



رَبَّنَا إِنَّكَ رَوْوْفٌ رَّحِيمٌ

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

التَّوْحِيدُ
الْحَسْبُ

Class 9 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 9

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	<ol style="list-style-type: none"> 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	<ol style="list-style-type: none"> 1) The baby in the box 2) The baby speaks 3) Zamzam
QUR'ANIC DICTIONARY	3 words

CLASS 1

THEORY	<ol style="list-style-type: none"> 1) Haraka /Short vowels <ol style="list-style-type: none"> 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	<ol style="list-style-type: none"> 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

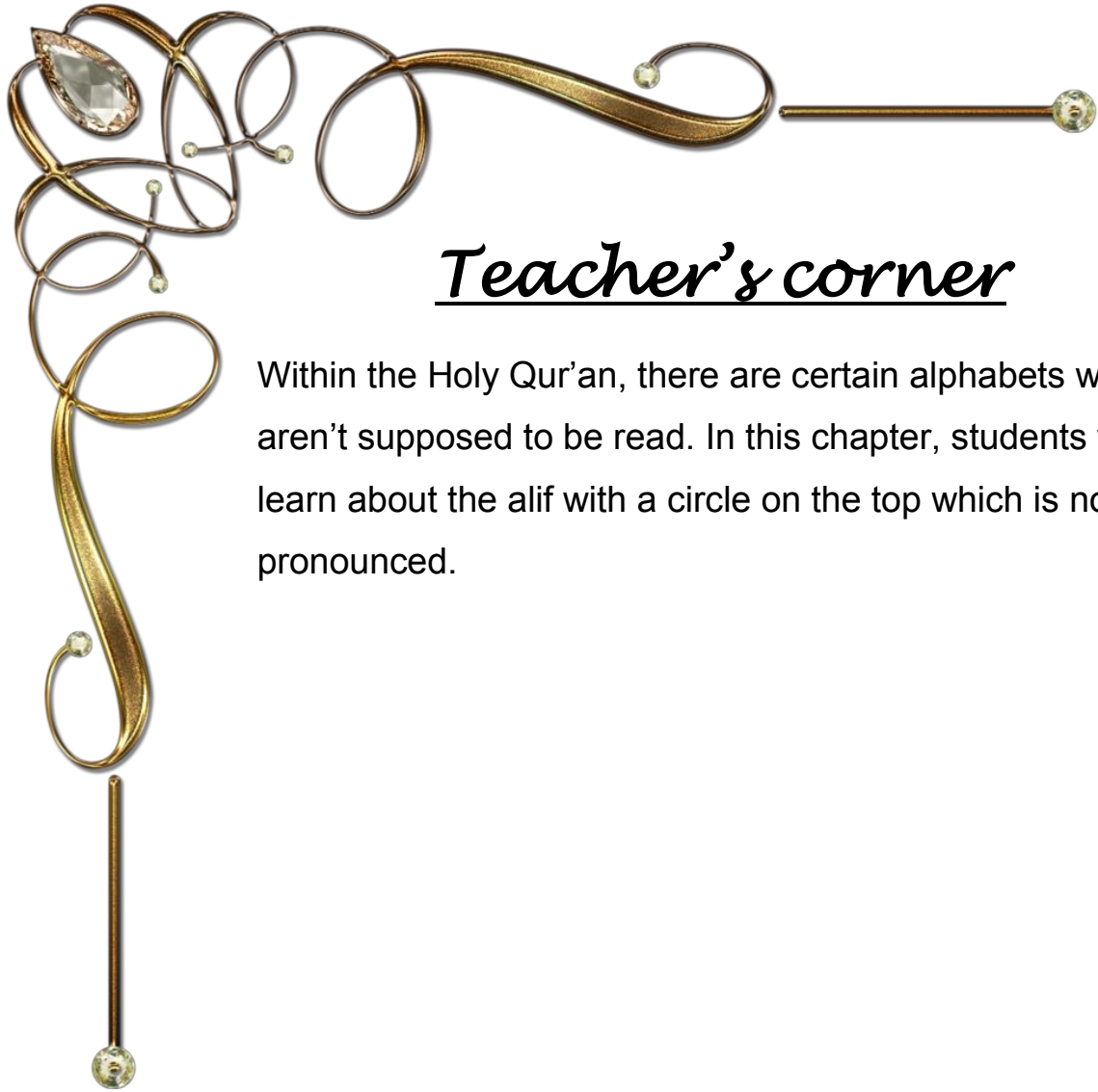
Qur'an Surahs to be memorised this year

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)



Alif Jazm



Teacher's corner

Within the Holy Qur'an, there are certain alphabets which aren't supposed to be read. In this chapter, students will learn about the alif with a circle on the top which is not pronounced.

RULES OF EXTRA ALIF

In the Holy Quran if there is a word with an ا (with a circle on top), then this ا is not pronounced. This ا occurs twenty one times in the Holy Quran. For example:

سَلَا سَلَا Salaa-silaa (Not Salaa-silaa)	لَا اِلٰهَ اِلَّا اللهُ La-ila-lahi (Not Laa-ila-lahi)
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A TABLE OF SUPERFLUOUS ALIF

اَنْ تَبُوْءَا <small>Al-Maidah 5:29</small>	لَا اِلٰهَ اِلَّا اللهُ <small>Al-Imran 3:158</small>	اَفَايْنِ مَاتَ <small>Al-Imran 3:144</small>
اِنْ تَمُوْدَا <small>Hud 11:68</small>	لَا اَوْضَعُوْا <small>Al-Tawbah 9:47</small>	مِنْ نَّبَايِ الْمُرِّ <small>Al-An'am 6:34</small>
لَكِنَّا هُوَ اللهُ <small>Al-Kahf 18:38</small>	لَنْ نُدْعُوْا <small>Al-Kahf 18:14</small>	اُمَّمٍ لِّتَتَلَوْا <small>Ar-Ra'd 13:30</small>
لَا اَذْجَحْنَهٗ <small>An-Naml 27:21</small>	تَمُوْدَا <small>Al-Furqan 25:38</small>	اَفَايْنِ مِتَّ <small>Al-Ambiya 21:34</small>
لَا اِلٰهَ اِلَّا الْجَحِيْمُ <small>As-Saffat 37:68</small>	لِيَزْبُوْا فَيَ <small>Muhammad 47:31</small>	عَادَا وَتَمُوْدَا <small>Al-Arkaabut 29:38</small>
وَتَمُوْدَا فَمَا <small>An-Najm 53:51</small>	وَتَبْلُوْا اَخْبَارَكُمْ <small>Muhammad 47:31</small>	لِيَبْلُوْا بَعْضَكُمْ <small>Muhammad 47:4</small>
قَوَارِيْرًا مِنْ <small>Al-Insan 76:16</small>	سَلَا سَلَا <small>Al-Insan 76:4</small>	لَا اَنْتُمْ <small>Al-Hashr 59:13</small>

Exercise

The table above has given you the references to the verses which have alif jazm. Write down the verses in the table below.

Arabic text	Verse reference

Arabic text	Verse reference

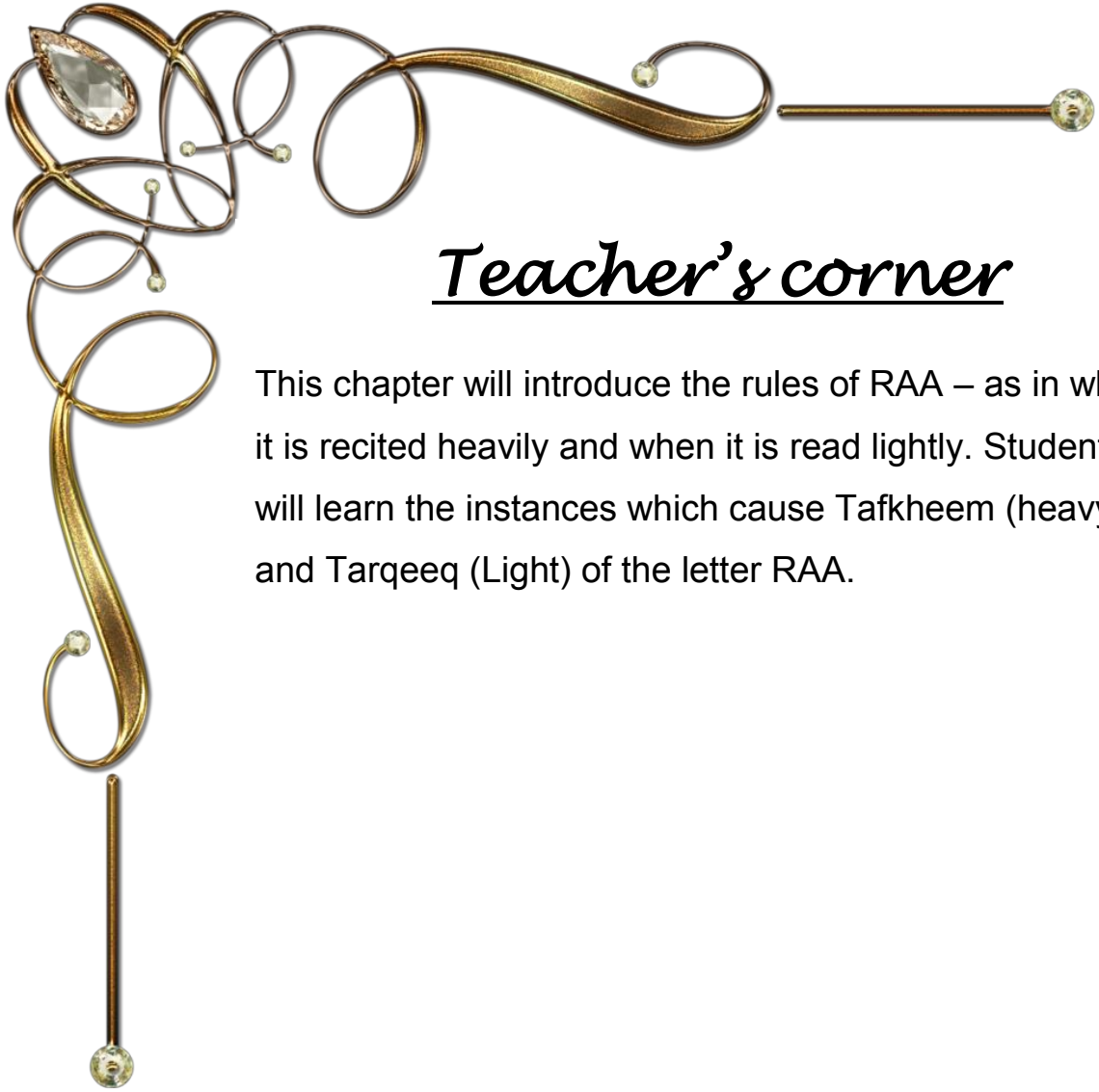
Arabic text	Verse reference

Arabic text	Verse reference

Arabic text	Verse reference

Arabic text	Verse reference

*Tafkheem
&
Tarqeeq*



Teacher's corner

This chapter will introduce the rules of RAA – as in when it is recited heavily and when it is read lightly. Students will learn the instances which cause Tafkheem (heavy) and Tarqeeq (Light) of the letter RAA.

Rules of RAA

RAA will be pronounced HEAVY/TAFKHEEM in the following cases

1) RAA WITH A FATHA OR DHAMMA

When there is a fatha or dhamma on the letter RAA, then the RAA will be pronounced with a FULL MOUTH.

Note:

Even when there is a Shadda sign with a fatha or dhamma on the RAA, it will still be pronounced with a FULL MOUTH.

See the examples below:

رَحِيمٌ Raheemun	رَجَعَ Raja'a	رَسُولٌ Rasuulun
غَيْرُهُ Ghayruhu	يَخْرُجُ Yakhruju	رُبَّمَا Rubama
مِنْ رَبِّكَ Min-rabbika	الرَّحْمَنُ Ar-rahmaan	حَرَمٌ Har-rama

2) RAA WITH SUKUN PRECEDED BY LETTER WITH FATHA OR DHAMMAH

After any letter with fatha or dhamma there is RAA WITH A SUKUN, then the RAA will be pronounced with a FULL MOUTH.

Full mouth ر = رُ + Letter with <u> </u> Fatha or <u> </u> Dhamma

Note: The Fatha and Dhamma signs are not on the letter ر but a letter before

See the examples below:

وَالْأَرْضِ	وَأَرْسَلْنَا	يُرْجَعُونَ
يَسْرُنَهُ	تُرْجَعُونَ	فَذَرَهُمْ

قُرْآن Qur-aani	أَرْضٌ Arḍun
تُرْجَعُونَ Turji'un	فَرَشٌ Farshun

3) RAA WITH A SUKUN PRECEDED BY LONG VOWELS OF ALIF OR WAAW

This usually occurs at STOPS.

تَقْوَرٌ = ٥ تَقْوَرٌ	كَقْوَرٌ = ٥ كَقْوَرٌ	شَقْوَرٌ = ٥ شَقْوَرٌ
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4) RAA WITH SUKUN PRECEDED BY A LETTER WITH KASRAH, BUT FOLLOWED BY ANY OF THE LETTERS OF ISTI'LAA

خ غ ص ض ط ظ ق

قِرْطَاسٍ	مِرْصَادًا	فِرْقَةٌ
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RAA will be pronounced LIGHT/TARQEEQ in the following cases

1) RAA WITH A KASRAH

When there is a kasrah on the letter RAA, it will be pronounced with an EMPTY MOUTH

Note:

Even when there is a shadda sign with a kasrah on the RAA, it will still be pronounced with an empty mouth (tarqeeq)

كَرِيمٌ	رَجُسٌ	أَجْرِي
وَزُرِّيَّتِنَا	مُشْرِقِينَ	بِسْحَرِهِ

2) RAA WITH A SUKOON, PRECEDED BY A LONG VOWEL OF YAA

This usually occurs at **STOPS**

مَصِيرٌ = مَصِيرٌ	خَيْرٌ = خَيْرٌ	قَدِيرٌ = قَدِيرٌ
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3) RAA IS WITH A SUKOON PRECEDED BY A LETTER WITH KASRAH

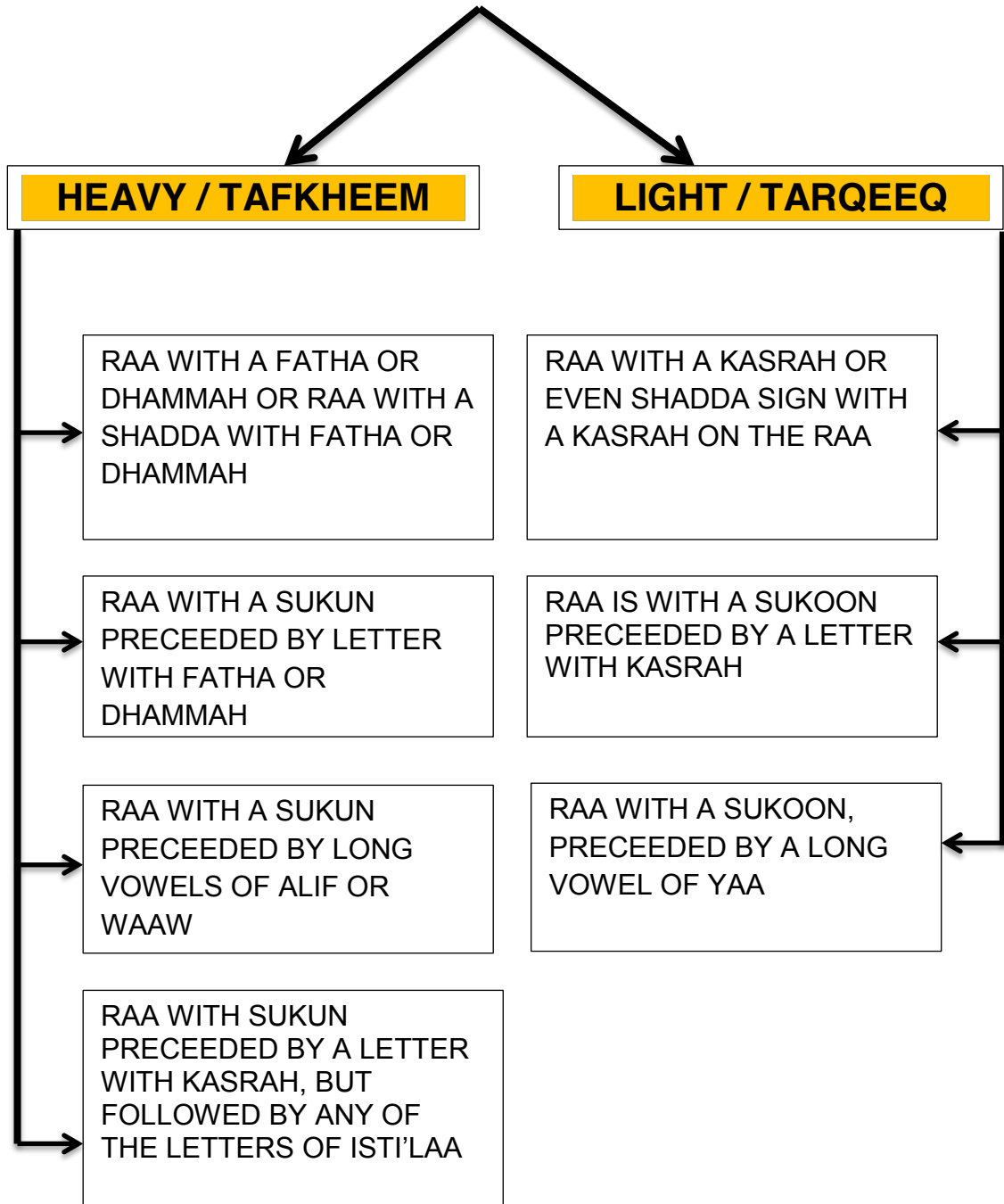
Empty mouth ر = رُ + letter with Kasra

For example:

<p>اَصْبِرُ Isbir</p>	<p>فِرْعَوْنَ Firauna</p>
<p>اُمِرْتُ Umirtu</p>	<p>اِغْفِرْ لِي Ighfiri</p>

شَرِبُ	فِرْعَوْنَ	يَغْفِرْ لَكُمْ
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SUMMARY OF THE RULES OF RAA



Exercise

Fill in the boxes appropriately. Two examples have been given.

Pronunciation Full or Empty mouth	Put the sign which ر has	
Full	ر	رَدِفَ
Empty	رِ	شَرِيعَةٌ
		اِسْرَاءُ يَلِ
		اَرُونِي
		حَرَمٌ
		مِنَ الرَّسُلِ
		طَرِيقٍ

Exercise

Fill in the boxes appropriately. Two examples have been given.

Pronunciation Full or Empty mouth	What sign does the letter before ر have	
Full	ـِ	زَرَعاً
Empty	ـَ	فَذَكَرَ
		مَرَفَقاً
		يُرْسِلُ
		فَرَشاً
		شِرْكَ
		تُرْحَمُونَ

Exercise

Discuss with the class and analyse each sentence and give a reasoning as to why it is read with **FULL** or **EMPTY** mouth.

• RAA – EMPTY MOUTH

WHY?

	نَارِ السَّمُومِ ط
	لِبَشَرٍ خَلَقْتَهُ ط
	مِنَ الْمُنْظَرِ يُنَ ط
	مَا فِي صُدُورِهِمْ ط
	إِنَّهَا لَمِنَ الْغَيْبِ يُنَ ط

• RAA – FULL MOUTH

WHY?

	مِنْ رَّحْمَةِ رَبِّهِ إِلَّا ط
	قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَاجِعٌ * أَنْبَىٰ أَنَا الْعَفْوَءُ الرَّاجِعُ *
	إِنَّا نُبَشِّرُكَ بِغُلْمٍ * مَسْنَىٰ الْكِبَرِ فَبِمَ تُبَشِّرُونَ *
	إِلَّا امْرَأَتَهُ قَدَّرْنَا ط كَانُوا فِيهِ يَمْتَرُونَ *

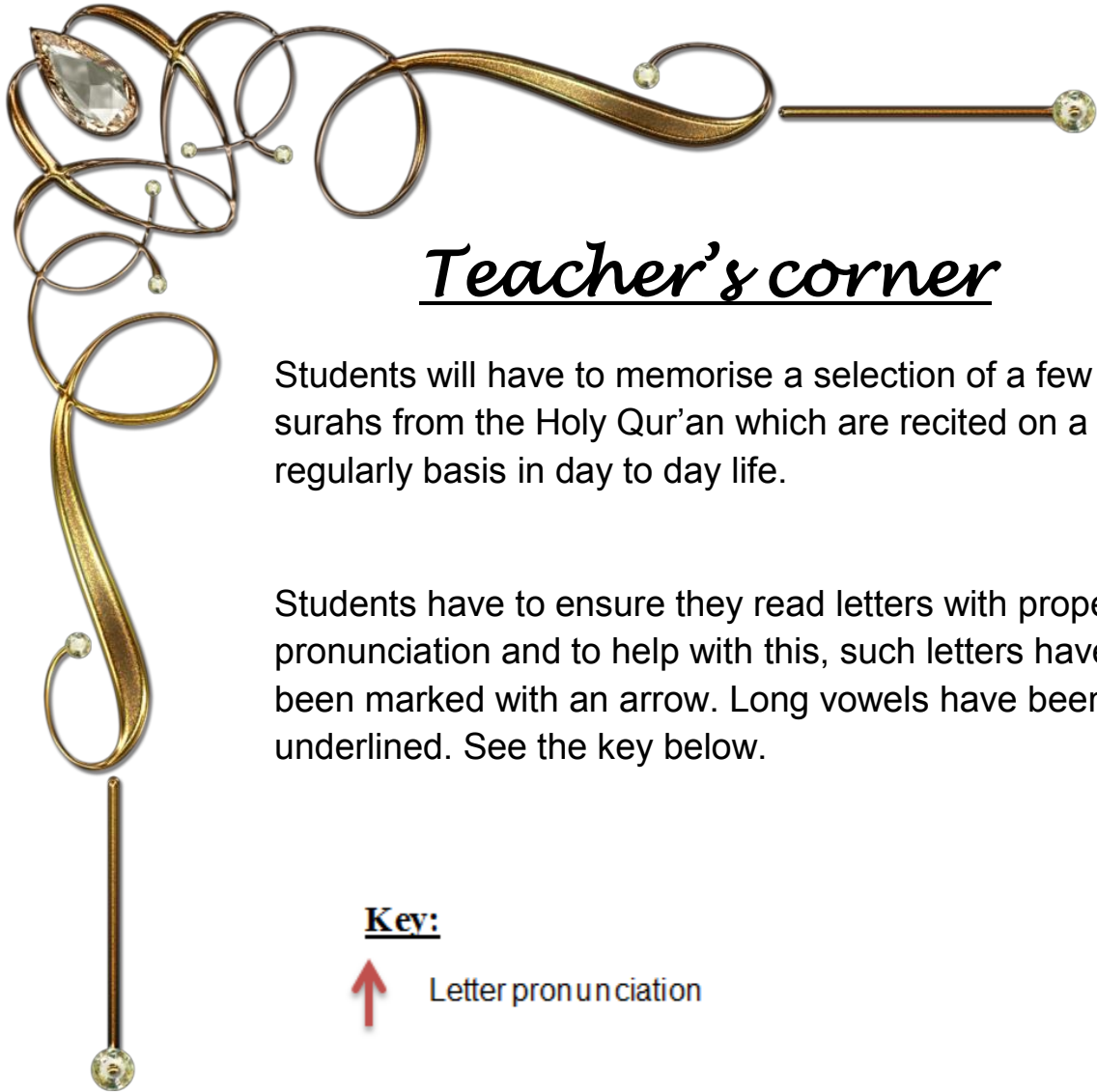
Exercise

Write in the box next to the verse whether the raa is empty or full mouth

	فَضْرِبْ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ ط
	إِنَّكُمْ قَوْمٌ مُنْكَرُونَ *
	فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنْ ط
	وَأَمْضُوا حَيْثُ تُؤْمَرُونَ *
	لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ ط
	أَصْحَابِ الْحِجْرِ الْمُرْسَلِينَ *
	إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ *
	فَوَرَبِّكَ لَنَسْتَلِنَّهُمْ أَجْمَعِينَ *
	فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ *



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

سُورَةُ الْفَاتِحَةِ - Suratul Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { ١ }

Light -rule
⌣ in Allah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

Light -rule
⌣ in Allah

الرَّحْمَنِ الرَّحِيمِ ٣

مَلِكِ يَوْمِ الدِّينِ ٤

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

↑ ↑ ↑ ↑ ↑ ↑ ↑

Rule of stop Idhaar

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

↑ ↑ ↑ ↑ ↑

سُورَةُ الْإِخْلَاصِ - Suratul Ikhlāas

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

سُورَةُ النَّاسِ - Suratun Naas

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

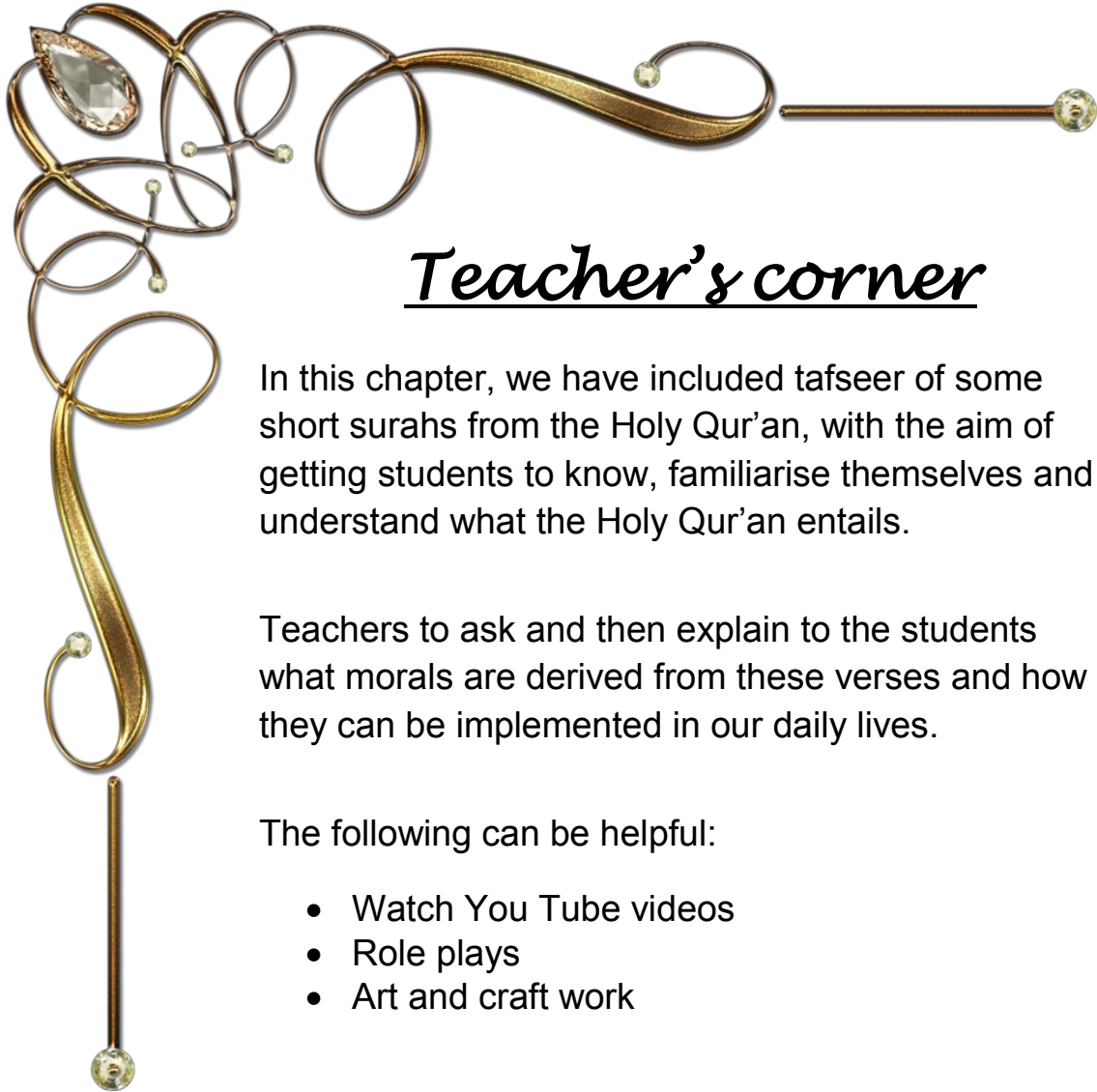
Suratul Fajr



وَتُحِبُّونَ الْمَالَ حُبَّاجِهَا ۖ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا
 دَكًّا ۖ وَجَاءَ رَبُّكَ وَالْبَلَكُ صَفًّا صَفًّا ۖ وَجِئْتُ يَوْمَئِذٍ
 بِجَهَنَّمَ ۗ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ۖ
 يَقُولُ يَلِيَّتَنِي قَدَمْتُ لِحَيَاتِي ۖ فَيَوْمَئِذٍ لَا يُعَذِّبُ
 عَذَابَةَ أَحَدٍ ۖ وَلَا يُوثِقُ وَثَاقَةَ أَحَدٍ ۖ يَأْتِيهَا
 النَّفْسُ الْهَابِئَةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً ۖ
 فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّتِي ۖ



Tafseer



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

SURATUL FAJR

Suratul Fajr consists of 30 ayaat.

It was revealed in Makka and is the 89th sura of the Qur'an.

Benefits

Rasulullah (S.A.W.) has said: "Allah forgives the mistakes of whoever recites, Suratul Fajr on the 'Ten Nights', (i.e., the first ten nights of Dhulhijja), and it will become a light on the day of Qiyama for the one who recites it at other times (of the year)".

Imam Sadiq (A.S.) has said: "Recite Suratul Fajr, which is the sura of Imam Husayn (A.S.) in your salaa, whether they be wajib or mustahab. He who recites it will be with him (Husain ibn Ali) at the same place in Janna on the Day of Judgement".

SURATUL FAJR (89)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْفَجْرِ

I swear by the daybreak,

وَالْيَالِ عَشْرِ

And the ten nights,

وَالشَّفْعِ وَالْوَتْرِ

And the even and the odd,

وَاللَّيْلِ إِذَا يَسْرِ

And the night when it departs.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

Truly in that there is an oath for those who possess understanding.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

Have you not considered how your Rabb dealt with 'Aad,

إِرَمَ ذَاتِ الْعِمَادِ

(The people of) Iram, possessors of lofty buildings,

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

The like of which were not created in the (other) cities;

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

And (with) Thamood, who carved out the rocks in the valley,

وَفِرْعَوْنَ ذِي الْأَوْتَادِ

And (with) Firon, the lord of hosts,

الَّذِينَ طَعَوْا فِي الْبِلَادِ

Who committed inordinacy in the cities,

فَأَكْثَرُوا فِيهَا الْفَسَادَ

So they made great mischief therein?

فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوْطَ عَذَابٍ

Therefore your Rabb let down upon them a portion of the punishment.

إِنَّ رَبَّكَ لَبَالِغٌ صَادٍ

Most sure!y your Rabb is watching.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

And as for the human being, when his Rabb tries him, then treats him with honour and makes him lead an easy life, he says: My Rabb honours me.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

But when He tries him (differently), then straitens to him his means of subsistence, he says: My Rabb has disgraced me.

كَلَّا بَلْ لَأُكْرِمُونَ الْيَتِيمَ

Nay! but you do not honour the orphan,

وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ

Nor do you urge one another to feed the poor,

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا

And you eat away the heritage, devouring (everything) indiscriminately,

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

And you love wealth with exceeding love.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

Nay! when the earth is made to crumble to pieces,

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا

And your Rabb comes and (also) the angels in ranks,

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى

And Jahannam is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He shall say: O! would that I had sent before for (this) my life!

فِيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابُهُ أَحَدًا

But on that day shall no one punish with (anything like) His punishment,

وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا

And no one shall bind with (anything like) His binding.

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

O soul that art at rest!

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Return to your Rabb, well-pleased (with him), well-pleasing (Him),

فَادْخُلِي فِي عِبَادِي

So enter among My servants,

وَادْخُلِي جَنَّاتِي

And enter into My Janna.

SURATUL FAJR

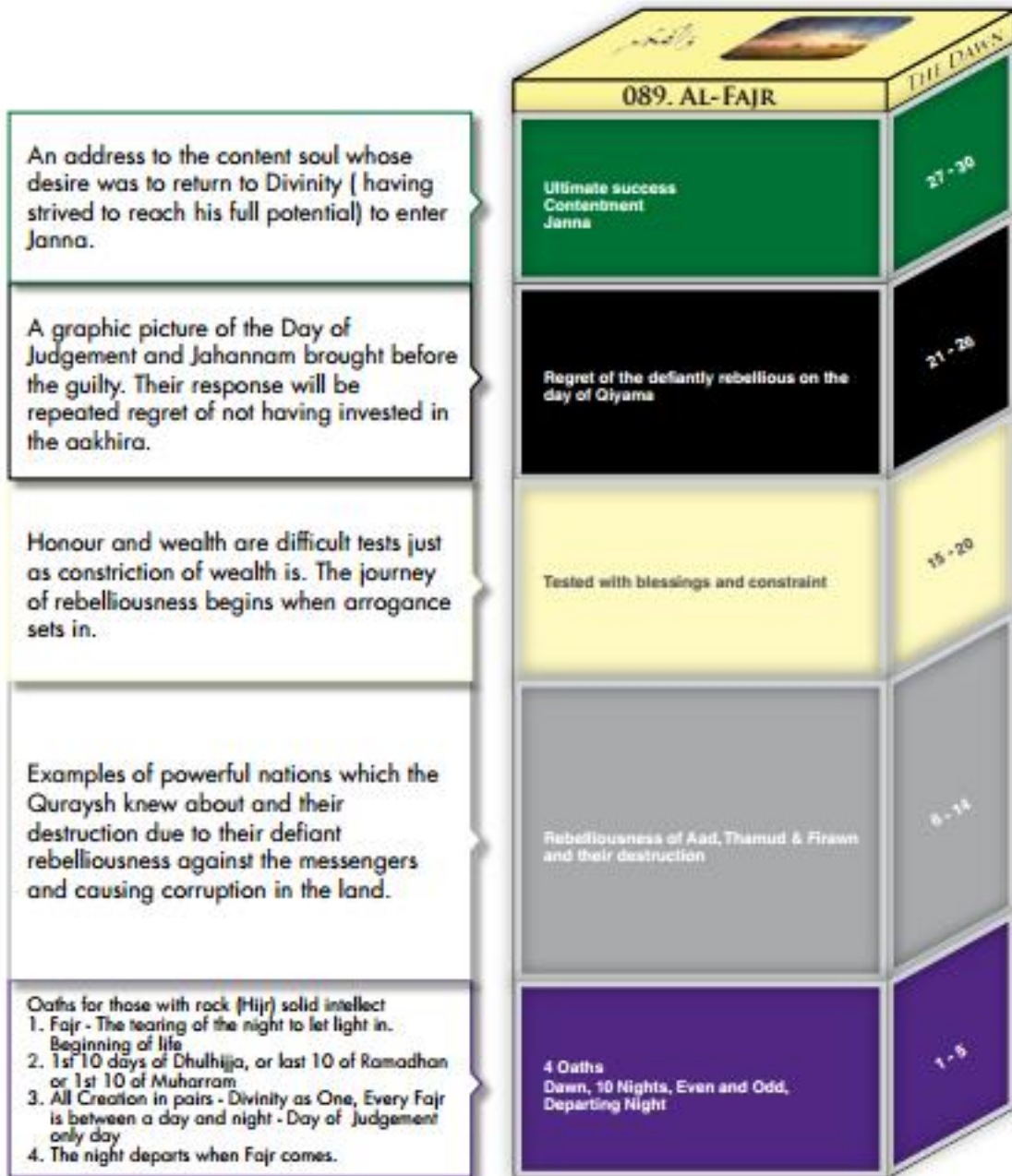
The sura begins with a reflecting on the Divine system of creation focusing on accountability. It ends with the regret of the defiantly rebellious and the ultimate success of those who submit to Divinity.

It is known as the sura of Imam Husayn (pbuh) from a hadith narrated from Imam Sadiq (pbuh)

Benefits of recitation

- Raised with Nur on Qiyama
- Energy booster

SURATUL FAJR 89



AYAAT I – 5 : THE 4 OATHS

AYA 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْفَجْرِ

I swear by the daybreak

Fajr means daybreak or dawn and in essence refers to a beginning. The beginning of knowledge, awareness, and of wakefulness.

Fajr also has a two fold connotation:

- i) Fajr Kadhif – The false dawn which rises without extending laterally
- ii) Fajr Sadiq – The true dawn when the horizon is filled with light which spreads laterally bringing in daybreak. A time when Salatul Fajr can be prayed.

Some commentators have carried the term fajr here to its absolute meaning, that is; light that spreads, which is one of the signs of Allah's Greatness.

It is also a reference point in the lives of human beings and all earthly creatures, and the prime glory of the victorious light and the end of faded darkness when the calm sleep ends and the movement of living creatures begins. It is for this very life that Allah swears by it.

The dawn of the light of Islam and Muhammad (S.A.W.) in the darkness of ignorance at that time, is one of the examples of fajr . The dawn for the rise of Sahibul 'asr is also an example of fajr and so is the rise of Imam Husayn (A.S.) on the plains of Karbala. In essence all revolutions against disbelief, ignorance, transgression and injustice are examples of fajr.

Even the light of wakefulness that appears in the heart of one who sins turning him/her towards repentance is fajr.

وَالْفَجْرِ

1 I swear by the daybreak

The sura begins with an oath. This is an ancient Arab way to get attention.

FAJR literally means to tear something to let light through. It means daybreak or dawn and in essence refers to a beginning; the beginning of knowledge, awareness, and of wakefulness.

Fajr also has a two-fold connotation:

1. Fajr Kadhif – The false dawn which rises without extending laterally.
2. Fajr Sadiq – The true dawn when the horizon is filled with light which spreads laterally bringing in daybreak. A time when Salatul Fajr can be prayed.

Some commentators have carried the term fajr here to its absolute meaning, that is; light that spreads, which is one of the signs of Allah's Greatness.

It is also a reference point in the lives of human beings and all earthly creatures, and the prime glory of the victorious light and the end of faded darkness when the calm sleep ends and the movement of living creatures begins. It is for this very life that Allah swears by it.

The dawn of the light of Islam and Muhammad (pbuh) in the darkness of ignorance at that time is one of the examples of fajr. The dawn for the rise of Imam Mahdi (pbuh) is also an example of fajr and so is the rise of Imam Husayn (pbuh) on the plains of Karbala. In essence all revolutions against disbelief, ignorance, transgression and injustice are examples of fajr.

AYA 2

وَلَيَالٍ عَشْرٍ

And the ten nights,

These are generally understood to be the first ten nights of Zul-Hajj; nights which are witness to the largest gathering of Muslims in the world. As narrated by Jabir-ibn-' Abdillah in a hadith from Rasulullah (S.A.W.). The mention of nights as opposed to days is similar to Allah's appointing 40 nights for Prophet Musa (A.S.) - 2:51, 7:142. It may imply the benefit of reflection and praying at night when there is a greater concentration on the inner. Also, every night has its day and the journey of the human being which begins in darkness and ignorance will Insha'Allah end with the clear perception of knowledge.

These nights may also refer to the last ten nights of the month of Ramadhan or some say even the first ten nights of the month of Muharram.

وَلَيَالٍ عَشْرٍ

2 And the ten nights,

Here there is no Al, the, as in the first āya, therefore it is not specific.

These nights are generally understood to be the first ten nights of Dhulhijja. The mention of nights as opposed to days is similar to Allah's appointing 40 nights for Prophet Musa (pbuh) - 2:51, 7:142. It may imply the benefit of reflection and praying at night when there is a greater concentration on the inner. Also, every night has its day and the journey of the human being, which begins in darkness and ignorance can end with the clear perception of knowledge.

These nights may also refer to the last ten nights of the month of Ramadhan or some say even the first ten nights of the month of Muharram.

AYA 3

وَالشَّفْعِ وَالْوَتْرِ

And the even and the odd,

Shaf' is from shafa'a which means to double, mediate, intercede... Shafa'a is generally referred to as intercession where the presence of another person who has greater power or knowledge brings comfort, guidance or success to another.

All creation hinges on duality but rely on ONE reality. E.g. day and night; knowledge and truth; obedience and disobedience etc....

Salatut Tahajjud (Shab, Layl) begins with several pairs of rakats and ending with Saltul Witr – Duality finally merges into one in the Witr salaa.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا
مَّحْمُودًا

And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Rabb will raise you to a position of great glory. 17:79

The Prophet (S.A.W.) has said:

“There is no good deed except that its reward has been outlined in the Qur’an, except the Salatut Tahajjud. Almighty Allah has not specified its reward due to its greatness with Him. He says (about the reward of those who recite Salatut Tahajjud: So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.(32:17)”

It consists of a total of 11 raka'ats, divided into the following prayers:

1. Nafilah of Layl: 8 raka'ats (4 x 2 raka'ats)
2. Salatush Shafa: 2 raka'ats
3. Salat ul Witr: 1 raka'at

⌚ The time for Salatut Tahajjud begins after midnight until the time for Salatul Fajr (morning prayers). The best time for it is just before Fajr Salaa. Salatut Tahajjud is so important that even if you cannot recite all 11 raka'ats, then recite only one rakat of Salatul Witr.

Method

- **Nafilah of Layl**

The 8 raka'ats of Nafilah are divided into four prayers of two raka'ats each just like Salatul Fajr. With the niyya of Salatul Layl. It is recommended to recite Suratul Kafirun after Suratul Fatiha in the first 2 rakats. In the other six recite any small sura or even leave out the sura after Suratul Fatiha. For Qunoot you can recite salawat or the recommended duas.

- **Salat al-Shaf'a**

Two rakats with Suratun Naas I the first rakat after Suratul Fatiha and Suratul Falaq in the second rakat after Suratul Fatiha. There is no qunoot in Salatus Shafa.

- **Salatul Witr**

One rakat with Suratul Ikhlas 3x, Suratul Falaq 1x, and Suratun Naas 1x after Suratul Fatiha. Then raise your hands for qunoot and recite:

(You can hold a book and/or tasbee in a mustahab salaa)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 لَا اِلهَ اِلاَّ اللّٰهُ الْحَلِیْمُ الْكَرِیْمُ لَا اِلهَ اِلاَّ اللّٰهُ الْعَلِیُّ الْعَظِیْمُ
 سُبْحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْاَرْضِیْنَ السَّبْعِ
 وَ مَا فِیْهِنَّ وَ مَا بَیْنَهُنَّ وَ مَا فَوْقَهُنَّ وَ مَا تَحْتَهُنَّ
 رَبُّ الْعَرْشِ الْعَظِیْمِ وَ سَلَامٌ عَلٰی الْمُرْسَلِیْنَ
 وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ وَ صَلَّى اللّٰهُ عَلٰی مُحَمَّدٍ وَ اٰلِهِ
 الطَّاهِرِیْنَ

There is no god except Allah, the Forbearing, the Generous
 There is no god except Allah , the High the Almighty
 Glory be to Allah, Rabb of the seven heavens and Rabb of the
 seven earths and whatever is in them, and between them and
 above them and below them, Rabb of the Mighty Throne and
 peace be on the Messengers.
 All praise is for Allah Rab of the worlds.
 O Allah bless Muhammad and his pure family.

Recite 70 x

اَسْتَغْفِرُ اللّٰهَ رَبِّي وَ اَتُوْبُ اِلَيْهِ

I seek forgiveness of Allah my Rabb and I turn to Him

Ask for the forgiveness of forty believers who have died or are living, by saying 40x followed by the name of the person:

اللَّهُمَّ اغْفِرْ لِي O' Allah, forgive.....

Or say

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Allah forgive all believers, male and female

Then say:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لِجَمِيعِ ظُلْمِي وَ
جُرْمِي وَإِسْرَافِي عَلَى نَفْسِي وَأَتُوبُ إِلَيْهِ

I seek forgiveness of Allah, He who there is no god but He, the Ever living, the subsisting, from all my oppressions and my sins and my excesses on my soul, and I turn (repentant) to Him

Repeat 7x:

هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

This is the position of one who seeks refuge in You from the fire

Say 300x

الْعَفْوِ

(I ask for Your) pardon

Then say:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

My Rabb, forgive me and have mercy on me, and turn to me
Surely You are the Oft-returning, the Merciful

Complete the rakat with rukoo, sujood, tashahhud and salaam and
recite a tasbeeh of Sayyida Fatima Zahra (A.S.)

وَالشَّفْعِ وَالْوَتْرِ

3 And the even and the odd,

Shaf is from shafa'a, which means to double, mediate, intercede... Shafa'a is generally referred to as intercession where the presence of another person who has greater power or knowledge brings comfort, guidance or success to another.

- All creation hinges on duality but rely on ONE reality - Witr.

It could refer to:

- Even and odd salaa - Salatut Tahajjud (Shab, Layl) begins with several pairs of rakats and ending with Saltul Witr.

The connection to Fajr – every day is a pair of day and night, except the day of Judgement.

AYA 4

وَاللَّيْلِ إِذَا يَسْرُ

And the night when it departs

The oath is taken to the darkness which moves to the light; a moving darkness, not a stationary one. Darkness is frightening when it becomes fixed and immobile, but when there is movement unto the light, it becomes valuable.

Saara means to depart, start, go away....Sayr means journey, motion..All creation is in continuous motion...Night and day are in motion. When at the end of the journey in this life there is an awakening and the darkness of the night departs, then our ignorance will depart as well and awaken us to reality.

وَاللَّيْلِ إِذَا يَسْرُ

4 And the night when it departs

Sārā is to take a walk at night. The āya states, I swear by the night, which walks away when fajr comes. It may imply that when the light of knowledge breaks through, ignorance walks away.

AYA 5

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

Truly in that there is an oath for those who possess understanding.

There are five awakening oaths at the beginning of the Sura. Hijr in this context means understanding. To paraphrase the aya it is saying – “Is this not enough evidence – are there not enough signs in these phenomena for people who have intellect?”

Having told us that at the end of ignorance there is knowledge, at the end of night there is day and at the end of sleep there is consciousness and that the nature of creation is always to be in constant movement towards wakefulness – Allah now gives specific historic evidence.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

5 Truly in that there is an oath for those who possess understanding

There are five awakening oaths at the beginning of the Sura. Hijr in this context means understanding. To paraphrase the aya it is saying – *“Is this not enough evidence – are there not enough signs in these phenomena for people who have intellect?”*

These oaths are for people with rock solid intellect. The Arabs paralleled intellect with a large rock (Hijr). Intellect was a means of restraint to impulsive foolishness.

**AYAAT 6 – 14 : THE REBELLIOUSNESS OF AAD, THAMUD, FIR'AWN
AND THEIR DESTRUCTION**

AYAAT 6, 7, 8

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادِ

Have you not considered how your Rabb dealt with 'Aad,

إِرَمَ ذَاتِ الْعِمَادِ

(The people of) Iram, possessors of lofty buildings,

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

The like of which were not created in the land

Prophet Hud (A.S.) was sent to the people of Aad. Aad was situated in Ahqaaf (which is plural of Hoqf means a raised spot in the desert). It is said to have been located in Yemen at the shores of the sea of Oman.

Prophet Hud (A.S.) was born amongst these people who were very strong, powerful and arrogant. They however worshipped idols.

Prophet Hud (A.S.) spent a long time preaching to them to worship the one and only god - their creator Allah. The people were stubborn and refused to listen to him except very few.

Allah punished the people of Aad by sending a drought (no rain). The people still would not believe and mocked Hud (A.S.) even beating him up. He warned them of a greater punishment but they just ignored him.

When the hardships became great they all came to Prophet Hud's house and asked him to pray for rain. He prayed for rain and the people had food again but they still refused to correct themselves. In fact they defied Prophet Hud (A.S.) to bring the punishment that he had said Allah would send on them if he was true.

Prophet Hud (A.S.) told them that the knowledge of when was only with Allah.

Soon they saw a cloud coming towards them. Thinking it was rain they gathered underneath it. However it was a blast of strong violent wind (like a cyclone) and it killed all the people of Aad. Prophet Hud (A.S.) and a few believers were saved and it is said Hud (A.S.) moved to Hadhremaut (Yemen). It is said he died there and is buried there too.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

6 Have you not considered how your Rabb dealt with 'Aad,

Tara comes from the word **ru'yā**, which means I see what you mean; understanding what is being said. **Kayfa** – how?

The people of 'Ad were a powerful nation. They were genetically strong and were well known for building amazing monuments. When the Arabs went on their journeys and saw the ruins, they were asked to reflect...

إِرَامَ ذَاتِ الْعِمَادِ

7 (The people of) Iram, possessors of lofty buildings,

Iram was the early generation to 'Ad and Thamud. Literally Iram means to make a sign out of rocks. It could also be the name of their founder. The affairs of 'Ad and Thamud were familiar to the Arabs as they were in close proximity.

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

8 The like of which were not created in the (other) cities;

Stating a fact that nobody had seen such might, military power, construction ability (super power)....

AYA 9

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

And (with) Thamood, who carved out the rocks in the valley,

Prophet Saleh (A.S.) was sent to the people of Thamood. The tribe of Thamood were well to do people who lived in the valley of Hijr between Medina and Syria. They used to carve their homes of huge rocks in the mountains. The tribe of Thamood is also known as the second Aad. Allah had favoured them with wealth and bounties but they forgot him and worshipped idols.

Prophet Saleh (A.S.) preached to the people for a long time urging them to abandon their idols and to worship Allah. They used to annually worship a piece of the mountain offering sacrifices it. They called Prophet Saleh (A.S.) to bring a sign from Allah to them if he was one of the truthful ones.

Allah sent as a sign to them a she-camel and it was commanded by Allah that the she-camel would drink all the water of the spring one day and the people of Thamood would drink from it one day. Never had the people seen such a camel who drink all the water of the spring on alternate days but still would not abandon their idols. Prophet Saleh (A.S.) had also warned them that if they harmed the she camel they would be punished by Allah.

Their pride and stubbornness however caused them to kill the she-camel. They then came to Prophet Saleh (A.S.) and said "O Saleh, bring us what you threatened us with if you are of the messengers" 7:77.

He asked them to repent (do tawbah) within three days but they only mocked him.

On the 4th day there was a thunder bolt from the sky and earthquake killing the people of Thamood. Prophet Saleh (A.S.) and his few followers escaped.

Prophet Saleh (A.S.) was greatly moved to see the dead bodies of his tribe and he returned and addresses the dead saying "O my people, indeed I did deliver to you the message of my Lord and did warn you but you did not heed the warners" Qur'an 7:79.

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

9 And (with) Thamood, who carved out the rocks in the valley,

The tribe of Thamood were incredibly strong people. Their carving was not of the average type by drilling through rocks without the equipment we have today.

Sakhr- large rocks, boulders

Jaabu- to bore through...

Waad- valley where water flows and settles

AYAAT 10, 11, 12, 13

وَفِرْعَوْنَ ذِي الْأَوْتَادِ

And (with) Firon, the lord of hosts,

الَّذِينَ طَغَوْا فِي الْبِلَادِ

Who committed inordinacy in the cities,

فَأَكْثَرُوا فِيهَا الْفَسَادَ

So they made great mischief therein?

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

Therefore your Rabb let down upon them a portion of the punishment.

'Awtad' which is the plural of watad' means stake or tent peg. A man's wealth was measured in some ancient cultures by the number of pegs he had in his tent; the bigger his tent – the more powerful he was. But they also used to torture with pegs – Firawn tortured his wife Aasiya to death by tying her down to pegs.

When Firawn came to power in Egypt, he was alarmed to After several centuries, a man called Firawn came to power in Egypt. He was alarmed to see that the Bani Israa'il had become so many. He started making life difficult for them. His oppression on them increased when an astrologer told him that a boy would be born from the Bani Israil who would destroy Firaun's kingdom. On hearing this, Firawn ordered that every male child born to the Bani Israa'il should be killed.

When Prophet Musa (A.S.) was born, his mother hid him to protect him from the king's soldiers. Allah inspired her to put her baby in a water proof box and cast him into the waters of the Nile. She did this, and then sent her daughter to follow the little 'box' and see where it went. Firawn's wife – Aasiya found the box and asked

Firawn if they could adopt the child as their own. Despite his misgivings, he agreed to her request and called some women to feed the crying child. However, the baby refused milk from all the women who came to feed him. In the meantime the sister came forward and offered to introduce a woman who she was certain the child would accept. Firawn asked for the woman to be brought and thus Prophet Musa (A.S.) was reunited with his mum,

Once as a youth Prophet Musa (A.S.) saw two men fighting. One was from Bani Israil, and shouted for help. Prophet Musa (A.S.) came to his rescue and struck the other man unintentionally killing him. He was seen by one of Firawn's men who had reported him. Prophet Musa (A.S.) knew he had to leave the town.

He walked for a long time without any destination and finally reached Madain. He rested near a well and saw two women waiting their turn to get water whilst some sheperds got theirs. Prophet Musa (A.S.) helped them get some water. One of the women returned and told him that her father wished to thank him for his help. He went with her to her house and discovered that her father was Prophet Shuaib (A.S.).

Prophet Musa (A.S.) stayed with Prophet Shuayb and worked for him for 10 years eventually marrying his daughter Safura. He then left for Egypt with his wife. It was a cold Winter's night – suddenly he saw a fire in the distance. He asked his wife to remain where she was and headed for the fire, thinking to bring some of it back to give them relief from the bitter cold.

When he reached Mount Sinai he saw that the flames were coming from a green tree. Suddenly, a voice said:

"O Musa, I am your Lord! Take off your shoes for you have stepped on to the sacred valley of Tuwa." As Prophet Musa (A.S.) obeyed, he heard the voice ask him to throw his staff onto the ground. At once it changed into a snake, scaring him. He was then commanded to lift the snake without fear and as he did so, it changed back into a stick.

Next he was commanded to put his hand under his armpit. When he drew it out again, his hand glowed with a dazzling light, brilliant like the sun. The voice said to him, "O Musa! These are the two great Signs of your Lord. Go back to Firawn and his people and invite them towards your Lord!"

Prophet Musa (A.S.) requested that his brother, Prophet Harun (A.S.) accompany him and Allah agreed to his request.

Prophet Musa (A.S.) told Firawn that he was a Messenger of Allah. Firawn rejected this claim and then reminded Prophet Musa (A.S.) that he had brought him up and He accused him of having run away after committing a murder.

Prophet Musa (A.S.) argued that he had only been raised away from his own family because his mother had been forced to abandon him in fear of his life. He also said that he had not intentionally killed anyone.

The miracles of Prophet Musa (A.S.) frightened Firawn and he asked his ministers for advice. They assured him that Prophet Musa and Harun (A.S.) were magicians. All the magicians of the land were called and when they threw their ropes on the ground, they began moving like snakes. Prophet Musa (A.S.) cast his staff down and his serpent ate all the pieces of rope. The magicians immediately realised that they were witnessing a miracle. Immediately, they went into sijda saying, "We believe in the Rabb of Musa".

Firawn threatened to kill them but they would not budge.

Firawn increased his oppression of the Bani Israil. Prophet Musa (A.S.) warned him of the punishment from Allah but he did not listen. Soon the country was hit by famine. Swarms of locusts ate away the crops. The river Nile flooded its banks and people were afflicted with lice and tumours.

The people rushed to Prophet Musa (A.S.) asking him to pray for their relief and promised to believe in Allah but when they were cured, they returned to their idol worship.

Finally, Allah commanded Prophet Musa (A.S.) to take his people away:

"We commanded Musa, "Journey by night with Our creatures, and strike a dry path for them through the sea. Do not fear being overtaken by Firawn nor have dread of any thing. Firawn followed them with his army, but the sea overpowered and engulfed them. Firawn had led his people astray and did not rightly guide them."
Suratu Taa Haa, 20 : 77 - 79

In the final moments of his life Fir'aun recognised the Greatness of Allah and he cried out that there is no god but the Rabb of Musa, and that he was a believer. Firawn and his people drowned, their bodies were thrown on the shore as a sign to humankind. The preserved body of Fir'aun can be seen in the Cairo museum even today as a lasting lesson.

Prophet Musa (A.S.) had promised the Bani Israil a book of guidance from Allah. On their way to Palestine, Allah commanded Prophet Musa (A.S.) that once they left Egypt he would bring to them a Divine Book for their guidance. Now that Fir'aun was dead, Prophet Musa (A.S.) to come to Mount Sinai. The Qur'an says:

We made an appointment of thirty nights with Musa to which we added ten more, so the term set by the Lord was completed in forty nights. Musa said to Harun, his brother, "Deputise for me among my people. Act rightly and do not follow the path of the mischief-makers".

Suratul A'raaf, 7 : 142

When Prophet Musa (A.S.) returned with the Tawrat he saw that a man called Samiri had made a golden calf by collecting gold from the people of Bani Israil. And then sprinkled into its mouth some dust that he had collected from under the feet of the angel Jibraeel (A.S.), whom he had seen on the day that Fir'aun was drowned. The addition of the dust made the golden calf seem to make noises. The sight of his people worshipping a golden calf made Prophet Musa

(A.S.) furious. The people said they had been misguided by Samiri and did tawba. The calf was melted and thrown into the sea. After a long journey, the Bani Israil finally came near Palestine. The Qur'an says: "When Musa told his people, "Recall Allah's favours to you. He made Messengers and kings out of your own people and gave you what He had not given others. Enter the Sacred promised land. Do not return to disbelief lest you become losers". They said, "Musa, a strong race of people is living there. We shall never go there unless they leave the land first."

Suratul Ma'ida 5 : 20 - 22

Despite Prophet Musa's (A.S.) attempts to persuade them, they refused to move into Palestine. Instead, they said to him, "You and your Lord should go there and not we. We will stay away while you fight with the rulers and the people of Palestine. After the land is cleared of people, we will walk onto it".

As a result of their disobedience, the Bani Israil wandered in the wilderness for forty years.

During these forty years a new generation of stronger people replaced the older demoralised one. Prophet Musa (A.S.) and Prophet Harun (A.S.) had died but Yusha' bin Nun, a successor of Prophet Musa (A.S.), led the Bani Israil and finally conquered Palestine.

وَفِرْعَوْنَ ذِي الْأَوْتَادِ

10 And (with) Firawn, the lord of hosts, 'Awtad' which is the plural of watad' means stake or tent peg. A man's wealth was measured in some ancient cultures by the number of pegs he had in his tent; the bigger his tent – the more powerful he was. But they also used to torture with pegs – Firawn tortured his wife Aasiya to death by tying her down to pegs.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

13 Therefore your Rabb let down upon them a portion of the punishment
Sabba - To pour,
Sawt - Leather whip - implies most feared punishment.
 When they did not take heed of their messengers, He poured a greatest of punishment

الَّذِينَ طَغَوْا فِي الْبِلَادِ

11 Who committed inordinacy in the cities,
 These three nations were very powerful in building and yet they were destroyed. Why?
Tughyan - They went beyond limits and rebelled against Divinity, making a mockery of messengers.

فَاكْثُرُوا فِيهَا الْفَسَادَ

12 So they made great mischief therein?
 Outwardly they were super powerful and beautiful construction; however inwardly there was corruption.
 Eg. Different suburbs - From utter magnificence to decadence a few streets down.

AYA 14

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

Most surely your Rabb is watching

'Rasada' from which 'mirsaad' comes means to observe, keep one's eye on.....

Imam Ali (A.S.) says: "If Allah has allowed time and opportunities to any tyrant, it does not mean that He has completely lost control over him. He can wait before bringing down His punishment which none can escape and no one can offer protection from it, not even death..."

So paraphrasing this aya; Allah is saying – You Rabb who wishes to bring all in in His domain to their full potential will catch hold of those who have transgressed."

It is narrated that a man once passed by a young slave tending sheep and pointed to an ewe and said, "Sell me this ewe, young shepherd!" The young slave told him that it was not his; therefore, he could not sell it, whereupon the man said, "Where is your brilliance?! Can't you tell its owner that a wolf ate one of his sheep?" He answered him by saying, "Then where is Allah?!" The man was very impressed by his answer, so he bought the young slave and set him free, then he bought the herd and gave it to him as a gift. Since then, that man kept repeating "Then where is Allah?!" quite often.

One who keeps in mind that Allah ever watches over him and sees whatever he does is always on guard.

إِنَّ رَبَّكَ لِبِأَمْرٍ صَادِرٍ

14 Most surely your Rabb is watching **Mirsaad** - watching and waiting to pounce. This is an address to the Quraysh. He is watching and waiting.

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PROPHET HUD (PBUH)

He was sent to the people of Aad. Aad was situated in Ahqaaf (which is plural of Hoqf means a raised spot in the desert). It is said to have been located in Yemen at the shores of the sea of Oman. Prophet Hud (pbuh) was born amongst these people who were very strong, powerful and arrogant. They however worshipped idols. Prophet Hud (pbuh) spent a long time preaching to them to worship the One and Only God - their creator Allah.

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AYAAT 15 – 20 : THE HUMAN BEING TESTED WITH BLESSINGS AND CONSTRAINT. FAILURE DUE TO EXCESSIVE LOVE OF WEALTH

AYAAT 15, 16

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

And as for the human being, when his Rabb tries him, then treats him with honour and makes him lead an easy life, he says: My Rabb honours me.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ

But when He tries him (differently), then straitens to him his means of subsistence, he says: My Rabb has disgraced me.

The purpose of existence (balaa – affliction, trial) is to refine and develop the human being. And the trials are sometimes given through blessing and sometimes occur through calamities. Neither the abundance of blessings should cause the human being to be proud nor should calamities disappoint him/her. Allah draws our attention to the fact that the human being forgets the essence of the trial in both cases and when he receives the blessings of Allah he thinks that He has honoured him and that blessings are a sign of that honouring.

When the human being is afflicted with outer ease, he/she sits back and says: “My Rabb has been kind and generous to me”. On the other hand if his/her provision is restricted, it tests his/her patience and the ability not to be anxious. The human being then imagines that his/her straitened circumstances are meant to degrade him/her.

These two ayaat warn that blessings do not mean proximity to Allah, nor is adversity and the lack of blessings evidence of being far from Him. They are but diverse factors by which, Allah, according to His Wisdom, tests human beings.

In Suratul Fussilat. 41: 51 He says: "When We bestow favours on the human being, he turns away, and gets himself remote on his side (instead of coming to Us) and when Evil seizes him, (he comes) full of prolonged prayer!"

In Suratu Hud 11:9 He says: "If We give the human being a taste of Mercy from Ourselves, and then withdraw it from him. Behold! He is in despair and (falls into) blasphemy."

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ
وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

15 And as for the human being, when his Rabb tries him, then treats him with honour and makes him lead an easy life, he says: My Rabb honours me

Imtihaan – no pain

Balaa – difficult pain

Ibtala – tough testing

The human being is tried and tested in various ways. When tested with honour (nobility) – he/she earns prestige in society and is given ne'ma (abundant ease) - he says My Rabb honoured me. In Islamic history, the Khalifas claimed that authority was given to them by God. In many cultures, the caste system was believed to be an honour by God above others. They used to think that they were special and were thus entitled to all these favours. The aya is drawing attention that blessings do not mean proximity to Divinity.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ
فَيَقُولُ رَبِّي أَهَانَنِ

16 But when He tries him (differently), then straitens to him his means of subsistence, he says: My Rabb has disgraced me
Qadara – Exact provision

Ihaanaa – To humiliate out of animosity (My Rabb hates me)

And when He tests with reduction of provision the human being says My Rabb humiliates me. Similar to the above aya, the adversity and lack of blessings does not reflect the proximity to Divinity. The concept of honour is associated with wealth and this is where the journey of rebelliousness begins.

AYAAT 17,18,19,20

كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ

Nay! but you do not honour the orphan,

وَلَّا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ

Nor do you urge one another to feed the poor,

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمًّا

And you eat away the heritage, devouring (everything)
indiscriminately,

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

And you love wealth with exceeding love.

Now, Allah cites four traits that show a human being who is at a loss.

i) **Not honouring an orphan** – Karuma means to be generous and in the context of an orphan it means “to give him/her due consideration and compassion”. Yatim means orphan, someone who needs support and protection and someone with no visible guardian.

"Who so ever puts an affectionate hand on the head of an orphan will be rewarded by Allah with a radiance (light) for every hair which will pass from below his hand." –

Imam Ja'fer As-Sadiq (A.S.)

One day Prophet 'Isa (A.S.) was passing through a grave yard with his companions and when nearing one particular grave he started walking faster.

When his companions enquired he said that the person in the grave was being punished and he did not want to be near the grave.

A year later on passing the same graveyard, the companions of Prophet 'Isa (A.S.) noticed that he was walking slowly cherishing each step when he walked passed the same grave.

They asked him about the change. Prophet 'Isa (A.S.) replied :

"The man had a son who has provided food and shelter to an orphan. Allah has forgiven the sins of the father on that account."

Prophet Muhammad (S.A.W.) has said:

"If a person looks after an orphan and meets his/her expenses; he/she will be my companion in Janna and will sit by my side."

In his last will (after being struck by Ibne Muljim) Imam Ali (A.S.) said:

"Fear Allah when the question of orphans arises. You should never let them starve. So long as you are there to guard and protect them you should not let them be ruined or lost. The Prophet (S.A.W.) always reminded us of this responsibility so much so that we often thought that the Prophet (S.A.W.) might give them a share from our inheritance."

ii) **Not encouraging one another to feed the poor** – The aya implies that those who do not move in the forward moving stream of generosity are at a loss. Imam Ali (A.S.) has said: "Generosity is nearness to the Creator and creation, and miserliness is farness from the Creator and creation."

Imam Ali (A.S.) has also said:

"Generosity and giving people are displayed in feeding people, not in giving them wealth. Whoever gives away a thousand while being mean with a plate of food is not generous."

In the battle of Moota, there were a number of the companions of the Prophet (S.A.W.) who lay mortally wounded on the ground. They were all thirsty groaning for water). A man seeing them took some water and offered it to one of them who pointed to another

saying he was in greater need of water. The man went to the second mujahid who pointed to a third saying he was in greater need. When the man got to the third mujahid he found him dead. He returned to the second mujahid but he too was dead and so was the first man.

That is generosity - giving priority to others before oneself, one of the greatest of human values.

There are three kinds of givers-

The flint; The sponge and The honeycomb

To get anything out of a flint you must hammer it. And then only you get chips and sparks.

To get anything out of a sponge you have to squeeze it. The more pressure you use the more you will get.

However, the honeycomb just overflows with its own sweetness.

Which kind of giver are you?

The Prophet (S.A.W.) has said: "Overlook and forgive the weaknesses of generous people, because if they fall down, the hands of Allah lifts them up."

iii) **Eating up the inheritance of others with greed** - It means 'to assemble the wealth of one's own and that of others', because the term 'lamm' originally means 'to assemble, to collect'. Here it may refer to the collection of lawful and unlawful wealth.. In particular, the pre-Islamic Arabs used to disinherit women, children and minors. They collected their interests and took it all for themselves as if it were their own inheritance. In essence the aya refers to the acquiring of the wealth of the defenceless.

iv) **Loving wealth with excessive love** – We all love wealth because it provides material security which in itself usually

brings about a greater feeling of insecurity through fear of its loss thereby compounding the anxiety.

The aya draws our attention to look within ourselves. If we ponder over this aya that the very security we search for in the love of wealth results in a greater insecurity at losing it.

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ

17 Nay! but you do not honour the orphan, **Not honouring an orphan** – Karuma means to be generous and in the context of an orphan it means "to give him/her due consideration and compassion". Yatim means orphan, someone who needs support and protection and someone with no visible guardian.

"Who so ever puts an affectionate hand on the head of an orphan will be rewarded by Allah with a radiance (light) for every hair which will pass from below his hand."

Imam Ja'fer As-Sadiq (pbuh)

وَلَا تَجْأُضُونَ عَلَى طَعَامِ الْمَسْكِينِ

18 Nor do you urge one another to feed the poor,

Not encouraging one another to feed the poor – The aya implies that those who do not move in the forward moving stream of generosity are at a loss. Imam Ali (pbuh) has said: "Generosity is nearness to the Creator and creation, and miserliness is farness from the Creator and creation."

Imam Ali (pbuh) has also said: "Generosity and giving people are displayed in feeding people, not in giving them wealth. Whoever gives away a thousand while being mean with a plate of food is not generous."

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا مَمْنًا

19 And you eat away the heritage, devouring (everything) indiscriminately, **Eating up the inheritance of others with greed** - It means 'to assemble the wealth of one's own and that of others', because the term 'lamm' originally means 'to assemble, to collect'. Here it may refer to the collection of lawful and unlawful wealth. In particular, the pre-Islamic Arabs used to disinherit women, children and minors. They collected their interests and took it all for themselves as if it were their own inheritance. In essence the aya refers to the acquiring of the wealth of the defenceless.

Turaath - inherited wealth- acquired without effort. Don't see humanity but wealth.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

20 And you love wealth with exceeding love

Loving wealth with excessive love – We all love wealth because it provides material security which in itself usually brings about a greater feeling of insecurity through fear of its loss thereby compounding the anxiety.

The aya draws our attention to look within ourselves. If we ponder over this aya that the very security we search for in the love of wealth results in a greater insecurity at losing it.

AYAAT 21 – 26 : REGRET OF THE DEFIANTLY REBELLIOUS ON THE DAY OF QIYAMA WHEN FACED WITH JAHANNAM

AYAAT 21, 22, 23, 24, 25, 26

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

Nay! when the earth is made to crumble to pieces,

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Rabb comes and (also) the angels in ranks,

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى

And Jahannam is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He shall say: O! would that I had sent before for (this) my life!

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابُهُ أَحَدًا

But on that day shall no one punish with (anything like) His punishment,

وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا

And no one shall bind with (anything like) His binding.

These ayaat refer to the end of the world as we know it and the stages which will herald in the day of Qiyama.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

Nay! when the earth is made to crumble to pieces, 'Kalla' is an admonition. We do not usually think of the earth to be annihilated. The aya is saying – 'And when the earth is shattered by it's vibrations, explosions and earthquakes....' In other words, just as creation arose, it will end.

This is the first stage of Qiyama.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Rabb comes and (also) the angels in ranks
The next stage is the witnessing of the orderliness of the angels and the forces of the cosmos in their natural order, line after line with there being no longer the possibility for the human being to interfere for there is no action.

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى

And Jahannam is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him
Jahannam will be very clear but the aya points out that what will be the use of the mindfulness then for the zone of action – correction will be over. It is at this moment that the human being will realise the reality of life but it will be too late to make amends.

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He shall say: O! would that I had sent before for my life!

It is noteworthy that the aya does not say- ‘for my future life’ - ‘for (this) my life’, implying that the life of this world is not counted as life.

In Suratul ‘Ankabut 29:64 Allah says: "And the life of this world is nothing but play and amusement but verily the Home in the Hereafter -that is life indeed, if they but know".

The aya refers to those who devoured the wealth of orphans, did not feed the needy, took the lawful and unlawful inheritance from others, and loved the property of this world with all their hearts, who will wish, on That Day, that they would have forwarded some good deeds for their eternal life.

فِيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابُهُ أَحَدًا

But on that day shall no one punish with (anything like) His punishment,

وَلَا يُوثِقُ وَتَاقَهُ أَحَدٌ

And no one shall bind with (anything like) His binding. No one can be held responsible for anyone else's actions. A person's actions will dictate his/her condition in the next life. It is a unique state and the human being's condition of punishment and bondage will be according to his/her previous actions. Allah's hold on him/her will be particular and unique to the individual alone.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

21 Nay! When the earth is made to crumble to pieces,

When the earth is pounded, turned to powder and flattened. 'Kalla' is an admonition. We do not usually think of the earth to be annihilated. The aya is saying – 'And when the earth is shattered by its vibrations, explosions and earthquakes...' In other words, just as creation arose, it will end. This is the first stage of Qiyama. The Earth is stability. When it infers to the Earth being pounded and flattened, it implies the loss of stability.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

22 And your Rabb comes and (also) the angels in ranks,

The next stage is the witnessing of the orderliness of the angels and the forces of the cosmos in their natural order, line after line with there being no longer the possibility for the human being to interfere for there is no action.

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ
وَأَنَّى لَهُ الذِّكْرَى

23 And Jahannam is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?

Jahannam will be very clear but the aya points out that there is no point of being mindful any more as the time for correction is over. It is at this moment that the human being will realise the reality of life but it will be too late to make amends.

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

24 He shall say: O! would that I had sent before for (this) my life!

He will repeatedly say: What have I done to myself? How did I do this? I destroyed myself. If only I had invested in my future. (Sent ahead).

The aya refers to those who devoured the wealth of orphans, did not feed the needy, took the lawful and unlawful inheritance from others, and loved the property of this world with all their hearts, who will wish, on That Day, that they would have forwarded some good deeds for their eternal life.

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَدَابَهُ أَحَدٌ

25 But on that day shall no one punish with (anything like) His punishment,

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

26 And no one shall bind with (anything like) His binding

There is no punishment like His punishment. No one can be held responsible for anyone else's actions. A person's actions will dictate his/her condition in the next life. It is a unique state and the human being's condition of punishment and bondage will be according to his/her previous actions.

Allah's hold on him/her will be particular and unique to the individual alone.

AYAAT 27 - 30 : ULTIMATE SUCCESS BEING CONTENTMENT OF THE SOUL AND ITS REWARD IN JANNAH

AYAAT 27,28,29,30

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

O soul that art at rest!

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Return to your Rabb, well-pleased (with him), well-pleasing (Him),

فَادْخُلِي فِي عِبَادِي

So enter among My servants,

وَادْخُلِي جَنَّاتِي

And enter into My Janna.

In contrast to the previous ayaat, Allah addresses the nafs which is in tranquillity and at peace. If we are in agitation and turmoil constantly, how can we hear the echo of timeless knowledge embedded in our hearts?

The call therefore begins with the tranquil and contented nafs. If the nafs is fulfilling its obligation, which is to evolve towards knowledge of its One Source, then it reflects Allah's plan for all of us; it reflects our fitra. If, however, it has been distorted as a reflector, then it takes on the myriad forms that are classified below.

If the nafs is completely wayward and has lost touch with its fitra, it is classified as **nafs al-ammara**. This is the totally selfish, most egotistical of the selves, which, as the Qur'an says, 'commands to evil' 12:53. It is the nafs of the supremely self-centered who

wants something and wants it instantly. This nafs will not listen to reason nor rationality. It is purely whimsical.

Slightly higher on the scale is the nafs whose conscience is pricked because of its bad behavior. As a result, it blames itself for being extreme and may be spurred into positive action in order to do something about its dismal condition. This is the **nafs al-lawwama**, the blaming self.

When the nafs al-lawwama is brought under control, it is on the road to contentment, to becoming **nafs al-mutma'inna**. This self is certain that it will come to faithfully reflect the fitra in time, with diligence, commitment, honesty, companionship and applying the right prescriptions. It will increase in its certainty that it has come from beyond time; that it is only here to learn, to experience and to be poised for that final, incredible journey out of the prison of its body.

In these ayaat Allah is telling this nafs to enter into a zone of contentment that is within itself. The root of contentment lies inside each of us so that we may recognize it within creation and become instruments of contentment for others.

Imam Husayn (A.S.) says :*"The tranquil nafs is the nafs is the nafs that is in tawheed."* *An-nafsal mutmainnah hiya muwahhidah*

After tranquillity comes contentment with knowledge – *Ridha* – the knowledge of the perfection of the Decree. When one is content with creation, creation will be content and in harmony with him and this leads to *Mardhiyya* – from which comes the state of perfection – *Kamila*.

At this point Allah says: "Now enter into My arena, and be hidden in the one and only garden of tawheed, in that inner bliss and glory of abundant abandonment and abandoned abundance."

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

27 O soul that art at rest!

Yaa used when addressing someone directly.

That which gave this soul tranquility was the return to Divinity Who was pleased with him.

Dua of Imam Ali (pbuh) "O my Rabb it is enough honour for me that I am Your 'Abd and it is enough pride for me that You are my Rabb. You are as I would like You to be; make me as You would like me to be"

ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً

28 Return to your Rabb, well-pleased (with him), well-pleasing (Him),

فَادْخُلِي فِي عِبَادِي

29 So enter among My servants,

وَادْخُلِي جَنَّاتِي

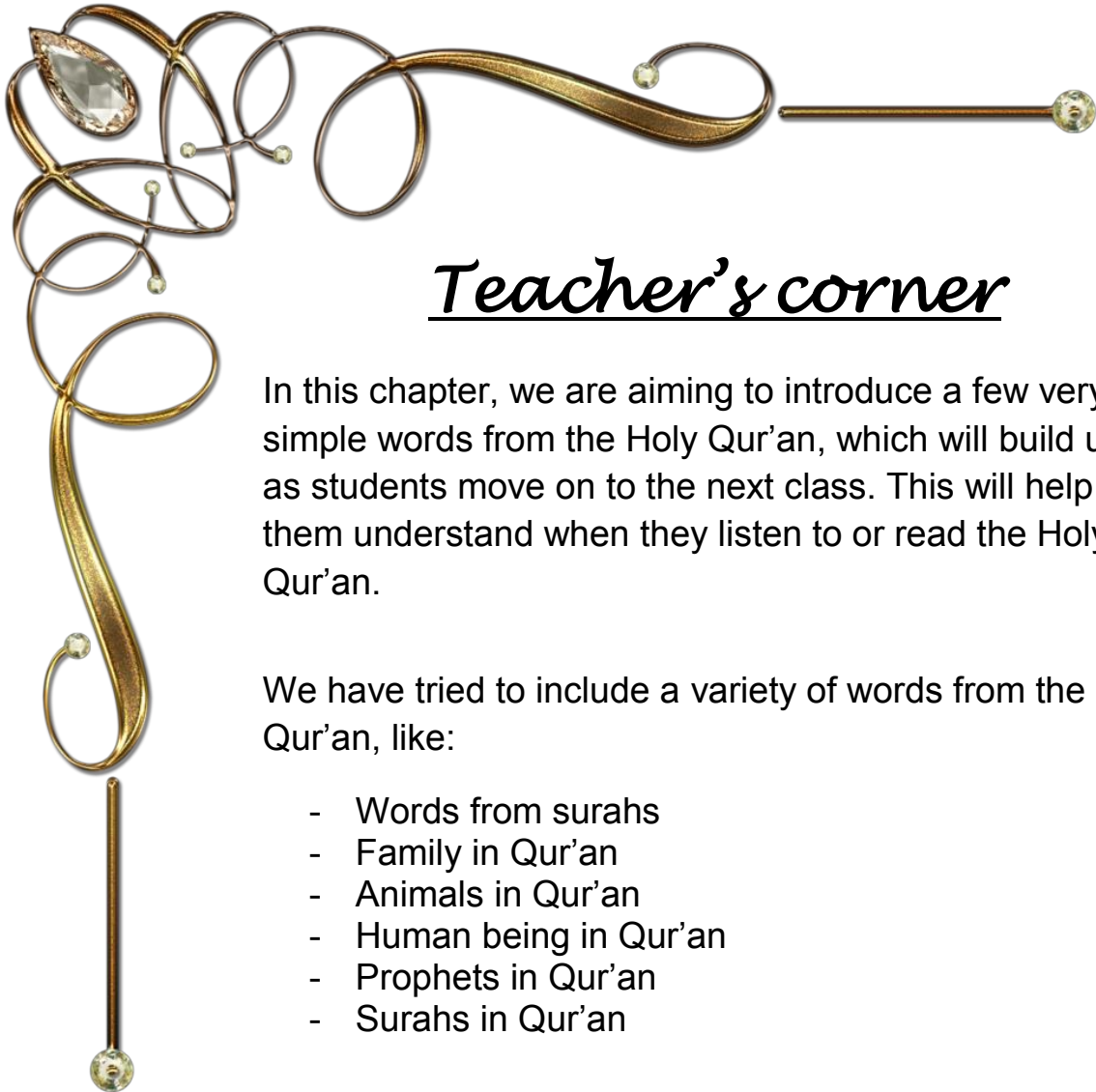
30 And enter into My Janna.

The 4 oaths at the beginning of the sura are connected to soul:

- Fajr prayer
- Takes advantage of 10 days
- Even and odd salaa
- When night disappears - Salatul Layl and Sehri



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

31 - 60

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

2



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.

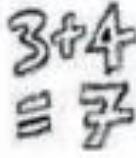
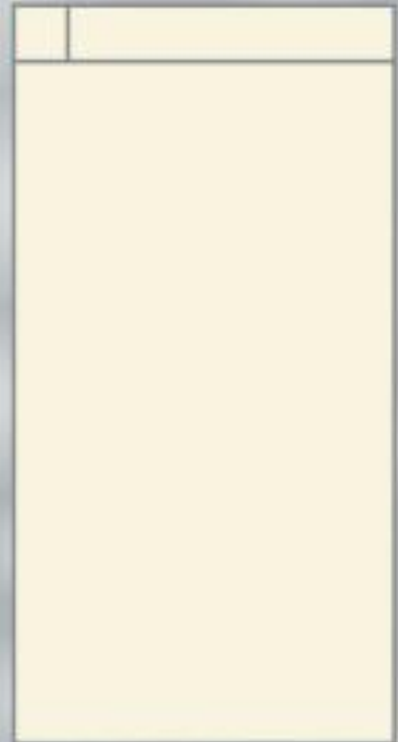
31 Luqmaan

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.

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 Originator²⁵ sent Yaseen²⁶ with His Troops²⁷ of angels with the Secret²⁸ of how to be his Companions²⁹.

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 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



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%

Muhammad⁴⁷ was sent to Win⁴⁸ with the Chambers⁴⁹ of the Qur'an⁵⁰.

سورة محمد

Muhammad

Muhammad

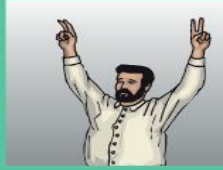


47

سورة الفتح

al-Fath

Victory

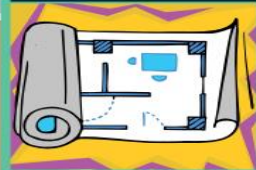


48

سورة الحجرات

al-Hujurat

Chambers



49

سورة ق

Qaf


Qaf

ق

50


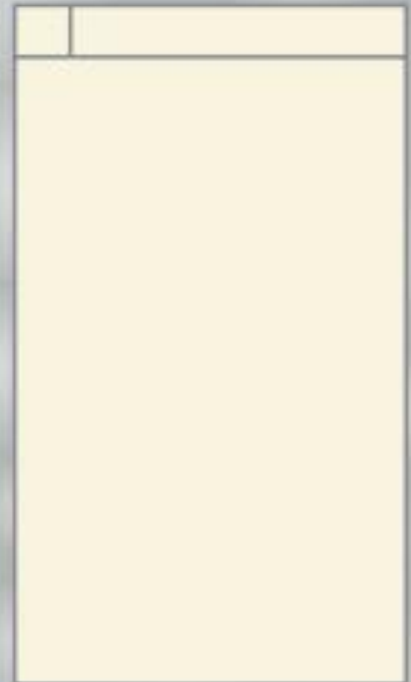
55 **Rahmaan (Most Merciful)**

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



60 **Muntazah (The Examined One)**

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

The Scattered⁵¹ ones looked up at the Mountain⁵² and saw the Star⁵³ and the Moon⁵⁴ as a sign from the Rahmaan⁵⁵ about the Great Event⁵⁶ which has Ironclad⁵⁷ security where one will have to Plead⁵⁸ not to be Banished⁵⁹ when Examined⁶⁰.

<p>سورة الذاريات</p> <p>al-Dhariyat</p> <p>The Scatterers</p>  <p>51</p>	<p>سورة الطور</p> <p>al-Tur</p> <p>The Mountain</p>  <p>52</p>	<p>سورة النجم</p> <p>al-Najm</p> <p>The Star</p>  <p>53</p>	<p>سورة القمر</p> <p>al-Qamar</p> <p>The Moon</p>  <p>54</p>	<p>سورة الرحمن</p> <p>al-Rahman</p> <p>The All-Merciful</p>  <p>55</p>
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Three large empty rectangular boxes are positioned at the top of the page, intended for students to write the names of the surahs.


سورة الواقعة al-Waqi'ah The Great Event 	سورة الحديد al-Hadid Iron 	سورة المجادلة al-Mujadalah The Pleading One 	سورة الحشر al-Hashr The Banishment 	سورة الممتحنة al-Mumtahanah The Examined One 
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

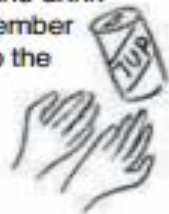
4 Nisa



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 **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



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

Three large empty rectangular boxes at the top of the page, likely for student answers or notes.


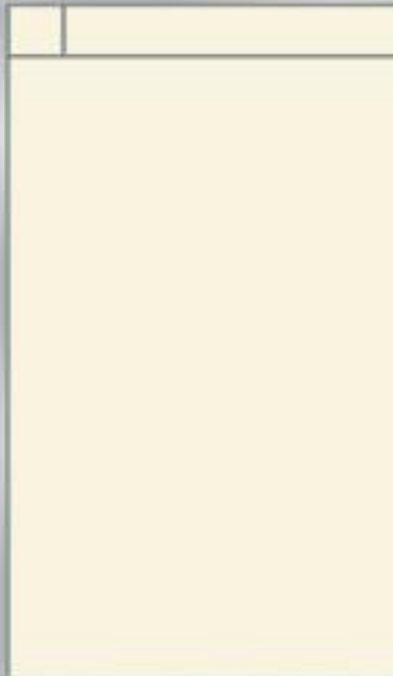
Below the boxes are two green labels: **سورة البقرة** (Surah Al-Baqara) and **سورة النساء** (Surah An-Nisa).

The main content consists of five vertical cards, each representing a Surah:

- Card 1 (Left):** **سورة الانعام** (Surah Al-An'am), **al-An'am**, **Livestock**. Illustration of a cow. Number **6** in a red footprint.
- Card 2:** **سورة الاعراف** (Surah Al-A'raf), **al-A'raf**, **The Heights**. Illustration of a mountain peak. Number **7** in a red footprint.
- Card 3:** **سورة الانفال** (Surah Al-Anfal), **al-Anfal**, **The Spoils of War**. Illustration of a treasure chest and a golden vessel. Number **8** in a red footprint.
- Card 4:** **سورة التوبة** (Surah Al-Bara'ah), **al-Bara'ah**, **Repentance**. Illustration of a pink U-turn arrow. Number **9** in a red footprint.
- Card 5 (Right):** **سورة يونس** (Surah Yunus), **Yunus**, **Jonah**. Illustration of a whale. Number **10** in a red footprint.

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



11

سورة يوسف

Yusuf

Joseph



12

سورة الرعد

al-Ra 'ad

Thunder



13

سورة ابراهيم

Ibraheem

Ibraheem

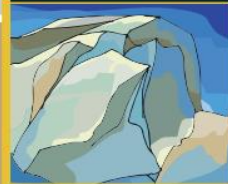


14

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' / 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

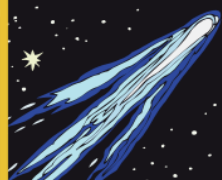


16

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

Think of going to Hajj 2 by 2. *Hajj*
The 2 'j' of Hajj could be hooked to look '2'.


29 Ankaḅuṭ (The Spider)

Draw 2 mutant spiders with 9 legs each.



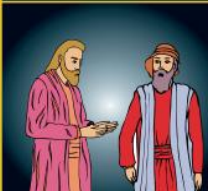
30 Rūm (The Romans)

X is the Roman symbol for 10, so XXX is 30 in Roman numerals.



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.

سورة الانبياء
al-Anbiya'
The Prophets



21

سورة الحج
al-Hajj
The Pilgrimage



22

سورة المؤمنون
Mu'minun
The Believers



23

سورة النور
al-Nur
The Light



24

سورة الفرقان
al-Furqan
The Criterion



25

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

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

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. Ilyaaas (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

Adam¹ & Idrees² went to the N³H⁴S⁵ to visit Ibraheem⁶. Lut⁷ directed them to Level I⁸J⁹ Room Y¹⁰Y¹¹ where Ayyub¹² & Shuayb¹³ were visiting too.

Musa¹⁴ & Harun¹⁵ were also in Level I¹⁶J¹⁷ fitting a D¹⁸D¹⁹J²⁰ & D²¹S²²L²³ with Yunus²⁴ so Zakariyya²⁵ & Yahya²⁶ could contact Isa²⁷ and Muhammad²⁸.

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)*

Nuh, Hud, Saalih
Ismaail, Is-haaq
Ya'qub, Yusuf
Direct Dua Unit
Direct Salaat Line
Ilyaaas, Ilyasa
Dhul-Kifl, Uzayr, Dhul-Qarnain, Luqman, Dawud, Sulayman, Yunus

*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



هُدُودٌ

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



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

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