



رَبَّنَا إِنَّكَ رَوْوْفٌ رَّحِيمٌ

Our Lord! Thou art indeed Full of Kindness, Most Merciful.

شَكَرٌ
كَسِي

Class 11 Qur'an Manual

Name:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Prophet (saw) said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best amongst you is the one who learns the
Qur'an and then teaches it to others.

Al-Amali of Shaykh Tusi, Vol 1 page 5

Class 11

For over a decade, students were allocated in Qur'an classes based on their ability in Qur'an, bearing in mind both the ability and age. Needless to say, parent support to their child was effective; however, there was no specific parental role laid in assisting their children in Qur'an. Ability allocation was started in the hope to be able to help students and cater for them according to their individual ability. This was efficient so long as we were small in number. As the workshop started growing rapidly, the system seemed not very efficient for the workshop. Some of the issues we faced were:

i) There were various different ability groups and due to the scarcity in the number of Qur'an teachers we were unable to cater for all the students.

The ability allocation meant a 10 year old and a 6 year old child were at the same ability. Placing them together in one class wasn't feasible due to the age gap, and necessitated a new ability group be formed. How was this possible with lack of teachers?

ii) Having 11 years of studies in the Workshop and only 8 ability groups in Qur'an, meant a child at some point during his/her time at the Workshop was supposed to stay in one Qur'an ability group for more than a year. Not only were the more able students bored of doing the same lessons again for more than a year/s, but the parents were also concerned with this and wanted their children be promoted with each passing year which wasn't possible for the reasons explained above.

iii) At the start of each academic year, the newly enrolled students needed to be tested so that they could be placed in a class with their ability. This meant a good few weeks were needed to do this and with the lack of staff this was proving difficult.

Hence, we have decided to move onto class based system from the year 2020. This means, there will be no separate Qur'an ability groups, and a child will be in the same Qur'an class as his/her normal Workshop class. We are aware of the fact that we shall be unable to eradicate all problems; however, having assessed the class based system we are of the opinion that the benefits of it will outweigh the benefits of ability wise allocation.

In taking on the class based system and making it work, we will have to work as a trio. SHSW at one, parents at the other, and students at the third end. So long as we

all play our roles, we should see it work. We must be aware that with class based system, we will be having same aged students together, but they might differ in ability. The workshop will do all it can in helping the students. Students will be expected to attend the workshop each week and co-operate with the teachers. Parents of students who are struggling or are below the expected level will be required to attend the Qur'an lesson to come and help their children as long as it may be necessary. Qur'an teachers will notify the SHSW management of which students need additional support. Their parents will then be notified by the SHSW Management of when they need to attend to provide extra support to their children. Besides, parent support outside the workshop will be essential, either through personally teaching their children at home or arranging external support from Qur'an extra classes.

The Qur'an syllabus has been amended immensely. The old syllabus had the theory section only and the hifdh booklets. The 2020 syllabus consists of 4 sections, 2 of which are compulsory to teach and the rest as additional resource to be used as and when necessary.

Section 1: Theory + Worksheets (COMPULSORY)

Section 2: Hifdh of Surahs (COMPULSORY)

Section 3: Tafseer / short stories from the Qur'an to make children more familiar with the content of the Holy Qur'an.

Section 4: Qur'anic Dictionary (a selection of simple words from the Holy Qur'an, which will add up as the students move up the class. This is aimed at assisting students understand the meaning of Qur'an when they read it)

Lesson plan guidance: 60 minutes lesson

10 mins – Recap of the previous lesson. Student involvement is essential.

20 mins – Main part of delivering lesson/Syllabus

15 mins – Worksheets/Activities for class and giving of homework

15 mins – Quran recitation / Memorisation

Teachers:

- Will have to plan in a way that works best for their class and cover all the aspects that need covering
- To please ensure children now recite the Qur'an and memorise their surahs in the proper manner.
- Are encouraged to give homework, however, please **DO NOT** over load the students with homework. This could be as simple as ONE sentence or a line to re-iterate the points covered in class. At times, there could be tailored homework to suit personal needs.
- To please remember to complete the lesson trackers together with individual child progress for each lesson delivered.

Parents:

- In order to progress, we urge parents to please support their children at home with their work, check the diaries for any note/homework and assist them whenever possible, for reliance on the Workshop alone is not sufficient. We at SHSW can only enhance our students learning.
- Please contact your child's teacher for a follow up on the progress or for any concerns you might have.

Students:

- Please cooperate with your teachers and pay attention in class to derive maximum benefit and ask as and when necessary. Also ensure all work is done on time to allow the rest of the lessons to flow smoothly.

TOPICS FOR QURAN

Main topics to be covered for each class during the year are highlighted, however a recap of the previous year will prove helpful.

CLASS P

THEORY	1) General rules / manners of reciting the Holy Qur'an 2) Correct pronunciation of Audhubillahi Minash Shaitaanir Rajeem 3) Correct pronunciation of Bismillahir Rahmanir Raheem 4) Arabic Alphabets / Phonetics (Sounds) 5) Explain how dots play an important part in Arabic. Students must be able to comprehend how the location of dots makes letters different.
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) The baby in the box 2) The baby speaks 3) Zamzam
QUR'ANIC DICTIONARY	3 words

CLASS 1

THEORY	1) Haraka /Short vowels a) Fatha b) Kasrah c) Dhammah 2) Sukoon
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Azazeel 2) Prophet Adam (pbuh) 3) Prophet Nuh (pbuh) and the big ark
QUR'ANIC DICTIONARY	5 words

CLASS 2

THEORY	1) Long Vowels a) Long way b) Short way 2) Tashdeed
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Ibrahim (as) 2) Prophet Salih (as) 3) Anger
QUR'ANIC DICTIONARY	Family in Qur'an

CLASS 3

THEORY	1) Tanween 2) Letters in various forms (Beginning, Middle, End)
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Duties towards parents 2) Suratul Kawthar 3) Amul Feel – The year of the elephant (Suratul Feel)
QUR'ANIC DICTIONARY	Animals in Qur'an - 1

CLASS 4

THEORY	1) Silent Letters 2) Sujood in Qur'an 3) Ghunna – Stress and Stretch (Nun and Meem Shadda)
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Musa (pbuh) and the Thu'baan 2) Suratul Lahab 3) The sons of Prophet Adam (pbuh)
QUR'ANIC DICTIONARY	Animals in Qur'an - 2

CLASS 5

THEORY	1) Arabic Numbers 2) Division in Qur'an 3) Rule of Laam Shaddah
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Dua 2) Prophet Sulayman (pbuh) and the Hudhud
QUR'ANIC DICTIONARY	Human being in Qur'an - 1

CLASS 6

THEORY	1) Punctuation a) Signs/Letters of stopping and continuing b) Rules of stopping 2) Qalqalah
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Nuh (pbuh) 2) Prophet Salih (pbuh)
QUR'ANIC DICTIONARY	Human being in Qur'an - 2

CLASS 7

THEORY	1) Rules of Tanween and Nun Sakin a) Idgham b) Idhar c) Iqlaab d) Ikhfaa 2) Nun Al-Qutni
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Ibrahim (pbuh) 2) Prophet Ayyub (pbuh)
QUR'ANIC DICTIONARY	Prophets in Qur'an

CLASS 8

THEORY	1) Madd 2) Rules of Hamzah 3) Sakta
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Jumuah
TAFSEER / SHORT STORIES FROM QUR'AN	Jumuah
QUR'ANIC DICTIONARY	Surahs in Qur'an - 1

CLASS 9

THEORY	1) Alif Jazm 2) Tafkheem and Tarqeeq – Rules of Letter RAA
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Fajr
TAFSEER / SHORT STORIES FROM QUR'AN	Fajr
QUR'ANIC DICTIONARY	Surahs in Qur'an - 2

CLASS 10

THEORY	Revision of topics covered in the years P to 9. Apply the rules when reading the Holy Qur'an
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Yaseen (1 to 40)
TAFSEER / SHORT STORIES FROM QUR'AN	Yaseen
QUR'ANIC DICTIONARY	Surahs in Qur'an - 3

CLASS 11

THEORY	Revision of topics covered in the years P to 9. Apply the rules when reading the Holy Qur'an
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Yaseen (41 to 83)
TAFSEER / SHORT STORIES FROM QUR'AN	Yaseen
QUR'ANIC DICTIONARY	Surahs in Qur'an - 4

Qur'an Surahs to be memorised this year

CLASS P	CLASS 1	CLASS 2	CLASS 3	CLASS 4	CLASS 5	CLASS 6	CLASS 7
Hamd	Hamd	Hamd	Hamd	Hamd	Hamd	Hamd	Hamd
Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas
Naas	Naas	Naas	Naas	Naas	Naas	Naas	Naas
Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar
	Falaq	Falaq	Falaq	Falaq	Falaq	Falaq	Falaq
	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun
		Nasr	Nasr	Nasr	Nasr	Nasr	Nasr
		Asr	Asr	Asr	Asr	Asr	Asr
			Lahab	Lahab	Lahab	Lahab	Lahab
			Maun	Maun	Maun	Maun	Maun
			Feel	Feel	Feel	Feel	Feel
				Qadr	Qadr	Qadr	Qadr
				Quraysh	Quraysh	Quraysh	Quraysh
					Qaria	Qaria	Qaria
					Aadiyat	Aadiyat	Aadiyat
						Takathur	Takathur
							Ayatul Kursi
							Humazah
							Inshirah

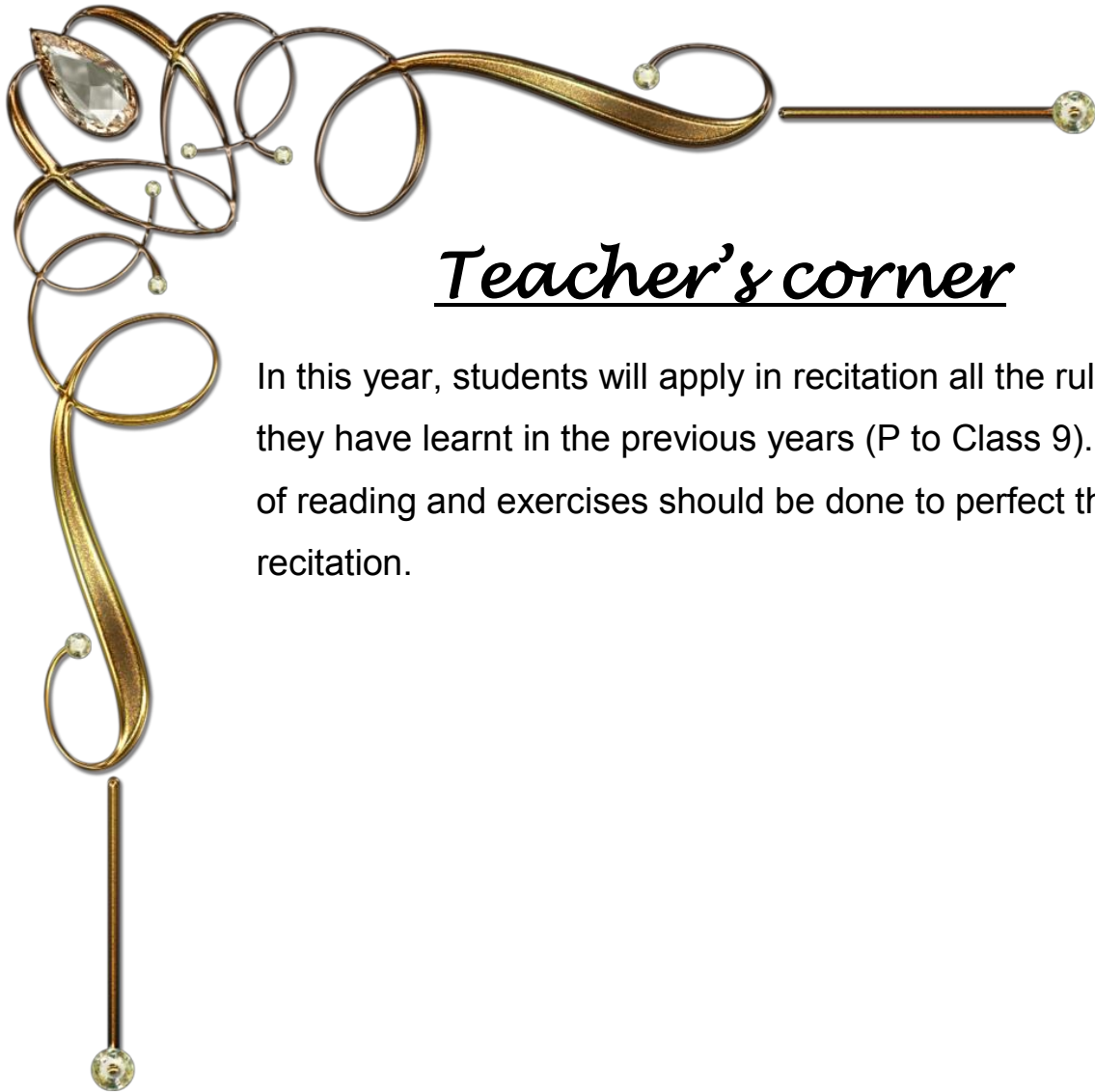
Qur'an Surahs to be memorised this year

CLASS 8	CLASS 9
Hamd	Hamd
Ikhlāas	Ikhlāas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Jumuah	Fajr

CLASS 10	CLASS 11
Hamd	Hamd
Ikhlāas	Ikhlāas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Yaseen (Ayah 1-40)	Yaseen (Ayah 41 – 83)



Theory

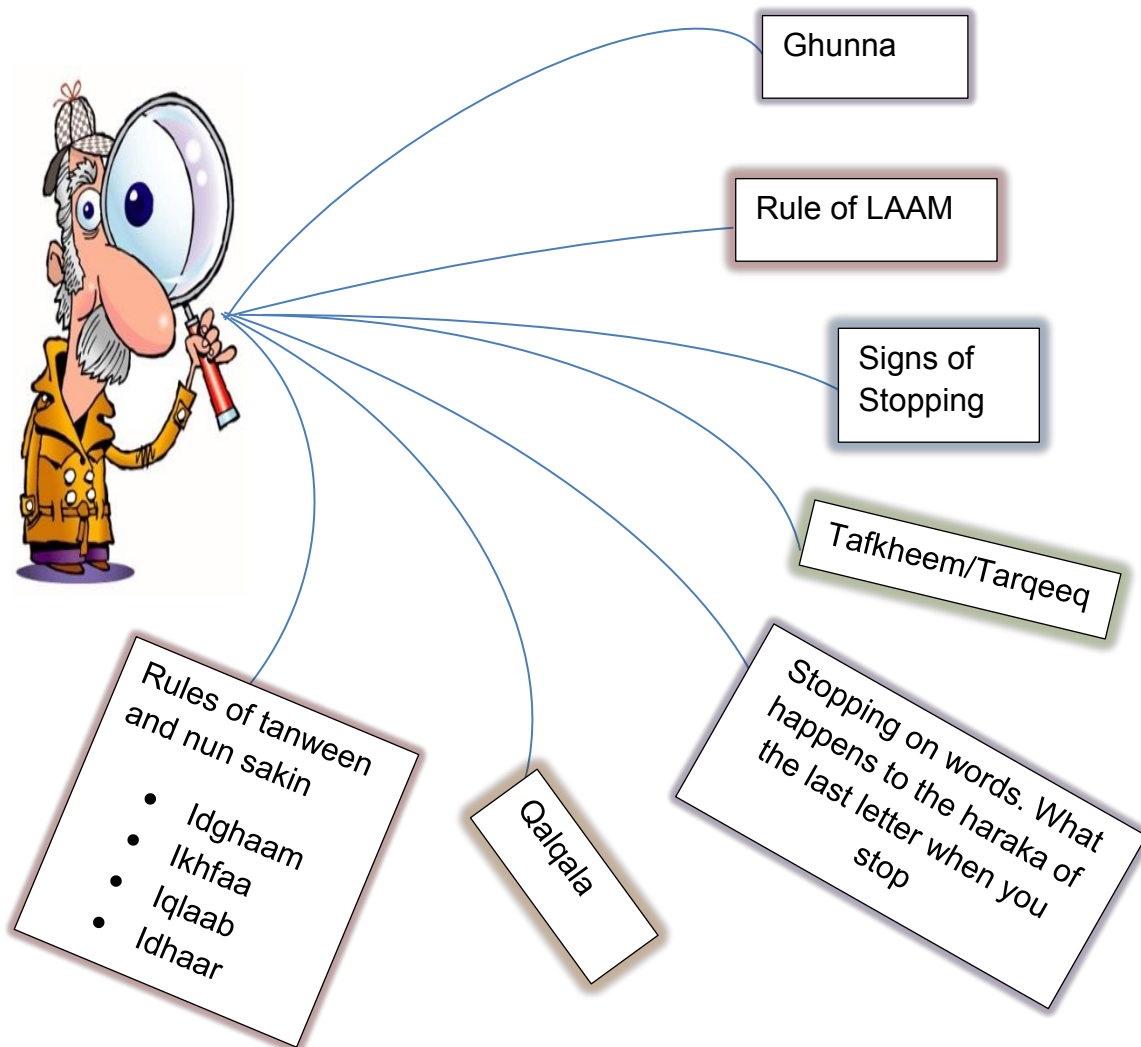


Teacher's corner

In this year, students will apply in recitation all the rules they have learnt in the previous years (P to Class 9). Lots of reading and exercises should be done to perfect the recitation.

REVISION CORNER

In this section, try and remember all the rules you've covered so far and try to look out for them in the verses below



مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضُهُمْ
دَرَجَاتٍ ط

فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ۝

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ؕ

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

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ
وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ ۖ

قَالَ أَوَلَمْ تُؤْمِنُ ط
قَالَ بَلَىٰ وَلَكِنْ لِّيَطْمَئِنَّ قَلْبِي ط

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ قُلْ صَدَقَ اللَّهُ ۚ

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
فَقُلْ تَعَالَوْا ۖ

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِنْ لَمْ تَنْتَهُوا
لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ۝

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِّنَ الْأَخْيَارِ ۝
٤٨

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَبُئْسَ الْقَرَارُ ﴿٦٠﴾

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْنَاهُ مِنْ طِينٍ

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾ فَأَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ
 الْمُنْذِرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَيْنَا نُوحَ
 فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

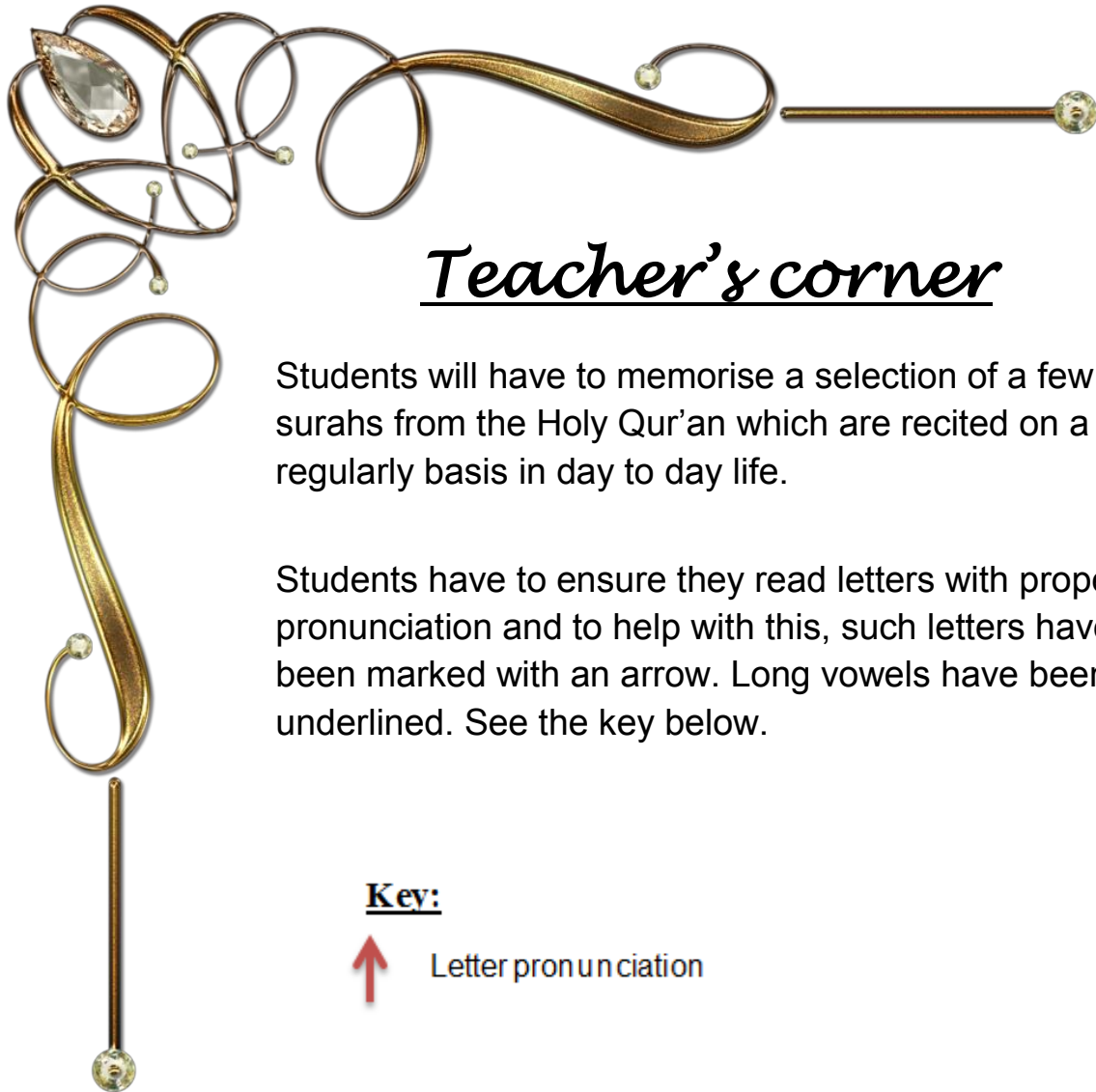
مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ
 يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾ وَيَقُومُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَ تَمَاثِيلَ وَ جِفَانٍ
كَالْجَوَابِ وَ قُدُورٍ رُسِيَّتٍ ۖ اِعْمَلُوا اِلَ دَاوُدَ شُكْرًا ط
وَ قَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ
الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ اِلَّا دَابَّةُ الْاَرْضِ تَاْكُلُ
مِنْ سَاتِهِ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ اَن لَّوْ كَانُوا يَعْلَمُونَ

وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَا يَحِلُّ لَكَ الذِّسَاءُ مِنْ بَعْدِ
 وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَجَبَكَ حُسْنُهُنَّ
 إِلَّا مَا مَلَكَتْ يَمِينُكَ ۖ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ
 رَقِيبًا ﴿٥٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ
 النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظَرٍ
 إِنَّهُ لَا وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ
 فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۖ إِنَّ ذَلِكُمْ كَانَ



Surahs for Sifdh



Teacher's corner

Students will have to memorise a selection of a few surahs from the Holy Qur'an which are recited on a regularly basis in day to day life.

Students have to ensure they read letters with proper pronunciation and to help with this, such letters have been marked with an arrow. Long vowels have been underlined. See the key below.

Key:



Letter pronunciation



Long vowel

Suratul Fatihah - سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { ١ }

Light -rule
U in Allah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

Light -rule
U in Allah

الرَّحْمَنِ الرَّحِيمِ ٣

مَلِكِ يَوْمِ الدِّينِ ٤

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Idhaar

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Suratul Ikhlāas - سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

قُلْ هُوَ اللَّهُ أَحَدٌ

Idhaar

Qalqalah

Heavy -rule
ل in Allah

اللَّهُ الصَّمَدُ

Qalqalah

Heavy -rule
ل in Allah

لَمْ يَلِدْ وَلَمْ يُولَدْ

Qalqalah

Rule of stop

Qalqalah

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Qalqalah

Idhaar

Idghaam

Suratun Naas - سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
U in Allah

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Ghunna

مَلِكِ النَّاسِ

Ghunna

إِلَهِ النَّاسِ

Ghunna

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

Ghunna

Rule of stop

Ikhfaa

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

Ghunna

مِنَ الْجِنَّةِ وَالنَّاسِ

Ghunna

Ghunna

Suratul Falaq - سُورَةُ الْفَلَق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Qalqalah

مِنْ شَرِّ مَا خَلَقَ

Qalqalah

Ikhfaa

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

Qalqalah

Idhaar

Ikhfaa

وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ

Qalqalah

Ghunna

Ikhfaa

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Qalqalah

Idhaar

Ikhfaa

Suratul Kafiroom - سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light-rule
ū in Allah

قُلْ يَا أَيُّهَا الْكَافِرُونَ

لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Qalqalah

Ikhfaa

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

Idghaam

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Qalqalah

Ikhfaa

لَكُمْ دِينُكُمْ وَلِيَ دِينِ


Verses 1 – 40 were memorised in Class 10. In Class 11, you will memorise the remaining of the verses of Sura Yaseen (Verses 41 – 83)

يس يس يس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يس (١) وَالْقُرْءَانِ الْحَكِيمِ (٢) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (٣) عَلَى صِرَاطٍ مُسْتَقِيمٍ (٤) تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ (٥) لَتُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ (٦) لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (٧) إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ (٨) وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (٩) وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (١٠) إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ (١١) إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَرَهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢) ■

وَأَضْرَبُ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ (١٣)
 إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا
 إِلَيْكُمْ مُّرْسَلُونَ (١٤) قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ
 الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ (١٥) قَالُوا رَبُّنَا يَعْلَمُ إِنَّا
 إِلَيْكُمْ لَمُرْسَلُونَ (١٦) وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ (١٧)
 قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ
 مِنَّا عَذَابٌ أَلِيمٌ (١٨) قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنْ ذُكِّرْتُمْ
 بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (١٩) وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ
 يَسْعَى قَالَ يَاقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ (٢٠) اتَّبِعُوا مَنْ
 لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ (٢١) وَمَا لِيَ لَا أَعْبُدُ الَّذِي
 فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (٢٢) ءَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِنْ
 يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا

يُنْقِذُونَ (٢٣) إِنِّي إِذَا لَفِيَ ضَلَالٍ مُّبِينٍ (٢٤) إِنِّي ءَامَنْتُ
بِرَبِّكُمْ فَاسْمَعُونِ (٢٥) قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي
يَعْلَمُونَ (٢٦) بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (٢٧)
وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا  ^{جزء ٢٣}
كُنَّا مُنْزِلِينَ (٢٨) إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ
(٢٩) يَحْسَرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِءُونَ (٣٠) أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ (٣١) وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ
(٣٢) ■ وَعَايَةُ لَهُمُ الْأَرْضُ الْمَوْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ (٣٣) وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ
وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ (٣٤) لِيَأْكُلُوا مِن ثَمَرِهِ
وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ (٣٥) سُبْحَنَ الَّذِي

خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ
 وَمِمَّا لَا يَعْلَمُونَ (٣٦) وَعَايَةُ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
 فَإِذَا هُمْ مُظْلِمُونَ (٣٧) وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
 ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٣٨) وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّى
 عَادَ كَالْعُرْجُونِ الْقَدِيمِ (٣٩) لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
 الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٤٠)

Verses 41 – 83 – To be memorised in class 11

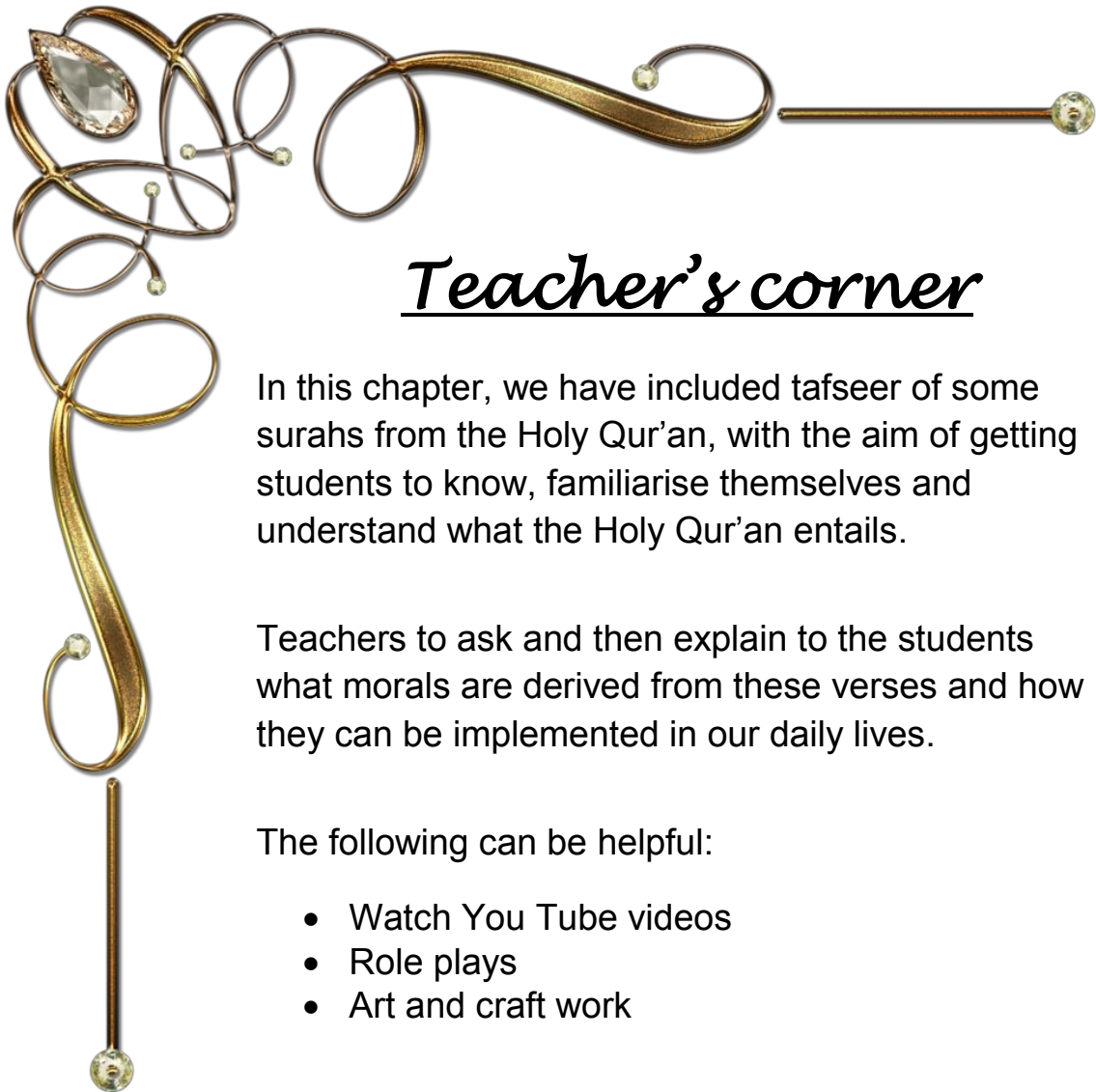
وَأَيُّهُ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ
 فِي الْفُلِّ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا
 يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا
 هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾
 وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ
 لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ
 رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمُ
 أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ ۖ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ
 آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ ۖ إِنَّ أَنْتُمْ إِلَّا
 فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ
 كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً
 تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً

وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا
 هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا
 يُوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۚ هَذَا مَا وَعَدَ
 الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا
 صَيْحَةٌ وَاحِدَةٌ فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾
 فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا
 كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنْ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي
 شُغْلٍ فَكِهِونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى
 الْأَرَائِكِ مُتَكِئُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ
 مَا يَدْعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾ وَامْتَازُوا
 الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَئِ
 أَدَمُ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ
 مُبِينٌ ﴿٦٠﴾ وَأَنْ اعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا
 تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾
 إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ
 عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ
 بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى
 أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ
 نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا
 مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَنْ تَعْبِرُهُ نُنَكِّسْهُ فِي
 الْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا
 يَنْبَغِي لَهُ ۖ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾ لِيُنْذِرَ
 مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾ أَوَلَمْ
 يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا
 فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ
 وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ

أَفَلَا يَشْكُرُونَ ﴿٤٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ
 لَعَالَهُمْ يُنْصَرُونَ ﴿٤٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ
 وَلَهُمْ جُنْدٌ مُّحْضَرُونَ ﴿٤٥﴾ فَلَا يَحْزَنكَ قَوْلُهُمْ
 إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٤٦﴾ أَوَلَمْ يَرَ
 الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ
 مُّبِينٌ ﴿٤٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي
 الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٤٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا
 أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٤٩﴾ الَّذِي جَعَلَ لَكُمُ
 مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٥٠﴾
 أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى
 أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ ۖ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٥١﴾ إِنَّمَا أَمْرُهُ
 إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٥٢﴾ فَسُبْحَانَ
 الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٣﴾





Teacher's corner

In this chapter, we have included tafseer of some surahs from the Holy Qur'an, with the aim of getting students to know, familiarise themselves and understand what the Holy Qur'an entails.

Teachers to ask and then explain to the students what morals are derived from these verses and how they can be implemented in our daily lives.

The following can be helpful:

- Watch You Tube videos
- Role plays
- Art and craft work

Surah Yaseen – Verses 21 to 40

This Surah has been revealed at Mecca. It contains eighty three verses and has been entitled by the name of its first verse, which is from the abbreviated letters, Ya-Sin.

Everything has a heart and the heart of Quran is Surah Yasin

A tradition that all commentators have quoted from reliable books, states that everything has a heart and the heart of Quran is (Surah) Yasin. When we consider the totality of the organs of body as one unit, its centre is the heart. From this centre is directed the administration of the body. So far as it is warm, the body remains alive and when it fails, the body dies. The comparison of Surah Yasin with the heart, in this narration, conveys the importance of this Surah. Though the entire Quran is a miracle and the Word of God, the special merits found in this blessed chapter particularly, can be better understood by referring to the narrations, which describe the extraordinary excellence and benefits available through regular recitation of this Surah.

A tradition narrated from the Prophet of Islam (S) indicates he said:

“Everything has heart (centre) and Ya-Sin is the heart of the Qur’an.”

This very meaning has been narrated in a tradition from Imam Sadiq (as) who, at its end, adds:

“Whoever recites Surah Ya-Sin on a day before sun sets, during the whole day he will be protected and sustained (affluently); and whoever recites it at night before sleeping, one thousand angels will be for him to protect him from any accursed Satan and any impediment.”

In the name of Allah, the Beneficent, the Merciful.

AYAT 21: *Follow those who ask no reward of you, and who are themselves guided*

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾

Follow him who does not ask you for reward,

Meaning: O People! Follow the messengers who do not ask for anything from you. They neither want wealth nor kingdom, name nor fame in exchange of this guidance. Do they have any material desire? No! Thus this is the proof of their Prophethood.

Messengers never demand compensation for propagation

They never demanded any wages:

Indeed my recompense is upon Allah.

In the final days of the Prophet's life some people assembled and said among themselves, "Muhammad ('s) has to entertain many guests. His expenditure is high. Let us give him some money as he has many rights over us. The following verse was revealed:

Say: I do not ask of you any reward for it but love for my near relatives; (42:23)

You intend to compensate Muhammad ('s), but it is only God Who will do this. If you so desire, then do one thing: as a token of recompense of his messengership, be kind and behave nicely with his household, which is also for your own good.

Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things. (34:47)

This is the first sign of their veracity, that they have no material benefit in their invitation. They do not demand people any wealth, nor any position and rank, nor even any thank and gratitude, nor any other reward or recompense.

This meaning is the same thing which has repeatedly been emphasized on in the Qur'an concerning the great prophets as the sign of sincerity, no request, and purity of the hearts of prophets.

Only in Surah As-Shu'ara', No. 26, the verse:

"I do not ask you..."

has been repeated for five times.

Then the verse concerning these prophets implicitly adds that, as it is understood from the content of their words and invitation, they are some guided persons.

AYAT 22: *And why should not I worship Him Who brought me into being, and unto Whom you all shall be returned.*

وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

The noble believer Habib Najjar argues before the community of polytheists, “What has happened to me that I should not worship the One who made me manifest (created me) and also made me return towards Him?”

Qur'an says:

There surely came over man a period of time when he was a thing not worth mentioning. (76:1)

Thereafter He has, from a drop of sperm, manufactured this wonderful body and a strange structure.

The last part of the verse says:

And to Him you shall be brought back...

O ignorant! When you die, you return to God. Therefore, you should worship Him with a hope to get reward from Him. O idol worshipper! Do you return to the idol after your death?

Surely we are Allah's and to Him we shall surely return. (2:156)

Do something by which the one towards whom you are returning may be pleased with you.

AYAT 23: *Shall I take (other) gods besides Him, if the Beneficent (Allah) desires affliction for me, their intercession shall not avail me aught, neither can they deliver me?*

ءَاتَّخِذْ مِنْ دُونِهِ إِلَهَةً إِنْ يُّرِدْ الرِّحْمَنُ بِضُرٍّ لَّا
تُغْنِي عَنْي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾

What! Shall I take besides Him gods...

Antioch was the place of the worshippers of stars and angels. They had carved idols in the shape of angels for worshipping. He says, “Should I give up the worship of the Beneficent God? Should I adopt another god? Should I worship a star, angels or even a cow, as some simple fellows do?”

Whose intercession, if the Beneficent God should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?

That is if the Lord wishes that I should suffer a loss or harm, all the false gods cannot reach me even if they desire. They cannot save me even if all of them help each other fully. Their recommendation cannot help me and they cannot give me salvation.

The application of the Qur’anic term ‘Ar-Rahman’ (The Beneficent Allah) in the last verse, besides pointing to the vastness of the Mercy of Allah and that all merits and bounties returned toward Him, which itself is a proof upon the ‘Unity of worship’, indicates to this point that the Beneficent Allah does not desire any harm for anyone, unless the man’s wrong action reaches to its utmost degree.

This causes man to be far from the vast scope of Allah’s Mercy and inflicts him in the realm of His Wrath.

That is in spite of the ever-existent God, should I make anyone else my support and make him a centre of my hope, fear and trust? Husain ('a), while departing from his women and children, had said, *"Allah is my successor for you."*

Anybody who makes anyone or anything, except Only One God, a centre of his hope and support, be it wealth, position or a friend, is totally deviated.

AYAT 24: *Verily in that case I shall be in manifest error*

إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾

Then, in order to emphasize on his previous point that believing other God's does no good; as neither their intercession shall avail nor can they deliver him from adversities

To explain it more, this believing champion said:

“Verily in that case I shall be in manifest error.”

What error can be more manifest than this that a wise man knees before these meaningless idols and puts them in comparison with the Creator of the earth and heaven.

AYAT 25: *Verily I have believed in your lord, therefore hear me!*

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ

To the best of his ability Habib Najjar helped the messengers but the people pounced upon him. Some have written that they threw him down and kicked him so much that his entrails and intestines came out. Then they suffocated him, threw him in a well and filled it up.

Others have written that they stoned him and hit him so much that he died. Some say they pierced his shoulder and hanged him by the wall of a well until he died gradually under torture. After being attacked by the disbelievers, Habib Najjar knew that he was about to be killed. So he turned towards the messengers and said,

Surely, I believe in your Lord, therefore hear me.

Some famous scholars say the messengers said this. Habib said, “O Sages! Be witness that I also, like you worship your Lord Almighty. Thus his last word was faith in the Lord of the worlds, so he said, “*Hear me.*”

Testifying of faith

When a believer falls ill and when he feels he is returning to his or her Lord the faithful person should reiterate his faith in “There is no god, except Allah and Muhammad is the messenger of Allah”, and in the finality of the Prophethood of the Holy Prophet and in Ali being the friend (Wali) and vicegerent of Allah.

It is emphatically mentioned in traditions that one should say, “Hasan and Husain are the sons of the Prophet of Allah and the nine descendants of Husain are the saints of Allah and the Imams of the believers. And indeed the death is truth and the Paradise and the Hell is truth...These are my beliefs. So give witness tomorrow on the Day of Judgment.”

AYAT 26: *It was said (unto him): ‘Enter Paradise.’ He said: ‘O’ would that my people had known.*

قِيلَ ادْخُلِ الْجَنَّةَ ط قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

So far we have discussed upto the verse meaning that Habib Najjar, the believer, supported the messengers, admonished the people and wished well of all saying, “O negligent man! These messengers do not ask anything from you. They want from you neither wealth nor kingdom. They only remind you of God. They have brought proofs also. Now should I not fear God Who created me and to Whom I have to return?” But, instead of hearing his words and accepting his sincere advice, they fell on him, kicked him fatally and spilled out his intestines. Then they threw him in a well and filled it up. Some have said that they sawed his skull. His only crime was that he favoured the truth and gave admonition. Some have written that they pierced his neck and hanged him over a well to die a slow death.

Regarding this verse some commentators have said that no sooner than this supporter of the messengers was killed a voice came to his holy soul, “Enter Paradise.” The Divine Command came, “Enter the garden of God.” Of course, here what is meant is the paradise in the grave (Barzakh) not the paradise of the Hereafter after the Day of Judgment.

The paradise of the grave is from the moment of death till Qiyamat. It starts from the moment the soul departs from the body. Barzakh is mentioned in the following verse of Quran:

...and before them is a barrier until the day they are raised. (23:100)

Barzakh is the intermediary state from the hour of death till the Day of Judgment. It is not like this world where there are so many impurities. Nor is it like the Hereafter where everything is pure and fine. It is between the two. Barzakh exists now. It is in this universe but it is veiled from this world. It is hidden from matter and feelings. This material eye cannot observe it. Now consider air, which is existent and our body

too exists but yet we cannot see air because it too thin. Our eyes cannot see anything except matter and material things. After being released from this body the bodies and forms of Barzakh, which are not material, can be seen. What God has promised in the Holy Quran applies to both the paradise of the Hereafter as well as to the paradise of Barzakh. As soon as the soul gets separated from the body, a good tiding is given, *“Enter the Paradise.”*

There is a tradition about grave narrated from Amir-ul-Mu'mineen Ali (as) who said:

“The grave is either a garden from the gardens of Paradise, or it is a cavity out of the cavities of Hell.

AYAT 27: *That my Lord has forgiven me and made me of the honoured ones!*

بِمَا غَفَرَلِي رَبِّي وَجَعَلَنِي مِنَ الْكُرَمِيِّينَ ﴿٢٧﴾

When Habib Najjar, the martyr, saw the bounties of God he said,

O would that my people had known; Of that on account of which my Lord has forgiven me and made me of the honored ones!

He wished that they had had an eye which was not covered with the thick heavy worldly material curtains and they could see whatever is behind this curtain; that is they might see these plenty of bounties, generosity and honour from the side of Allah and that they might know that, instead of their scorns, what the great favour Allah had done to him. That is I wish my community, these neglectful people who are drowned deep in material activities and lustful passions should know what God has bestowed me with. How kind and loving behaviour Almighty God shows to the faithful after their death. Would that my people knew that my Lord has included me among the rewarded and honoured people.

The believer uttered this sentence and God quoted his words for you and me so that we may be inspired and we may also adopt the path of the honoured ones. How does God grant honour, status and glories in the Barzakh life? It is also mentioned in narrations that as soon as the soul of a believer departs from his body, angels from the higher world greet him with flowers and lead him to the Divine Throne (Arsh).

Death is not annihilation or extinction.

Death is not annihilation or extinction. Why do you consider death an end to everything? Why are you fearful of death? You are a Muslim and you believe in the Holy Quran. One who does not believe in Quran should fear death as they think that it is perdition or doom. But why should believers fear death?

Why do they cry and complain so much at the demise of a near and dear one? Has he become extinct? To think so is disbelief in Quran and traditions. Of course, it is human nature and relationships demand that when one departs earlier it affects the survivors. So there is no harm in being thus affected and also there is no harm in weeping. What is essential is that there must be no excessive complaints and crying.

This body was like an animal and yet it was riding the one who was running it. It has now become free through death. In the words of Imam Sadiq ('a), *"There was a bird in a cage. Now the door of the cage has opened and the bird became free."* In other words, it was a pearl in a box. Now it has come out of the box and has begun to glitter and shine.

It is necessary to understand that death is first a meeting or a union. It is the first enjoyment of fruits from the bounties promised by God. You undertook fasts for one full month of Ramadan. Now it is time to enjoy its reward. It is the period of encashing lifelong savings.

Messengers and divine callers are true well-wishers of all, as they have nothing but sympathy. They want that this creation (people) should get salvation and bliss from God though they are beaten up and even killed at their hands. Yet they never cursed them, but showed only sympathy and said, *"I wish these ignorant people accept our admonition and understand."*

As we have mentioned, this paradise is in the grave and it is for the believer to enjoy from the hour of his death until the Day of Resurrection. Though if one is a believer but had committed some sins and died without repentance, one remains in torture in Barzakh for a certain time until one's account is finally cleared. Sometimes he gets enough punishment in Barzakh to clean his past sins and so when he comes to the field of Gathering on the Day of Judgment, he does not have to account for any more sins.

AYAT 28: *And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.*

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

AYAT 29: *It was naught but a single cry, and lo! They were still*

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خِيدُونَ ﴿٢٩﴾

These two verses describe God's anger. A believer is very dear to Him. Killing of a believer is a very serious misdeed. The Merciful Lord describes His favor and support to Habib Najjar. According to one narration, at that very moment (when Habib was martyred), and as per another narration the next day and according to a third tradition, after three days thereafter; God decided to punish the oppressors.

He says, "After they killed My favourite servant, We did not send on them any army from heaven – they never deserve that We may send any troops from the sky to finish them. So We annihilated them merely with a heavenly shriek."

According to a tradition, God ordered Jibrael to smite them with a frightening cry or shriek. Who can bear the sound of Divine anger? Man is weak. Just look at our own weakness and observe our deeds.

Was this Blast the sound of a thunderbolt which appeared from a piece of cloud and came down to the earth, shook everything and ruined all buildings, and by means of the intense terror, they submitted to death?

Or was it a blast which, as the result of a horrible earthquake, came out from the inside of the earth into the atmosphere and the waves of its burst brought all to the mouth of death?

Whatever it was, it was no more than a Blast happened in a fleeting moment. It was a 'cry' which made all cries silent, and it was a shock which caused all to be motionless. And such is the power of Allah, and this was the fate of a misguided and useless nation.

Umar bin Abdul Aziz falls hearing the cry

It was spring season during the caliphate of Umar bin Abdul Azeez and he was sitting on this throne. The atmosphere changed and rainy winds arrived with many clouds and dazzling flashes of lightning, and the caliph fell down from his throne. The terrible fright shook him.

Yahya bin Muaz Razi who used to give beneficial admonishments said, *"O Caliph! This is the fear of the Beneficent Lord."*

If lightning, thunder and the arrival of rains and good tidings of bounties shake you so much, how would you respond to the sound of Divine anger?

After the departure of the Last Prophet ('s) such kinds of calamities, which generally used to kill all at a time were postponed by the blessing of the Prophet of mercy.

AYAT 30: *Alas for the servants! There comes not to them an apostle but they mock at him.*

يُحْسِرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾

The application of the Qur'anic word /'ibad/, (the servants of Allah), points to this fact that it is surprising that the servants of Allah, who are encompassed with the bounties of Allah, have committed such crimes.

Mocking the Divine prophets has been the constant style of pagans throughout the history of man.

This verse with a very attractive and effective tone puts the opposition of all arrogant ones of the history against the invitation of the Divine prophets in a lump under discussion.

It says:

“Alas for the servants! Never came there unto them a messenger but they used to mock him!”

Woe to those who shut the doors of Allah's Mercy to them themselves! Alas for those who broke their torches of guidance!

AYAT 31: *Have they not seen how many generations We destroyed before them? Not to them will they return."*

الْمَّ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ
إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

The consequence of people's mocking Divine prophets is annihilation, and when the Wrath of Allah comes, there is no way for them to return and recompense. We must not lose the opportunities.

These are not the first people who lived on the earth. There have been some other arrogant people before them who lived in this world and the painful fate of them which has been recorded in the history and the sorrowful traces which have been remained from them in the ruins of their habituated cities are in front of their eyes. Is this amount of news not enough for them to take example?

Look what has happened to those who had mocked the divine prophets earlier. You Arabs do pass, during your travels through places they inhabited. You repeatedly see the habitats of Prophet Lut etc; how we turned them upside down, people of Pharaoh whom We drowned, We pushed some deep in earth and We killed others by a thunder like the killers of Habib Najjar. This is how We destroyed those who paid no heed to the invitation of divine messengers.

So take lesson from this. Before you, some had revolted and disobeyed. From among them were the

So each We punished for his sin; of them was he on whom We sent down a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We made to be swallowed up by the earth, and of them was he whom We drowned... (29:40)

At the end, the verse adds:

“...Not to them will they return.”

That is, the great calamity is here that they have no possibility to return to the world and recompense their former sins and misfortunes. The bridges behind them have been ruined so violently that it is impossible for them to return in order to recompense these faults.

This commentary is just like the word of Hadrat Ali (as) who has said in one of the sermons of Nahj-ul-Balagha about taking example from the dead.

He said:

“There is neither a possibility that they transfer from their ugly deeds nor are they able to increase their goodness.”

AYAT 32: *And all of them shall surely be brought before Us*

وَإِنَّ كُلَّ لَبَّاءٍ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ۖ

That is, without exception, each and every one will come to Us. No one would ever be able to escape or remain absent. Soon all human beings will be mustered in the scene of Hereafter for reckoning and, after that, there will be the painful chastisement of Allah which is waiting for the wrong doers.

Yes, if death were the end of everything, it would be possible to say that it was the beginning of tranquillity, but also it is not so. If we were left to ourselves when we died, death would be the cause of rest for all the living people. But when we pass away, we will be brought back to life on the day of Judgement and held accountable for whatever we did in the transient world; all good and evil will be rewarded or punished respectively.

AYAT 33: *And a sign for them is the dead earth and; We give life to it and We bring forth from it grain so they eat of it.*

وَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ ۖ أَحْيَيْنَاهَا وَأَخْرَجْنَا
مِنْهَا حَبًّا فَيَنْهَ يَأْكُلُونَ ﴿٣٣﴾

They say: How this rotten and decomposed body will come to life again? Look at the earth beneath your feet and observe how God gives it life after it has dried and was dead. Life and death of everyone and everything is like this. Earth also has life and death. Its death has grades and levels. One of its grades is growing and not growing. The season of fall and winter is death of earth. The beginning of spring is life for earth. How much life grows with it and is added to it. The earth wherein no movement was seen is lashed with spring breeze. Seeds show up their heads in the form of plants. All sorts of vegetables and grass grow. Who gave it this life? Did it happen itself? Why couldn't it do so in fall and winter? This fresh life is a proof of the life after death, that is, Resurrection.

AYAT 34: *And We made therein gardens of date-palms and grape vines, and We caused springs to flow forth in it*

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ۚ

Various kinds of seeds grow out of it, which you eat – that is date trees and grapevines. Rivers are made to flow between them. So eat these fruits, think upon it and derive a lesson. Eat and be grateful and thankful to God by recognizing and worshipping Him.

Man's duty in return for bounties is cognition and thanks giving. Allah gives life to the dead land and makes plants and fruits available that man eats them and thanks.

In the previous verse the words were about grains, but here the strengthening and nutritive fruits, two outstanding samples of them are date and grapes each of which is counted a complete food. Studies of scholars show that these two fruits, in particular, have kinds of necessary vitamins and different vital materials for man's body. Moreover, these two useful fruits can be kept and used in different forms during the year for eating.

AYAT 35: *That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?*

لِيَأْكُلُوا مِنْ ثَمَرِهِ ۖ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

Yes, the fruits which appeared on the branches of trees, without being in need of any changes, are edible when they are picked up from the trees; and this shows the utmost grace and greatness of Allah to his creatures

He has packed this delicious prepared food as well that it can be maintained for a long time without that it loses its nutritious content. This is different from the foods man makes from natural God-given stuffs that they often become putrid quickly.

...and their hands did not make it...

Meaning it is 'We' not the people, who has created these fruits. It is God Who created grapes but man extracts juice from them, which is pleasing to taste. Similarly he makes vinegar from grapes, which was among the diet of messengers.

...will they not then be grateful?

Meaning: Are you then not thankful? O ungrateful one! O disloyal fellow! Should you not be thankful to God Who granted you such precious and delicious things? Is it not necessary for you to chant His praise constantly?

Whatever bounty reaches us, it is from Him and there is no bounty for us except from God. It is narrated that, among reasons of chastisements like squeeze of grave, is thanklessness for bounties.

We should say, "O God! Whatever we have is only from You. There is no God except You. We are thankful and are shamed of our past when we did not realize that all bounties were from You. I seek forgiveness from You and I turn towards You (in repentance).

A thankful companion of Prophet Dawood in paradise

There is a brief story on the topic of thankfulness.

Prophet Dawood (‘a) once prayed to God to show him his companion in paradise from among the faithful persons God loved. A voice from the unseen was heard saying, *“Tomorrow morning, go to the gate of the city and see who it is.”*

Next morning when Dawood (‘a) went to the city gate he met Mata, father of Yunus, carrying some firewood on his shoulders, in search of a buyer. Then came a man who bought that wood. Dawood stepped forward, shook hands with him, hugged him and then asked, *“Is it possible for you to have me as your guest today?”* Mata replied, *“It would be my pleasure. Come along.”*

Mata bought some flour and salt with the firewood money to suffice three persons, viz, he himself, Dawood and Sulaiman. Finally he baked bread. Then before eating that bread, Mata raised his head towards the sky and said with tears running down his cheeks, *“O Lord! It was You Who had sown the tree from which I obtained this wood. You gave me strength and ability to do this work. You also gave me capability to carry its burden. You sent its buyer. The wheat from which I got this flour was also created by You and Only You. You made all this possible whereby we are now able to use Your bounty.”*

Dawood turned towards Sulaiman and said, “Thankfulness enhances a man’s status.”

Thankfulness with regard to money is to spend it in the path of God

Allah (swt) says in the Holy Qur’an:

If you are grateful, I would certainly give you more, and if you are ungrateful, My chastisement is truly severe. (14:7)

Haji Noori has described a story in *Darus Salam*. A devoutly pious worshipper had been busy in his worship for several years. He was informed in one of his dreams that Almighty God had decided that, *“Half of your life span will be spent in poverty*

and in the other half you will be rich and wealthy. Now it is for you to choose which part of your life you prefer first”.

He replied in that dream, *“I have a wise wife. Let me consult her.”* Of course there is no harm in consulting a pious lady who is intelligent and not mad after wealth and worldly desires.

The wise lady said, *“Choose the first half for ease and needlessness.”* Thus their wealth began to increase from the next morning. Then the wife said, *“O man! As promised by God, just as He gives you bounty, you too should spend it in His path.”*

So wealth came to one hand and it was given to the poor and spent in God’s path with the other. Thus half of his age passed. Now, he awaited poverty. But there was no change. God’s bounties continued to rain on them as before. He asked, *“O God! How is it like this?”*

He was informed, *“You thanked Us for the bounties so We increased them further.”*

Thankfulness of wealth is to spend it in God’s path, and similarly, squandering it away is ingratitude and thanklessness.

AYAT 36: *Glory be to Him Who created pairs (of) all things, of what the earth grows, and of their selves and of what they do not know.*

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ
وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

Commentators have rendered the Qur'anic term /'azwaj/ (pairs), mentioned here, into different meanings.

- What is certain is that the term /'azwaj/ is the plural form of /zauj/ which is called to the two genders of masculine and feminine, whether they are in the world of animals, or other than them.
- Then, this word has been expanded and every two beings which are companions to each other, or even they are opposite to each other, are called /zauj/. This word is used even for two similar rooms in a house, or two halves of a door, or two fellow-members. And, thus, it considers a pair for any being in the world.

However, it is not impossible that matrimony here is used with the same specific sense of masculine gender and feminine gender, and, in this verse, the Qur'an informs of the existence of matrimony in the world of all plants, human beings, and other beings that people are not aware of.

However, this verse is one of the verses that state that man's knowledge is limited and which shows that there are a great deal of facts in this world which are not known to our knowledge

AYAT 37: *And a sign for them is the night; We strip it of the day and behold they are plunged in darkness.*

وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

Night is one of the signs of Power and Wisdom of Allah. These verses state another part of the signs of the greatness of Allah in the world of existence; and following the discussion mentioned in the former verses about Resurrection and reviving the dead lands, plants and trees, another form of the forms of Monotheism is stated. Here, the Qur'an has emphasized on the darkness of night. It seems it intends to state the change of the light of the day into darkness of the night, as an example of the death after life, and this is next to the statement of giving life to the dead lands, which was mentioned as a sign out of the Divine signs in the previous verses

The Arabic term */naslakh/* is derived from */salakh/* which originally means 'taking off the skin of an animal' and it is a tender meaning. As if the light of the day were white clothing which has been put on the body of the night. At the sunset this clothing is taken off of its body, like the skin, in order that it's innate becomes manifest.

AYAT 38: *And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.*

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝٣٨

This verse clearly states the constant motion of the sun, but, concerning the purpose of this motion. The most modern commentary for the above mentioned verse is the same thing that scientists have recently discovered. It says that the sun moves with the solar system in the midst of our galaxy toward an appointed direction and toward a far distanced star which has been called 'Weca'.

However, to move the sun, this very great globe which is one million and two thousand times bigger than the earth and with an accurate movement in the endless atmosphere, is possible by no one save by Allah Whose Power is above all powers and Whose Knowledge is infinite.

AYAT 39: *And (as for) the moon, We have fixed for it the stages till its returns to be bent like an old palm branch.*

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

The crescent moon seen on the first day of the month is like a curved thread. Its size doubles the next night. Then by the thirteenth and fourteenth night a whole round moon is sighted. Then from the sixteenth it goes on thinning until in the last night, called moonless night, it disappears completely; so the counting of days of the month may be known.

As for the words:

...as an old palm branch.

They compare the appearance of the moon to an old withered branch of date palm curved like an arch, yellow and weak. If you look at the moon in the last nights of the month you will find that it is exactly so.

AYAT 40: *Neither is it expedient to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.*

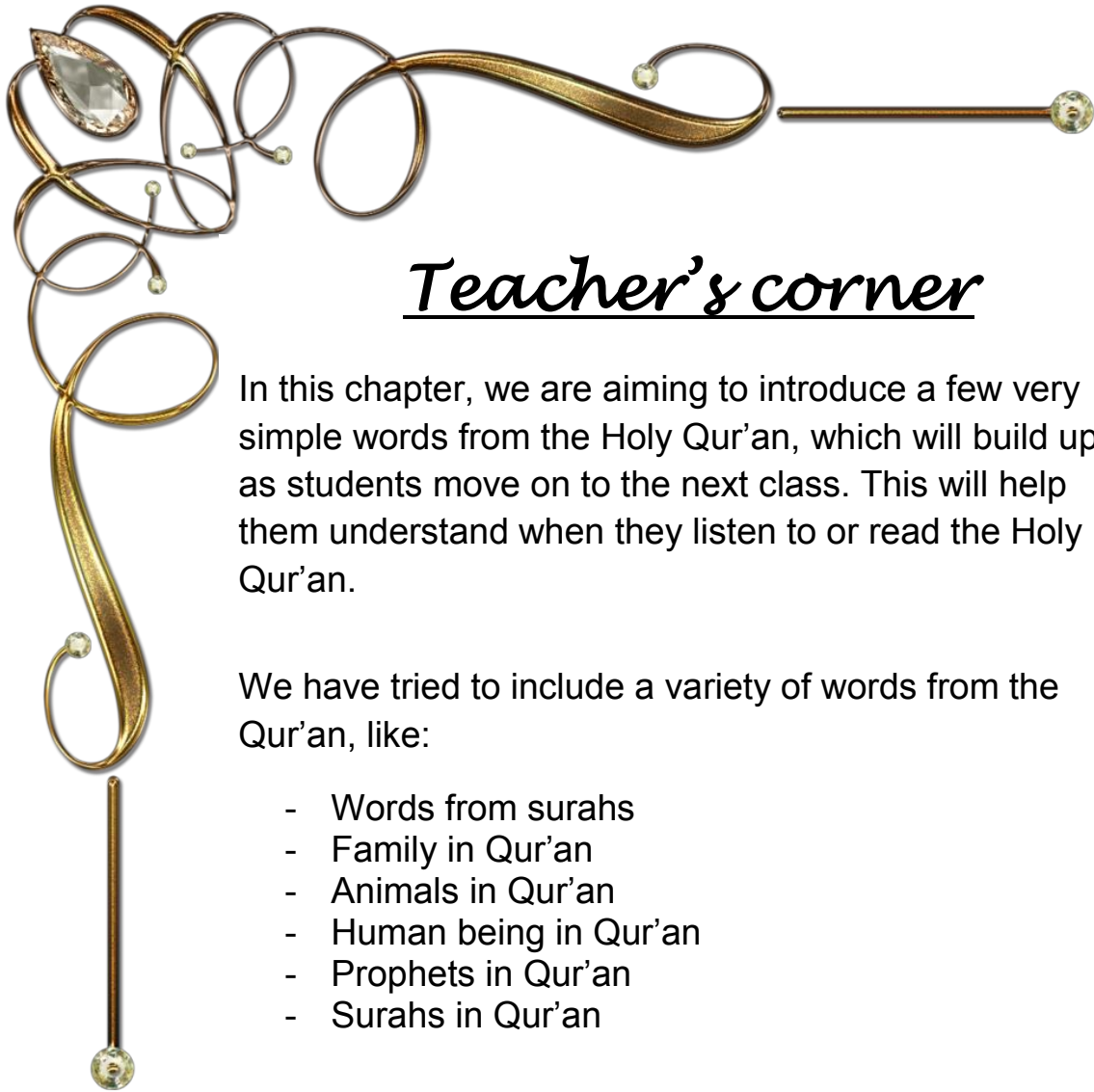
لَا الشَّمْسُ يَنْتَبِغِي لَهَا أَنْ تَدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

Just think over the system of night and day. During your life have the days and the nights changed? They have not even slightly strayed away from their course. They have run neither faster nor slower (earlier or later), from their fixed course.

Neither the sun overtakes the moon nor does the moon overtake the sun. How great the force of gravity is! The sun is situated millions of miles away yet it has a pull over the earth and other planets while the moon is subdued by the earth. A balance between the spheres and their orbits has been created.



Qur'anic Dictionary



Teacher's corner

In this chapter, we are aiming to introduce a few very simple words from the Holy Qur'an, which will build up as students move on to the next class. This will help them understand when they listen to or read the Holy Qur'an.

We have tried to include a variety of words from the Qur'an, like:

- Words from surahs
- Family in Qur'an
- Animals in Qur'an
- Human being in Qur'an
- Prophets in Qur'an
- Surahs in Qur'an

You could consider using card activity to match the words which will aid learning

91 - 114

THE MNEMONICS BOOK OF LEARNING THE NAMES OF THE SUWER OF THE QUR'AN

4



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And certainly We have made the Quran easy for remembrance, but is there anyone who will mind? 54:17.

Hifz ul Qur'an or memorisation of the Qur'an is an aspiration for all Muslims.

The Qur'an may be seen as a metaphor of the journey of the human being over time. Beginning with the foundation of Suratul Fatiha (01) and aspiring to reach the goal of Suratul Ikhlas (112); Unity in belief. After that the two suratayn of Suratul Falaq (113) and Suratul Naas (114) are known as Maudhatayn to prevent diversion.

Q114 is a modular study of the Qur'an beginning with the familiarisation of the names of the suwer of Qur'an in sequence using the Link system.

The Link system of memory is designed to enable one to remember any number of things in sequence.

The process is divided into three stages:

1. Encoding the elements of information into visual images as image information is far easier to memorise than textual information
2. The memorisation process itself
3. Remembering the sequence of information

Mnemonics (pronounced ne-monik) is a memory aid in the form of a word, phrase or story. It is derived from a Greek word 'mnemonikon' – an art of memorisation.

For example, most of us are able to remember the colours of the rainbow by using a mnemonic such as 'Richard of York gave battle in vain'. Here the initial letters of the seven words give us the colours: red, orange, yellow, green, blue, indigo and violet. This example demonstrates two elements of memorisation: imagination and association. Thus you create a sentence (imagination) using words starting with the initial letters of the colours (association).

Aristotle wrote, as the first sentence of one of his books, "In order to think we must speculate with images."

The 114 names have been divided into 15 sections to allow easy memorisation.

The first step is to create focus points or 'pegs' for each section on which we can 'hang' the story mnemonics. On the following pages you will find the focus points (sura word mnemonics) and the corresponding story mnemonics. There are some spaces to create your own focus points.

91 Shams (The Sun)
Until recently we had 9 planets in our solar system, and 1 sun. 9 around 1 Sun (Shams).



96 Alaq (The Clot)
Draw a joined up 9 & 6 in a circle, to represent twins in a womb. Alaq means clot.



99 Zilzal (The Earthquake)
In an emergency, we dial 999, however when you are faced with an earthquake, you may forget to dial the last 9.



The Sun⁹¹ ends the Night⁹² in the Early hours of the day⁹³ with an Expansion⁹⁴ like the opening of a Fig⁹⁵ that Begins Life⁹⁶ with a Decree⁹⁷ that is Clear Evidence⁹⁸ of the Earthquake⁹⁹ caused by the Assaulters¹⁰⁰.



91



92



93



94



95

100
'Aadiyaat (The Chargers)

C can stand for Chargers and also looks like a horseshoe. C is the Roman symbol for 100.



سورة العلق

al-'Alaq

The Clot




96

سورة القدر

al-Qadr

The Power



97

سورة البينة

al-Bayyinah

Clear Evidence



98

سورة الزلزلة

al-Zilzal

The Earthquake



99

سورة العاديات

al-'Adiyat

The Chargers



100

101 Qariah (The Catastrophe)

Draw 2 vertical lines with a small O in the middle to represent a door. Qariaah means the knock.



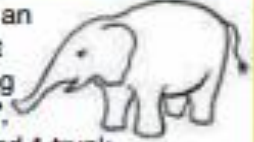
104 Humaza (The Backbiters)

Remember that Sura 4 was Nisaa (Women). If you added 100 and 4 (Women), $100 + 4 = 104$, you would have one big gossip session.



105 Feel (The Elephant)

Think of an elephant as having "5 limbs", 4 legs and 1 trunk.



There is a Knock¹⁰¹ at the Door of Abundance¹⁰² at 'Asr¹⁰³, provided there is no Gossip¹⁰⁴ like Abraha and his Elephant¹⁰⁵ and the Quraysh¹⁰⁶ who refused a Plate¹⁰⁷ of food despite knowing about Kawthar¹⁰⁸ thus Covering up the truth¹⁰⁹; denying themselves Help¹¹⁰ and finding themselves in Flames¹¹¹.

سورة القارعة
al-Qari'ah
The Catastrophe



101

سورة التكاثر
al-Takathur
Plentiful



102

سورة العصر
al-'Asr
Afternoon



103

سورة الهمزة
al-Humazah
The Backbiters



104

سورة الفيل
al-Fil
The Elephant



105

سورة قريش
al-Quraysh
Quraysh



106

109 Kaafirun (Cover-up the Truth)

People wear sunglasses to cover-up or shield their eyes from the truth. 109 can look like a broken pair of sunglasses.



111 Lahab (The Flames)

Draw the number 111 as 3 flames of a fire.



سورة الماعون

al-Ma'un

Daily Necessity



107

سورة الكوثر

al-Kawthar

The Abundance



108

سورة الكافرون

al-Kafirun

Cover-up the Truth



109

سورة النصر

al-Nasr

Help



110

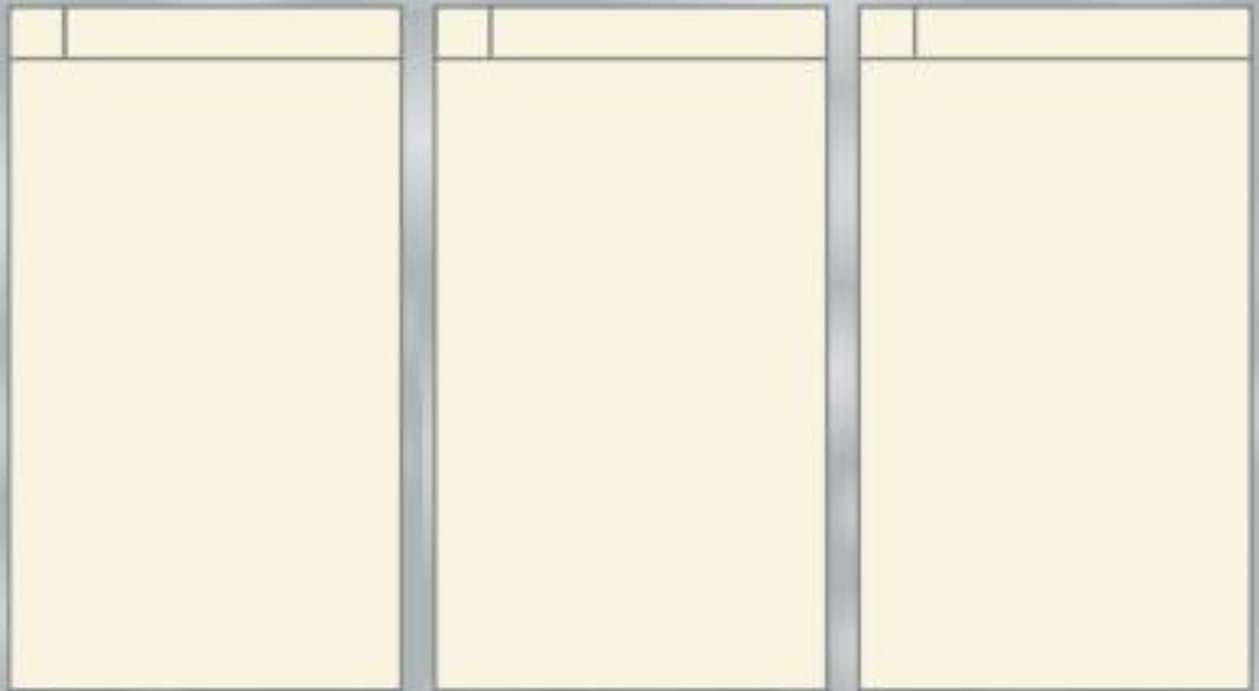
سورة المسد

Lahab/Tabbat

Flames



111



IKHLAS¹¹² – Unity of Belief (Reaching ones full potential – GOAL)

MAUDHATAYN (Protection) – **Falaq**¹¹³ and **Naas**¹¹⁴



112



113



114

Words covered in the
previous year(s)

THE MNEMONICS BOOK OF LEARNING THE NAMES OF THE SUWER OF THE QUR'AN

3

61 - 90

62

Jumua' (Friday)

Friday is the 6th day of the Islamic week. In Salaatul Jumua' we pray 2 rakaat salaa instead of the 4 of Zhuhr.



65

Talaq (Divorce)

In the UK, men retire at the age of 65. They divorce themselves from the office.



In the Saff⁶¹ of Jumua⁶² the Hypocrites⁶³ worry about Loss and Gain⁶⁴, thus Divorcing⁶⁵ themselves from reality and Prohibiting⁶⁵ themselves from the Kingdom⁶⁷. This is signed by the Pen⁶⁸ of Truth⁶⁹ which Ascends⁷⁰ all others.

سورة الصف

al-Saff

The Ranks



61

سورة الجمعة

al-Jumu 'ah

Congregation



62

سورة المنافقون

al-Munafiqun

Hypocrites



63

سورة التغابن

al-Taghabun

Loss & Gain



64

سورة الطلاق

al-Talaq

Divorce




65

سورة التحريم

al-Tahrim

The Forbidden



66

سورة الملك

al-Mulk

The Kingdom




67

سورة القلم

al-Qalam

The Pen



68

سورة الحاقة

al-Haqqah

The Truth



69

سورة المعارج

al-Ma 'arij

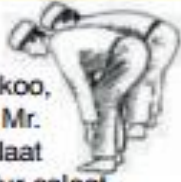
The Stairways



70

77 Mursalat (The Emissaries)

Think of 77 as a picture of 2 men in rukoo, and call them Mr. Salaat. Mr Salaat sounds like Mur-salaat.



Nuh⁷¹ told the Jinn⁷² to copy Muzzammil⁷³ and Muddathir⁷⁴ if in Qiyama⁷⁵ they wanted to be like a Human⁷⁶ Mr Salaat⁷⁷.

سورة نوح

Nuh

Noah



71

سورة الجن

al-Jinn

The Jinn



72

سورة المزمّل

al-Muzammil

The Wrapped One



73

سورة المدثر

al-Mudaththir

The Clothed One




74

سورة القيامة

al-Qiyamah

The Day of Judgement




75

سورة الانسان

Insaan/al-Dahr

Human Being




76

سورة المرسلات

al-Mursalat


Emissaries



77

80 'Abasa (He Frowned)

In the 0 of number 80, draw a face that is frowning.




The News⁷⁸ about those who Pulled out⁷⁹ made everyone Frown⁸⁰.

سورة النبا

al-Naba'

The Tidings




78

سورة النازعات

al-Nazi 'at

Those Who Pull Out




79

سورة عبس

'Abasa


He Frowned



80


88 Ghashiyah (The Calamity)

The number 88 could represent 2 fat people. Imagine being in-between 2 such people on a train or a bus.



90 Balad (The City)

The usual time for city workers to start work is 9.00am





They **Covered Up**⁸¹, **Split**⁸² and **Cheated**⁸³ their own hearts when they saw the **Explosion**⁸⁴ of light in the **Milky Way**⁸⁵ that preceded the **Night Star**⁸⁶ which would have **Elevated**⁸⁷ them against the **Calamity**⁸⁸ with a new **Dawn**⁸⁹ in a new **City**⁹⁰.

سورة التكويد	سورة الانفطار	سورة المطففين	سورة الانشقاق	سورة البروج
al-Takwir	al-Infitar	al-Mutaffifin	al-Inshiqaq	al-Buruj
Covering up	The Splitting	The Defrauders	Exploding	The Milky Way
				
81	82	83	84	85

سورة الطارق

al-Tariq

The Night Star




86

سورة الاعلى

al-A 'la

The Most High




87

سورة الغاشية

al-Gashiyah

Calamity

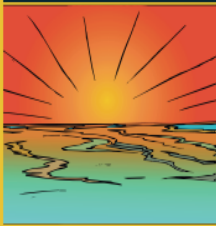


88

سورة الفجر

al-Fajr

The Dawn




89

سورة البلد

al-Balad

The City



90

Words covered in the
previous year(s)

THE MNEMONICS BOOK OF LEARNING THE NAMES OF THE SUWER OF THE QUR'AN

2

31 - 60

31 Luqmaan

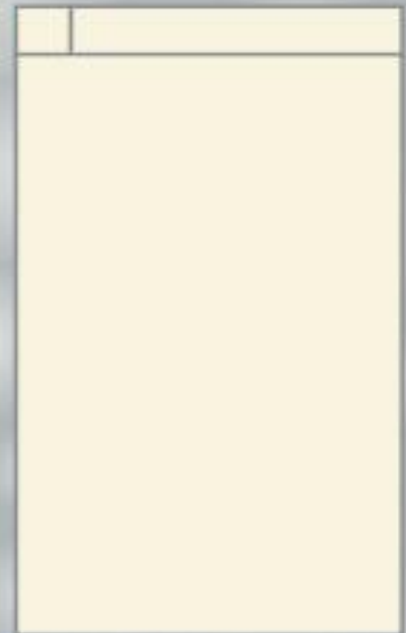
3 women
with
West
Indian
accents glance at 1 man
and say "Look maan!".



34 Sabar

3 + 4 add up to
7. In Arabic /
Kiswahili saba
means 7.

3+4
= 7



Luqman³¹ went into Sajda³² when he heard of the Parties³³ of Sabaa³⁴.

سورة لقمان

Luqman

Luqman



31

سورة السجدة

al-Sajdah

Prostration




32

سورة الاحزاب

al-Ahzab

The Coalition



33

سورة سبا

al-Saba'

Saba




34

The Originator³⁵ sent Yaseen³⁶ with His Troops³⁷ of angels with the Secret³⁸ of how to be his Companions³⁹.

سورة فاطر

Fatir

The Originator




35

سورة يس

Ya Sin

Ya Sin




36

سورة الصافات

al-Saffat

The Troops



37

سورة صاد

al-Sad

Sad


س

38

سورة الزمر

al-Zumar

The Companions



39

40

Mu'min /Ghafir (The Believer)

In Salaatul Layl,
we do istighfaar
of 40 mu'min.



The Forgiver⁴⁰ Explained in detail⁴¹ at the Meeting⁴² of how to Decorate⁴³ after the devastation by the Smoke⁴⁴ which made people Kneel⁴⁵ at the Sand Hills⁴⁶.

سورة غافر

al-Ghafir/al-Mu'min

The Forgiver



40

سورة فصلت

al-Fussilat

Explained in detail



41

سورة الشورى

al-Shura

Counsel Meeting



42

سورة الزخرف

al-Zukhruf

Ornaments



43

سورة الدخان

al-Dukhan

Smoke

سورة الجاثية

al-Jathiyah

Kneeling



44
45

سورة الاحقاف

al-Ahqaf

The Sand Dunes



46

Huruful Muqattiaat

Suwer 40-46 all begin with Ha Meem.

Huroof means letters & Muqattiaat means to cut or abbreviate

29 suwer of the Qur'an begin with Huruful Muqattiaat

They are also called Fawatihal Suwer (Opening of Suwer) or Awailal Suwer (Beginning of Suwer)


3 with 1 letter, 10 with 2 letters, 13 with 3 letters, 2 with 4 letters and 2 with 5 letters






55 **Rahmaan (Most Merciful)**

Think of a hug (kindness and mercy) with two hands (5 fingers on each hand).



60 **Muntaharah (The Examined One)**

Women retire at the age of 60. It is at this point that one would begin to examine their lives.




The **Scattered**⁵¹ ones looked up at the **Mountain**⁵² and saw the **Star**⁵³ and the **Moon**⁵⁴ as a sign from the **Rahmaan**⁵⁵ about the **Great Event**⁵⁶ which has **Ironclad**⁵⁷ security where one will have to **Plead**⁵⁸ not to be **Banished**⁵⁹ when **Examined**⁶⁰.

سورة الذاريات

al-Dhariyat


The Scatters



سورة الطور

al-Tur


The Mountain



سورة النجم

al-Najm

The Star



سورة القمر

al-Qamar


The Moon



سورة الرحمن

al-Rahman

The All-Merciful



51

52

53

54

55

سورة الواقعة

al-Waqi'ah

The Great Event



56

سورة الحديد

al-Hadid

Iron



57

سورة المجادلة

al-Mujadalah

The Pleading One



58

سورة الحشر

al-Hashr

The Banishment



59

سورة الممتحنة

al-Mumtahanah

The Examined One



60


Words covered in the
previous year(s)

THE MNEMONICS BOOK OF LEARNING THE NAMES OF THE SUWER OF THE QUR'AN

1

1 - 30

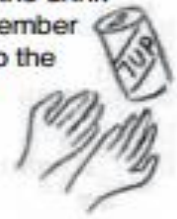
4 Nisa



Remember through the analogy of 4 wives.


7 A'raaf (The Heights)

Link this with the drink 7UP and remember reaching up to the roof (A'raaf).




10 Yunus

Using the 0 in the 10 draw a fish with a Y in the stomach to remember that Prophet Yunus was in the stomach of a fish.




When the door **Opened**¹ we saw **Beef**² which was donated by the children of **Imran**³ and served by his **Women**⁴ on a **Table**⁵. On smelling the aroma people rushed like **Cattle**⁶ from **Heights**⁷ thinking it was **Spoils of War**⁸. When they realised their error they did **Tawba**⁹ like **Yunus**¹⁰.

سورة الفاتحة
al-Fatihah
The Opening



سورة البقرة
al-Baqarah
The Cow



سورة ال عمران
Al 'Imran
Family of Imran



سورة النساء
al-Nisa'
Women



سورة المائدة
al-Ma 'idah
The Table



1

2

3


4

5

سورة الانعام

al-An'am

Livestock




6

سورة الاعراف

al-A'raf

The Heights




7

سورة الانفال

al-Anfal

The Spoils of War




8

سورة التوبة

al-Bara'ah

Repentance

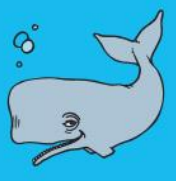


9

سورة يونس

Yunus


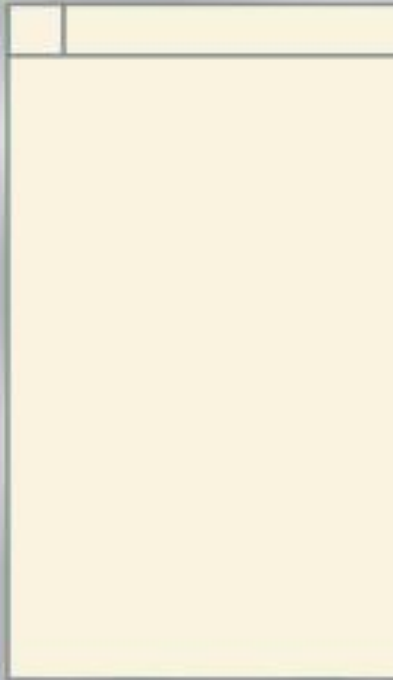
Jonah



10

11 Hud

Add a horizontal to the number 11 to make H.

Hud¹¹ and Yusuf¹² were overawed when they saw the Thunder¹³ created by Ibraheem¹⁴ breaking the Stone¹⁵ idols.

سورة هود

Hud

Hud



سورة يوسف

Yusuf


Joseph



سورة الرعد

al-Ra 'ad


Thunder



سورة ابراهيم

Ibraheem

Ibraheem



سورة الحجر

al-Hijr

The Rock



11

12

13

14

15

16 Nahl (The Bee)

The age 16 is normally referred to as "sweet 16" which reminds one of honey which is produced by bees.



17 Israa' / Bani Israil (The Journey)

Israa' is linked to the journey of Me'raj, so think of the 1 who ascended to the 7 heavens. Number 1 in 17 could be written as an arrow pointing upwards.



18 Kahf (The Cave)

The age of 18 is normally considered at entering adulthood and thus time to leave the CAVE of the parents.



The Bees¹⁶ seeing Israa¹⁷ swarmed in the Cave¹⁸ and watched Maryam¹⁹ meet Taha²⁰.

سورة النحل

al-Nahl

The Bee



16

سورة الاسراء

Israa/Bani Isra'il

The Night Journey



17

سورة الكهف

al-Kahf

The Cave



18

سورة مريم

Maryam

Mary



19

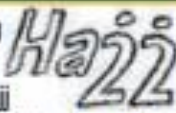


سورة طه

Ta Ha

Ta Ha




20


22	Hajj	29	Ankabut (The Spider)	30	Rum (The Romans)
<p>Think of going to Hajj 2 by 2. The 2 'j' of Hajj could be hooked to look '2'.</p> 		<p>Draw 2 mutant spiders with 9 legs each.</p> 		<p>X is the Roman symbol for 10, so XXX is 30 in Roman numerals.</p> 	

The **Ambiya**²¹ went to **Hajj**²² with the **Mu'minun**²³ to show them the **Light**²⁴ of the **Difference between right and wrong**²⁵. The **Poets**²⁶ and the **Ants**²⁷ who went returned only to tell a **Story**²⁸ about **Spiders**²⁹ eating **Romans**³⁰.


<p>سورة الانبياء</p> <p>al-Anbiya'</p> <p>The Prophets</p>  <p>21</p>	<p>سورة الحج</p> <p>al-Hajj</p> <p>The Pilgrimage</p>  <p>22</p>	<p>سورة المؤمنين</p> <p>Mu'minun</p> <p>The Believers</p>  <p>23</p>	<p>سورة النور</p> <p>al-Nur</p> <p>The Light</p>  <p>24</p>	<p>سورة الفرقان</p> <p>al-Furqan</p> <p>The Criterion</p>  <p>25</p>
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سورة الشعراء
al-Shu 'ara'
The Poets



26

سورة النمل
al-Naml
The Ant



27

سورة القصص
al-Qasas
The Story


28

سورة العنكبوت
al-'Ankabut
The Spider


29

سورة الروم
al-Rum
The Romans


30

PROPHETS MENTIONED IN THE QUR'AN BY NAME

- | | |
|------------------------------|---------------------------------------|
| 1. Adam (pbuh) | 15. Harun (pbuh) - Aaron |
| 2. Idrees (pbuh) - Enoch | 16. Ilyas (pbuh) - Elijah |
| 3. Nuh (pbuh) - Noah | 17. Ilyasa (pbuh) - Elisha |
| 4. Hud (pbuh) | 18. Dhul Kifl (pbuh) - Ezekiel |
| 5. Saalih (pbuh) | 19. Dhul Qurnain (pbuh) |
| 6. Ibraheem (pbuh) - Abraham | 20. Uzayr (pbuh) - Ezra |
| 7. Lut (pbuh) - Lot | 21. Dawud (pbuh) - David |
| 8. Ismaail (pbuh) - Ishma'il | 22. Sulayman (pbuh) - Solomon |
| 9. Is-haaq (pbuh) - Isaac | 23. Luqman (pbuh) - Eosop |
| 10. Ya'qub (pbuh) - Jacob | 24. Yunus (pbuh) - Jonah |
| 11. Yusuf (pbuh) - Joseph | 25. Zakariyya (pbuh) - Zechariah |
| 12. Ayyub (pbuh) - Job | 26. Yahya (pbuh) - John (the baptist) |
| 13. Shuayb (pbuh) - Jethro | 27. Isa (pbuh) - Jesus |
| 14. Musa (pbuh) - Moses | 28. Muhammad (pbuh) |

AMBIYA (PROPHETS MNEMONIC)

MENTIONED IN THE QUR'AN

Adam¹ & Idrees² went to the N³H⁴S⁵ to visit Ibraheem⁶. Lut⁷ directed them to Level I⁸J⁹ Room Y¹⁰V¹¹ where Ayyub¹² & Shuayb¹³ were visiting too.

Musa¹⁴ & Harun¹⁵ were also in Level I¹⁶J¹⁷ fitting a D¹⁸D¹⁹J²⁰ & D²¹S²²J²³ with Yunus²⁴ so Zakariyya²⁵ & Yahya²⁶ could contact Isa²⁷ and Muhammad²⁸.

N³uh, Hud, Saalih
Ilyasa, Ilyasa
Dhul-Qarnain, Uzayr
Dhul-Kifl, Dawud, Sulayman, Luqman
Direct Dua Unit
Direct Salaa Line
Ismail, Is-haaq
Ya'qub, Yusuf
YY

1. Adam (pbuh)
2. Idrees (pbuh)
3. Nuh (pbuh)*
4. Hud (pbuh)
5. Saalih (pbuh)
6. Ibraheem (pbuh)*
7. Lut (pbuh)
8. Ismail (pbuh)
9. Is-haaq (pbuh)
10. Ya'qub (pbuh)
11. Yusuf (pbuh)
12. Ayyub (pbuh)
13. Shuayb (pbuh)
14. M usa (pbuh)*
15. Harun (pbuh)
16. Ilyasa (pbuh)
17. Ilyasa (pbuh)
18. Dhul-Kifl (pbuh)
19. Dhul-Qarnain (pbuh)
20. Uzayr (pbuh)
21. Dawud (pbuh)
22. Sulayman (pbuh)
23. Luqman (pbuh)
24. Yunus (pbuh)
25. Zakariyya (pbuh)
26. Yahya (pbuh)
27. Isa (pbuh)*
28. Muhammad (pbuh)*

*Ulul Adham Prophets

The Human Being in the Qur'an 2



يَدٌ

Yad

Hand



شَفَاةٌ

Shifa

Lips



أَنْفٌ

Anf

Nose



بَطْنٌ

Batn

Belly



رَأْسٌ

Ra's

Head



أُذُنٌ

Udhun

Ear

The Human Being in the Qur'an

Complete the word search below:

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

Insaan

Fam

Wajh

Anf

'Ayn

Batn

Lisaan

Ra's

Qadam

Udhun

yad

The Human Being in the Qur'an

Match the picture with the correct arabic name.



عَيْنٌ



لِسَانٌ



شِفَاءٌ



بَطْنٌ



وَجْهٌ



أَنْفٌ



أُذُنٌ



إِنْسَانٌ



قَدَمٌ



يَدٌ



رَأْسٌ

The Human Being in the Qur'an 1



إِنْسَانٌ

Insaan

Human Being



وَجْهٌ

Wajh

Face



عَيْنٌ

'Ayn

Eye



لِسَانٌ

Lisaan

Tongue



قَدَمٌ

Qadam

Foot

Animals in the Qur'an 2



خِنْزِيرٌ

Khinzeer

Pig



حِمَارٌ

Himaar

Donkey



حِصَانٌ

Hisaan

Horse



هُدْهُدٌ

Hudhud

Hud Hud



تُعْبَانٌ

Thu'baan

Snake

Animals in the Qur'an 1



فَيْلٌ

Feel

Elephant



جَمَلٌ

Jamal

Camel



بَقَرَةٌ

Baqara

Cow



خَرُوفٌ

Kharoof

Sheep

Family in the Qur'an



أَبٌ
أُمٌّ

Ab

Father

Umm

Mother



إِبْنٌ

Ibn

Son



بِنْتُ

Bint

Daughter



أَخٌ

Akh

Brother



أُخْتُ

Ukht

Sister



بَيْتٌ

Bayt

Home

O! يَا, يَا أَيُّهَا

Shaytan شَيْطَان

Hell جَهَنَّمَ

Light نُور

Path صِرَاط

Say



قُلْ

QUL

قُلْ هُوَ اللَّهُ أَحَدٌ

One



أَحَدٌ

AHAD

قُلْ هُوَ اللَّهُ أَحَدٌ ١

Mother



أُمُّ

UMMUN



“Inspiring our students with a lifelong learning of Islam according to the teachings of the Ahlul Bayt (as), nurturing piety, and preparing them to strengthen our communities.”

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& Qul Marhumeen

Al Fatiha



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