

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ALI 493: Reviewing Quranic Sūras

Have your copy of the Holy Quran with translation

Some of us find it difficult to study the Holy Quran, its contents and the rich literature of Quranic tafsīr. These weekly online sessions will review of Surat al-Naml (# 27). Sessions will include essential info on the sūras, simple meaning of Quranic verses, discussion select verses, historical context, and relevant Hadiths on the verses.

Schedule: Mondays from Jan 14 – Feb 18 2019, from 8:30 – 9:30 pm NY time.

ALI 493: Intro to Sūra al-Naml

Keep with you copy of English translation

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: 27th in the Quran & 48th 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 - 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * طس ه تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿۱﴾ هُدًى وَبُشْرَى
لِلْمُؤْمِنِينَ ﴿۲﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿۳﴾
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ﴿۴﴾ أُولَئِكَ الَّذِينَ لَهُمْ
سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿۵﴾ وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ
عَلِيمٍ ﴿۶﴾

In the name of All, the All-beneficent, 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 آنستُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبْرٍ 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 رآهَا 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 أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَانظُرْ 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 is talking directly to Almighty Lord. Reflect on v. 9 how Allah *'azza wa-jall* introduces Himself to Musa (a): *Verily it is I, God, the Mighty, the Wise* - إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ — especially the qualities of Mighty and Wise.

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. *Fear not* is a command implying that he is secure from any evil that cause fear, because he is in divine proximity and in direct conversation with God who assures him *the messengers shall not fear in My presence*. In 28:31 Allah tells Musa: *surely you are of those who are secure*. We should not blame Moses for retreating as it natural to flee when one sees danger. Moreover the staff was his weapon, which suddenly became the cause of fear.

Brief overview of Musa's story in al-Naml -3

In v. 11 it says: *nor shall he [fear] who has been unjust then does good instead after evil* – Allah who is *the Forgiving, the Merciful* assures all those who change their way from being zalim to being good and repentant – a universal principle for all of us to benefit. In v. 12 *white and bright, without any fault* means not having leprosy. The Nine Signs given to Musa (a) were: (1) staff turning into a serpent, (2) hand turning white after placing into his shirt, (3) the untying of a knot from his tongue (4) the plague of floods, locusts, lice, frogs, and blood (5) the parting of the sea (6) the blotting out of the wealth of Pharaoh & his notables (7) the provision of manna and quail (8) stream come forth from the rock and (9) the Mount Sinai. V. 13 shows their disregard of signs. In v. 14 it states that the denial of all signs despite being convinced in the heart out of injustice and pride.

An-Naml, Ayat 15 - 19

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ
كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا
أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هَذَا لَهُوَ
الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالإِنسِ
وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ
يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا
يَشْعُرُونَ ﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ
أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

Translation Q 27: 15 – 19

Certainly, We gave knowledge to David and Solomon, and they said, ‘All praise belongs to Allah, who granted us an advantage over many of His faithful servants.’ (15) Solomon inherited from David, and he said, ‘O people! We have been taught the speech of the birds, and we have been given out of everything. Indeed this is a manifest advantage.’ (16) [Once] Solomon’s hosts were marched out for him, comprising jinn, humans and birds, and they were held in check. (17) When they came to the Valley of Ants, an ant said, ‘O ants! Enter your dwellings, lest Solomon and his hosts should trample on you while they are unaware.’ (18) Whereat he smiled, amused at its words, and he said, ‘My Lord! Inspire me to give thanks for Your blessing with which You have blessed me and my parents, and that I may do righteous deeds which please You, and admit me, by Your mercy, among Your righteous servants.’ (19)

Blessings received by Dāwūd & Sulayman (a)

Allah (swt) precedes Dāwūd's name, who is father.

Both of them praise Allah for the blessings.

We should have practice of praising Allah regularly. Upon waking up the Holy Prophet (s) would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَإِلَيْهِ النُّشُورُ

Praise be to Allah who has given me life (afresh) after having caused me to die and to Him is the Resurrection.

The word '*ilman* is indefinite form to its significance. Other verses on the knowledge of the two are: *وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ*

الْخِطَابِ – *We gave him (Dawud) wisdom and conclusive speech* (38:20) & *وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا* – *to each We gave judgement and knowledge* (21:79).

Praise Allah ﷺ for the four blessings

الْحَمْدُ لِلَّهِ الَّذِي عَرَّفَنِي نَفْسَهُ وَلَمْ يُجْعَلْنِي عُمَيَانَ الْقَلْبِ

Praise be to Allah who made Himself known to me, and did not leave me blind of heart

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

Praise be to Allah who placed me from the *Ummah* of Muhammad, blessings of Allah be on him and his family

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ رِزْقِي فِي يَدِهِ وَلَمْ يُجْعَلْ رِزْقِي فِي أَيِّدِي النَّاسِ

Praise be to Allah who placed my sustenance in His hands, and not in the hands of people

الْحَمْدُ لِلَّهِ الَّذِي سَتَرَ عَلَيَّ عِيُوبِي وَذُنُوبِي وَلَمْ يَفْضَحْنِي بَيْنَ خَلَائِقِ النَّاسِ

Praise be to Allah who covered my faults and sins and did not expose me among people.

References

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