
Quran- Grade 5

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QUR'ĀN SYLLABUS - CLASS 5

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Class 5 - Lesson 1

The Respect of the Holy Qur'ān and the Akhlāq of its Recitation

The Holy Qur'ān is a book containing the words of Allāh. It should be treated with the respect it deserves. This respect should also extend to any book, such as this manual, wherein there are verses of the Holy Qur'an.

In this lesson we will learn how to respect the Holy Qur'an and how to recite it.

1. The words of the Holy Qur'ān should only be touched after doing Wudhu. Allāh says:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

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

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

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

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

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ

and think and wonder about the creation of the heavens and the earth... (Āli Imrān, 3:191)

3. Always begin the recitation with Ta'awwudh. Allāh says:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

When you recite the Qur'ān, seek refuge in Allāh from Shaiṭān, the accursed (an-Nahl, 16:98)

Ta'awwudh means to recite **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**

Which means, "I seek refuge in Allāh from Shaiṭān the accursed.

4. After Ta'awwudh, recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** which means, "I begin in the name of Allāh, the Beneficent, the Merciful".

5. Even if you know the verses by heart, it is better to recite while looking at the words, as this increases the rewards many times.
6. It is Sunnat to recite the Holy Qur'ān with your head covered and while facing the Qiblah.
7. The Holy Qur'an should be recited without rushing, in a clear manner. Allāh says:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً ﴿٤﴾

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

8. When the Qur'an is being recited, listen attentively and do not eat or talk. Allah says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

And when the Qur'ān is recited, listen to it with (full) attention, so that you may be blessed with mercy. (al-A'raf, 7:204)

9. Do not leave the Holy Qur'ān open and unattended or in a place where it may be disrespected. Recite from it regularly and do not leave it unread on the shelf. Allah says:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

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

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

References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali

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

Class 5 - Lesson 2

An Introduction to the Holy Qur'ān

Allāh sent 124000 prophets for the guidance of mankind. To some of these prophets, he gave a set of rules and instructions that the prophets left behind in the form of books.

The Divine Books were:

Zabūr to Prophet Dāwūd (A),
Tawrah to Prophet Mūsā (A),
Injīl to Prophet ʿĪsa (A)
Holy Qur'ān to Prophet Muḥammad (S)

According to many traditions, the revelation of the Holy Qur'ān began on the 23rd night of the month of Ramaḍān (Laylatul Qadr). They began when the Prophet (S) was 40 years old and continued for the next 23 years.

The Holy Qur'ān broadly contains:

1. **Aḥkām**: These are verses about the Furū'-e-Dīn from which the Mujtahidīn prepare the various Fatwas to do with Ṣalāt, Ṣawm, Ḥaj etc.
2. **Tārīkh**: These are the verses that narrate the history of people who lived before our Holy Prophet (S).
3. **ʿAqā'id**: These are verses that explain the Belief in the Unity of Allāh, the Prophet (S) and the Day of Judgement.
4. **Akhlāq**: The verses outline the moral behaviour that Muslims are required to observe.

The Holy Qur'ān therefore contains guidance that teaches a man about his duties to himself i.e. how to lead a successful life in this world and the hereafter. It also teaches him how to act with other people i.e. how to contribute as an individual towards the betterment of society. Finally it teaches him about his duty to his Creator i.e. how to worship Allāh.

Merits of Recital of the Holy Qur'ān

There are many Ahādith (sayings) of the Holy Prophet (S) and our Imāms (A) on the reward and blessing of reciting the Holy Qur'ān. Only some are quoted here:

The Prophet (S) has said,

1. "The most excellent amongst you is the one who learns the Qur'ān and teaches it to others."
2. "The more Qur'ān is recited in a home, the greater the good for it. The lives of the people in the house are made easier. When the angels view this house from the heavens they see it shining in the same way as stars seen from the earth."
3. "The heart gathers rust just like iron; remove this rust by reciting the Qur'ān."

Imām °Alī (A) has said,

"Whosoever recites 100 verses daily from the Book (Holy Qur'ān) in the order it is in, Allāh writes for him the reward equal to all the good actions of every one on this earth."

Class 5 - Lesson 3

Divisions in the Holy Qur'ān

The text of the Holy Qur'ān has been divided in various ways. These are:

1. Āyah pl. Āyāt (آية ، آيات)

In °Arabic, Āyah means sign, and in the Holy Qur'ān, it means a verse. Thus, each and every verse of the Holy Qur'ān is a sign of Allāh. There are various numbers given for the total āyāt in the Holy Qur'ān. Syed Akhtar Rizvi mentions 6236 in his book "Qur'an and Hadith".

2. Sūrah pl. Suwar (سورة ، سور)

In °Arabic, Sūrah means an enclosure and in the Holy Qur'ān, it means a chapter. There are 114 Suwar in the Holy Qur'ān. The longest of them is al-Baqarāh with 286 Āyāt, and the shortest is al-Kauthar with only 4 Āyāt.

3. Manzil pl. Manāzil (منزل ، منازل)

In °Arabic, Manzil means a phase. The Holy Qur'ān has been divided into seven Manāzil, for convenience of recitation. So a person wishing to recite the entire Qur'ān in one week may do so by reciting one Manzil a day. Each such position in the Holy Qur'ān is marked by the word Manzil.

4. Juz' pl. Ajzā' (جزء ، أجزاء)

The Muslims have divided the Holy Qur'ān into 30 equal parts (Juz' in °Arabic or Pāra in Urdu). This division is just for convenience. So a person who wishes to recite the whole Qur'ān in one month (as in the month of Ramaḍān) may do so by reciting one Juz' every day. In the Holy Qur'ān, the beginning of the Juz° is usually marked by a blacked line.

5. Rub°, Niṣf, Thalāthah (ربع ، نصف ، اثلثة)

Each Juz' is divided into quarters, again for the convenience of recitation into Rub° (quarter), Niṣf (half) and Thalāthah (three-quarter, shortened to three).

6. Rukū°, pl. Rukū°āt (ركوع ، ركوعات)

These are like paragraphs or sections, containing 7-12 Āyāt. For example, al-Fātiḥah (1st Sūrah) has 7 Āyāt, grouped in one Rukū°, while al-Baqarāh (2nd Sūrah) has 286 Āyāt, grouped into 40 Rukū°āt.

The place of Rukū° is denoted by the letter ع . The letter has three numbers, one at the top, one in its middle and one below it.

The number at the top signifies the number that this Rukū° is in the Sūrah.

The number in the middle signifies the number of Āyāt between the last Rukū° and the present one.

The number at the bottom signifies the number that this Rukū° is in the Juz'.

So, in the example below from Sūrah al-Baqarāh,



This is the 23rd Rukū° in the Sūrah, there are 6 Āyāt between Rukū° number 22 and 23, and this is the 7th Rukū° in this Juz'.

Class 5 - Lesson 4

Sūrah al - Ikhḷāṣ

Introduction

This Sūrah was revealed in Makka. It has four verses. It is Sūrah number 112 in the Holy Qur'ān. It is one of the most important Sūrahs of the Holy Qur'ān.

When the Jews asked our Holy Prophet (S) to describe Allāh, this Sūrah was revealed in reply.

Al-Ikhḷāṣ means "The Unity". The name of the Sūrah refers to the fact that this Sūrah describes the qualities of Allāh very well. That is why the Sūrah is sometimes called Tawhīd.

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent the Merciful.

قُلْ هُوَ اللّٰهُ اَحَدٌ ﴿١﴾

Say, "He, Allāh is ONE"

اللّٰهُ الصَّمَدُ ﴿٢﴾

Allāh is the Needless

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

He does not have children, nor has He a parent

وَلَمْ يَكُنْ لَهُ كُفُوًا اَحَدٌ ﴿٤﴾

And there is no-one like Him

Tafsīr

Āyah 1. The word “Aḥad” used for “one” in the verse is quite different from the usual word for “one” which is “Wāḥid”.

Aḥad means “one” which has no plural, no divisions and no second or third after it. It is a unique “one” and is used for Allāh only.

Āyah 2. “Ṣamad” means independent - it means Allāh does not need anyone or anything, instead He is needed by everything.

Āyah 3. He does not have children or parents. He is not like us, who have a beginning and an end.

Āyah 4. He is different from anything or anyone you can imagine. There is none who can equal Him.

Merits of Recitation of Sūrah al-Ikhlāṣ

1. In Ṣalāt, if you make an intention to recite it and start with its Bismillāh, then you have to finish it. It is Mustahab to recite this Sūrah at least once in every daily prayer. In fact, to recite the same Sūrah in both Raka'ats of the prayer is Makruh, except for Sūrah al-Ikhlāṣ.
2. The Thawāb of reciting this Sūrah three times is the same as that for finishing the recital of the whole Qur'ān.
3. When Sūrah al-Ikhlāṣ is recited once, Allāh's blessings are showered on the reciter; twice, on his family; and thrice, on his neighbours also.
4. While performing the funeral ceremonies of Sa'd bin Ma'ād, the Prophet (S) remarked that Jibrīl and other angels were with him because Sa'd was in the habit of reciting Sūrah al-Ikhlāṣ all the time. Therefore Allāh had rewarded him with this dignity.

References

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

Class 5 - Lesson 5

Sura an - Nās

Introduction

This Sūrah was revealed in Makka. It has six verses. It is the last Sūrah (number 114) in the Holy Qur'ān.

An-Nās means "The People". This Sūrah deals with asking for the help of Allāh against the mischief of jinn and people.

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent the Merciful.

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ﴿١﴾

Say, "I seek refuge in the Lord of the people!

مَلِكِ النَّاسِ ﴿٢﴾

The King of the people!

اِلٰهِ النَّاسِ ﴿٣﴾

The God of the people!

مِنۡ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

From the evil of the slinking whisperer

الَّذِي يُوَسْوِسُ فِیۡ صُدُوْرِ النَّاسِ ﴿٥﴾

Who whispers into the minds of the people

مِنَ الْجِنَّةِ وَ النَّاسِ ﴿٦﴾

(Be he) from among the Jinn or the Men."

Tafsīr

Āyah 1-3. Here we are seeking refuge in Allāh by calling Him by different names. We ask him as the Lord, Who looks after our individual needs. Then we ask him as the King, Who looks after all his creation. Finally, we ask him as God, Whose will is always done.

Āyah 4-5. The “Slinking Whisperer” here is Shayṭān and his helpers, who lead us to evil by suggesting bad things to us and then leaving us to suffer the consequences of our wrong-doing.

Āyah 6. Those who suggest these bad things are from mankind as well as jinn. We ask Allāh to protect us from them all.

Merits of reciting Sura an-Nās

1. It is recommended to recite this Sūrah daily before sleeping to keep away the evil of jinn and man.
2. The Prophet (S) has said that one who recites both this Sūrah and the previous one (al-Falaq) will be as though he recited all the Books which Allāh Almighty has revealed.
3. The Prophet (S) also ordered his companions to recite the two Sūrahs upon waking up and upon going to bed.

References:

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

Class 5 - Lesson 6

Sūrah al - °Aşr

Introduction

This Sūrah was revealed in Makka. It has three verses. It is Sūrah number 103 in the Holy Qur'ān. The name of the Sūrah comes from the subject of its first verse. The Sūrah deals with the preaching of truth and patience.

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
In the Name of Allāh, the Beneficent, the Merciful

وَالْعَصْرِ ﴿١﴾

By the Time!

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

Verily man is in a loss!

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Except those who believe, and do good deeds,

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

And encourage each other to the truth and encourage each other to be patient.

Tafsīr

Āyah 1. “°Aşr” means “time” and refers to the continuous change as time unfolds. Some scholars say it refers to the time when Imām Mahdi (A) will re-appear. Here Allāh is swearing by that time.

Āyah 2. By saying man is in a loss, it means that man is so easily led astray by the attractions of this world, and unless he is careful, he gets lost in chasing after these attractions and forgets Allāh. The next verse gives the qualities of those who have remained on the path of Allāh.

The Prophet (S) was asked about “loss” and he said, “Those who do not believe in my Ahlul Bayt (A) are in the loss.”

Āyah 3. We can see from this verse that the best of actions are:

1. To have faith in Allāh. This means believing and acting upon whatever He has commanded.
2. To do good deeds. Since we all live in a society, we should try to improve the society by encouraging each other to do good actions to please Allāh.
3. To encourage people to the right path. Try to spread the message of Islām by your words and actions.
4. To be patient. Even when we do not get what we want, we should trust in Allāh and be patient. He knows what is good for us.

Merits of Reciting Sūrah al-ʿAṣr

1. The Prophet (S) has said that whoever recites this Sūrah will be on the Day of Judgement in the right group.
2. Imām Jaʿfar aṣ-Ṣādiq (A) has said that whoever recites this Sūrah in his prayers will be resurrected with a smiling face and will enter Paradise.

References

Holy Qurʾān, Tafsīr of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

Class 5 - Lesson 7

Du°ā from the Holy Qur'ān - 1 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 آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

Our Lord! Give us good in this world, and good in the hereafter,

وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

and save us from the punishment of the fire. (al-Baqarāh, 2:201)

This Du°ā shows us that we should not only ask for good things in this world, but we should remember at all times about the next world, which starts when we die. This is an excellent Du°ā to recite in Qunūt and also when we do Ṭawāf of the Holy Ka°ba.

Du'ā 2

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

Our Lord! Accept (this service) from us. Verily You, and You (alone) are the All-Hearing, the All-Knowing (al-Baqarāh, 2:127)

This Du'ā was recited by the Prophets Ibrāhīm (A) and Ismā'il (A) when they completed the rebuilding of the Holy Ka'ba.

This Du'ā teaches us that after we have worked hard at anything, we should ask Allāh to accept our deeds. It is recommended to recite this Du'ā before starting any good work or after completing a good work, like giving a lecture or praying sunnat Ṣalāt.

References

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

Class 5 - Lesson 8

Du°ā from the Holy Qur'ān - 2

Du°ā 3

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

O our Lord! Forgive me and my parents and the believers on the Day of Judgement. (Ibrāhīm, 14:41)

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

Du°ā 4

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

O my Lord! Have mercy on them just as they nourished (looked after) me when I was small. (Banī-Isrā'īl, 17:24)

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

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

Du°ā 5

رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

O my Lord! Increase my knowledge! (Ṭā-Hā, 20:114)

This is a prayer that must always be on our lips. We should seek knowledge so we can understand better our duty to Allāh. This Du°ā should be recited 7 times after every Wājib Ṣalāt to increase knowledge.

References

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

Class 5 - Lesson 9

Allāh is Aware of our Deeds

We should always remember that whatever we do, Allāh is aware of it. Even when we think we are all alone, we are still in the presence of Allāh. The Holy Qur'ān reminds us of this in many places:

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

And Allāh is aware of whatever you do (al Baqarah, 2:234)

إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

Verily Allāh knows what you do (an Naḥl, 16:91)

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

Allāh is not unmindful of what you do (al Baqarah, 2:85)

هُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

He is with you wherever you may be (al Ḥadīd, 57:4)

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ

Verily nothing is hidden from Allāh

فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾

on earth or in the heavens (Āli Imrān, 3:5)

مَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ

Whatever good you do, Allāh knows it (al Baqarah, 2:197)

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تَعْلَنُونَ ﴿١٩﴾

*Allāh knows what you conceal and what you reveal
(an Naḥl, 16:19)*

يَعْلَمُ سِرِّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

*He knows what you do secretly or openly. He knows what you earn
(by your deeds) (al An'ām, 6:3)*

وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

*Whether you hide your word or say it openly, He truly has knowledge of
what is in the hearts (al Mulk, 67:13)*

إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ ۗ

*Whether you show what is in your minds or conceal it, Allāh will call you
to account for it (al Baqarah, 2:284)*

Class 5 - Lesson 10

Animals Mentioned in the Holy Qur'an -1

1. Ant (النَّمْلُ)

Once, Prophet Sulaymān (A) was marching with his large army when they entered a valley where thousands of ants lived. Prophet Sulaymān (A) could understand the language of the animals, so when he heard the queen of the ants warning them to run into their homes, he ordered his army to halt until the ants were safe. The Holy Qur'an says:

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِي النَّمْلِ

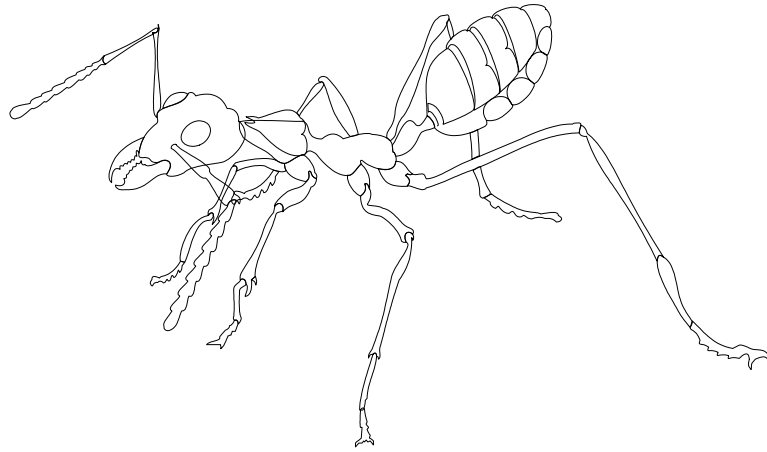
Till they came to the valley of the Ants,

قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ

An ant said (addressing the other ants of the valley): "O you ants! Enter your homes,

لَا يَحْطَمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

So that Sulaymān and his companions may not crush you while they are not aware of it. (an-Naml, 27:18)



2. Apes (قِرْدَة)

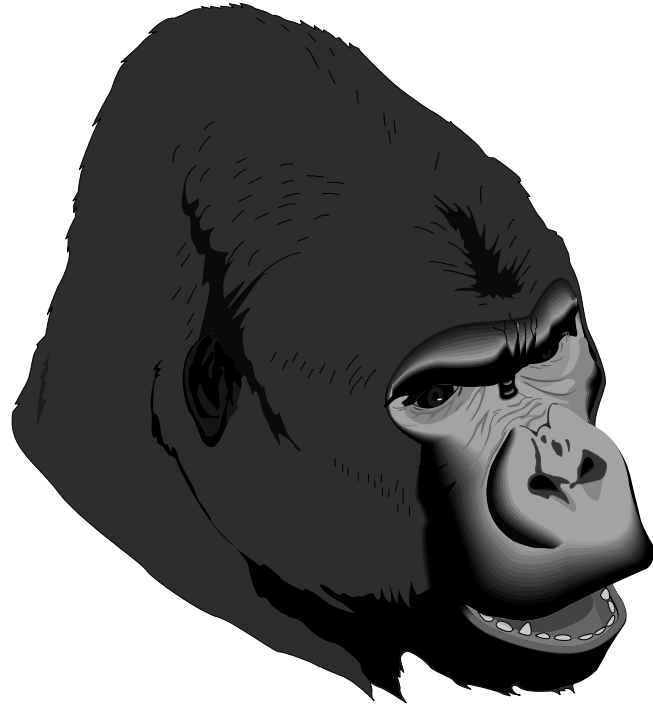
The fishermen of the town of Elah followed the religion of Prophet Mūsā (A). Allāh ordered them not to fish on the day of Saturday (Sabbath). As a test, on Saturdays, the fish were very easy to catch. The fishermen disobeyed the command of Allāh and were punished by being turned into apes. The Holy Qur'ān says:

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ

And indeed you know of those amongst you who disobeyed on the Sabbath,

فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

so We said to them, "Become apes, despised!" (al Baqarāh, 2:65)



3. Ass, Donkey (الْجِمَارُ)

Luqmān was a wise man whose words of advice to his son have been recorded in the Holy Qur'ān. Here, he advises his son not to speak in a loud and harsh voice, like that of a donkey.

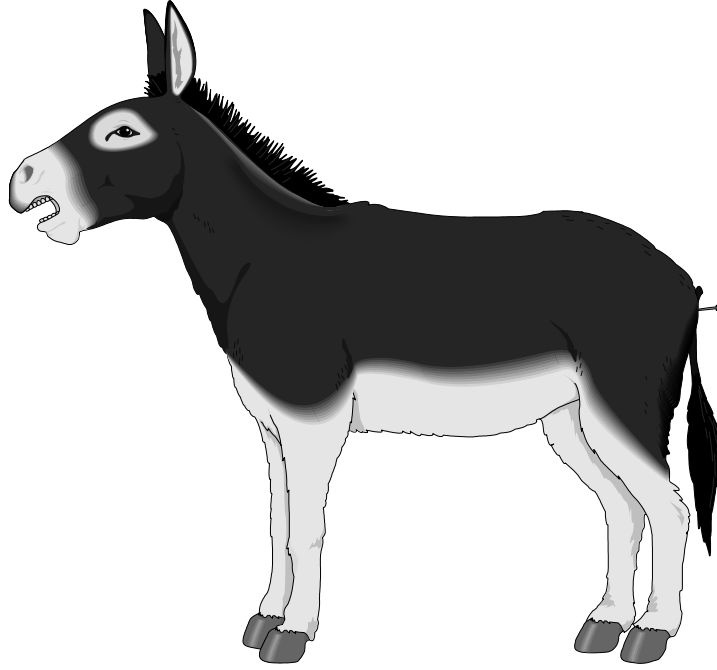
وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ

“And be moderate (in your movement); and lower you voice:

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

verily the most unpleasant of voices is the braying of the asses.”

(Luqmān, 31:19)



4. Bee (النَّحْلُ)

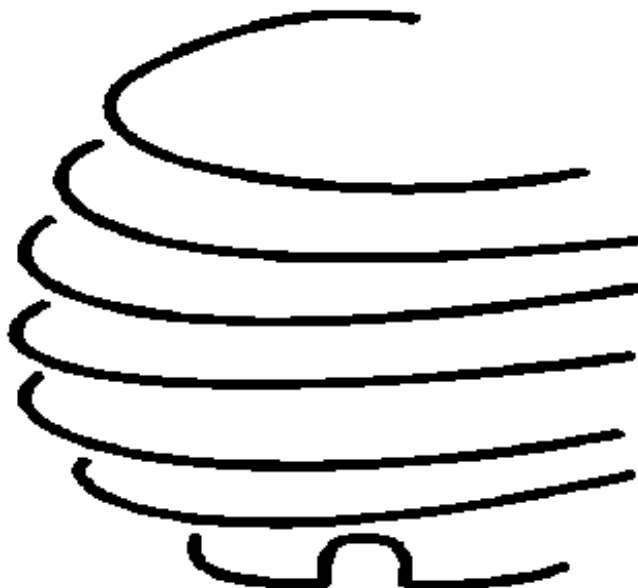
Allāh has guided all his creatures on how to live. To humans He sent Prophets, and to animals he gave guidance through their instinct. The Holy Qur'ān says:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

And your Lord revealed to the bee saying:

أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

"Make your hives in the mountains and in the trees and in what the buildings of men." (an Nahl, 16:68)



Class 5 - Lesson 11

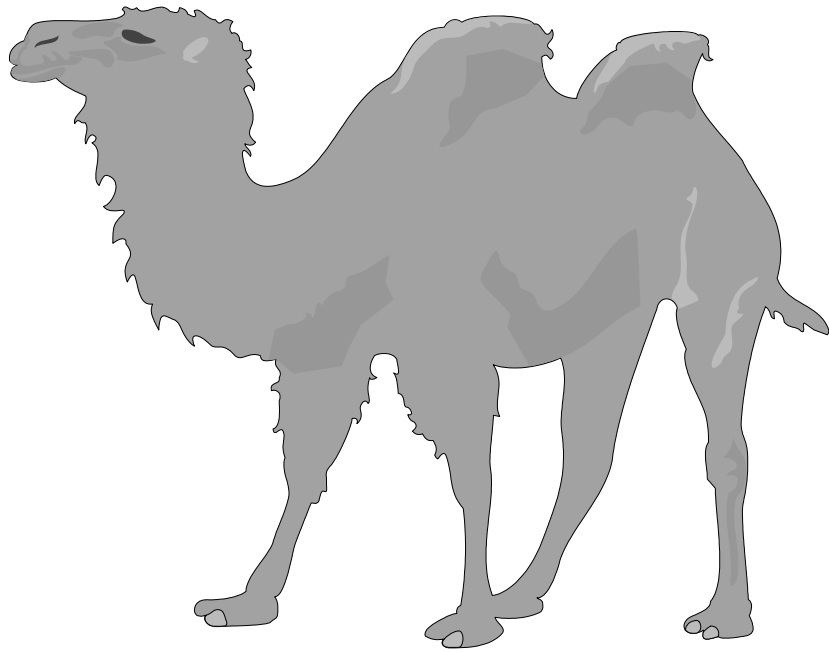
Animals Mentioned in the Holy Qur'ān - 2

5. Camel (الإبل)

The camel is a marvellous creature. It is known as the “ship of the desert” because of the special pads on its feet that stop it from sinking into the sand and allow it to move fast (float) over loose sand. It is capable of travelling long distances without water, and stores water in its hump. It is large enough to carry men and goods and protects the rider in the storms of the desert with its body. The Holy Qur'ān says:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

*Do they not look at the camels, how they are created?
(al Ghāshiyah, 88:17)*



6. Cow (البقرة)

Allāh commanded the people of Prophet Mūsā (A) to sacrifice a cow, as a test. The people did not want to obey, so they kept asking for information about what kind of cow was required for the sacrifice. The Holy Qur'an says:

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ

He said: "He says: 'Verily, she is a cow not (yet) used to till the land,

وَلَا تَسْقِي الْحَرْثَ

nor irrigate the tillage,

مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا

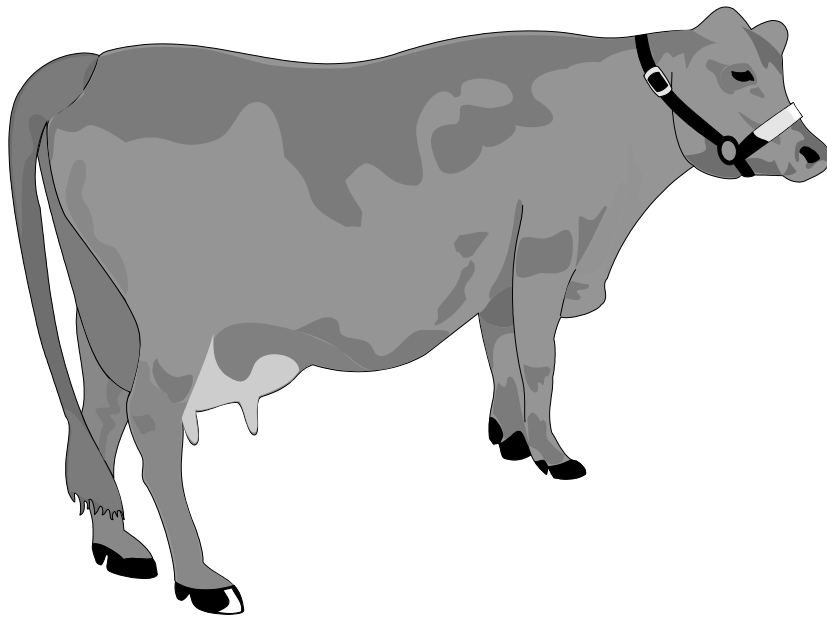
sound and without a blemish.'

قَالُوا الْآنَ جِئْتَ بِالْحَقِّ

They said: "Now you have brought the truth."

فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

*So they sacrificed her, although they almost did not do it.
(al Baqarah, 2:71)*



7. Crow (غُرَابًا)

The sons of Prophet Ādam (A) both offered a sacrifice to Allāh. Only the offering of Hābil was accepted and his brother Qābil became so jealous and angry that he killed Hābil. Having done this evil deed, he did not know what to do with the dead body of his brother. The Holy Qur'an says:

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ

Then Allah sent a crow which dug up the earth

لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ

so as to show him how to cover up the naked corpse of his brother.

قَالَ يَا وَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ

He said: "Woe to me! Am I not able to be as this crow

فَأُوَارِي سَوْءَةَ أَخِي

and so cover up the naked corpse of my brother?"

فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

So he became of the remorseful. (al Mā-idah, 5:31)



8. Dog (الْكَلْبُ)

The example of the dog has been used by Allāh for the people who do not listen to Allāh. When such people are told not to do their evil acts they do not listen and even when they are left alone, they act in the same way. Just like it is the nature of the dog to loll out his tongue when attacked or left alone, the nature of the bad people is that they will never listen to what Allāh says.

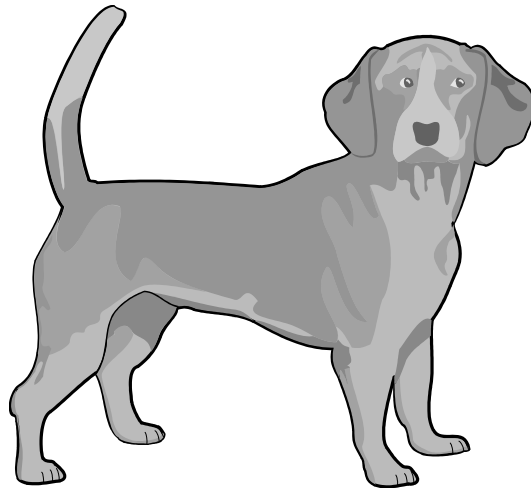
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ

*Therefore his likeness is that of a dog,
إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ*

if you attack him he lolls out his tongue, or if you leave him, he (still) lolls out his tongue.

ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بآيَاتِنَا

*Such is the example of the people who belie Our signs.
(al-A'raf, 7:176)*



Class 5 - Lesson 12

Animals Mentioned in the Holy Qur'ān - 3

9. Elephant (الفيل)

There was a bad king named Abraha who once came to destroy the Holy Ka'ba with a big elephant (or some elephants) He wanted the people to stop coming to the Ka'ba and instead come to pray at a big church that he had built. When he tried to destroy the Ka'ba, Allāh sent a flock of tiny birds that carried small stones in their beaks and claws. When the stones were dropped on Abraha's army, many of the elephants and the soldiers were killed. Abraha ran away. The Holy Qur'ān says:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

Have you not seen how your Lord dealt with the fellows of the Elephant?

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾

Did He not cause their plan to fail?

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

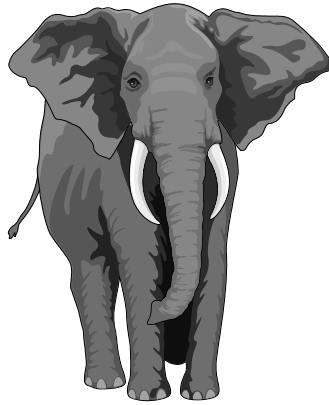
He sent down upon them flocks of birds,

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾

Pelting them with stones of baked clay,

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

And leaving them like straw, eaten up (by cattle).



10. Ewes (female sheep) (نَعْجَةٌ)

Prophet Dāwūd (A) was a king as well as a messenger of Allāh. He used to settle the arguments of people. This verse describes one such case that was brought before him.

إِنَّ هَذَا أَخِي

This is my brother

لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِي نَعْجَةٌ وَاحِدَةٌ

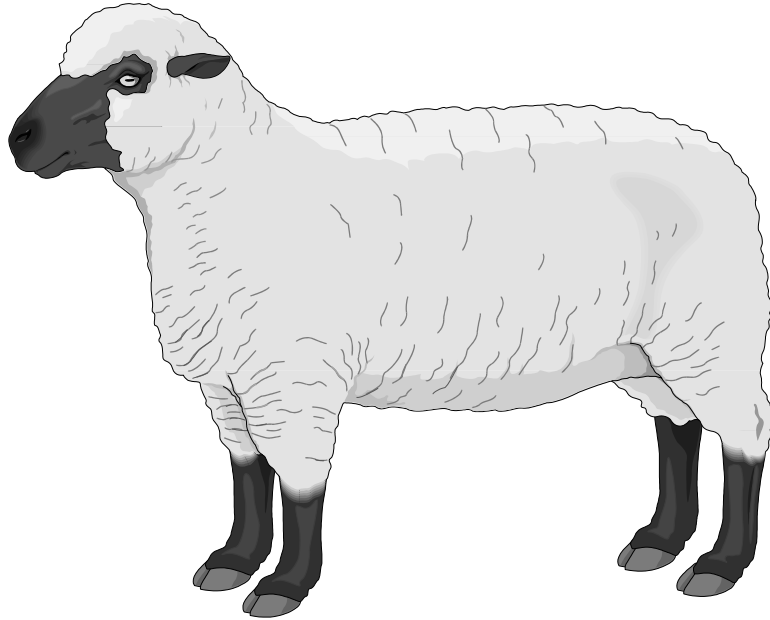
who has ninety and nine ewes while I have only one;

فَقَالَ أَكْفُنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

and he said: "give it to me, and has prevailed over me in argument (forced me to do so)."

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نَعَاجِهِ

*(Dāwūd) said, "He is unjust in demanding your ewe to add to his ewes."
(aṣ Ṣād, 38:23,24)*



11. Fish (الْحُوتُ)

Prophet Yunus (A) was sent to a town where the people did not listen to him. He spent a long time trying to teach them about Allāh and his message, but they continued in their old ways. Finally he left the town in anger. The Holy Qur'ān says:

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾

Verily Yūnus was (one) of the messengers.

إِذْ أَبَقَ إِلَى الْفُلِ الْمَشْحُونِ ﴿١٤٠﴾

When he fled unto a laden ship.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

And they drew lots, and he was of those thrown (into the water),

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

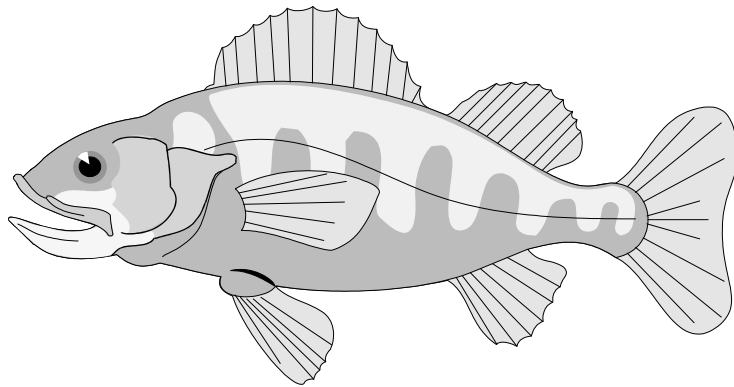
And the fish swallowed him while he was blaming (himself).

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾

Had he not been one of those who glorify Him

لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

He would certainly have been detained in its belly till the day of resurrection (aṣ Ṣaffāt, 37: 139-144)



12. Fly (ذُبَابًا)

The idol worshippers of Makka used to leave honey next to their idols and when it had disappeared the next morning, they used to foolishly say that idols had eaten it. Actually the honey was eaten by flies. Allāh uses the example of this small insect to show how weak man can be. The Holy Qur'ān says:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ

O people, a parable is set forth, so listen to it:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ

Verily, those whom you call upon beside Allāh

لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ

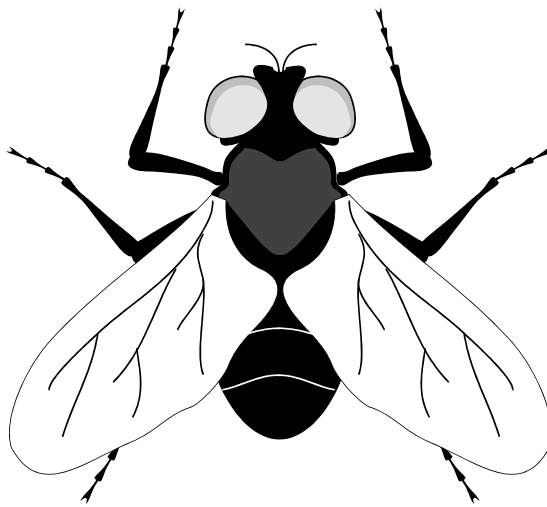
cannot create a fly, even if they all gather together to do so;

وَإِنْ يَسْلُبَهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ

and if the fly should carry away anything from them, they cannot take it back from it.

ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾

*(How) weak are those who invoke and those whom they invoke!
(al Haj, 22:73)*



Class 5 - Lesson 13

Animals Mentioned in the Holy Qur'an - 4

13. Frogs (الضفادع)

The people of Egypt refused to listen to the preaching of Prophet Mūsā (A), and so they were punished by Allāh for their defiance. The people ran to Prophet Mūsā (A), begging him to help them out of their misery. However, as soon as Allāh gave them relief, they returned to their old ways. The Holy Qur'an says:

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ

So We sent upon them - flood, and locusts, and lice,

وَالضَّفَادَ وَالْدَّمَ آيَاتٍ مُّفَصَّلَاتٍ

and frogs, and blood, several clear signs,

فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

*yet they remained arrogant, and they were a guilty people.
(al A'rāf, 7:133)*



14. Horses (الْخَيْلُ)

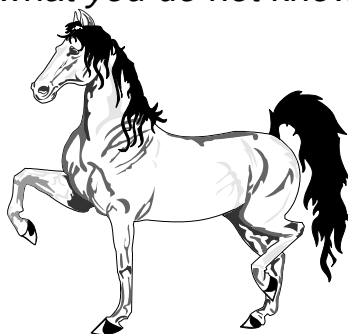
Among Allāh's blessings to man is the animals that he can ride and use for transport. Allāh says He has created these as well as animals man has never even heard of. The Holy Qur'an says:

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً

And (He has created) horses; mules and asses that you may ride them, and as an adornment;

وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

and He creates what you do not know. (an Nahl, 16:8)



15. Lion (قَسْوَرَةَ)

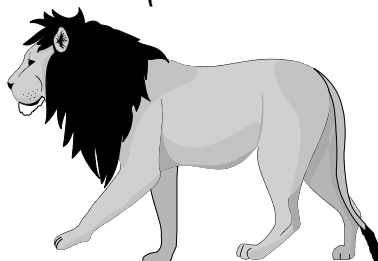
When the unbelievers of Makka heard the message of the Prophet (S), instead of welcoming it, they were frightened by the changes that Islām would bring in their lifestyle. Allāh says they reacted like donkeys when they see a wild lion:

كَانَ لَهُمْ كَمَا تَخَفُونَ قَوْمًا كَانُوا كَالْحَمِيرِ ﴿٥٠﴾

As though they were frightened donkeys,

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾

Fleeing from a lion. (al Muddaththir, 74:50,51)



16. Locusts (جَرَادٌ)

Before the Day of Judgement, the dead people in the graves will be called out to account for their actions. They will be huge numbers of them, swarming out like locusts. The Holy Qur'an says:

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنْ

They shall come out from the graves with downcast eyes

الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ﴿٧﴾

like locusts scattered abroad, (Qamar 54:7)

Class 5 - Lesson 18

Animals Mentioned in the Holy Qur'ān - 5

17. Serpent (تُعْبَانٌ)

Prophet Mūsā (A) went to the court of Fir°awn and told him that he was a messenger of Allāh. He told him to obey Allāh and let the slaves of Bani Isrā-īl go free, Fir°awn asked for proof of Prophet Mūsā's (A) claim. The Holy Qur'ān says:

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾

(Fir°awn) said, "If you have come with a sign, then show it forth if you are of those who speak the truth.

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

Then (Mūsā) threw down his staff, and lo! It was a live serpent (clearly seen by all).

وَنَزَّ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾

Then (Mūsā) drew forth his hand, and lo! It was white (dazzling bright) to the beholders. (A'rāf, 7:106-8)



18. Sheep/Goats (الْمَعَزُ / الضَّانُ)

The pagan °Arabs had strange customs and superstitions. Their priests made up rules to make themselves rich. One such rule was that they made sure the animals slaughtered for the idols was taken by them. (The meaning of this verse can only be properly understood if the previous verse in the Sūrah are studied also.) The Holy Qur'an says:

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّانِ اثْنَيْنِ وَمِنَ الْمَعَزِ اثْنَيْنِ

(Take) eight in (four) pairs - two of the sheep and two of the goats.

قُلِ الذَّكَرَيْنِ حَرَّمَ أُمُّ الْأُنثِيَيْنِ

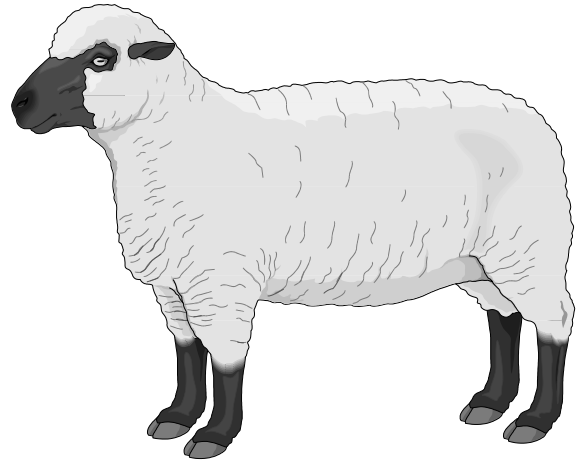
Say: "Has He forbidden the two males or the two females,

أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ

or what is contained in the wombs of the two females?

نَبِّؤُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

Inform me with knowledge, if you be truthful." (al An'ām, 6:144)



19. Spider (العَنْكَبُوتِ)

Amongst the flimsiest structures is the spider's web. The people who rely on others besides Allāh, take for themselves guardians who are weak and frail. Allāh is the only One who can protect and help us. The Holy Qur'ān says:

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ

The likeness of those who take guardians besides Allāh is that of the spider

اتَّخَذَتْ بَيْتًا

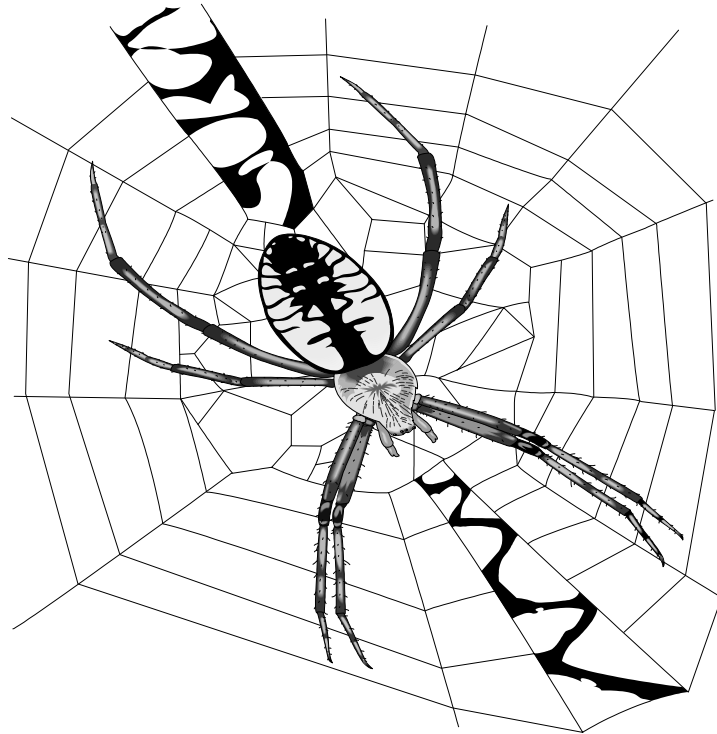
who makes a house for herself,

وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ

but verily the frailest of all houses is the house of the spider;

لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

if only they know. (al 'Ankabūt, 29:41)



20. Swine (الْخَنِزِيرِ)

Allāh has allowed us to eat most things on this earth. He has however, stopped us from eating things that are harmful for us. Amongst these forbidden things is the flesh of the swine or pig - hadith tells us that the people who eat the meat of the swine lose their sense of modesty and their actions become shameless. The Holy Qur'ān says:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنِزِيرِ

Verily, He has only forbidden you what dies of itself, and blood, and flesh of swine,

وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ

and that over which any other name than Allah has been invoked.

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

But whoever is driven to necessity, not desiring, nor exceeding the limit, then he is not guilty of sin;

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

verily, Allāh is forgiving, merciful. (al Baqarah, 2:173)

