
Quran- Grade 9

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QUR'ĀN SYLLABUS - CLASS 9

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CLASS 9 - LESSON 1

Sūrah al Mā'ūn

Introduction

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

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

أَرَأَيْتَ الَّذِي يُكذِّبُ بِالْءِیْنِ ﴿١﴾

Have you seen him who belies the Day of Judgement?

فَذَلِكِ الَّذِي يَدُّ الءِیْتِیْمَ ﴿٢﴾

He is the one who repels the orphan,

وَلَا یَحْضُرُ عَلَی طَعَامِ الْمَسْءِیْنِ ﴿٣﴾

And does not urge others to feed the poor.

فَوَيْلٌ لِّلْمُصَلِّیْنَ ﴿٤﴾

And woe to the ones who pray,

الَّذِیْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

Yet are heedless of their prayer,

الَّذِیْنَ هُمْ یُرَءَوْنَ ﴿٦﴾

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

ویمنعون الماعون ﴿٧﴾

And (also) withhold alms.

Tafsīr

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

Āyah 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.

Āyah 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.

Āyah 4,5. The Sūrah 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 Subḥ, etc) will be counted in the same category as the murderers of the prophets sent to the Banī Isrāʿīl.

It also refers to those who let the exact time of prayers pass away while they waste time in idleness or unnecessary activity.

Āyah 6. Those who offer prayers and do good deeds to be seen and appreciated by the people are also classified in this Sūrah 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 Allāh only.

Āyah 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 Sūrah al Māʿūn

1. The Prophet (S) has said that Allāh will forgive the sins of whoever recites it, and he will be regarded as having paid his Zakāt.
2. Imām Jaʿfar aṣ-Ṣādiq (A) has said that if someone recites it in his obligatory and optional prayers, Allāh will accept his prayers and fast and will not try him about what he did in the short life of this world.

References

Holy Qurʾān, Tafsīr of S V Mir Ahmed Ali

Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

CLASS 9 - LESSON 2

Sūrah al Kāfirūn

Introduction

This Sūrah was revealed in Makka. It has six verses. It is Sūrah number 109 in the Holy Qur'ān.

A number of leaders of the Quraish once approached the Prophet (S) saying, "O Muḥammad! Let us worship what you worship while you worship what we worship, so we will all share common grounds, and you will still be in charge; so, if what we follow is right, you will have thus obtained your share of it, and if you are right, we will have obtained our share of it" (Biḥār ul Anwār). In reply to this statement Allāh sent down Sūrah al-Kāfirūn.

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

Say (O Muḥammad), "O you who disbelieve!

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

I do not worship what you worship!

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

Nor do you worship Whom I worship!

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾

Nor shall I worship whom you worship,

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

Nor will you worship Whom I worship.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Unto you be your religion and unto me my religion."

Tafsīr

The offer by the disbelievers of Makka was a clever one to try to win over the Prophet (S) and to wreck his mission. The reply given to them in this Sūrah was firm and without compromise.

Imam Ja'far aṣ-Ṣādiq (A) was once asked why the same phrase was repeated twice, as the repetition seemed to spoil the eloquence of the Sūrah. He replied that the repetition in the Sūrah was in response to the repetition in the proposal of the Quraish. They had asked for the Prophet (S) to worship their gods for one year after which they would worship Whom he worshipped the next year and alternate thereafter.

The Sūrah declares at the end that there can never be a compromise between right and wrong and also there is no compulsion (force) to become a Muslim.

Merits of Reciting Sūrah al Kāfirūn

1. The Prophet (S) has said that one who recites this Sūrah will be regarded as though he has read one quarter of the Holy Qur'ān, and the most wicked of Shaiṭāns will be kept away from him. He will be cleared from shirk and will be exempted from having to go through the horrors of the Day of Terror (Resurrection Day).
2. Imām Ja'far aṣ-Ṣādiq (A) has said that whoever recites this Sūrah and the Sūrah of Ikhlāṣ in one of his obligatory prayers will be forgiven, and so will his parents.

References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali
Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri
Islamic Laws, Ayatullāh °Alī as-Sīstāni, Rules 997 - 1000.

CLASS 9 - LESSON 3

Science in the Holy Qur'ān - Milk

In the Holy Qur'ān, when Allāh recounts His blessings to man, he mentions the cow:

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً

Verily in cattle there is a lesson for you.

نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ

We give you to drink of what is inside their bodies, coming from between

رُثِّ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾

the intestines and the blood, a milk pure and pleasant for those who drink it. (an-Nahl, 16:66)



The food that is eaten by the cow is digested in its intestines. From here the blood carries the nourishment to the rest of the body, including the mammary glands where the milk is produced.

Modern science tells us that the processes responsible for the production of milk begin when the contents of the intestine are brought together with the blood. And indeed, this is how the Holy Qur'ān has explained it too.

Science in the Holy Qur'ān - Fruits

We know that fruit is the end-product of the reproduction process of superior plants. The complex process starts at the flower, where the pollen carried by insects and birds causes fertilisation. Then the plant bears fruit, which in turn gives out seeds and the process begins all over again. All fruit, whether produced by cross or self-pollination requires the presence of male and female organs. The Holy Qur'ān refers to this pair in several verses. One of them is:

وَتَرَى الْأَرْضَ هَامِدَةً

You see the ground lifeless.

فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَتْ وَرَبَّتْ

When We send down water thereon, it stirs and grows

وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

and puts forth every magnificent pair (of plants) (al-Haj, 22:5)



Allāh has used this analogy to counter the arguments of the people who used to ask the Holy Prophet (S) how they would ever come back to life once they were dead. In several places in the Holy Qur'ān, the reappearance of plant life in the spring is used as an example to explain the resurrection of humanity on the Day of Judgement.

The end of the reproductive process comes once the outer casing of the seed or fruit-stone is opened, allowing the fresh shoots to emerge and grow into a new plant. The Holy Qur'ān refers to this process of germination:

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى

Verily, Allāh splits the grain and the fruit-stone. (al-An'ām, 6:96)

Here again, Allāh mentions only in passing facts about His creation that science did not discover until centuries later!

References

Holy Qur'ān, Tafsīr of S V Mir Ahmed Ali
Bible, Qur'an and Science, M Bucaille, Pages 169, 175-176

CLASS 9 - LESSON 4

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. Imām °Alī (A) has said: "Put your faith in Allāh. Seek His protection. Ask from Him alone. To give as well as to withhold lies in His power. Ask for as much of His favours as you can. Allāh owns the treasures of the heavens and the earth."

Sometimes your Du'ā is not immediately answered. Do not be disappointed, but continue to pray. Be patient and believe sincerely in His help. Perhaps what you have asked for will prove harmful to you and not getting that request may be a blessing in disguise.

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 لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

O our Lord! Do not hold us responsible if we forget or make a mistake.

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا

O our Lord! Do not lay on us a burden

كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

such as You laid on those before us.

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

O Our Lord! And do not impose upon us that which we do not have the strength (to bear)!

وَاعْفُ عَنَّا وَاعْفُرْ لَنَا وَارْحَمْنَا

Pardon us, and forgive us, and have mercy on us.

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

*You are our master, so help us against the unbelieving people.
(al-Baqarāh, 2:286)*

This is an excellent Du^ā to recite in Qunūt and at all times. In this Du^ā, we admit that we are easily tempted to commit sins, but we ask Him to be lenient with us. We also ask Allāh not to put us in a situation where we might commit a sin. We admit how weak we are and ask Him not to burden us with responsibilities we cannot bear. We ask Allāh to pardon us and forgive our past misdeeds and give us a second chance to be better Muslims. Finally we ask Him for His help in facing the trials and temptations put in front of us by non-Muslims.

Du^ā 2

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

O our Lord! Forgive us and our brothers who have become Muslims before us,

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

and do not put a grudge in our hearts against those who believe.

رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ ﴿١٠﴾

O our Lord, verily You are Kind and Merciful. (al-Hashr, 59:10)

In the early days of Islām, some people who had fought against the Muslims later became Muslims themselves. Some of them still retained their old enmity and grudges. In this Du^ā we are taught not to harbour grudges and ill-will towards our fellow Muslims. We must always think kindly of any Muslim, and remember them in our Du^ās.

References

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

CLASS 9 - LESSON 5

Makki and Madani Sūrahs - Details, the Differences in Style and Content.

Sūrahs and Āyahs are called Makki or Madani according to whether they were revealed in Makka or Madina. All the Sūrahs and Āyahs revealed before the Hijrat are called Makki and the ones revealed after are called Madani. Some Makki Sūrahs have a few Madani Āyahs and vice versa.

The following 20 Sūrahs are accepted as Madani:

Sūrah numbers: 2, 3, 4, 5, 8, 9, 24, 32, 47, 48, 49, 58, 59, 60, 62, 63, 65, 66, 76 and 110.

There is uncertainty about the following 21 Sūrahs, whether they were revealed at Makka or Madina:

Sūrah numbers: 10, 13, 22, 25, 36, 57, 61, 64, 83, 89, 90, 92, 97, 98, 99, 100, 102, 107, 112, 113 and 114.

The other 73 Sūrahs are Makki.

There are several differences between the Makki and Madani Sūrahs.

1. The Makki Sūrahs mostly describe the matters of Usūl ad-Dīn and other basics of the faith. They refute the beliefs of the idolaters. They give evidence of the oneness of Allāh, His attributes and talk about the day of Judgement. The verses discuss the building of good Akhlāq, turning over a new leaf and so on.
2. The Madani Sūrahs mostly deal with the Furū' ad-Dīn and the rules of Shari'ah. These include orders regarding Ṣalāt, Ṣawm, Zakāt, Khums, Jihād, Ḥajj, family affairs, social conduct and so on.
3. All the Āyahs where Sajdah is Wājib or Mustaḥab were revealed at Makka - thus emphasising the worship of Allāh.
4. The Makki Sūrahs and Āyahs are usually quite short, while Madani Sūrahs and Āyahs are usually long. For example, the whole of the 28th Sipara (mostly Madani Sūrahs) contains only 137 Āyahs, while the 29th and 30th Sipara (mostly Makki Sūrahs) have 431 and 570 Āyahs respectively.

5. In Makki Āyahs, the audience has been addressed as “O People” or “O Children of Ādam”, while in the Madani Āyahs the words “O you who believe” have been used.

The Names of Sūrahs.

The Sūrahs of the Holy Qur’ān were named in various ways.

1. Using letters at the beginning of the Sūrah. Examples are Sūrah Ṭā Hā, Yā Sīn, Ṣād and Hā Mīm.
2. Using words from the first verse of the Sūrah. Examples are Sūrah ar-Raḥmān, al-Ḥijr, ar-Rūm and al-Faṭḥ.
3. Named by content or a topic discussed in the Sūrah. Examples are Sūrah an-Nisa, Āli Imrān, Ibrāhim and Yūsuf.
4. Named from something that has been briefly mentioned somewhere in the Sūrah. Examples are Sūrah al-Mā’idah, an-Naḥl, al-ʿAnkabūt and al-Ḥadīd.

CLASS 9 - LESSON 6

Conversations from the Holy Qur'ān

We have been encouraged to memorise as much of the Holy Qur'ān as possible. This allows us to remember the commands of Allāh about specific situations and act accordingly.

History is full of examples where people not only modelled their lives on the Holy Qur'ān, but even used its verses in their daily conversation. Two anecdotes are related below.

1. Imām Ḥasan (A) and his slave

Imām Ḥasan (A) was once sitting for dinner when his slave slipped and dropped some hot soup on the Imām (A), scalding him. The fearful slave immediately recited the verse 3:134.

وَالْكَاطِمِينَ الْغَيْظَ

(The pious people) control their anger

The Imām (A) smiled and said, "I am not angry". The slave then continued to recite the same āyat:

وَالْعَافِينَ عَنِ النَّاسِ

And pardon men

The Imām (A) said, "I have forgiven you". The slave then recited the last part of the āyat:

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

And Allāh loves those who do good (to others). (Āli Imrān, 3:134)

The Imām (A) then set the slave free and also gave him 1000 Dinārs.

This incident shows how an ordinary person with the help of the Holy Qur'ān, obtained his freedom. It is also important to note how knowledgeable the slave had become, staying in the company of the Imām (A).

2. The incident of Lady Fizza

Lady Fizza had come from Abyssinia to °Arabia as a slave. She was freed by the Prophet (S) and afterwards served Lady Fāṭimah (A) as her maid-servant. Lady Fāṭimah (A) divided her house work equally between herself and Lady Fizza and they would take turns to do the chores. She remained faithful to the household of Ahlul Bayt (A) and even accompanied them to Karbala and the prison of Damascus.

°Abdullāh Mubārak has related a very interesting dialogue between himself and Lady Fizza. He states, "I saw a woman passing through the desert who had fallen behind the caravan and asked her, "Who are you and where are you from?" She replied:

وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿١٨٩﴾

And say, "Salaam" for they shall soon know! (az-Zukhruf, 43:89)

I learned that she expected me to greet her and say "Assalāmu °Alaykum" first, before any question. I did as she reminded, and then enquired why she was in the desert. She answered:

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ

And whomsoever Allāh guides, there is none to lead him astray! (az-Zumar, 39:37)

On hearing her reply, I asked her, Are you from mankind or from the jinn?" She replied:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

O Children of Adam! be adorned at every time of prostration. (al-A°rāf, 7: 31)

I asked her, "Where are you coming from?" She replied:

أُولَئِكَ يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ ﴿٤٤﴾

They are (like those) who are called to from a place far off. (Hā Mīm 41:44)

I asked her, "Where are you intending to go?" She said:

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ

And (purely) for Allāh is incumbent upon mankind, the Pilgrimage of the House. (Āli Imrān, 3:97)

I asked her how many days she had been travelling. She told me:

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

And indeed We (Allāh) created the heavens and the earth and what is between them two, in six days. (Qāf, 50:38)

I asked her, "Do you feel hungry?" She replied:

وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ

We (Allāh) did not make them such bodies that ate no food. (Al-Anbiya, 21:8)

I gave her food and asked her to hurry up to catch the caravan but she replied:

لَّا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allāh does not task any soul beyond its ability. (al-Baqarāh, 2:286)

I suggested that she sit on the camel behind me, but she said:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

Had there been gods therein besides Allāh, there would have been disorder in both (the heavens and the earth). (al-Anbiya, 21:22)

On hearing this I realised that, because we were not husband and wife, it was unlawful for both of us to ride the camel. So I got off and mounted her on it. When she sat on the camel, she said:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا

Glory to Him Who subjected this to us. (az-Zukhruf 43:13)

When we reached the caravan, I asked her, "Do you know anyone among them?" She called out in reply:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

O Dāwūd, Verily, We have appointed you a Khalifa in the earth. (Ṣād, 38:26)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

And Muḥammad is not but a Messenger. (Āli Imrān, 3:144)

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ

O Yahyā! Hold the book with firmness! (Maryam, 19:12)

يَا مُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

O Mūsā! Verily I am Allāh, the All-Mighty. (an-Naml, 27:9)

I began to call out these four names at which four youths came out of the caravan and ran towards Lady Fizza. I asked her who they were and she replied:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا

Wealth and children are the adornment of the world. (al-Kahf, 18:46)

I realised that they were her sons. The woman turned to the youth and said:

يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

O my Father, employ him, verily the best of those who you can employ is the strong man and the trusted one. (al-Qaṣaṣ, 28:26)

She thus made them understand that I had helped her. Then she told them:

وَاللَّهُ يُضَاعَفُ لِمَنْ يَشَاءُ

And verily Allāh increases manifold to whosoever He wills. (al-Baqarāh, 2: 261)

The sons understood their mother's hint and paid me well.

I enquired from the them as to who this noble lady was, and they replied, “She is our mother, Fizza, the maid-servant of Lady Fātimah (A), daughter of the Prophet (S). She has conversed in nothing but the Holy Qur’ān for the last 20 years.”

CLASS 9 - LESSON 7

Sūrah al Humazah

Introduction

This Sūrah was revealed in Makka. It has nine verses. It is Sūrah number 104 in the Holy Qur'ān. "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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

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

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾

2. *Who amasses wealth and hoards it,*

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾

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

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

4. *No! Verily, he shall be thrown into Huṭamah.*

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾

5. *What shall make you know what Huṭamah is?*

نَارُ اللَّهِ الْمُوَقَّدَةُ ﴿٦﴾

6. *It is the fire kindled by Allāh,*

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

7. *Which leaps over the hearts*

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾

8. It shall close upon them,

فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

9. In outstretched columns.

Tafsīr

Āyāt 1-9: The Sūrah 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 Ḥuṭamah. 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. Imām °Alī (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 Sūrah 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 Sūrah al-Humazah

1. The Prophet (S) has said that one who recites this Sūrah will be granted ten good deeds for each and everyone who ridiculed the Holy Prophet (S) and his companions.
2. Imām Ja°far aṣ-Ṣādiq (A) has said about this Sūrah, "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

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

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CLASS 9 - LESSON 8

The Story of Prophet Yūnus (A)

Prophet Yūnus (A) was sent by Allāh to the people of Naynivah in Babylon to guide them on the right path. The people there were used to their wicked ways and did not listen to the teachings of Prophet Yūnus (A). Finally, he departed from them in anger, but without the order and permission of Allāh. The Holy Qur'ān says:

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ

(Remember) Yūnus (Dhan Nūn), when he went away in anger and imagined that We would never straiten him;

فَنَادَى فِي الظُّلُمَاتِ أَنْ

then he cried out from the darkness,

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

"There is no God but You. Verily I was of the unjust."

(al Anbiyā, 21:87)

Dhan Nūn means "the man of the fish" and is the title of Prophet Yūnus (A). When he left the town, the signs of Allāh's punishment appeared over the people of Naynivah. A huge cloud came over the whole area and the land was plunged into darkness.

The people at once realised that they were about to be punished for their sins, and asked for Allāh's forgiveness. Allāh accepted their prayers and took away His punishment. The Holy Qur'ān says:

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ

Why then was there not a town which believed, so that its faith should have profited it, except the people of Yūnus?

لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا

When they believed, We removed from them the torment of disgrace in the life of the world,

وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

and gave them comfort (to enjoy it) for a (fixed) time. (Yūnus, 10:98)

Meanwhile, Prophet Yūnus (A) had sailed into the sea on a boat. The boat was suddenly caught up in a heavy storm, and was going to sink unless they reduced the weight load.

It was agreed that one person would have to be thrown overboard. To decide who that person would be, the passengers cast lots. Both times the lot fell to Prophet Yūnus (A), so they threw him overboard.

At that moment, Prophet Yūnus (A) realised his mistake in walking out on his people without waiting for the command of Allāh. He knew that his present problems were due to that mistake.

Allāh commanded a large fish to swallow Prophet Yūnus (A) into its belly. Prophet Yūnus (A) spent three days and nights inside the stomach of the fish while it swam across the sea. He prayed to Allāh to forgive him for his mistake and his prayers were accepted.

The fish went to the seashore and vomited out Prophet Yūnus (A) safely onto the ground. Prophet Yūnus's (A) body was badly burnt by the acids inside the fish and Allāh caused a plant to grow whose leaves healed Prophet Yūnus (A) and whose fruits fed him.

Soon Prophet Yūnus (A) was well and he was commanded to return to Naynivah. When he went back he was amazed to see that the people had given up their idol worshipping and were worshipping Allāh. His experiences are described in the Holy Qur'ān as below:

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

لَلْبَثِّ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

He would certainly have been detained in its belly till the day of resurrection,

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾

Then We cast him on a barren shore, and he was sick,

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾

And We caused a tree of gourd to grow over him;

وَأَرْسَلْنَا إِلَى مِئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

And We sent to a hundred thousand (people), or more,

فَأَمَّنُوا فَمَرَّغْنَاهُمْ إِلَى حِينٍ ﴿١٤٨﴾

*And they believed, so We let them enjoy (life) for an appointed time.
(aṣ Ṣaffāt, 37: 139 - 148)*

References

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

CLASS 9 - LESSON 9

Angels as Described in the Holy Qur'an

Angels are creatures made from light. They are not visible to us, unless they wish to be. According to Hadith, to become visible to us, they can assume any shape at will, except that of Najisul °Ayn creatures like dogs and pigs. Although they occasionally come down to our world, they belong to the heavenly creation. They do not have the power to disobey Allāh, but they do have freedom of will and they can think and question. For example, when Allāh created Prophet Ādam (A), the following conversation took place:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

(O Muḥammad) when your Lord said to the angels, "Verily, I am going to appoint a Khalifah (vicegerent) on earth,"

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

they said, "will You (O Lord) place one in it who will make mischief and shed blood,

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

while we glorify Your praise and holiness?"

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

*He (Allāh) said, "Verily, I know what you do not know."
(al Baqarah 2:30)*

The angels work as the messengers of Allāh to His prophets. For example, when Prophet Zakariyah (A) prayed to Allāh for a son, the good news that his prayers were answered was brought by angels:

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ

Then the angels said to him while he stood praying in the sanctuary,

أَنَّ اللَّهَ يَبْشُرُكَ بِبَحِيٍّ

"verily, Allāh gives you the good news of (a son whose name is) Yaḥyā... (Āli °Imrān, 3:39)

Allāh also sends down the angels to help the believers. For example, during the battle of Badr, the Muslims were outnumbered by the Quraish. The Holy Qur'ān says:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذْهَبٌ

Indeed Allāh helped you at Badr when you were weak;

فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ ﴿١٢٣﴾

so be mindful of your duty to Allāh, so that you may be thankful.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمدِّكُمْ رَبُّكُمْ

(Remember O Muḥammad) when you said to the believers, "Is it not enough for you that your Lord would help you

بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنزَلِينَ ﴿١٢٤﴾

with three thousand angels sent down (from heaven)?"

(Āli 'Imrān, 3:123,124)

Allāh also uses the angels to administer His punishment both in this world and the hereafter. A group of angels were sent to punish the people of Prophet Lūṭ (A), who had disobeyed Allāh and committed evil acts. The Holy Qur'ān says:

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذُرْعًا

When our messengers came to Lūṭ, he was grieved and worried on their account because he was unable to protect them.

وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ

They said, "Do not fear, nor grieve;

إِنَّا مُنْجُونَكَ وَأَهْلَكَ إِلَّا أُمَّرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾

verily, we will deliver you and your people, except your wife, who is of those who will stay behind.

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا

Verily, we are going to bring down upon the people of this town a punishment

مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾

from the skies, because they have been doing evil.

(al 'Ankabūt, 29:33,34)

The people of Lūṭ were not sorry for their actions and the punishment of Allāh was brought upon them. The Holy Qur'ān says:

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

So the (violent) Blast seized them at daybreak.

فَجَعَلْنَا عَلَيَّهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾

We turned the city upside down, and rained on them stones of baked clay. (al Hijr, 15:73,74)

CLASS 9 - LESSON 10

The Jinn as Described in the Holy Qur'an

Besides humans and angels, Allāh created a third kind of thinking, intelligent being - the Jinn (pl Jinnāt). Humans were made from a special kind of clay, angels from a special kind of light and jinn from a special kind of fire. The jinn existed before man:

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

*And the jinn, We created before (mankind), from a hot fire.
(al Hijr, 15:27)*

While the angels were created to live in the heavens, man and jinn were to live on earth. They were created only to worship Allāh:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

*I did not create the jinn and the humans except to worship Me
(adh Dhāriyāt, 51:56)*

In the beginning, the jinn were allowed to go to the heavens. The most famous of them was Iblīs, who was even allowed to worship Allāh in the company of the angels. However, after the creation of Prophet Ādam (A), Iblīs rebelled:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

When We said to the angels, "Fall prostrate before Ādam", then they fell prostrate, all save Iblīs.

كَانَ مِنَ الْجِنَّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

He was of the jinn, and he disobeyed the command of his Lord.

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ

*What! Will you then take him and his progeny as friends instead of Me?
They are your enemies.*

بئسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

Evil would be the exchange for the unjust. (al Kahf, 18:50)

The jinn are capable of changing their form into any animal, including that of pigs and dogs. They possess certain other powers that men do not generally have; e.g. when Prophet Sulaymān (A) ordered the Queen of Sheba (Bilqīs) to come to his kingdom in surrender, he asked his courtiers who could bring him her throne before she arrived. A jinn offered his services. The Holy Qur'ān says:

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

(Sulaymān) said (to his courtiers), "O you chiefs, which of you can bring me her throne before they come to me in submission?"

قَالَ عَفْرَيْتُ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِن مَّقَامِكَ

A crafty one of the jinn said, "I will bring it to you before you rise from your place,

وَإِنِّي عَلَيْهِ لَقَوِيٍّ أَمِينٌ ﴿٣٩﴾

for verily I am strong and I may be trusted." (an Naml, 27:38,39)

Just like humans, there are good and evil individuals among the jinn. Some humans were scared of the mysterious powers of the jinn and began to ask them for protection and safety. This made some jinn proud. However, the Holy Qur'ān speaks of the jinn who accepted Islām after hearing the Holy Prophet (S) recite some verses:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh the Beneficent, the Merciful.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ

Say (O Muḥammad), "It has been revealed to me that a party of jinn o

فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾

has listened (to the Qur'ān) and said, "Verily, we have heard a wonderful recitation,

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾

which guides t he right path; so we believe in it, and we will not associate anyone with our Lord.

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾

High is the majesty of our Lord; He has taken neither a wife or son.

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾

The foolish amongst us used to say wrong things about Allāh.

وَأَنَّا ظَنَنَّا أَن لَّن نَّقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾

We thought that neither man nor jinn would ever speak a lie about Allāh,

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يُعُودُونَ بِرِجَالٍ

*But (some) individuals from human-kind used to seek protection with
(some) individuals*

مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

amongst the jinn, so they increased them in rebellion (arrogance).

(al Jinn, 72:1-6)

CLASS 9 - LESSON 11

Sūrah al Qāri'ah

Introduction

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

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

﴿١﴾ الْقَارِعَةُ

1. The Striking Calamity!

﴿٢﴾ مَا الْقَارِعَةُ

2. What is the Striking Calamity?

﴿٣﴾ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

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

﴿٤﴾ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

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

﴿٥﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

5. And the mountains shall become like loosened wool.

﴿٦﴾ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

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

﴿٧﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

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 "Hāwiyah" (a burning abyss).

وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾

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

نَارٌ حَامِيَةٌ ﴿١١﴾

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

Tafsir

Āyah 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.

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

Āyah 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.

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

Āyāt 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.

Āyāt 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. "Hāwiyah" is a bottomless pit of hell.

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

Merits of Reciting Sūrah al Qāri'ah

1. The Prophet (S) has said that whoever recites this Sūrah, Allāh will let his scale of good deeds weigh heavily.
2. Imām Ja'far aṣ-Ṣādiq (A) has said that one who recites this Sūrah will receive security from Allāh against the dissension of the Dajjāl, against believing in him, and against hell fire.

References

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

Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

CLASS 9 - LESSON 12

Mi^crāj as described in the Holy Qur'ān

On 27th of Rajab in the year before Hijrat to Madina, the Prophet (S) was physically taken to the heavens by Jibrā^cīl, on the command of Allāh. This event is called Mi^crāj. The Holy Qur'ān describes the event as below:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

سُبْحٰنَ الَّذِیْ اَسْرٰی بِعَبْدِهِ لَیْلًا

Glory be to Him who carried his servant (Muḥammad) by night

مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصٰی

from the holy Masjid (at Makka) to the furthest Masjid,

الَّذِی بَارَكْنَا حَوْلَهُ لِنُرِیْهِ مِنْ اٰیٰتِنَا

whose environment We have blessed, so that We may show him Our signs;

اِنَّهُ هُوَ السَّمِیْعُ الْبَصِیْرُ ﴿١﴾

verily He is all-Hearing, all-Seeing (Banī Isrā'īl, 17:1)

The journey was not a dream but an actual physical experience. Masjidul Aqṣā refers to a place of worship in the furthest heavens and not to the mosque by the same name in Jerusalem.

In the heavens, the Prophet (S) saw the marvels of the creations of Allāh. He met the other prophets (A). He also saw the place of reward (Paradise) and the place of punishment (hell).

Finally Jibrā^cīl took him to a place known as “Sidratil Muntahā”. Here, the angel stopped, saying, “No angel or any being can pass further than this point. If I move even an inch forward, my wings will be burnt to ashes.” From here, the Prophet (S) proceeded alone.

The Holy Qur'ān says:

ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾

Then he drew near, and nearer,

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

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

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

Then He revealed to his servant what He revealed.

(an Najm, 53:8-10)

Thus the Prophet (S) was blessed with a unique honour by Allāh, who brought him to a place no-one had ever been before. Here the Prophet (S) saw the glory of the kingdom of Allāh and became fully aware of the wisdom that governed it.

Reference

The Holy Qurān, S V Mīr Aḥmad °Alī

CLASS 9 - LESSON 13

Surah al-Zilzāl

Introduction

This Sūrah was revealed in Madina. It has eight verses. It is Sūrah number 99 in the Holy Qur'ān.

Al Zilzāl means "The Quaking". This Sūrah describes the events leading up to the Day of Judgement, the first of which will be a terrible quaking that will take place all over the earth.

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent the Merciful

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

1. *When the earth shall quake with a terrible quake of her own,*

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

2. *And the earth shall bring forth her burdens,*

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾

3. *And man shall say: "What is happening to her?"*

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾

4. *On that day she shall relate (all) her news,*

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

That your Lord revealed to her.

يَوْمَئِذٍ يَخْرُجُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ﴿٦﴾

6. *On that day people shall come out (of their graves) in (separate) groups to see (the result) of their own deeds.*

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

7. *Then whoever has done (even) an atom's weight of good shall see it*

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

8. And whoever has done (even) an atom's weight of evil shall see it.

Tafsir

Āyāt 1,2: The first two verses describe the violent shaking that the earth will suffer just before the Day of Judgement. The earth will burst open revealing everything in it.

Āyah 3: Mankind will be stunned at the suddenness with which the quake occurs and at the extent of the destruction.

Āyah 4: The earth will relate the events that occurred on it. The Holy Prophet (S) said, "Beware of your deeds on the earth, because it will disclose all your actions on the Day of Judgement."

Āyah 5: The power of the earth to disclose its secrets will be from Allāh.

Āyah 6: The dead will rise from their graves. They will be divided into groups according to their actions. They will rush to see what is in store for them because of their actions.

Āyāt 7,8: Nothing will be ignored in the accounting. Not the slightest evil or good action will go unnoticed. No one will be able to transfer the evil of his actions to another. It is the day when everyone will know the result of their life on earth.

Merits of reciting Sūrah al Zilzāl

1. The Prophet (S) has said, "Whoever recites this Sūrah will be granted the rewards as though he had recited one quarter of the Qur'an.
2. Imām aṣ-Ṣādiq (A) has said about this Sūrah, "Whoever reads it in his optional prayers will never be afflicted with an earthquake or lightning or any other worldly calamity, and if he dies, his Lord will order to have him admitted into Paradise."

References

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

CLASS 9 - LESSON 14

Sūrah at Takāthur

Introduction

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

Text and Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Beneficent, the Merciful

أَلْهَاكُمُ التَّكَاثُرُ ﴿١﴾

1. *Competing for plentitude keeps you occupied.*

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

2. *Until you come to the graves.*

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

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

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

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

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

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

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

6. *You shall certainly see hell fire.*

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

7. *You shall certainly see it with sure vision.*

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

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

Tafsīr

Āyah 1. Takāthur refers to competition among the people for superiority in wealth and property. It makes man so engrossed in the pursuit of material things that he becomes heedless about the hereafter. In this verse there is a clear warning to devote some time for spiritual development also.

Āyāt 2-7. When faced with graves, man looks at his own life critically. Sometimes, he changes for the better as a result. When a man dies he leaves all his material possessions behind. He remains in no doubt about the nature of the next world, because he sees it unveiled in front of him. This certainty comes only after death, and it is necessary for man to be prepared for the hereafter, which is why the verse is repeated twice.

Āyah 8. Man enjoys countless blessings from Allāh. With the blessings comes responsibility. On the Day of Judgement, man will have to account for all that he was given in this world.

Merits of Reciting Sūrah at Takāthur

1. The Prophet (S) has said that one who recites this Sūrah will not be tried by Allāh, regarding the blessings which He bestowed upon him.
2. The one who recites this Sūrah will be regarded as though he has recited a thousand verses of the Holy Qur'ān. The Prophet (S) once asked, "Can anyone among you read one thousand verses from the Qur'ān a day?" The Muslims replied, 'O Messenger of Allah! Who can?!' He said, 'Can anyone among you recite Sūrah at-Takāthur?!' He has also said, "Whoever recites this Sūrah when he goes to bed will be protected from the grave's trial."

References

Holy Qur'ān, Tafsīr of S V Mīr Ahmad °Alī

Ramadhan, Ahkam and Philosophy, Yasin T. al Jibouri

CLASS 9 - LESSON 15

Prophet Sulaymān (A) in the Holy Qur'ān

Prophet Sulaymān (A) was a great king as well as a messenger of Allāh. He had been given power unlike that of any man before. The Holy Qur'ān says:

وَوَرَّثَ سُلَيْمَانَ دَاوُودَ وَقَالَ

Sulaymān inherited Dāwūd, and he said,

يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ

“O people, we have been taught the language of birds, and have been given (abundance) of all things.

إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

Verily this is manifest grace.” (an Naml, 27:16)

His control extended over humans, jinns and even nature. He controlled the wind. The Holy Qur'ān says:

وَلَسَلِّمَانَ الرِّيحَ غُدُوها شَهْرٌ وَرَوَاحها شَهْرٌ

(We made submissive to) Sulaymān the wind which travelled in the morning s month's journey, and a month's journey in the evening.

وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ

We made a spring of molten brass flow for him;

وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ

and some of the jinn laboured for him by the command of his Lord. O

وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

Whoever among them turned away from Our command was made to taste the punishment of the flaming fire. (as Sabā, 34:12)

When Prophet Sulaymān (A) marched with his army, it was an impressive sight. Men, animals, jinn and birds marched with him. The Holy Qur'ān talks about one march when they came upon the valley of the ants:

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ

And there were gathered together to Sulaymān his hosts (army) of jinn and men and birds,

فَهُمْ يُوزَعُونَ ﴿١٧﴾

and they were arrayed in order and ranks;

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِي النَّمْلِ

Till, when they came to the valley of the ants,

قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ

an ant said: "O you ants! enter your dwellings,

لَا يَحِطُّبَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

lest Sulaymān and his hosts crush you while they are unaware."

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ

Then (Sulaymān) smiled, laughing at her speech, and said:

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ

"O my Lord, arouse me to be thankful for Your bounty which You have bestowed on me and my parents,

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ

and to do good that shall please You. Admit me, by Your mercy,

فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

among Your righteous servants." (an Naml, 27:17-19)

The speech of the ant is very interesting, and every word in the verse has a special meaning. The ant's speech tells us:

1. Ants have speech that they communicate to each other with.
2. The ant who spoke recognised the army of Sulaymān (A).
3. The ant said "O you ants!", which is a tone used by a leader hence there is a hierarchy of leadership in the ant community.
4. The ant gave an order that was obeyed; this tells us of the presence of discipline in the community of ants.
5. "Enter your dwellings" suggests that their homes were structured with special places for each group of ants.

6. The leader mentioned Sulaymān first (A), then his army, thereby giving the due respect to the great king.
7. The ant raised the possibility of an event occurring (crushed by the unaware army) which shows that the ants were able to understand a complex idea like uncertainty.

It is no wonder that Prophet Sulaymān (A) smiled in appreciation of the eloquence of the little ant!

Reference

The Holy Qurān, S V Mīr Aḥmad °Alī