

# ALI 493: Intro to Sūra al-Naml

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Content: to warn people & give them glad tidings as shown by the starting & ending verses. It covers sections from the stories of Prophets Musa, Dāwūd, Sulayman, Sālih and Lūt (a). Tawhid and Ma'ād is also included.

Sequence: 27<sup>th</sup> in the Quran & 48<sup>th</sup> chronologically

Numbers: Āyāt 93; 1,149 words and 4,799 letters

Location of revelation: Makkah

Feature: only sūra that contains 2 Basmalah

Reward of reciting: *Whoever recites three suras which begin with Ta Seen (al-Shu'ara, Al-Naml, and Qasas) on the eve Friday, will be one of the friends of Allah and he will be near to Him and he will receive in His Grace and support. (Tafsīr Nūr al-Thaqalayn, 4:74).*

## Al-Naml, ayat ۱ - ۶

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* طس ه تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿١﴾ هُدًى وَبُشْرَى  
لِلْمُؤْمِنِينَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾  
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾ أُولَئِكَ الَّذِينَ لَهُمْ  
سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسَرُونَ ﴿٥﴾ وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ  
عَلِيمٍ ﴿٦﴾

In the name of All, the All-beneficient, the All-Merciful. Ta, Seen. These are the signs of the Quran and a manifest Book, (1) a guidance and good news for the faithful (2) —those who maintain the prayer and pay the zakat, and who are certain of the Hereafter. (3) As for those who do not believe in the Hereafter, We have made their deeds seem decorous to them, and so they are bewildered. (4) They are the ones for whom there is a terrible punishment, and they are the ones who will be the biggest losers in the Hereafter. (5) Indeed you receive the Quran from One who is all-wise, all-knowing. (6)

## Brief overview of 27: 1- 3

*Tilka* is demonstrative pronoun used for far-off objects; its used here to show loftiness of the verses, as in Q 2:2

This book is called Quran because it's supposed to be recited Quran is Mubeen because it is clear, lucid & unambiguous about its objectives. Tabarsī says that the descriptions quran and kitab indicate that this Book is communicated through both recitation and writing.

*Hudā* and *bushrā* are verbal nouns that serve as nominative case, like when Ali is just person, it said that Ali is justice.

Only two of the right deeds are mentioned as salāt pertains to God and zakat pertains to people; also salat is a bodily act of devotion and zakat is financial act of devotion. Yaqīn is their expectation.



## Brief overview of 27: 4 – 6

In Islam this world is a path and Hereafter is the destination. Not believing in the Hereafter means being left in this world without any goal and purpose. So they are left wandering like a blind person; amah means tahayyur = confusion & hesitation.

They will have worldly and otherworldly punishments, thus they the greatest losers. It also mean that the good deeds of disbelievers are annulled.

Talqiyah is close in meaning to talqīn (dictate, impart). So the Quran is from non other the Almighty God, Who is All-wise and All-knowing – the indefinite forms indicate esteem and magnification of Allah. The source of the Book is wisdom so it cannot be negated or weakened and Knowledge because it does not lie nor errs in judgement.

## Story of Musa (a) in Q 27:7- 14

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ  
قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾ فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ  
حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿٨﴾ يَا مُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ  
﴿٩﴾ وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا  
مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ﴿١٠﴾ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ  
حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ  
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۗ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا  
فَاسِقِينَ ﴿١٢﴾ فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾  
وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الْمُفْسِدِينَ ﴿١٤﴾

## Translation Q 27:7-14

When Moses said to his family, ‘Indeed I see fire! I will bring you some news from it, or bring you a firebrand so that you may warm yourselves.’ (7) When he came to it, he was called: ‘Blessed is He who is in the fire and who is [as well] around it, and immaculate is Allah, the Lord of all the worlds!’ (8) ‘O Moses! Indeed I am Allah, the All-mighty, the All-wise.’ (9) ‘Throw down your staff!’ When he saw it wriggling, as if it were a snake, he turned his back [to flee], without looking back. ‘O Moses! ‘Do not be afraid. Indeed the apostles are not afraid before Me, (10) nor those who do wrong and then make up for [their] fault with goodness, for indeed I am all-forgiving, all-merciful.’ (11) ‘Insert your hand into your shirt. It will emerge white and bright, without any fault—among nine signs meant for Pharaoh and his people. Indeed they are a transgressing lot.’ (12) But when Our signs came to them, as eye-openers, they said, ‘This is plain magic.’ (13) They impugned them, wrongfully and out of arrogance, though they were convinced in their hearts [of their veracity]. So observe how the fate of the agents of corruption was! (14)



## Brief overview of Musa's story in al-Naml -1

The story is an evidence for the glad tidings mentioned earlier. The family of Musa is his wife (d/o Nabi Shu'ayb). *Aanastu* means something that bring comfort. *Istila* when used with fire means “warming oneself with it.” It seems that Musa & his family were cold and had lost their way in a very dark night. The verse suggests that the fire was only visible to him and not others. *I will bring to you* used twice because Musa refers to bringing of (i) information, and (ii) fire. According to *al-Mizan* *Blessed is He who is in the fire* was Musa and his blessedness refers to his being sanctified and chosen as a messenger (see Q 20:11-13). In 27:9 God introduces Himself to Musa so he knows that he talking directly to Almighty Lord. Reflect on how Allah ‘azza wa-jall introduces Himself to Musa (a).

## Brief overview of Musa's story in al-Naml -2

*Tahtazzu* means rapid, violent motion and *jaan* means a small, fast-moving snake. That is why Musa *turned his back [to flee], without looking back*. Here it is said that it was a *jaann* (small, fast snake) in sūras al-A'raf and al-Shu'ara it mentions a *thu ban* (enormous snake). *Al-Mizan* states: these two do not contradict, because they refer to two different aspects and qualities of the snake: swiftness and being enormous; or some say the staff miraculously transformed differently on different occasions.



# References

Allāmah M H Tabātabā'ī, *al-Miẓan*, vol. 20, English trans.