر'	10, 11, 12, 14, 15
المر	13
كهيعص	19
طه	20
طسم	26, 28
طس	27
يس	36
ص	38
حم	40, 41, 42, 43, 44, 45, 46
عسق	42
ق	50
ن	68

Some of the Meanings

المص Anallahu Muqtadirus Sadiq

I am Allah the Omnipotent True One

كهيحص

K - Kāfi- Self-sufficient

H - Hādi - the Guide

Y - Yad - Hand (the symbol of strength, power and authority)

°A - °Ālim - the All-knowing

Ş - Şādiq - The True One

طه

Ṭ - Ṭayyab - Clean

Ḥ - Ḥaḥir - Pure

According to Imām Ja°far aṣ-Şādiq (A), this is a name of the Holy Prophet (S).

طسم

Isme A°zam - the Greatest name of Allāh (according to Shaykh Qummi)

يس

Yā - O: S - Insān -Man

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

CLASS 7 - LESSON 8

Prophet Ibrāhīm (A) and the Magians

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

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ

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

وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

so that he could be of those who are sure.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا

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

قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

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

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي

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

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

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

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ

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

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

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

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا

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

وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

and I am not of the polytheists (Mushrikīn) (al An°ām, 6:76-79)

Reference

The Holy Qurān, S V Mīr Aḥmad °Alī

CLASS 7 - LESSON 9

Sūrah al Bayyinah

Introduction

This Sūrah was revealed in Makka. It has eight verses. It is Sūrah number 98 in the Holy Qur'ān. The name of the Sūrah derives from the word "Bayyinah" meaning "Clear Proof" which appears in the first verse.

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

لَمْ یَكُنْ الَّذِیْنَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِیْنَ

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

مُنْفَكِّیْنَ حَتَّى تَأْتِیَهُمُ الْبَیِّنَةُ ﴿١﴾

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

رَسُولٌ مِّنَ اللّٰهِ یَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾

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

فِیْهَا كُتِبَ قِیْمَةٌ ﴿٣﴾

3. *Which contains eternal laws.*

وَمَا تَفَرَّقَ الَّذِیْنَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَیِّنَةُ ﴿٤﴾

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

وَمَا أُمِرُوا إِلَّا لَیَعْبُدُوا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَ

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

حَنَفَاءُ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾

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

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ

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

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

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

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

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

جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ

8. *Their recompense is with their Lord:*

جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

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

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

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

Tafsir

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

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

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

Āyah 5: The Tawrāt and Injil both taught that there was no God but Allāh and not to worship anyone else.

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

According to a hadith, “Khairul Bariyyah” refers to Imām °Alī (A) and his followers.

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

Merits of Reciting Sūrah al Bayyinah

1. The Prophet (S) has said that one who recites it will be gathered on the Day of Judgement with the best of Allah's creation. He has also said, "Had people known what merits it contains, they would have left their families and wealth aside and learned it."
2. Imām Ja°far aṣ-Ṣādiq (A) has said that whoever recites this Sūrah will be free from Shirk (associating a partner with Allāh) and Allāh will grant him an easy trial.

References

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

CLASS 7 - LESSON 10

Sūrah at Tīn

Introduction

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

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

وَالْتِیْنِ وَالزَّیْتُوْنِ ﴿١﴾

1. By the fig and the olive,

وَطُوْرٍ سِیْنِیْنِ ﴿٢﴾

2. By the mountain Sinai,

وَهٰذَا الْبَلَدِ الْاَمِیْنِ ﴿٣﴾

3. And by this inviolate city,

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِیْ اَحْسَنِ تَقْوِیْمٍ ﴿٤﴾

4. Indeed We created in the best form,

ثُمَّ رَدَدْنَاهُ اَسْفَلَ سَافِلِیْنِ ﴿٥﴾

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

اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمَلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَیْرُ مَمْنُوْنٍ ﴿٦﴾

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

فَمَا یُكْذِبُكَ بَعْدُ بِالذِّیْنِ ﴿٧﴾

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

اَلِیْسَ اللّٰهُ بِاَحْكَمِ الْاِحْكَامِیْنَ ﴿٨﴾

Is not Allah the most just of all judges?

Tafsīr

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

The next two verses refer to the places where the Tawrah and Qur'ān were revealed, so the first verse may refer to such a place also. It is said that "Tīn" is the name of a mountain in Damascus, and Zaitūn, another mountain in Palestine. They were named after the fruits that grew on them and these were the places that Prophets °Isā (A) and Mūsā (A) and other Israelite Prophets used to go to receive the commandments from Allāh.

The mountain of Sinai was where the Tawrah was revealed to Prophet Mūsā (A).

"Baladul Amīn" which means the "City of Security" refers to Makka where the final revelation of Allāh, the Holy Qur'ān, began.

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

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

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

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

Merits of Reciting Sūrah at-Tīn

The Prophet (S) has said that Allāh will give two merits to anyone who recites this Sūrah regularly - good health and Islamic conviction as long as he lives.

Imām Ja°far aṣ Ṣādiq (A) has said, “Whoever recites it in his obligatory and optional prayers will be given of Paradise whatever pleases him.”

References

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

CLASS 7 - LESSON 11

Moral Lessons from the Holy Qur'ān

Attitude Towards Parents

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

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

Worship Allāh and do not join any partners with Him; and do good to the parents... (an Nisā, 4:36)

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

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا

We have enjoined upon human beings kindness to parents (°Ankabūt, 29:8)

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

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا

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

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا

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

وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

and bearing him and weaning him takes thirty months.

حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً

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

قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

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

الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ

that You have bestowed on me and my parents,

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

and that I may do good which pleases You,

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي

and do good to me with regard to my children.

إِنِّي تُبتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

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

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

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

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

إِذَا يَبْلُغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا

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

فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا

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

وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

and speak to them with kindness

وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ

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

وَقُلْ رَبِّ ارْحَمْهُمَا

And say, “My Lord! Have mercy on them

كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

just as they looked after me when I was small” (Banī Isrā-īl, 17:23,24)

CLASS 7 - LESSON 12

Moral Lessons from the Holy Qur'ān

Charms of Everyday Conversation

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

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

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ

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

وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

and Allāh hears all, knows all (an Nisā, 4:148)

وَأَقْصِدْ فِي مَشِيكَ وَأَغْضُضْ مِنْ صَوْتِكَ

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

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

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

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ

And who is better in speech than the one

دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا

who calls (people) to Allāh, and does a good deed

وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

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

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا

When you are greeted with a greeting, then answer back

بِأَحْسَنَ مِنْهَا أَوْ رُدُّهَا

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

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ

kind words and forgiveness are better

مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى

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

References

The Holy Qurān, S V Mīr Aḥmad °Alī

Quran for Children, Abdul Rauf & Laleh Bakhtiar

CLASS 7 - LESSON 13

Moral Lessons from the Holy Qur'ān

Patience

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

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

O Prophet! Urge the believers to fight.

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ

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

وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا

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

بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾

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

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

The Holy Qur'ān quotes Luqmān:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ

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

وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ

And bear patiently that which befalls you.

إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

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

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

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

It is no wonder that Allāh says in the Holy Qur'ān:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

Truly, Allāh is with the patient ones. (al Anfāl, 8:46)

And,

وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

Allāh loves the patient ones (Āli Imrān, 3:146)

CLASS 7 - LESSON 14

Parables in the Holy Qur'ān

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

The Parable of the Good Word and the Evil Word

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

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

Do you not see how Allāh sets forth a parable?

كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ

A goodly word is like a goodly tree,

أَصْلُهَا ثَابِتٌ وَفُرُوعُهَا فِي السَّمَاءِ ﴿٢٤﴾

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

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

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

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

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

وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ

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

اجْتُنَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

it is uprooted from the earth's surface; it does not have stability.

(Ibrāhīm, 14:24-26)

The Prophet (S) has said that the "goodly tree" is Islām. Belief in Allāh is its root. Ṣalāt, Ṣawm, Zakāt, Khums and Jihād are its branches.

Reliance upon Allāh, good manners, piety and staying away from whatever is forbidden are its leaves.

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى

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

كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

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

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا

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

لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا

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

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

And Allāh does not guide the disbelieving people.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

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

وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بَرْبُورَةٍ

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

أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ

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

فَإِن لَّمْ يُمْسِكْهَا وَابِلٌ فَطَلٌّ

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

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

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

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

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