

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Holy Quran Supplication And Recitation Year 8

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Abbreviations: -

azwj: - Az Za Wa Jalla

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

asws: - Allay hay Salawat Wass Salam

as: - Allahey Salam

LESSON 1: AL-NASR

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ {1}

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا {2}

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا {3}

Merits of Reciting Verses of 'AL-NASR'

Imam Abu Abdullah^{asws} (our 6th Imam^{asws} also known as Imam Jafar e Sadiq^{asws}) has said: 'The one who recites in 1 verse his Prayers, Allah^{azwj} would Help him against all of his enemies, and he would come on the Day of Judgement and with him would be a Talking Book..¹

VERSE 1

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ [1]

[110:1] When there comes the help of Allah and the victory,

¹ Tafseer Al Burhan – H 11964 (.127: ثواب الأعمال)

VERSES 2 and 3

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا {2}

[110:2] And you see the people entering the Religion of Allah in droves,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا {3}

[110:3] Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).

LESSON 2: AL-ASR

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ {1} إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ {2} إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ {3}

VERSES 1 - 3

وَالْعَصْرِ {1} إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ {2} إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ {3}

[103:1] I swear by the time, [103:2] Most surely man is in loss, [103:3] Except for those who believe and do good, and join each with regards to truth, and support each other (in observing) the patience.

In a Hadith the narrator says:

‘I asked Imam Ja’far-e-Sadiq^{asws} (our 6th Imam^{asws}) about the Words of Allah^{azwj} **“[103:1] I swear by the time, [103:2] Most surely man is in loss”**, so the Imam^{asws} said: ‘Al-Asr – It is the time of the coming out of Al-Qaim^{ajfj} (our 12th Imam^{ajfj}) **[103:2] Most surely man is in loss** – meaning the enemies of Ahl Al-Bayt^{asws}. **[103:3] Except for those who believe** – meaning the Shias of (Ahl Al-Bayt^{asws}); **and do good**, - meaning supporting their brothers (in Eman) **and join each with regards to truth** – meaning with the Imamate (of 12 Imams^{asws}) **and support each other (in**

observing) the patience - meaning during the difficulties (before the Zahoor of the 12th Imam^{ajfj}).²

Merits of Reciting Verses of 'AL-ASR'

It has been reported that the Rasool Allah^{saww} has said: 'The one who recites this Chapter, Allah^{azwj} would Write ten Rewards for him, and Give him a good end, and he would be from the companions of the Truth (Ahl Al-Bayt^{asws}). And if it is recited upon what is buried underneath the ground or stored, Allah^{azwj} would Protect it until its owner takes it out'.³

² Tafseer Al Burhan – H 11891 (.1 /656: كمال الدين و تمام النعمة)

³ Tafseer Al Burhan – H 11888

LESSON 3: AL-FEEL

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ {1} أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ {2}
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ {3} تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ {4} فَجَعَلَهُمْ كَعَصْفٍ
مَأْكُولٍ {5}

VERSES 1 – 5

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ {1} أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ {2}
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ {3} تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ {4} فَجَعَلَهُمْ كَعَصْفٍ
مَأْكُولٍ {5}

[105:1] Have you not seen how your Lord dealt with the possessors of the elephant? [105:2] Did He not cause their war to end in confusion, [105:3] And send down (to prey) upon them birds in flocks, [105:4] Casting against them stones of baked clay, [105:5] So He reduced them like straw eaten up?

The story of the Elephant:

Imam Abu Abdullah^{asws} (our 6th Imam) said: ‘When the Ethiopian army set out, with elephants travelling with them, for the destruction of the House (the

Kabah) they passed by the camels of Abdul Muttalib^{as}, so they ushered the camels away with them. That reached Abdul Muttalib^{as}, so he^{as} came to the Ethiopians. He^{as} came up and a guard called out, 'This is Abdul Muttalib Bin Hashim^{as}!' Abraha the king said, 'And what does he want?' The interpreter said, 'He^{as} has come regarding his^{as} camels which were ushered away. He^{as} is asking for their return'. So the Ethiopian king said to his companions, 'This is the Chief of a people and their leader! We come to the House which he worships in order to destroy it, and he^{as} is asking me to return his camels! But, had he^{as} asked me to withhold the destruction, I would have done it. Return his^{as} camels to him^{as}'.

Abdul Muttalib^{as} asked his interpreter: 'What did the king say?' So the interpreter told him^{as}. Then Abdul Muttalib^{as} said: 'I^{as} am the lord of the camels, and Allah^{azwj} is the Lord of this House, and can stop the attack'. So King Abraha returned the camels back to Abdul Muttalib^{as}, and Abdul Muttalib^{as} left to go towards his^{as} house. As he^{as} passed by the elephants during his departure, he^{as} said to an elephant: 'O Mahmoud!' And the elephant moved its head. So he^{as} said to it: 'Do you know why they have come with you?' The elephant shook its head, 'No'. So Abdul Muttalib^{as} said: 'They have come with you to destroy the House of your Lord^{azwj}. Do you see yourself doing that?' So it again shook its head, 'No'.

So Abdul Muttalib^{as} left for his house. When it was the morning the Ethiopian king and his army left, along with their elephants to destroy the Holy Kabah. But the elephants refused, and did not obey them. So Abdul Muttalib^{as} said to one of his^{as} friends: 'Look at the top of the mountain, do you see anything?' His friend said, 'I see a sea of blackness appearing'. So when the darkness came closer, he said, 'There are numerous birds and I do not recognise them'. Each bird carried in its beak a small stone. Then Abdul Muttalib^{as} said: 'My Lord^{azwj} Intends to Act against Ethiopian army.' When the birds came over the Ethiopian army, they all threw the pebbles at the same time. Each pebble hit a man of the army, and came out from his back, killing him. So none of them remained except for one man who ran back to Ethiopia and informed the people of the destruction of the king and

his army. After he had told them of what had happened, a pebble came down towards him which killed him'.⁴

Merits of Reciting Verses of 'AL-FEEL'

It has been reported that the Prophet^{saww} said: 'The one who recites this Chapter (chapter 105) would be Protected by Allah^{azwj} from the Punishment, and from the enemies'.⁵

⁴ Tafseer Al Burhan – H 11904 (الكافي 1: 25 / 372)

⁵ Tafseer Al Burhan – H 11904

LESSON 4: AL-AADIYAAT

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا {1} فَالْمُورِيَاتِ قَدْحًا {2} فَالْمُغِيرَاتِ صُبْحًا {3} فَأَثَرْنَ بِهِ نَقْعًا {4} فَوَسَطْنَ بِهِ جَمْعًا {5} إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ {6} وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ {7} وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ {8} أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ {9} وَحُصِّلَ مَا فِي الصُّدُورِ {10} إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ {11}

VERSES 1 - 11

وَالْعَادِيَاتِ ضَبْحًا {1} فَالْمُورِيَاتِ قَدْحًا {2} فَالْمُغِيرَاتِ صُبْحًا {3} فَأَثَرْنَ بِهِ نَقْعًا {4} فَوَسَطْنَ بِهِ جَمْعًا {5} إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ {6} وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ {7} وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ {8} أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ {9} وَحُصِّلَ مَا فِي الصُّدُورِ {10} إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ {11}

[100:1] I swear by the runners breathing pantingly,

[100:2] Then those that produce fire striking,

[100:3] Then those that make raids at morn,

[100:4] Then thereby raise dust,

[100:5] Then rush thereby upon an assembly:

[100:6] Most surely man is ungrateful to his Lord.

[100:7] And most surely he is a witness of that.

[100:8] And most surely he is stubborn in the love of wealth.

[100:9] Does he not then know when what is in the graves is raised,

[100:10] And what is in the chest is made apparent?

[100:11] Most surely their Lord that day shall be fully aware of them

Merits of Reciting Verses of 'AL-AADIYAAT'

Imam Jafar Al Sadiq^{asws} (our 6th Imam^{asws}) said: 'The one who recites Chapter 100 because of fear would be safe from the fear, and if they recite it because of the hunger it would remove their hunger, and if they recite it because of thirst, it would get rid of the thirst. If it is often recited for their debts, it would mean the debts would be paid off, by the Permission of Allah^{azwj} the High'.⁶

The Story of the People of Al-Yaabas:

The 6th Imam^{asws} has said: "The people of the valley of Al-Yaabas gathered together twelve thousand horsemen and agreed that together all of them will fulfill their aim of killing the Rasool-Allah^{saww} and Imam Ali^{asws} or die together.

So Hazrat Jibraeel^{as} went to the Rasool-Allah^{saww}, and informed him^{saww} of what was happening. Allah^{azwj} Commanded that the Prophet^{saww} should send Abu Bakr to them with four thousand horsemen from the Emigrants and the Helpers.

⁶ Tafseer Al Burhan – H 11839 (خواص القرآن: 15 «مخطوط».)

The Rasool-Allah^{saww} ordered Abu Bakr with the instructions. What he^{saww} ordered was: 'When you see them, present Al-Islam to them. So if they accept Islam, fine. Otherwise, stop them and fight against their fighters and capture them, and their wealth.'

So Abu Bakr went, and with him were the Emigrants and the Helpers. He travelled with them until they reached the people of the valley of Al-Yaabas. A hundred men from the valley came to them, heavily armed. They said to them, 'Who are you? And where do you come from? Send to us your leader'.

So Abu Bakr went to talk to them with a number of his Muslim companions. He said to them, 'I am Abu Bakr, a companion of the Rasool-Allah^{saww}'. They said, 'What made you come to us?' He said, 'The Rasool-Allah^{saww} ordered me to present Al-Islam to you. So if you were to accept Islam, you would be the same as the other Muslims. If not, there will be a war between us and you'.

They said, 'By *Al-Laat* and *Al-Uzza* (two of their idols), were you not a close relative we would have killed you, and all the ones who are with you. So, return home, in good health, for we only want your master^{saww} and his^{saww} brother Ali^{asws} Bin Abu Talib^{asws}'.

Abu Bakr said to his companions, 'O people! There are more of these people than you, and they are better prepared than you, and you are away from your homes and from your Muslim brothers, so let us return and let the Rasool-Allah^{saww} know of the situation of these people'. But the Emigrants' and Helpers all said to him, 'You have gone against the words of the Rasool-Allah^{saww} and what he^{saww} had ordered you with. So fear Allah^{azwj} and stop these people, and do not oppose the Rasool-Allah^{saww}'.

So he told the people, 'I know what you do not know.' He left, and all the people left with him. They informed the Prophet^{saww} of the conversation with those people, and what Abu Bakr replied to them. So the Rasool-Allah^{saww} said: 'O Abu Bakr! You have opposed my^{saww} order, and did not do what I^{saww} commanded you to, and by Allah^{azwj}, you have been disobedient regarding what I^{azwj} ordered you for'.

The Prophet^{saww} then told the people of what happened. He^{saww} ordered Umar to do what Abu Bakr failed to do.

So Umar went out with the Emigrants and the Helpers, along the same path until he came to the people and was close enough to them so he could see them and they could see him. A Hundred men came out to him and said to him and his companions' similar things to what they had said to Abu Bakr. So Umar left, and the Muslims left with him. Umar was very scared when he saw their huge numbers and what weaponry they had with them. Hazrat Jibrael^{as} told the Rasool-Allah^{saww} of what Umar had done, and that he had left, and the Muslims had left with him.

So the prophet^{saww} once again told the people what had happened. He^{azwj} said: 'Umar left and the Muslims left with him against my^{saww} orders, having disobeyed my^{saww} words.' The Prophet^{saww} then said: 'O Umar! You have disobeyed Allah^{azwj} and disobeyed me^{saww}, and opposed my^{saww} words, and acted by your opinion.

'Indeed, your opinion is ugly in the Presence of Allah^{azwj}, and Hazrat Jibrael^{as} has brought Orders for me^{saww} that I^{saww} should send Imam Ali^{asws} Bin Abu Talib^{asws} among those Muslims, and Hazrat Jibrael^{as} told me^{saww} that Allah^{azwj} will Grant victory to him^{asws} and to his^{asws} companions'. So the Holy Prophet^{saww} called for Imam Ali^{asws} and ordered him^{asws} with what he^{saww} had told Abu Bakr and Umar and their companions to do, and told the Imam^{asws} that Allah^{azwj} will be Granting victory to him^{asws} and his^{asws} companions'.

So Imam Ali^{asws} went out, and with him^{asws} were the Emigrants and the Helpers. He^{asws} travelled with them by a way that was different to the one used by Abu Bakr and Umar, and that was a way, which was more difficult to travel upon.

The men feared the failure of their mission, because of their hunger and the tiredness of their animals from the difficult route that they used. So the Imam^{asws} said to them: 'Do not fear, for the Rasool-Allah^{saww} has ordered me^{asws} with a matter, and informed me^{asws} that Allah^{azwj} will Grant us victory by my^{asws} hand to you.' Their hearts and their souls felt better, and they travelled upon that road until they were so close to them that the two groups could see each other. The Imam^{asws} commanded his^{asws} companions to set a camp.

The people of the valley of Al-Yaabas heard the approach of Imam Ali^{asws} and his^{asws} companions, so a hundred of their men went to them heavily armed. So when Imam Ali^{asws} saw them, he^{asws} went out to them with a

number of his^{asws} companions. So they said to him^{asws}, 'Who are you^{asws}? And where do you^{asws} come from? And what do you^{asws} want?' He^{asws} said: 'I^{asws} am Ali^{asws} Bin Abu Talib^{asws}, the cousin of the Rasool-Allah^{saww}, his^{saww} brother^{asws}, and his^{saww} messenger to you all.

'I^{asws} call you to the evidence that 'There is no god except Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} Rasool^{saww}.

Then they said to him^{asws}, 'You^{asws} are the one we want, and you^{asws} are seeking us. We have heard your^{asws} speech, and what you^{asws} are presenting to us. This is not accepted by us. So be careful and prepare for a severe battle, and know that we shall kill you^{asws} and your^{asws} companions, and the promised battle starts tomorrow between us and you^{asws}.

So Imam Ali^{asws} said: 'You are threatening me^{asws} with your huge numbers and your unity, while I^{asws} am being Supported by Allah^{azwj}, and the Angels^{as}, and the Muslims against you, and there is no Power or Might except with Allah^{azwj}, the Magnificent'. They returned to their camp, and Imam Ali^{asws} returned to his^{asws} camp. When the night had passed, he^{asws} ordered his^{asws} companions to relieve their animals, water them, shake their dust, and saddle them. When the dawn broke, he^{asws} Prayed with the people then attacked the enemies with his^{asws} companions. They did not even know about it until the horses trod upon them. And the Imam^{asws} captured some of their people, captured their wealth, and went with the prisoners of war and the wealth with him^{asws}.

And Hazrat Jibrael^{as} told the Rasool-Allah^{saww} of the victory Allah^{azwj} had Granted to Imam Ali^{asws} and the group of the Muslims. So the Rasool-Allah^{saww} told the people of the victory Granted by Allah^{azwj} to the Muslims, and he^{saww} let them know that no more than two of them had been killed. And he^{saww} went out to welcome Imam Ali^{asws} along with the people of Al-Medina. When Imam Ali^{asws} saw the Prophet^{saww}, he^{asws} descended from his^{asws} horse. The Prophet^{saww} descended too and he^{saww} embraced Imam Ali^{asws}, and kissed him^{asws} between his^{asws} eyes."

Then Imam Ja'far^{asws} Bin Muhammad^{asws} said: 'The Muslims had never achieved such captured wealth at all except from Khyber, for it was just like the gains from Khyber. So Allah^{azwj} the Blessed and High Revealed **[100:1] I swear by the runners breathing pantingly (breath)**, Meaning the running of the horses running with the men, and their cries in their reins and in restraining them **[100:2] Then those that produce fire striking, [100:3]**

Then those that make raids at morn. Allah^{azwj} has Told you that they raided them in the morning’.

A person asked the 6th Imam: ‘What about Allah^{azwj}’s Words **[100:4] Then thereby raise dust?**’ The Imam^{asws} said: ‘It Means the horses raising dust in the valley **[100:5] Then rush thereby upon an assembly**’. They asked, ‘(What about) His^{azwj} Words **[100:6] Most surely man is ungrateful to his Lord?**’ The Imam^{asws} replied: ‘To disbelieve’. The person asked, ‘What about: **[100:7] And most surely he is a witness of that [100:8] And most surely he is stubborn in the love of wealth?**’ The Imam^{asws} replied: ‘Allah^{azwj} Means both of them, Abu Bakr and Umar, who had witnessed the valley of Al-Yaabas and these two used to be very greedy for the love of life’.

The person asked, ‘What about His^{azwj} Words **[100:9] Does he not then know when what is in the graves is raised [100:10] And what is in the chests is made apparent? [100:11] Most surely their Lord that day shall be fully aware of them?**’ The Imam^{asws} replied: ‘Two Verses were Revealed about those two (Abu Bakr and Umar) especially. The two of them were concealing evil consciences and were acting in accordance with them. So Allah^{azwj} has Informed the news of these two, and the actions of these two.

So this is the story of the people of the valley of Al-Yaabas and the explanation of the Chapter *Al-Adiyaa*’.⁷

⁷ Tafseer Al Burhan – H 11840 (434 :2 تفسير القمي)

LESSON 5: AL-ZAALZALAA

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا {1} وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا {2} وَقَالَ الْإِنْسَانُ مَا لَهَا {3} يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا {4} بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا {5} يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ {6} فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ {7} وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ {8}

VERSES 1- 3

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا {1} وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا {2} وَقَالَ الْإِنْسَانُ مَا لَهَا {3}

[99:1] When the earth is shaken with her (violent) shaking, [99:2] And the earth brings forth her burdens, [99:3] And man says: What has befallen her?

The narrator of a Hadith says:

‘We were with Imam Ali^{asws} when he^{asws} was going to Al-Basra. We were setting up our camp when the earth trembled. So Imam Ali^{asws} hit it with his^{asws} hand and said to it: ‘What is the matter with you?’ Then he turned towards us, and said to us: ‘But rather, had it been the earthquake which

Allah^{azwj} the Mighty and Majestic has Mentioned in His^{azwj} Book, it would have answered me^{asws}, but it is not that one'.⁸

VERSES 4 – 8

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا {4} بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا {5} يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا
لِيُرَوْا أَعْمَالَهُمْ {6} فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ {7} وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
شَرًّا يَرَهُ {8}

[99:4] On that day she shall tell her news, [99:5] Because your Lord had inspired her. [99:6] On that day men shall come forth in sundry bodies that they may be shown their works. [99:7] So, he who has done an atom's weight of good shall see it [99:8] And he who has done an atom's weight of evil shall see it

Merits of Reciting Verse of 'AL-ZAALZALAA'

Imam Jafar Al-Sadiq^{asws} said: 'The one who recites it and attaches it to himself, or recites and he is entering to be in the presence of an authority from whom he fears, he would be saved from what he is afraid of and the hazard. And if it is written upon a new wash basin, which has not been used, and its owner looks into it, his pain would go away by the Permission of Allah^{azwj} after three (days) or less'.⁹

⁸ Tafseer Al Burhan – H 11829 (5 /555: علل الشرائع)

⁹ Tafseer Al Burhan – H 11827 (خواص 3 القرآن: 15 «نحوه».)

LESSON 6: The Verse of Kursi

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ {255}

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {256}

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ {257}

Verse 255:

[2:255] Allah is He besides Whom there is no god, the Everliving, the Eternal; slumber does not seize Him nor sleep; for Him is whatever is in the skies and whatever is in the earth; who is he that can intercede with Him except by His Permission? He Knows what is in front of them and what is behind them, and they cannot comprehend anything out of

His Knowledge except what He so Desires, His Chair extends over the skies and the earth, and the preservation of them both does not tire Him, and He is the Exalted, the Magnificent

VERSE 256

لَا إِكْرَاهَ فِي الدِّينِ ۖ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {256}

[2:256] There is no compulsion in the Religion; the right way has become clearly distinct from error; therefore, whoever disbelieves in the tyrant and believes in Allah he indeed has grabbed hold on the Firmest Handle, which shall not break off, and Allah is Hearing, Knowing

VERSE 257

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا
خَالِدُونَ {257}

[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light; and (as to) those who disbelieve, their guardians are tyrants who extract them from the Light into the darkness; these are the inmates of the Fire, in it they shall be abiding

The Two Types of Imams:

‘Once a man said to Abu Abdullah^{asws} (our 6th Imam^{asws}) ‘I meet people and it increases my wonder when I find people who do not consider you (Ahl al-

Bayt^{asws}) as their guardians and ‘A’immah^{asws} (Leaders with Divine Authority) but they consider so and so as their imam. However, they are trustworthy, truthful and loyal. I also find people who consider you^{asws} as their guardians and ‘A’immah^{asws} but are not trustworthy, loyal and truthful.’

Imam ‘Abu’ Abdullah^{asws} then sat in an upright position and turned to him as if upset, and then said, ‘One who follows the religion of Allah^{azwj} under the guardianship of an unjust imam who does not possess the Divine Authority, has no religion. One who follows the religion of Allah^{azwj} under the guardianship of an Imam^{asws} who is just in his dealings and possesses Divine Authority, will suffer no negative effect.’

The man then asked: ‘Do those disbelievers, in fact, have no religion, and these believers face no destruction?’ The Imam^{asws} said: ‘That is correct.’ Then, the Imam^{asws} said: ‘Have you not heard the words of Allah^{azwj}: **‘Allah is the Guardian of the believers and it is He who takes them out of darkness into light. ... ‘ (2:257).** It means that He^{azwj} Takes them out of the darkness of sins to the light of repentance and forgiveness because of their love for and their being under the guardianship of the just ‘A’immah^{asws} who possess Divine Authority.

Allah^{azwj} has also Said: **‘The Devil is the guardian of those who deny the Truth and he leads them from light to darkness ‘ (2:257).** It means that they were in the light of Islam but when they accepted the guardianship and the leadership of every unjust imam who possessed no authority from Allah^{azwj} their guardianship took them out of the ‘Noor’ of Islam to the darkness of disbelief. Allah^{azwj} then Made it necessary for them to suffer in fire along with the unbelievers, **‘ ... these are the dwellers of hell wherein they will live forever (2:257)’**.¹⁰

¹⁰ الكافي ج : 1 ص : 376 ، Bihar V. 23، pg. 323، H. 965، Alkafi، V. 1، H. 965، Al-Qatara، V. 2، pp. 78،