



رَبَّنَا إِنَّكَ رَوْوْفٌ رَّحِيمٌ

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

التَّشْكِيَاتُ

Class 10 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 10**

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**

<b>THEORY</b>	<ol style="list-style-type: none"> <li>1) General rules / manners of reciting the Holy Qur'an</li> <li>2) Correct pronunciation of Audhubillahi Minash Shaitaanir Rajeem</li> <li>3) Correct pronunciation of Bismillahir Rahmanir Raheem</li> <li>4) Arabic Alphabets / Phonetics (Sounds)</li> <li>5) Explain how dots play an important part in Arabic. Students must be able to comprehend how the location of dots makes letters different.</li> </ol>
<b>HIFDH SURAHS</b>	Refer to the table in the pages to follow
<b>TAFSEER / SHORT STORIES FROM QUR'AN</b>	<ol style="list-style-type: none"> <li>1) The baby in the box</li> <li>2) The baby speaks</li> <li>3) Zamzam</li> </ol>
<b>QUR'ANIC DICTIONARY</b>	3 words

**CLASS 1**

<b>THEORY</b>	<ol style="list-style-type: none"> <li>1) Haraka /Short vowels             <ol style="list-style-type: none"> <li>a) Fatha</li> <li>b) Kasrah</li> <li>c) Dhammah</li> </ol> </li> <li>2) Sukoon</li> </ol>
<b>HIFDH SURAHS</b>	Refer to the table in the pages to follow
<b>TAFSEER / SHORT STORIES FROM QUR'AN</b>	<ol style="list-style-type: none"> <li>1) Azazeel</li> <li>2) Prophet Adam (pbuh)</li> <li>3) Prophet Nuh (pbuh) and the big ark</li> </ol>
<b>QUR'ANIC DICTIONARY</b>	5 words

**CLASS 2**

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

**CLASS 3**

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

**CLASS 4**

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



**CLASS 5**

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

**CLASS 6**

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

**CLASS 7**

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

**CLASS 8**

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

**CLASS 9**

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

**CLASS 10**

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

**CLASS 11**

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

**Qur'an Surahs to be memorised this year**

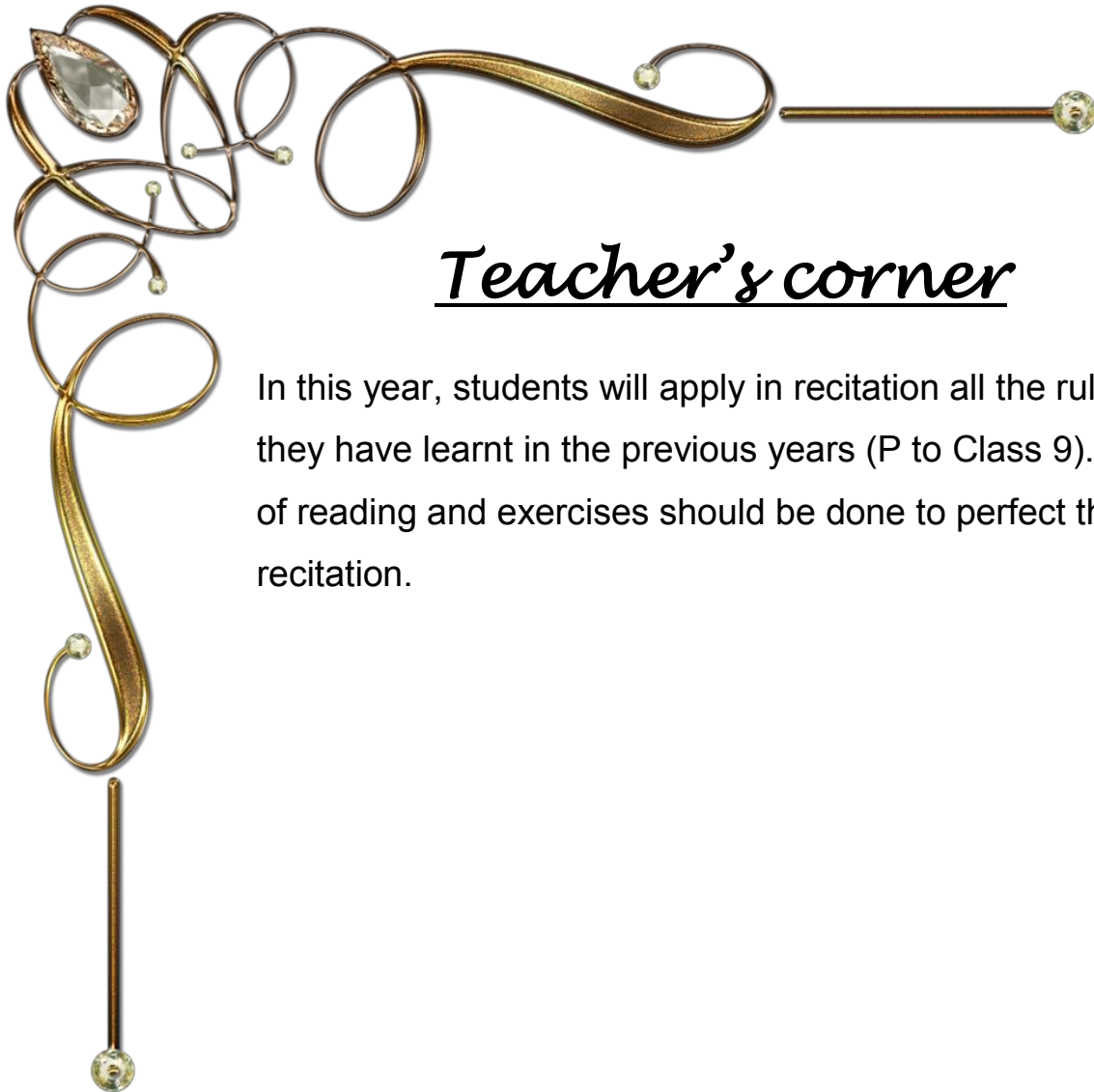
CLASS P	CLASS 1	CLASS 2	CLASS 3	CLASS 4	CLASS 5	CLASS 6	CLASS 7
Hamd	Hamd	Hamd	Hamd	Hamd	Hamd	Hamd	Hamd
Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas
Naas	Naas	Naas	Naas	Naas	Naas	Naas	Naas
Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar
	Falaq	Falaq	Falaq	Falaq	Falaq	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
Ikhaas	Ikhaas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Jumuah	Fajr

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



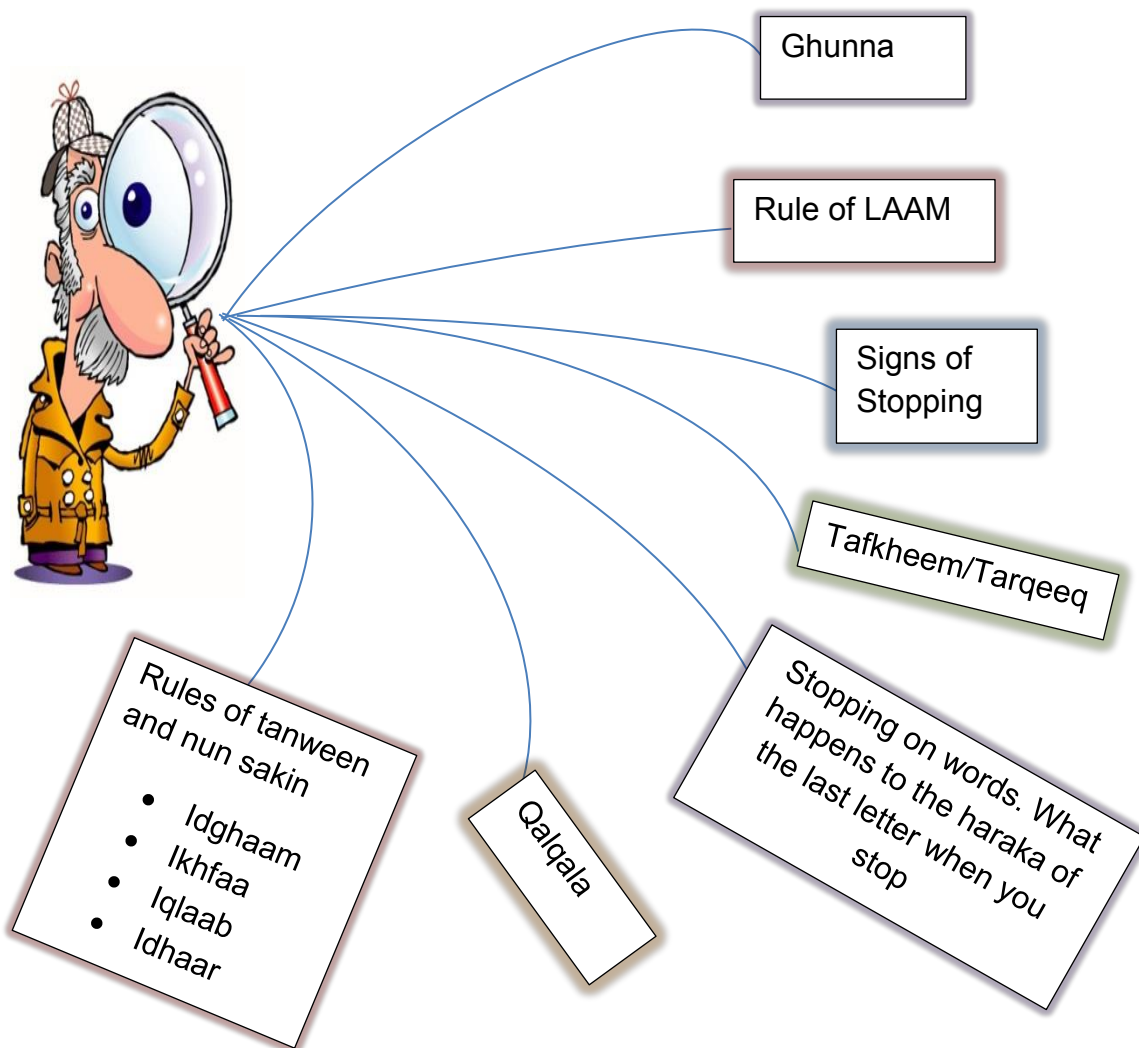


## Teacher's corner

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 بَعْضَهُمْ  
دَرَجَاتٍ ط

فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ○

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ط

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 أَوْلَمْ تُؤْمِنُ ط  
قَالَ بَلَىٰ وَلَكِنَّ لِيْطْمَئِنَّ قَلْبِي ط

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ قُلْ صَدَقَ اللهُ <sup>قف</sup>

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ  
فَقُلْ تَعَالَوْا \*

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا  
لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ○

وَأذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ الْأَخْيَارِ  
٤٨

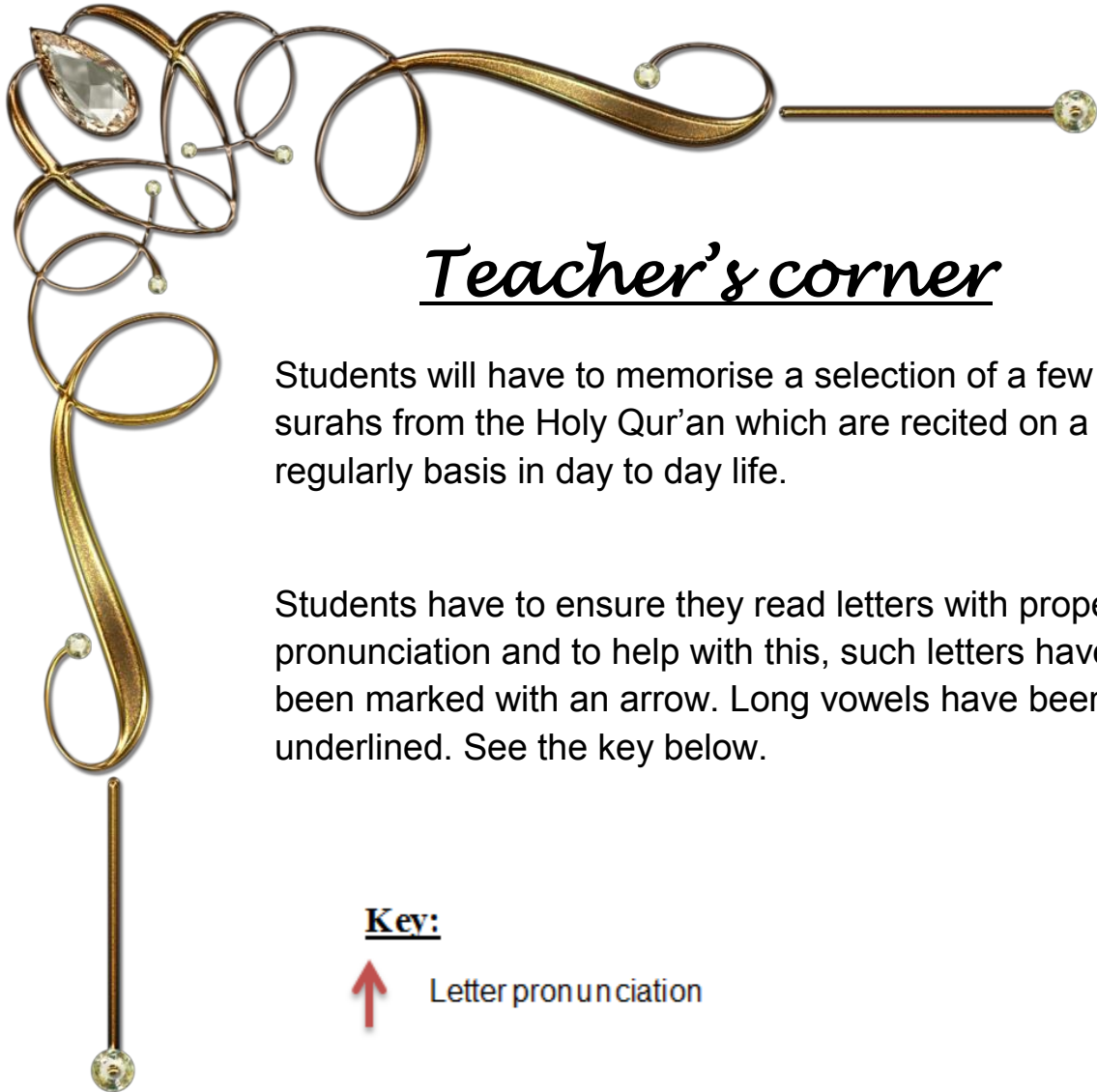
قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَبئْسَ الْقَرَارُ ﴿٦٠﴾

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ



# Surahs for Sifah



## 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



صِرَاطِ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Idhaar

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

سُورَةُ الْاِخْلَاصِ - Suratul Ikhlāas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule  
 ُ in Allah

قُلْ هُوَ اللَّهُ أَحَدٌ

Idhaar

Qalqalah

Heavy -rule  
 ُ in Allah

اللَّهُ الصَّمَدُ

Qalqalah

Heavy -rule  
 ُ 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

سُورَةُ الْفَلَق - Suratul Falaq

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 النَّفَّاثَاتِ فِي الْعُقَدِ

Qalqalah

Ghunna

Ikhfaa

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Qalqalah

Idhaar

Ikhfaa

سُورَةُ الْكَافِرُونَ - Suratul Kafiroom

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light-rule  
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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يس (١) وَالْقُرْآنِ الْحَكِيمِ (٢) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (٣) عَلَى  
 صِرَاطٍ مُسْتَقِيمٍ (٤) تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ (٥) لِتُنذِرَ 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 ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (١٠) إِنَّمَا تُنذِرُ  
 مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ  
 وَأَجْرٍ كَرِيمٍ (١١) إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ  
 مَا قَدَّمُوا وَعَثَرَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ (١٢) ■

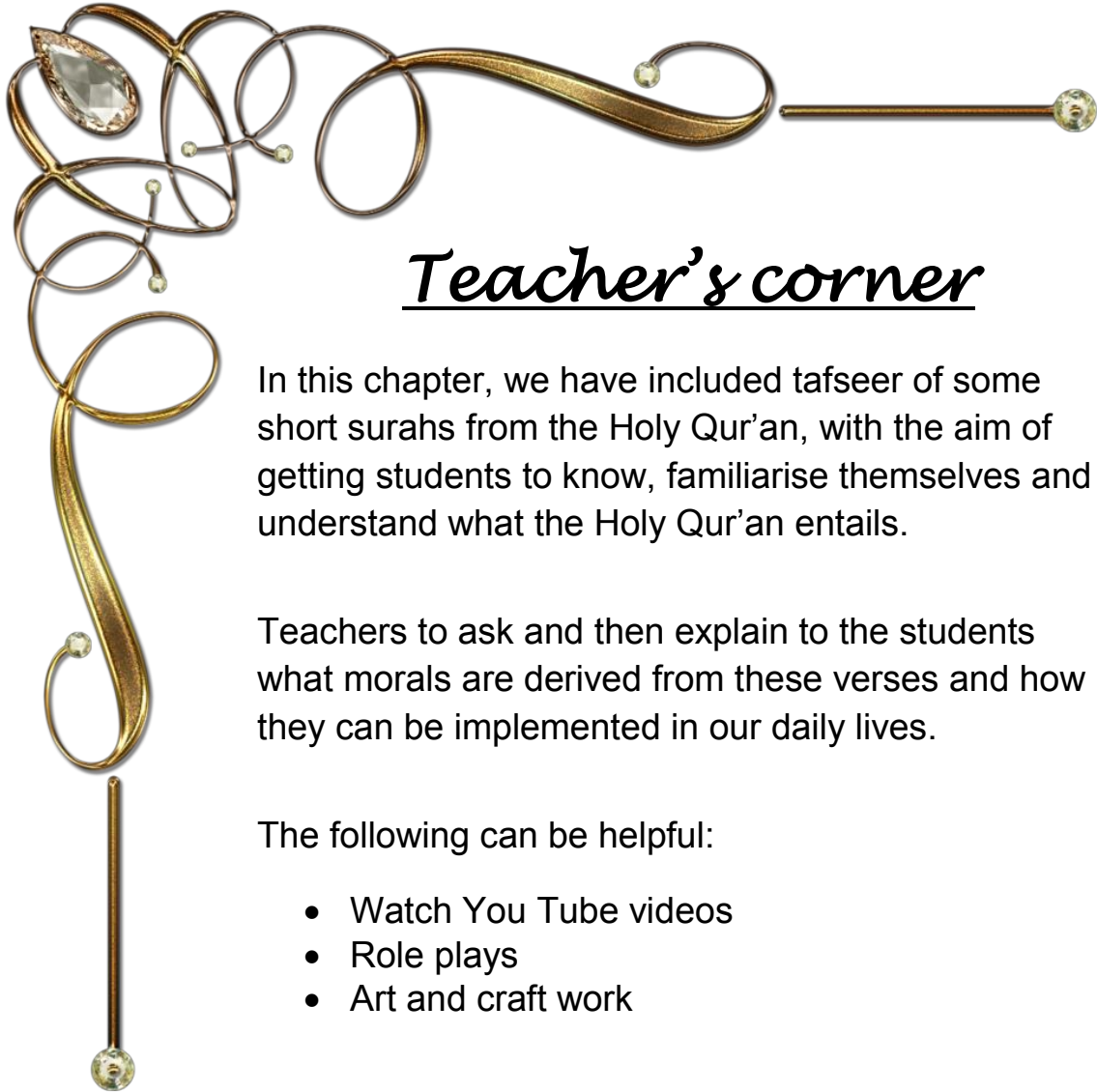
وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ (١٣)  
 إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا  
 إِلَيْكُمْ مُّرْسَلُونَ (١٤) قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ  
 الرَّحْمَنُ مِنْ شَيْءٍ إِنْ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

يُنقِدُونَ (٢٣) إِنِّي إِذَا لَفِي ضَلَلٍ 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 عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا  <sup>جزء ٢٣</sup>  
كُنَّا مُنْزِلِينَ (٢٨) إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ  
(٢٩) يَحْسِرَةٌ عَلَىٰ 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 الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا  
فَمِنْهُ يَأْكُلُونَ (٣٣) وَجَعَلْنَا فِيهَا جَنَّتٍ مِّن نَّخِيلٍ  
وَأَعْنَبٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ (٣٤) لِيَأْكُلُوا مِنْ ثَمَرِهِ  
وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ (٣٥) سُبْحَانَ الَّذِي



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





## Teacher's corner

In this chapter, we have included tafseer of some short 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 1 to 20

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 1: Ya Seen**

يس

Ya-sin' is among the cryptic letters (Horoof-e-Muqatta-aat) at the beginning of some chapters of Quran, which total to fourteen. They occur together in a sentence the meaning of which is described in various narrations. The best among them is that these letters are a secret matter between God and His Beloved (the Holy Prophet). This is a reserved matter between the speaker and the hearer, that is, between God and Muhammad (saw).

Some other reasons are also mentioned. Especially in connection with 'Yasin', Ibne Abbas is reported to have said that, as per lexicon, it means either man or the perfect man (Muhammad). Another explanation is that 'Yaa' is an addressing word (O!); 'Seen' is the first letter of the name Syedul Mursaleen (Chief of Messengers) or Syedul Bashar (Chief of Humans). So Yasin means "O Muhammad (saw)."

**Titles of the Prophet in Quran**

It is reported in *Kashshaf-e-Haqiqat* that Ja'far bin Muhammad as-Sadiq ('a) said: The Almighty Lord has remembered my grandfather, the Messenger of God, by several names.

First 'Muhammad' in the verse:

*Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets (33:40)*

Second: 'Ahmad' as He has said:

***And when Isa son of Marium said: O children of Israel! Surely I am the apostle of Allah to you, verifying that which is before me of the Taurat and giving the good news of an Apostle who will come after me, his name being Ahmad, (61:6)***

Third: 'Abdullah' when He says:

***And that when the servant of Allah (Abdillah) stood up calling upon Him, they well nigh crowded him (to death). (72:19)***

Fourth and fifth: 'Taha' and 'Yasin'.

By 'Taha' is perhaps meant 'Taalubush Shafat' (One who intercedes) and by 'Yasin' 'O! Syedul Bashir' (Chief of men). It may also be that 'Yasin' denotes 'perfect man'.

**AYAT 2: I swear by the Quran full of wisdom**

وَالْقُرْآنِ الْحَكِيمِ

Oath is for emphasizing the truth

Here the Arabic 'waw' (Meaning, 'By') is for oath taking. "By the wise Quran". The first question that arises is why should one swear by the Quran? And, secondly, why before the polytheists who had no faith in Quran at all?

The reply is that it is customary for the speaker to put forth proof of what he wants to say. If it is not accepted and it is required to be further emphasized, the speaker swears or vows. Here the speaker is Most Merciful Lord. So He swears for emphasizing His statement.

The Lord of the Universe has, for the guidance of this man, provided several evidences of Tawheed (Oneness of God), Resurrection and the Right Path and for Prophethood of the Messenger. Now He vows by the truthfulness of this Quran and declares that Muhammad is the messenger; that he does not speak anything of his own wish; that Resurrection is a fact.

He swears and says all this on oath so that the hearer may not leave the company of Muhammad; and the hearts, which are stubborn, might melt at this.

Secondly the oath is resorted to so that the hearer may realize and understand the greatness of the thing by which He has sworn. The Quran is so great that God vows by it.

Of course, Allah does not need to take any oath, but the oaths of the Qur'an have always two important usages.

- 1) The first is an emphasis on the concerning matter, and
- 2) the second is the statement of the greatness of the thing by which is sworn, for nobody takes an oath to the worthless things.

It is interesting that Qur'an is termed by the word /hakim/ while this word is usually the quality of an alive and wise person. As if it introduces the Qur'an as a wise, living, and leading leader that can open the doors of wisdom to human beings, and lead them to the straight way that will be pointed out in later verses.

The Holy Quran is often mentioned by a number of titles. Among them is 'Al-Hakim'

- It means either the Hâkim (Ruler) or the one who issues commands discriminating between truth and falsehood about everything. If you want to ascertain whether a belief or a meaning is right or not, refer it to Quran and it would become clear.
- Or it could be Al-Hakim—Meaning: Unwavering, straightforward and unchanging. Even the slightest falsehood cannot enter it.

***Falsehood shall not come to it from before it nor from behind it... (41:42)***

It is a strong impenetrable fort and God Himself is the protector of Quran.

***Surely We have revealed the Reminder and We will most surely be its guardian. (15:9)***

- The third meaning is Hakim, the possessor of Wisdom (Hikmat). Read any part of the Holy Quran and you will find knowledge and truth along with warnings and matters in accordance with nature and means of guidance. Reading it cures ignorance. Quran is the fountainhead of wisdom and it makes its reader wise and intelligent. Whoever understands the meaning of Quran becomes wise and intelligent.



**AYAT 3:** *Verily you are of the messengers*

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾

Eternal miracle for an everlasting religion

Every messenger had a miracle with him. When he passed away, his miracle also went away with him. For example, when Moosa ('a) used to cast his staff, it turned into a serpent, when he hit a rock with his staff, twelve springs gushed therefrom. Isa ('a) used to enliven the dead. But when he ascended to the heavens his miracle also went away with him.

But in the case of Muhammad ('s), his miracle remains till the Day of Judgment and that miracle is the Holy Quran. Just as his religion (Islam) is present, it will on the Day of Resurrection, testify his truthfulness that the one who brought it (Quran) is the messenger of God, sent by God Himself.

**AYAT 4: On a straight path**

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ط

Truly, you are among those who were sent from God for the call (message) and guidance of the people. Moreover, you are on the right path. Everyone who obeyed you is also on the right path.

The road leading to anything is called 'Sirat'. 'Sirat' is any means of reaching that thing or goal. Sometimes, the aim pertains to space. If you want to go to the holy city of Mecca, you say: The road or path to Mecca is by this way. If the aim is spiritual, the path to it is of course the one appropriate to it. For example when somebody is ill, the way to health is a doctor and taking medicine and also refraining from certain things. Here it is the 'Sirat' to physical health. Or, for instance in trade or business the Path is market, shop, commodity, buying and selling. In case you want to become a doctor, the Path to it is to study and join a medical college and so on.

Monotheism—the true path of proximity to God

If your aim is proximity of God and lasting welfare, entering paradise, salvation and approaching the Lord of the Worlds then what is the Path for it? What path should you take so that you may reach paradise and attain nearness to the Lord of the worlds? Doubtlessly there is a path for it. There is nothing, which does not have a way or means.

For all those who aim to get nearer to God, knowledge and spiritual ranks, their path is the being of Aale Muhammad ('s). In this chapter of Yasin, it is mentioned that Monotheism (worship of Only One God) is the True Path or Sirat-e-Mustaqeem (the straight path). So worship Only One God, not anyone or anything else.

Similarly, anyone who deviates during the journey does not reach his destination and does not attain his aim. One who sins or rebels, has deviated from the path of worshipping God because he has turned his back to the aim and has proceeded on

the way to Hell. It is impossible for one to adopt a path going east and hope to reach west. One who indulges in sin cannot get nearer to Husain (as).

Every sin diverts you from the path of Allah. When your tongue commits a sin like speaking abusively and shamelessly, you should immediately step away from repeating such a thing. Make up with those you have wronged. Say: *I seek the forgiveness of Allah and towards Him I turn (Astagfirullaah Wa Atoobu Ilaih).*

**AYAT 5: A revelation of the Mighty, the Merciful**

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

It means that the revealed Quran is from the omnipotent and Most Wise God. Two of the beautiful names (Asmaa-e-Husna) of God are mentioned here. Mighty (Azeez) is from 'Izzat', meaning predominance, might and power. God has power over all things.

Merciful (Raheem) is from 'Rahmat' and 'Raafat'—The reason for this is that you should know that your God is absolutely needless of you and your prayers and worships; and also your guidance.

Absolutely mighty is God alone. He never needs anything. If everyone in the world becomes faithful it will not add an iota to His Kingdom; neither would anything diminish from His Kingdom if everyone became denier and sinful. Whatever invitation to His worship and obedience He has extended is by way of mercy and compassion as He has a lot of love for His creation, His slaves and servants. He is Most Kind (Raheem). His Mercy demands that man must not be destroyed.

This revealed Quran is from God Who is Merciful and Mighty too and it is due to His Mercy that He sent Muhammad ('s):

***And We have not sent you but as a mercy to the worlds. (21:107)***

He sent a mercy for all in the name of Muhammad ('s) to hold the hands of all the human beings. But some did not want to benefit from this mercy. They wronged and oppressed themselves and thus deprived themselves of this mercy.

**AYAT 6:** *That you may warn a people whose fathers were not warned, so they are heedless.*

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غٰفِلُونَ ﴿٦﴾

Question: Why does the verse say: *Whose fathers were not warned?* Was there any nation without a warner?

Certainly not! All nations had warners, as the Holy Qur'an says in Sura Fatir verse 24: ***and there was not a people but a Warner having gone in them (in the past)***"

Then why does this verse of Sura Yasin say so? The purpose of the verse under discussion talks about manifest warner and a great prophet whose name is heard everywhere. It hints towards the time of interval (fitrat). The period between the prophethood of Isa ('a) and Muhammad ('s) is called the age of Interval. God sent no messenger during this period. Of course, there existed the deputies and legatees of Isa ('a) and the earth was not void of the Proof (Hujjat) of God, but no Messenger Prophet who brings message from God and His revelation had come for nearly six hundred years. In this verse Allah says, *"We have sent you, as their fathers were not warned in the intervening period."*

Warning and admonishment—main activity of the prophets

The focus here is on the phrase *"That you may warn a people..."* In the Holy Quran, the aim of sending prophets and messengers is described

***...as bearers of good news and as warners...(2:213)***

The messengers were harbingers of good tidings and also warners from Almighty God. They give good tidings to the faithful who fear God and perform good deeds. Every human being who obeyed God benefits from the everlasting welfare and divine bounties. Muhammad ('s) arrived and gave good tidings to the faithful that if they perform good deeds, a great reward awaits them.

***And We have not sent you but to all the men as a bearer of good news and as a warner...(34:28)***

Utbah trembles on hearing the Quran

Let us see a narration in this connection. The Meccan polytheists were enraged at the religious propagation of Prophet (saw). One of their chiefs, Utbah was quite proficient in eloquence and rhetoric. They persuaded him to go and confront the Prophet (‘s) and find out some way of silencing him.

Utbah said, *“First let me go alone and see what should be done.”* He went to the Holy Prophet (‘s) and said, *“Recite your poetry for me.”* The Prophet said, *“I am not a poet!”* Utbah again said, *“Let me hear your words.”* The Holy Prophet said, *“These are not my words; it is the Word of the Lord of the Worlds.”* Utbah said, *“Okay, read the same for me.”*

Now the reader is Messenger of God and despite the coarseness of his ears, Utbah listened. The Prophet (‘s) recited Surah Dukhan to him. When he reached the verse:

***I have warned you of a scourge like the scourge of Ad and Samood. (41:13)***

Utbah in spite of all his ferocity broke down. He put his hand on the holy mouth of the Holy Prophet saying, *“Please, for the sake of kindness, it is enough.”*

The Holy Quran shook such a disbeliever. The news given by Quran made him tremble. So when he returned to the polytheists, Abu Jahl and others taunted him saying, *“Have you also become a follower of Muhammad?”* Utbah said, *“No, but his speech is neither poetry nor a lecture. It is not a composition of any human being. It has put me on fire.”*

**AYAT 7:** *Certainly the word (of punishment) has proved true of most of them, yet they do not believe.*

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

Concerning the purpose of the Qur'anic word */qaul/ (the word)* mentioned here, the commentators have delivered some probable meanings, but apparently the objective meaning is the promise of the Hell punishment for the followers of Satans; as Surah As-Sajdah, No. 32, verse 13 says:

***“...but the true word (which has gone forth) from Me, certainly will I fill Hell with the jinn and men together.”***

However this state is for those who had ceased all their communication lines with Allah and had broken all the means of relation. They had closed the entire doors of guidance to them and had committed the utmost degree of enmity, obstinacy, and stubbornness. Yes, such people will never believe and have no way to return, because they have ruined all the bridges behind them.

The fact is in this that man will be corrigible and worthy of being guided if he has not totally ruined his monotheistic nature with his ugly and polluted deeds, otherwise, an absolute darkness will dominate over his heart and all of the doors of hope will be closed for him.

**AYAT 8:** *Verily, we have put chains on their necks, and these reach up to their chins, so their heads are raised*

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُّقْبَحُونَ ﴿٨﴾

Most of the commentators have mentioned these reasons for the above verse:

- 1) That the verse pertains to the Hereafter and that this would happen in Qiyamat.
- 2) Another aspect is that it is by way of example; that it is a parable; that nothing of this kind is actual but their condition is like that of a man tied from neck to chin by chains and whose face is up in the air, they cannot understand anything.

We have iron yokes around our necks. Thus we cannot see what is before our feet, obviously. But this holy verse pertains to the truth and is aimed at our soul and heart. One is unable to see in any direction as the yokes have restricted his senses. The yokes are, in a sense, fallen on our heart and soul in such a way that it makes us raise our heads up in bewilderment. It can be said that these yokes are our desires and aspirations, longings of passion and love for material world, power, and lust. Wherever they arise they make one blind as well as deaf. Everyone whom his passions, desires and aspirations have blinded and deafened does not see what is in front of him. In front of him is his house in the grave; he sees everything except his grave “before them”.

Some commentators have mentioned a few occasions of revelation for the above mentioned verse, saying that they have been revealed about Abujahl, or a man from ‘Bani Makhzun’ tribe, or the tribe of Quraysh. They frequently decided to kill the Prophet (S), but Allah, by the way of miracle, hindered them to commit this action, and at that sensitive moment when they reached the holy Prophet (S) and wanted to attack him, their eyes could not see, or the power of motion was taken from them.



**AYAT 9:** *And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.*

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا  
فَأَعَشَيْنَاهُمُ فُؤَادًا لَّا يُبْصِرُونَ ﴿٩﴾

*Surely We have placed chains (yokes) on their necks...*

Actually it means: They are yokes, you yourself have prepared. God Almighty coils them around your neck to apprehend you. Never say that God caught me like this. Rather you had wished it and you opted for passions and love for worldly things.

The feature of the obstinate person has been illustrated very exactly and interestingly in this verse. The negligent faithless persons neither take an example from the past of pagans, nor from the miracle and argument which are in front of them.

That is why there is another description about these persons in this verse. By implying that they are confronted a barrier in their front and a barrier in their behind, the verse illustrates the expressive hindrances they have, and that they are so surrounded between these two barriers that they can move neither forward nor backward.

It says:

***“And We have put a barrier in front of them and a barrier behind them...”***

In the meantime their eyes have been covered by a barrier and, consequently, they cannot see anything at all.

It continues saying:

***“...and (further), We have covered them up, so they do not see.”***

What a wonderful clear illustration it is! From one side, they are like some prisoners who are put in ring and chains. And, on the other side, this ring is so wide and vast

that it has caused their heads to be kept upward unto the sky so that they do not see absolutely anything from around them.

Think carefully about this kind of person who has such circumstances. What can he do? What thing does he understand? What can he see? And how can he walk? Such is the status of the self-loving egoistic men of pride, and the blind and deaf imitators, who are obstinate and zealous, in front of the face of the facts.

There is a narration in Majlisi's *Hayat-ul-Quloob* regarding Firaun. The people said, *"You claim divinity since a long time. The waters of Nile have dried up. Since you claim to be God, make the waters of this river run again."* Firaun said, *"All right, I will do so."*

He came out of the city with his army. In the desert, he told his soldiers, *"Remain in your place until I myself come out and make the river flow."* Then he hastened to a remote place from where he could not be seen by anyone and where no one was present.

He dismounted from his horse threw down his crown, fell on the ground headlong and said, *"O Lord of the Worlds! I know very well that I am a liar. But I do not want the Hereafter. I desire only this worldly kingdom. Do not disgrace me. My God! I know that everything is in Your Power. I beg You make the waters of this river flow again."* Soon the water began to flow.

Do not be amazed that He grants anyone his or her heartfelt desires. Firaun himself said, *"I want the world and I do not need the Hereafter"*, just as Satan did not want the Hereafter and desired that he should live in this world till the Day of Judgment.

**AYAT 10:** *And the same is to them whether you warn them or you do not warn them, they do not believe.*

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

For the reasons mentioned in the previous verse, Allah says it is the same whether you warn them or you do not warn them, they do not believe. Man himself erects barriers in front and behind himself. He does not look at the consequences and his aspirations are unlimited. They have extended to such an extent that we do not look even at our old age. The aged one also is so much drowned in desires that he does not look at death that is fast approaching him (in front) and at his past sins (behind).

Desires extend to a number of years whereas one does not know what will happen tomorrow and whether one will remain alive the next day. These far-fetched desires turn into yokes on intelligence or become so active that man loses the capital of his life? He does not see the mortality of this world and the permanence of Hereafter. About one who goes down to such a downfall, God says:

***And it is alike to them whether you warn them or warn them not: they do not (or will not) believe.***

You may warn them or you may not, it will make no difference. It does not affect his heart because it is already dead and is unmoved by admonishments. The nature of man has become corrupted. He understands nothing except matter and material things. Yes, he does fear that his income will decrease, his prestige will fall and his rank will be taken away. But if you tell him that, 'As you have committed a sin you will be detained at the stage of accounting', he is not afraid.

**AYAT 11:** *You can only warn him who follows the reminder and fears the Beneficent God in secret; so announce to him forgiveness and an honourable reward.*

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ  
فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

Qur'an is the cause of remembrance, and following it is the means of reminding that which has been forgotten and recalling the man's passive nature.

In the previous verse, the words were about a group of people who had never the readiness of accepting the Divine warnings, and warning them or not is the same for them. But the verse under discussion speaks about another group who are just opposite of them, so that, by comparing them, as it is the style of the Holy Qur'an in discussions, the subject can be made more manifest.

It says:

***“You can only warn him who follows the reminder (Qur'an) and fears the Beneficent (Allah) in secret...”***

And whoever is like that, to him you should give the glad tidings of forgiveness and worthy compensation.

#### Fearfulness of Yusuf in secrecy

Quran narrates that when Zulaikha caught hold of Yusuf in a closed room, she threw her veil on an idol saying, *“It is not proper to commit a bad deed before you.”* Yusuf said, *“How is it that you are mindful of a lifeless idol while I should not be mindful of the Omniscient Lord?”*

**AYAT 12:** *Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have encompassed everything in a manifest Imam*

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ  
وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

Allah shall bring everyone back to life after death, and every deed of yours is cognized by the Lord of the Worlds. Every work that you did for God is a great deed. We record it, not only in your scroll of deeds but also in the Protected Tablet (Lauhe Mahfooz). All good and bad deeds are being noted.

**...their footprints...**

Most commentators say that "...what they have sent before," means what you sent forth before your death and "...their footprints..." means that which you get after your death. According to some narrations, after death, man is disconnected from all things except,

- 1) Firstly: Children. If possible, train you children nicely with piety and entrust them to the society. Every good deed performed by them would benefit their parents in the other world also.
- 2) Second: An everlasting good deed. For example, you published a religious book. You benefit from it even after your death. Charitable trusts too are among the everlasting imprints. If possible, one may spend some of his wealth in the path of God without depriving his children.

***“...and We have numbered everything in a clear register.”***

The majority of the famous commentators have rendered the Qur’anic phrase: *’imam-in-mubin/* here into ‘Protected Table’. The same Book in which all the deeds of men and the whole beings and events of this world are recorded and protected.

The application of the word *’imam/* here may be for the sake that in the Hereafter this book is the guide and a lead for all of the angels of reward and retribution, and it is a criterion for evaluation of the value of men’s deeds and their reward and retribution.

**AYAT 13:** *And set out to them an example of the people of the town, when the messengers came to it.*

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

Through this verse and a few verses after it, which totally form eighteen verses of this Surah, the life story of several former prophets who had duty to guide a polytheistic nation and the Qur'an has mentioned hab-ul-qaryah/ (the people of a town), who opposed them as /as those prophets and belied them and, finally, encountered a painful chastisement, is stated, so that it can be both a warning to the polytheists of Mecca and a solace for the Prophet (S) and the believers of that day

The Arabic term */qaryah/* originally means the name of a place where people gather (to live); and sometimes the people themselves are called */qaryah/*. Therefore, it has such a vast meaning that it envelops both cities and villages, though in the ordinary Persian language this term is used for only a village.

In Arabic and in the Qur'an this term has frequently been used for the main and important cities, such as: Egypt, Mecca, and the like.

Among the commentators it is popular that this city is meant 'Antakiyyah/ Antioch, which has been one of the cities of Shamat, and it had been one of very famous cities of ancient Room, and at the present time, from the geographical point of view is in the territory of Turkish country. However, it is understood from the verses of this Surah that the people of this city had been idol worshippers, and these messenger had come to invite them toward Monotheism and struggle against polytheism.

**AYAT 14:** *When We sent unto them two (of Our apostles) they belied them both, then We strengthened (the two) with a third and they said (unto the people): ‘Verily we are messengers to you (from Allah)’.*

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ  
فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ

It is known that Isa bin Maryam sent two persons to the city of Antioch. People beat them up and also imprisoned them. Then he sent a third one by the name Shamoon. He brought the two out of prison. Then together they went to the markets and bazaars and invited people towards monotheism of ‘*There is no god except God*’, towards denial of idols and temples, and called them towards Only One God and instilled the fear of the Hereafter in their hearts.

As reported by some, about forty persons believed in them but all others indulged in arguments and quarrels and then also fought them. In the beginning, their argument that, “*You are nothing but humans like us. There is no difference between you and us. On what basis did God give you revelation and send you to us? The Beneficent Lord has not revealed anything on you.*”



**AYAT 15:** *They said: ‘You are not but men like unto us, nor has the Beneficent (Allah) sent down anything. You are speaking only lies’.*

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ  
شَيْءٍ إِلَّا أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

It is the same argument put forward by a group who said: All men are similar and of one kind. There is no distinction of one from the other. If the call of the prophets is correct, then God should send an angel.

Had it been decided that a messenger came from the side of Allah, he should be a near-stationed angel, not a mortal like us. They considered this very thing as a proof for rejecting the messengers and the denial of the descent of the command of Allah.

They said this while they themselves might also know that all the Divine messengers in the length of history were from the generation of Adam including Abraham (as), whom all knew as a prophet, surely were human beings. Moreover, can anything ever understand the men’s needs, difficulties and pains save a human being?

The messenger must be a human being so that he may sit with them and speak to them. If he is not from the human race he will have no resemblance with man. The Unseen World has predominance over this world and the angel is from the other world. The Angel belongs to the world of incorporeal beings. How can he be sent for you? If he comes with the same corporeal attributes to the world then there is no such world. Secondly, if an angel appears here it would be visible. What is needed is that one should put faith in the Unseen.

Of course, Almighty God has, also given him (the Prophet) some distinction so that people may not say that the messenger also is like us. He has knowledge and power with him. He must also have a miracle. So they brought dead persons to life and so on.

**AYAT 16:** *They (the messengers) said: 'Our Lord knows that we have been sent to you'*

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

Allah knows and He testifies that we are His messengers towards you. Your denial and your giving a lie to us causes no effect on the main point, that is, on our being the Messengers.

**AYAT 17:** *And our duty is only to deliver the clear Message.*

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْبَيِّنُ ﴿١٧﴾

Our responsibility and duty is no more than to convey His message to you in a clear manner. We are only entrusted by God Almighty to bring God's invitation to you explicitly. You may accept it or not. We have conveyed the concepts of monotheism and hereafter to you.

**AYAT 18:** *They said: Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.*

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَإِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَ  
لَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

The people of Antioch, instead of considering the messengers of God as auspicious for them, attributed bad omens to them and said, “*If you do not stop talking like this, we will stone you and give you a painful torture. Do not talk about God and Hereafter in this town. Get out of here at once.*”

This verse indicates that not only those blind-hearted people did not submit before that clear logic and those miracles, but also they increased their hardship and went beyond the stage of rejection and reached the stage of threat and vehemence of action, as the Qur’an says:

**“(The pagans told the prophets:) ‘For us, we augur an evil omen from you...’”**

Perhaps, simultaneous to the time of the advent of these Divine prophets, some difficulties appeared in the life of the people of that area as the result of their sins or as a Divine warning, as some commentators have also cited that the rain ceased to fall for a length of time, but not only they did not take a lesson from it, but also they related that event to the invitation of the prophets.

They did not even suffice it, but by the manifest threat they showed their evil and ugly intentions, and said:

**“...if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us’.”**

Yes, when the adherents of wrong and the supporters of injustice and corruption have not any acceptable logic, they always rely on some threat, pressure, and hardship.

They are neglectful of the fact that those who pave the path of Allah will never submit because of these threats, but their perseverance will be increased. On the day when they entered this field, they put their souls ahead and became ready for donation.

**AYAT 19**: *“They said: ‘your evil omens are with yourselves, (should you augur a bad omen) if you are admonished? But you are extravagant people’.”*

قَالُوا طَائِرُكُمْ مَعَكُمْ ط  
 اَيْنَ ذِكْرِكُمْ ط بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

By the way, people cast bad omens to others and then get badly affected themselves. This is self-made trouble. For example you come out of house and the very first person you see is a blind person; or you see a dead body. You say, *“Alas! What is going to happen to me today?”* Or if the eye falls on a sick person, one returns home saying, *“Today I will not go to work.”*

Or, as it used to happen in olden days, when people were preparing to go on a journey. If then a bird moved from their left side, they considered it to be a bad omen and they postponed their journey. Even today, some people think that owl is an inauspicious bird. If it sits on roof they imagine it to be a bad sign.

They also regard the crowing of a crow as a sign of bad luck. Likewise, in the night of Wednesday or Sunday, if someone arrives to visit a sick person they regard it a bad omen, whereas, there is no reservation for these two days in this world of existence, rather they are also like all other days of the week.

If some think that this visit worsened the condition of the sick person, it is superstition. As a general rule, such bad omens do not have any external harm. The incorrect and superstitious belief itself brings adverse effect. Its misfortune clings to them.

If misery, misfortune, and evil events have encompassed the environment of your society and the Divine blessings have gone out from amongst you, you must seek its cause inside yourselves and in your wrong thoughts, and in your ugly and evil deeds, not in our invitation.

It is you who have made the atmosphere of your lives dark in relation to idolatry, sensuality, tyranny, and voluptuousness, and thus you have ceased the bounties of Allah from you.

**AYAT 20:** *And from the farthest part of the city there came a man running; he said: 'O' my people! Follow the messengers!*

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

In this town that was twelve miles in length the three sages did not leave a single area without giving people therein an invitation towards Oneness of God and Hereafter. According to some narrations the numbers of persons who accepted their admonition and put faith in them were not more than forty.

Then, one day, the unbelievers caught them all, installed gallows and put the believers to death. They pierced their necks and hanged them on gallows so as to torture them painfully before killing them. While this cruelty was being meted out to good people, its news reached the convent of Habib Najjar at the other extreme of the town. As soon as he was informed that in the centre of the city people had quarrelled with these messengers and, perhaps, they intended to kill them, he did not count his silence in that occasion permissible and, as it is understood from the Qur'anic word /yas'a/ (running), he quickly and hastily reached himself to the centre of the city and defended the truth as much as he could.

The application of the Arabic word */rajul/ (man)*, in an infinitive form, points to this matter that he was an ordinary person. He had not so much power and dignity, and he was alone in his own path

The application of the Arabic phrase */ya qaum/ (O' my people!)* indicates to the sympathy of this simple man unto the citizens and people of that area, and invitation to obeying and following the divine prophets is a sincere invitation which has no benefit in it for him.



### Habib Najjar rises up to support the messengers

Habib Najjar had concealed his faith and he apparently worked as a carpenter spending half his income in the path of God (charity) and using half for himself. This sage came out of his monastery and saw that the lives of the messengers were in danger. He tried his best to reach them soonest and save their lives. Almighty Allah, praises the supporter of His Messengers in this verse of the Holy Quran.

This noble man who was a believer in Only One God rushed to the scene and cried, *“O people! Follow the messengers.” Obey them who do not want any recompense. This is the proof of Prophethood. O wise people! If someone has three attributes, viz wisdom, selflessness and truthfulness, then reason demands that he must be followed.”*

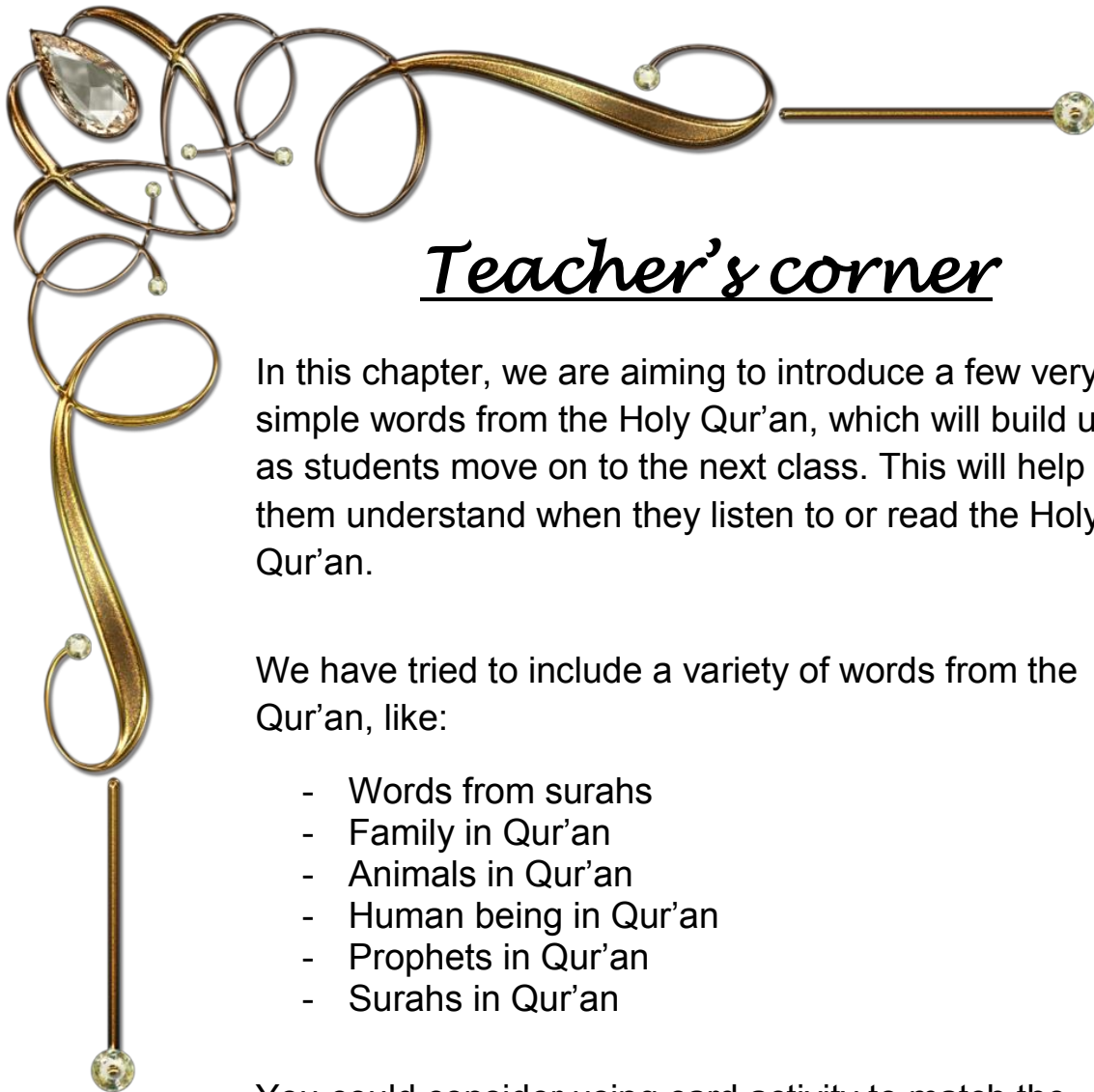
### Three persons who took lead in putting faith

There are three such persons having great status among people after the messengers

- 1) Believer of the people of Firaun
- 2) Habib Najjar
- 3) The third is the king of Wilayat, the Victorious Lion of Allah, Ali bin Abi Talib ('a) who supported the Holy Prophet ('s) while no one from the Muslims preceded him in accepting Islam.



# 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

61 - 90

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

3



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 Suratun 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.


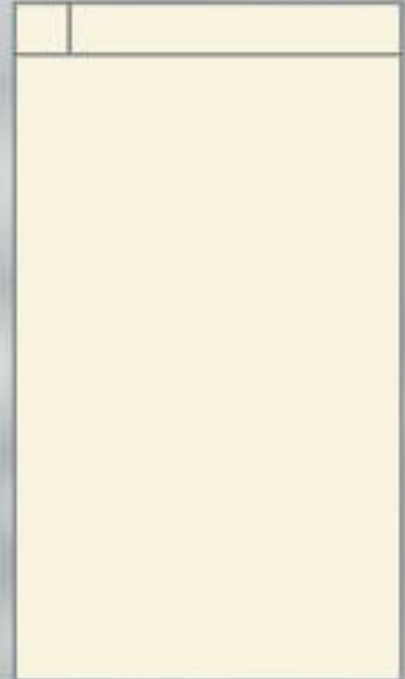
62 Jumua' (Friday)

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 Saff<sup>61</sup> of Jumua<sup>62</sup> the Hypocrites<sup>63</sup> worry about Loss and Gain<sup>64</sup>, thus Divorcing<sup>65</sup> themselves from reality and Prohibiting<sup>66</sup> themselves from the Kingdom<sup>67</sup>. This is signed by the Pen<sup>68</sup> of Truth<sup>69</sup> which Ascends<sup>70</sup> 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

Three large empty rectangular boxes at the top of the page, intended for student work.

<p>سورة التحريم</p> <p>al-Tahrim</p> <p>The Forbidden</p> 	<p>سورة الملك</p> <p>al-Mulk</p> <p>The Kingdom</p> 	<p>سورة القلم</p> <p>al-Qalam</p> <p>The Pen</p> 	<p>سورة الحاقة</p> <p>al-Haqqah</p> <p>The Truth</p> 	<p>سورة المعارج</p> <p>al-Ma 'arij</p> <p>The Stairways</p> 
<p>66</p>	<p>67</p>	<p>68</p>	<p>69</p>	<p>70</p>



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.



Nuh<sup>71</sup> told the Jinn<sup>72</sup> to copy Muzzammil<sup>73</sup> and Muddathir<sup>74</sup> if in Qiyama<sup>75</sup> they wanted to be like a Human<sup>76</sup> Mr Salaat<sup>77</sup>.

سورة نوح

Nuh

Noah



71

سورة الجن

al-Jinn

The Jinn



72

سورة المزمل

al-Muzammil

The Wrapped One



73

سورة المدثر


al-Mudaththir

The Clothed One



74

Three large empty rectangular boxes are positioned at the top of the page, intended for student notes.

<p>سورة القيامة al-Qiyamah The Day of Judgement</p> 	<p>سورة الانسان Insaan/al-Dahr Human Being</p> 	<p>سورة المرسلات al-Mursalat Emissaries</p> 
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75

76

77

80 'Abasa (He Frowned)

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

80

The News<sup>78</sup> about those who Pulled out<sup>79</sup> made everyone Frown<sup>80</sup>.

سورة النبا

al-Naba'

The Tidings

78

سورة النازعات

al-Nazi 'at

Those Who Pull Out

79

سورة عبس


'Abasa

He Frowned

80


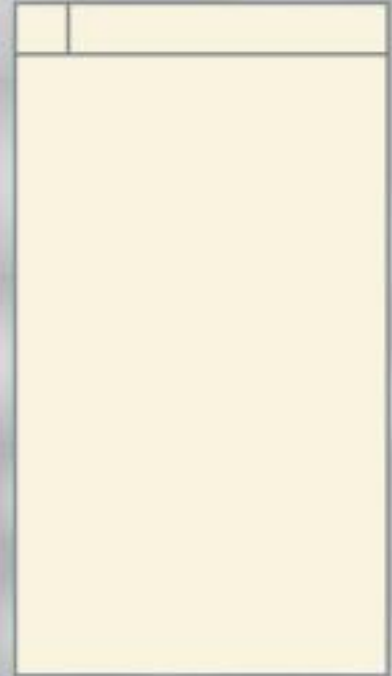
88 Ghashiyah (The Calamity)

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

سورة التكوير

al-Takwir

Covering up




81

سورة الانفطار

al-Infitar

The Splitting



82

سورة المطففين

al-Mutaffifin

The Defrauders



83

سورة الانشقاق

al-Inshiqaq

Exploding




84

سورة البروج



al-Buruj

The Milky Way



85

Three large empty rectangular boxes for writing are positioned at the top of the page.

<p>سورة الطارق</p> <p>al-Tariq</p> <p>The Night Star</p> 	<p>سورة الاعلى</p> <p>al-A 'la</p> <p>The Most High</p> 	<p>سورة الغاشية</p> <p>al-Gashiyah</p> <p>Calamity</p> 	<p>سورة الفجر</p> <p>al-Fajr</p> <p>The Dawn</p> 	<p>سورة البلد</p> <p>al-Balad</p> <p>The City</p> 
86	87	88	89	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

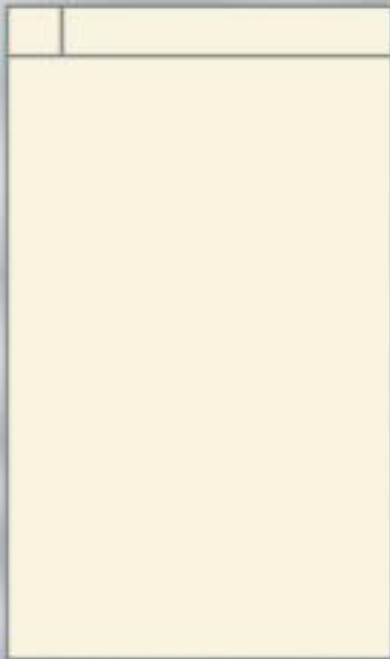
3 women with West Indian accents glance at 1 man and say "Look maan!".



31 Saba'

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

3+4 = 7



Luqman<sup>21</sup> went into Sajda<sup>22</sup> when he heard of the Parties<sup>23</sup> of Sabaa<sup>24</sup>.

سورة لقمان

Luqman

Luqman




31

سورة السجدة

al-Sajdah

Prostration



32

سورة الاحزاب

al-Ahzab

The Coalition



33

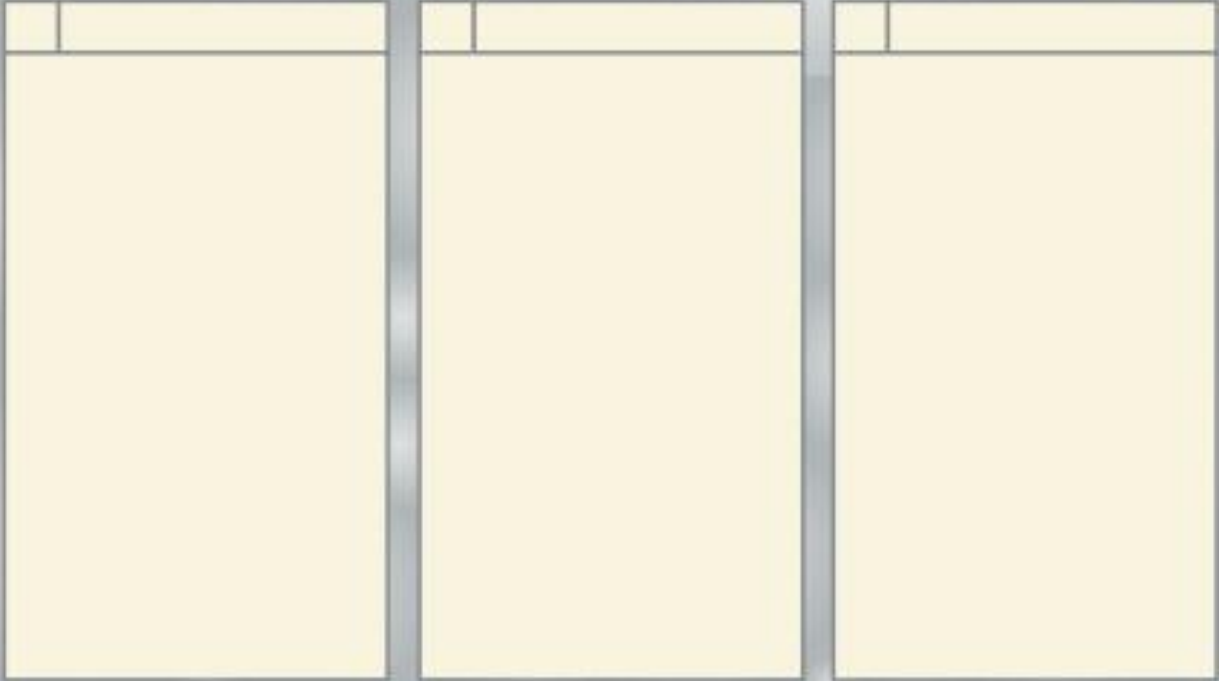
سورة سبا

al-Saba'

Saba



34



The Originator<sup>35</sup> sent Yaseen<sup>36</sup> with His Troops<sup>37</sup> of angels with the Secret<sup>38</sup> of how to be his Companions<sup>39</sup>.

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

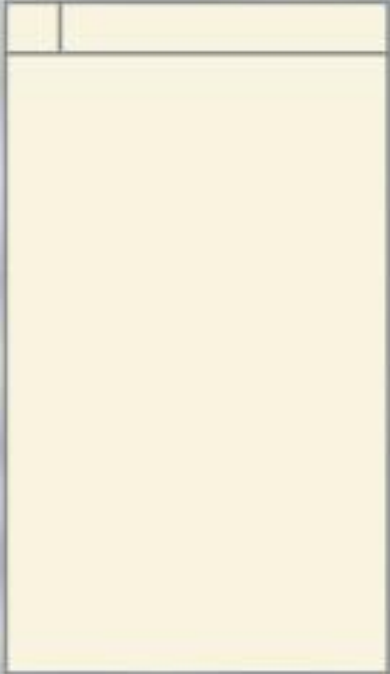
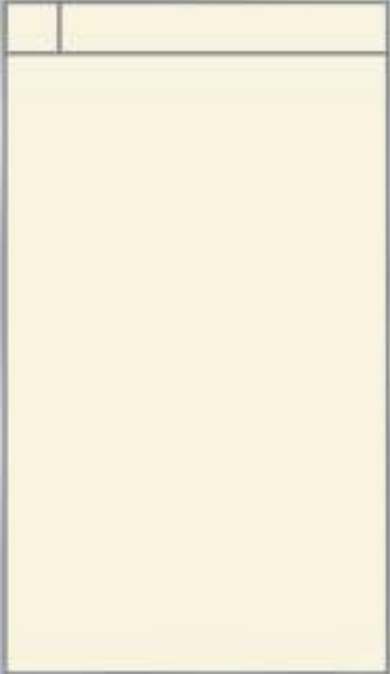
38

سورة الزمر  
al-Zumar  
The Companions

39

40 Mu'min /Ghafir (The Believer)

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

The Forgive<sup>40</sup> Explained in detail<sup>41</sup> at the Meeting<sup>42</sup> of how to Decorate<sup>43</sup> after the devastation by the Smoke<sup>44</sup> which made people Kneel<sup>45</sup> at the Sand Hills<sup>46</sup>.

سورة غافر

al-Ghafir/al-Mu'min

The Forgive



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



سورة الاحقاف

al-Ahqaf

The Sand Dunes



**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

44

45

46

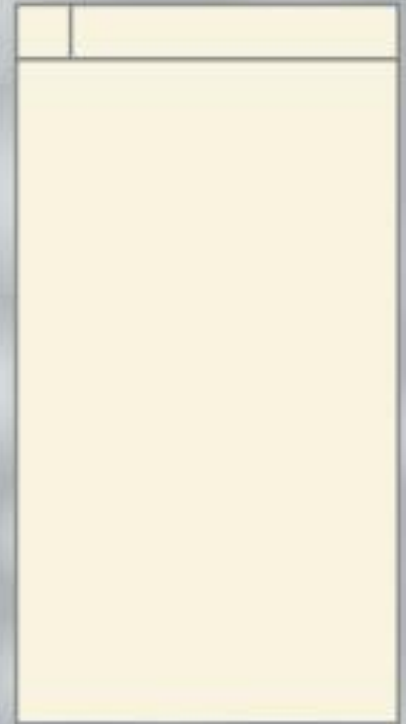
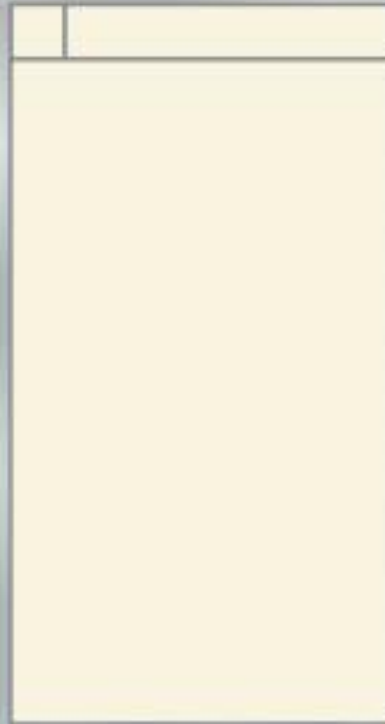




50 Qaaf

Remember that 50 signifies half, as in 50%. Half rhymes with qaaf.

50%



Muhammad<sup>47</sup> was sent to Win<sup>48</sup> with the Chambers<sup>49</sup> of the Qur'an<sup>50</sup>.

سورة محمد  
Muhammad  
Muhammad

47

سورة الفتح  
al-Fath  
Victory

48

سورة الحجرات  
al-Hujurat  
Chambers

49

سورة ق  
Qaf  
Qaf

ق

50


55 **Rahmaan (Most Merciful)**

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



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

سورة الذاريات  
al-Dhariyat  
The Scatters



51

سورة الطور  
al-Tur  
The Mountain



52

سورة النجم  
al-Najm  
The Star



53

سورة القمر  
al-Qamar  
The Moon



54

سورة الرحمن  
al-Rahman  
The All-Merciful



55

Three large empty rectangular boxes are positioned at the top of the page, intended for students to write their answers.

<p>سورة الواقعة</p> <p>al-Waqi'ah</p> <p>The Great Event</p> 	<p>سورة الحديد</p> <p>al-Hadid</p> <p>Iron</p> 	<p>سورة المجادلة</p> <p>al-Mujadalah</p> <p>The Pleading One</p> 	<p>سورة الحشر</p> <p>al-Hashr</p> <p>The Banishment</p> 	<p>سورة الممتحنة</p> <p>al-Mumtahanah</p> <p>The Examined One</p> 
56	57	58	59	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

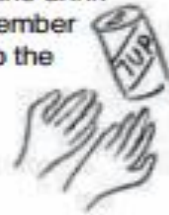
4 Nisa



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 **O**pened<sup>1</sup> we saw **B**eef<sup>2</sup> which was donated by the children of **I**mran<sup>3</sup> and served by his **W**omen<sup>4</sup> on a **T**able<sup>5</sup>. On smelling the aroma people rushed like **C**attle<sup>6</sup> from **H**eights<sup>7</sup> thinking it was **S**poils of War<sup>8</sup>. When they realised their error they did **T**awba<sup>9</sup> like **Y**unus<sup>10</sup>.

سورة الفاتحة  
al-Fatihah  
The Opening



1

سورة البقرة  
al-Baqarah  
The Cow




2

سورة ال عمران  
Al 'Imran  
Family of Imran



3

سورة النساء  
al-Nisa'  
Women

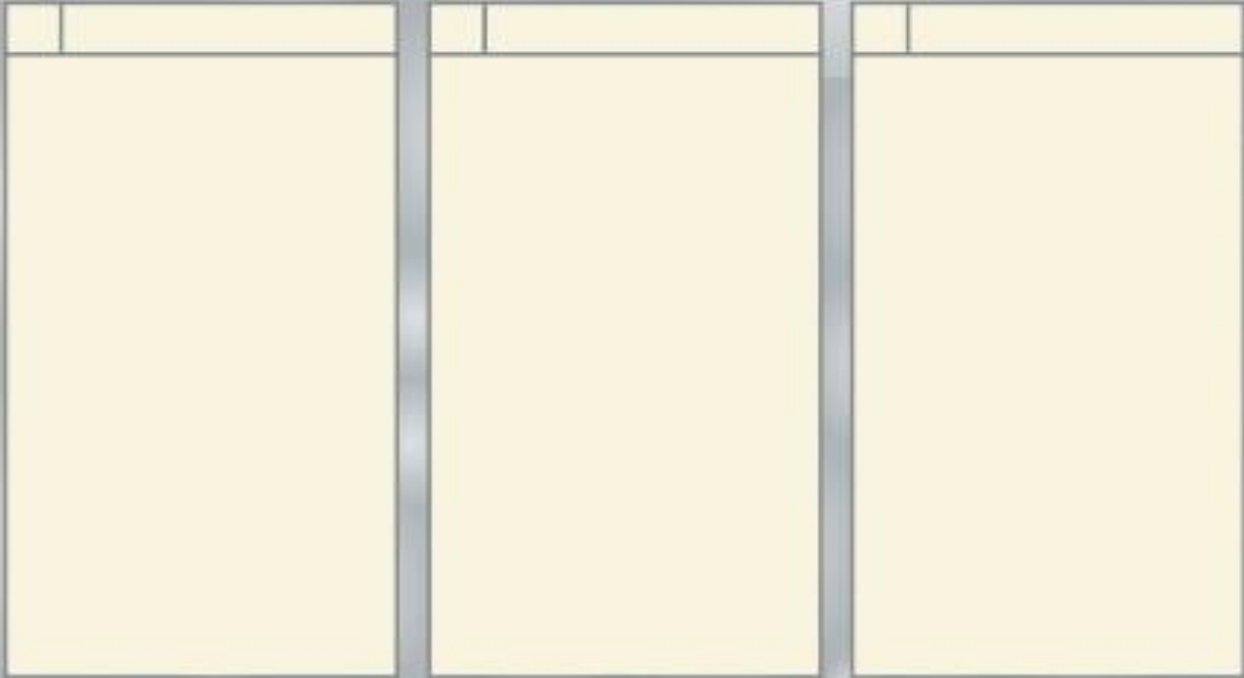


4

سورة المائدة  
al-Ma'idah  
The Table



5



سورة الانعام  
al-An'am  
Livestock

An illustration of a brown cow and a white sheep standing in a field with a sunset background.

6

سورة الاعراف  
al-A 'raf  
The Heights

An illustration of a green mountain peak with a winding path leading up to it.

7

سورة الانفال  
al-Anfal  
The Spoils of War

An illustration of an open treasure chest filled with gold coins and a golden vessel.

8

سورة التوبة  
al-Bara'ah  
Repentance

A large, thick, pink U-shaped arrow pointing downwards.

9


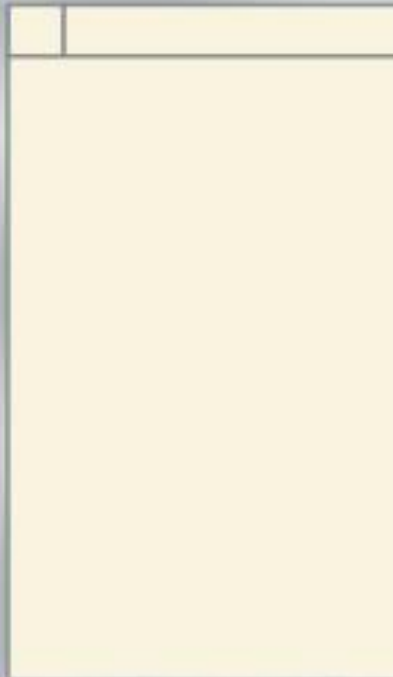
سورة يونس  
Yunus  
Jonah

An illustration of a blue whale swimming in the water.

10

11 Hud

Add a horizontal to the number 11 to make H.





Hud<sup>11</sup> and Yusuf<sup>12</sup> were overawed when they saw the Thunder<sup>13</sup> created by Ibraheem<sup>14</sup> breaking the Stone<sup>15</sup> idols.

سورة هود

Hud

Hud



11

سورة يوسف

Yusuf

Joseph



12

سورة الرعد

al-Ra 'ad

Thunder



13

سورة ابراهيم

Ibraheem

Ibraheem




14

سورة الحجر

al-Hijr


The Rock



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' / Bari Isra'il (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 Bees<sup>16</sup> seeing Israa'<sup>17</sup> swarmed in the Cave<sup>18</sup> and watched Maryam<sup>19</sup> meet Taha<sup>20</sup>.

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



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

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

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

<p>سورة الشعراء al-Shu 'ara' The Poets</p>  <p>26</p>	<p>سورة النمل al-Naml The Ant</p>  <p>27</p>	<p>سورة القصص al-Qasas The Story</p>  <p>28</p>	<p>سورة العنكبوت al-'Ankabut The Spider</p>  <p>29</p>	<p>سورة الروم al-Rum The Romans</p>  <p>30</p>

### **PROPHETS MENTIONED IN THE QUR'AN BY NAME**

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

# AMBIYA (PROPHETS MNEMONIC)

## MENTIONED IN THE QUR'AN

Adam<sup>1</sup> & Idrees<sup>2</sup> went to the N<sup>3</sup>H<sup>4</sup>S<sup>5</sup> to visit Ibraheem<sup>6</sup>. Lut<sup>7</sup> directed them to Level I<sup>8</sup>J<sup>9</sup> Room Y<sup>10</sup>Y<sup>11</sup> where Ayyub<sup>12</sup> & Shuayb<sup>13</sup> were visiting too.

Musa<sup>14</sup> & Harun<sup>15</sup> were also in Level I<sup>16</sup>J<sup>17</sup> fitting a D<sup>18</sup>D<sup>19</sup>J<sup>20</sup> & D<sup>21</sup>S<sup>22</sup>L<sup>23</sup> with Yunus<sup>24</sup> so Zakariyya<sup>25</sup> & Yahya<sup>26</sup> could contact Isa<sup>27</sup> and Muhammad<sup>28</sup>.

**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. Ilyaaas (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)\***

**N<sup>3</sup>H<sup>4</sup>S<sup>5</sup>** Nuh, Hud, Saalih  
**I<sup>8</sup>J<sup>9</sup>** Ismail, Is-haaq  
**Y<sup>10</sup>Y<sup>11</sup>** Ya'qub, Yusuf  
**D<sup>18</sup>D<sup>19</sup>J<sup>20</sup>** Dhul-Kifl, Uzayr, Dhul-Qarnain  
**D<sup>21</sup>S<sup>22</sup>L<sup>23</sup>** Dawud, Sulayman, Luqman  
**I<sup>16</sup>J<sup>17</sup>** Ilyaaas, Ilyasa  
**Direct Dua Unit**  
**Direct Salaa Line**

\*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



شِفَاةٌ



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



بِنْتٌ

Bint

Daughter



أَخٌ

Akh

Brother



أُخْتٌ

Ukht

Sister



بَيْتٌ

Bayt

Home

O! يَا يَا أَيُّهَا

Shaytan شَيْطَان

Hell جَهَنَّمَ

Light نُور

Path صِرَاط

Say



قُلْ

قُلْ هُوَ اللَّهُ أَحَدٌ

QUL

One



أَحَدٌ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿٢﴾

AHAD

Mother



أُمٌّ

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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Marhum Akberali Pyarali Merali  
& Qul Marhumeen

Al Fatiha



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