

The Prophet & The Qur'an #15:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْقُرْآنُ
جَمْعِيَّةُ الْقُرْآنِ

1|68
نَّ وَالْقَلْمَنْ وَمَا يَسْتَرُونَ
2|مَا أَنْتَ بِنْعَمَةِ رَبِّكَ بِمَجْنُونٍ
3|وَإِنَّ لَكَ لَأْجَرًا غَيْرَ مَمْنُونٍ
4|وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

N, The Pen & The Prophet's Character (Amongst Men)

Translations of al-Fatiha into Farsi

■ Salman al-Farsi

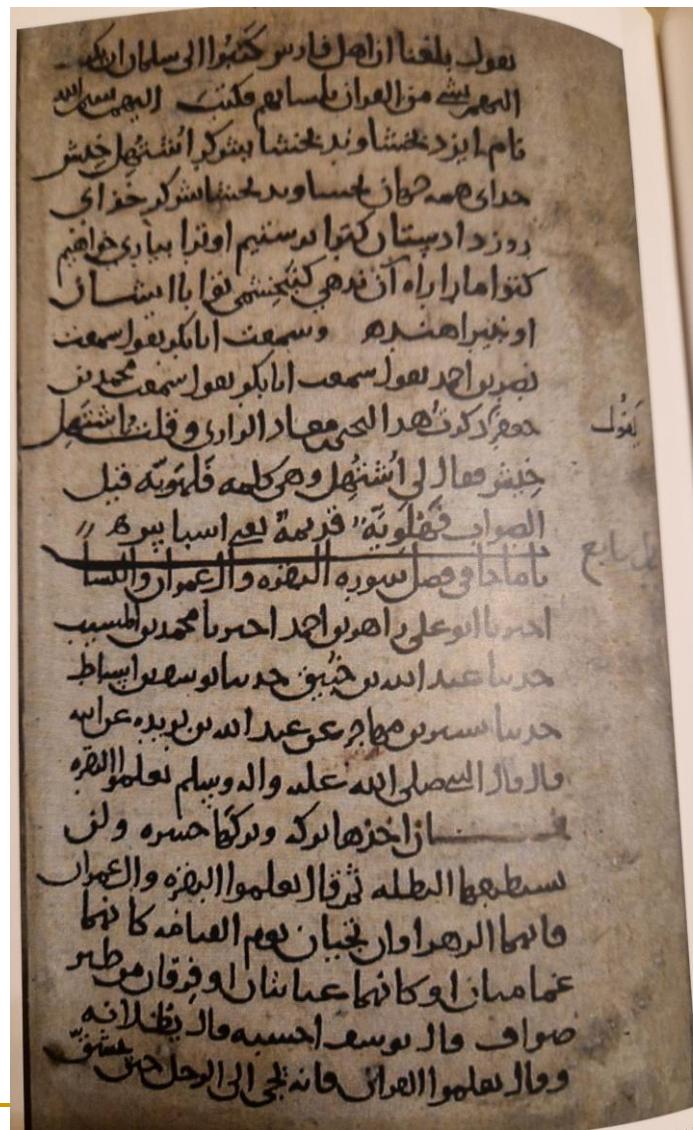


Figure 9. Persian translation of *Sūrat al-Fatiha* ascribed to Salmān al-Farisi (d. c. 36/656) in Abū'l-'Abbās Mustaghfirī (d. 432/1041), *Fadā'il al-Qur'ān*, copied in 486/1093 (MS Esad Efendi 181, fol. 96b). Courtesy of the Süleymaniye Library, Istanbul.

Translations of al-Fatiha into Farsi

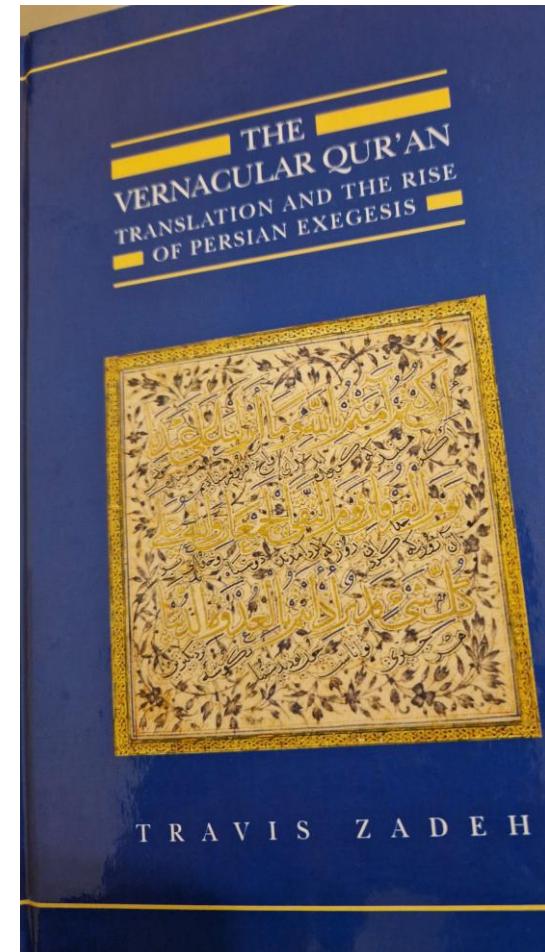
- Shāh Walīullāh of Delhi
- Also, Urdu translation by his son, Shah Rafī' al-Dīn



Figure 2. Persian interlinear translation of *Sūrat al-Fatiha* by Shāh Walīullāh (d. 1176/1762), with accompanying Urdu translation by his son Shāh Rafī' al-Dīn Dīhlawī (d. 1233/1818) and marginal commentary. Published as Shāh Walīullāh, *Fatḥ al-Rahmān bi-tarjumat al-Qur'ān* (Meerut, Lithograph, 1867). © British Library Board.

Source: The Vernacular Qur'an by Travis Zadeh

- In an earlier draft academic paper with a similar title, the author published Imam Abu Hanifah's translation of Surat al-Fatiha into Farsi, but a printing error meant that one *ayah* was missing
- That paper seems to be available no longer on Academia.edu



Surah al-Qalam (The Pen, 68)

With the Name of God, All-Merciful, Most Merciful

- 1) N. By The Pen, and what they have written!
- 2) You are not, by the Grace of Your Lord, insane.
 - 3) And Truly, for you,
there is surely a reward without end.
 - 4) And Truly, you are surely upon
A Great Character (amongst men)!

Surah al-Qalam (The Pen, 68)

- Traditional authorities: this passage was the second to be revealed to the Prophet, may God bless him and grant him peace, after the initial revelation on the Mountain of Light in the Cave of Hira
- The first revelation mentioned:
الَّذِي عَلِمَ بِالْقَلْمَنْ
The One Who Taught By The Pen
- The second revelation:
نَّ وَالْقَلْمَنْ وَمَا يَسْتَرُونَ
N. By The Pen, and what they write!

Shah Waliullah of Delhi on the Phonetic-Etymological View

- N (ن) means Light (*nur*, نور) which penetrates the darkness and is dispersed like a state that is seen at the time of true dawn or near the time of the setting of the sun
- Y (ي) is similar to N, save that there is less light in it and it is specified less than the guttural \hat{H} (ح)
- [UH COMMENT: The ن was originally a semicircle (without the dot), like a crescent moon in Mecca. The semicircle also implies a full circle (rising or setting sun or moon).]



A NEW CRESCENT MOON:
SHAPE OF THE ARABIC LETTER *NUN (NOON)*.
SHAH WALIULLAH OF DELHI: ITS MEANING IS LIGHT (*NOOR*).

دعاة النور | The Prayer of Light

Sahih Muslim, Book of Prayer, Chapter: Supplication during Night Prayer & Standing, Hadith #763 (6/15 narrations), from Kurayb from Ibn 'Abbas from the Prophet (pbuh).

Kurayb transmitted the Supplication of Light with 10 lines, and added:

There were a further seven lines in the ark (of my heart, but I've forgotten them) ... plus two more.

In total, 19 lines mentioned.

النور دعاء في full The Prayer of Light

1. اللهم اجعل في قلبي نورا
2. و في لساني نورا
3. و في بصري نورا
4. و في سمعي نورا
5. وعن يميني نورا
6. وعن يساري ا شمالي نورا
7. وفوقي نورا
8. وتحتي نورا
9. وأمامي ا بين يدي نورا
10. وخلفي نورا

النور دعاء في full The Prayer of Light

11. وعظّم أعظم لي نورا
12. وفي عصبي نورا
13. وفي لحمي نورا
14. وفي دمي نورا
15. وفي شعري نورا
16. وفي بشرى نورا
17. واجعل لي نورا
18. واجعلني نورا
19. واجعل في نفسي نورا

The Prayer of Light دعاء النور in full

1. Dear God, place in my heart (*qalb*), Light
2. And in my tongue (*lisān*), Light
3. And in my seeing (perception, *bašar*), Light
4. And in my hearing (listening, *sam'*), Light
5. And on my right (*yamīn*), Light
6. And on my left (*yasār / shimāl*), Light
7. And above me (*fawqī*), Light
8. And below me (*taħt*), Light
9. And in front of me (*amāmī / bayna yadayy*), Light

10. And behind me (*khalif*), Light

The Prayer of Light دعاء النور in full

11. Make great for me ('ażżim / a'żim *lī*), Light
12. And in my tendons (sinews, 'ašabi), Light
13. And in my flesh, (*laħmī*), Light
14. And in my blood, (*damī*), Light
15. And in my hair (*sha'rī*), Light
16. And in my skin, (*basharī*), Light
17. And in myself / my soul (*fī nafṣī*), Light
18. Make me (*nī*) a Light
19. And for me (*lī*), Light

NB : دعاء النور : The Prayer of Light

#19: *Make for me (lī), a Light* resonates with the end of the Passage of Light (Āyāt al-Nūr) in the Chapter of Light (Surah al-Nūr) – Qur'an, 24:40

وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

أيات النور من سورة النور من القرآن الكريم

٢٤:٤٠

**For whomever God does not make a light,
there is no light!**

Light: The Electro-Magnetic Spectrum

Electromagnetic spectrum

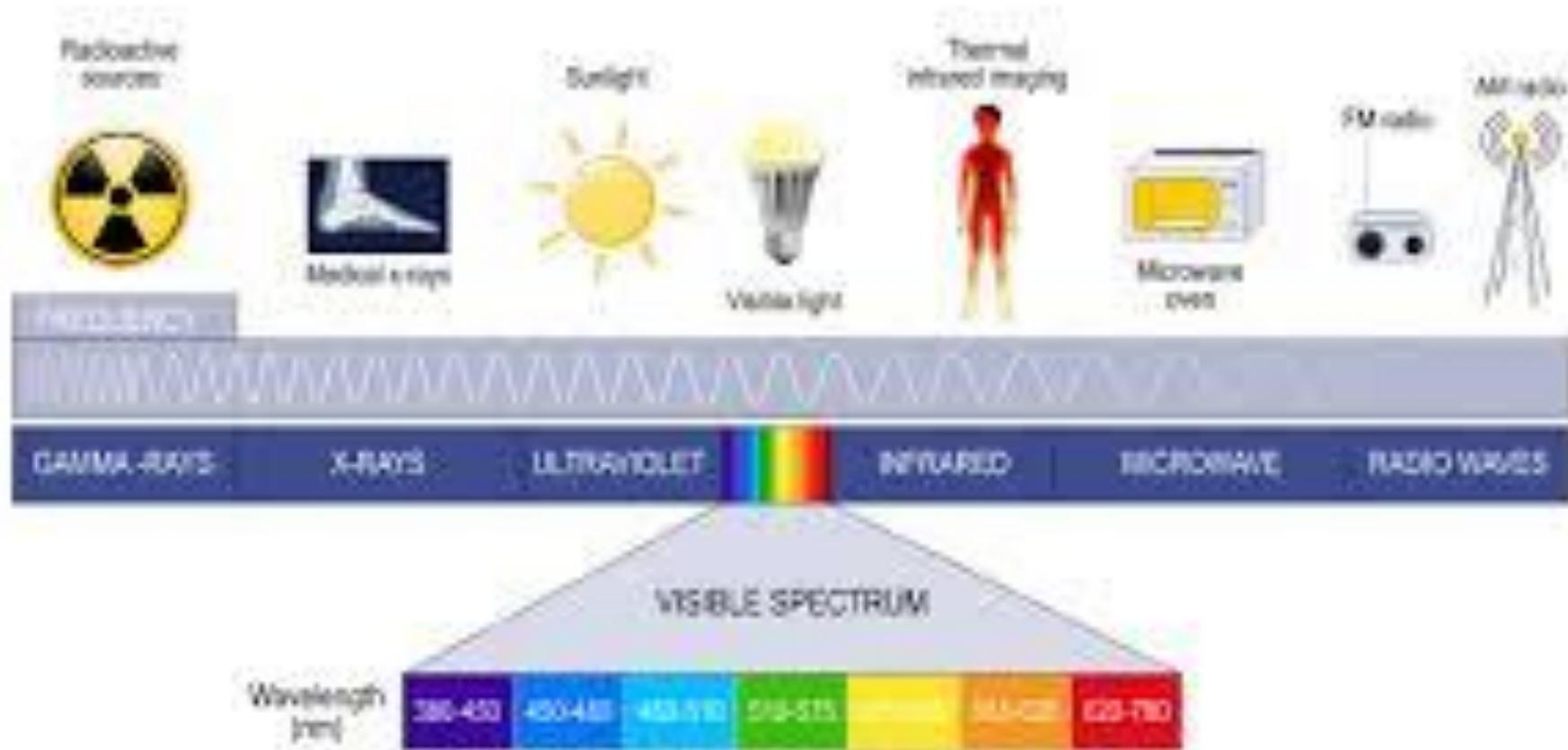


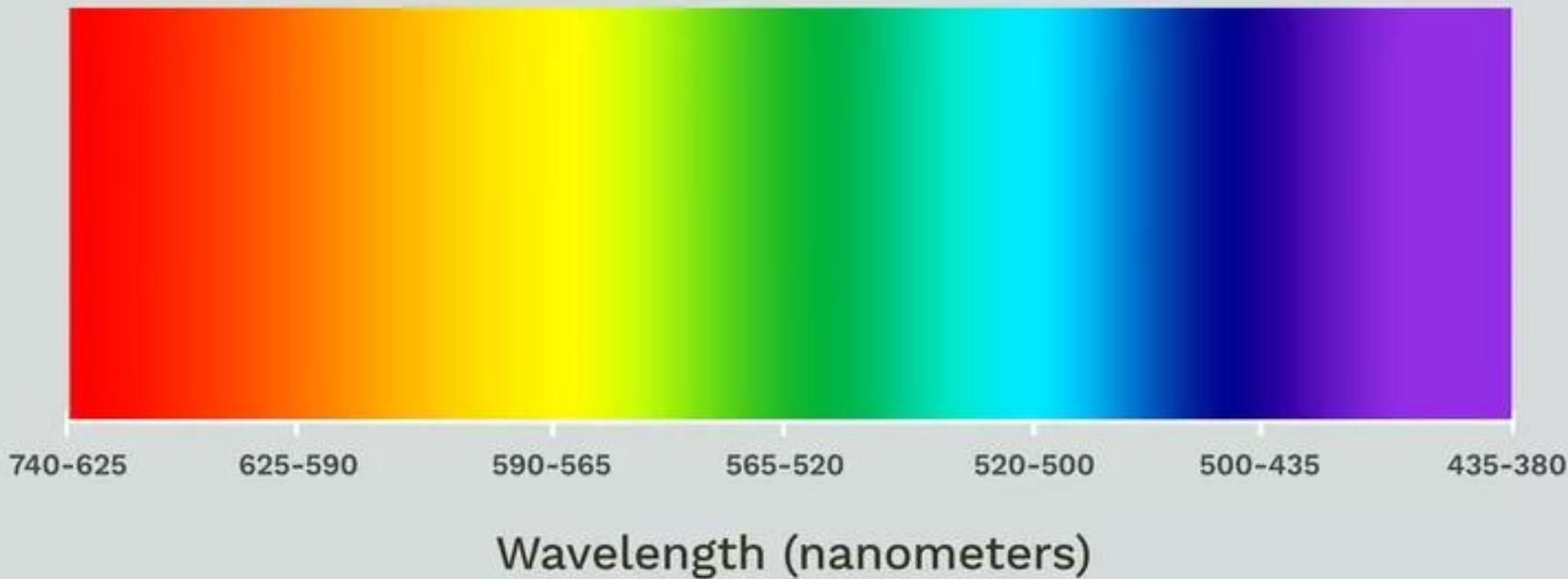
Image from the Center for Disease Control (CDC)

Energy of Electro-Magnetic Waves

- The higher the frequency, the lower the wavelength but the higher the energy
- **Visible light has a thousand to a million times more energy than microwaves**
- **Sunlight has a thousand to ten million times more energy than microwaves**
- Wave frequency x wavelength = speed (of light)

The Visible Light Spectrum

The visible light spectrum is the section of the electromagnetic radiation spectrum that is visible to the human eye.



Light: The Significance of Green

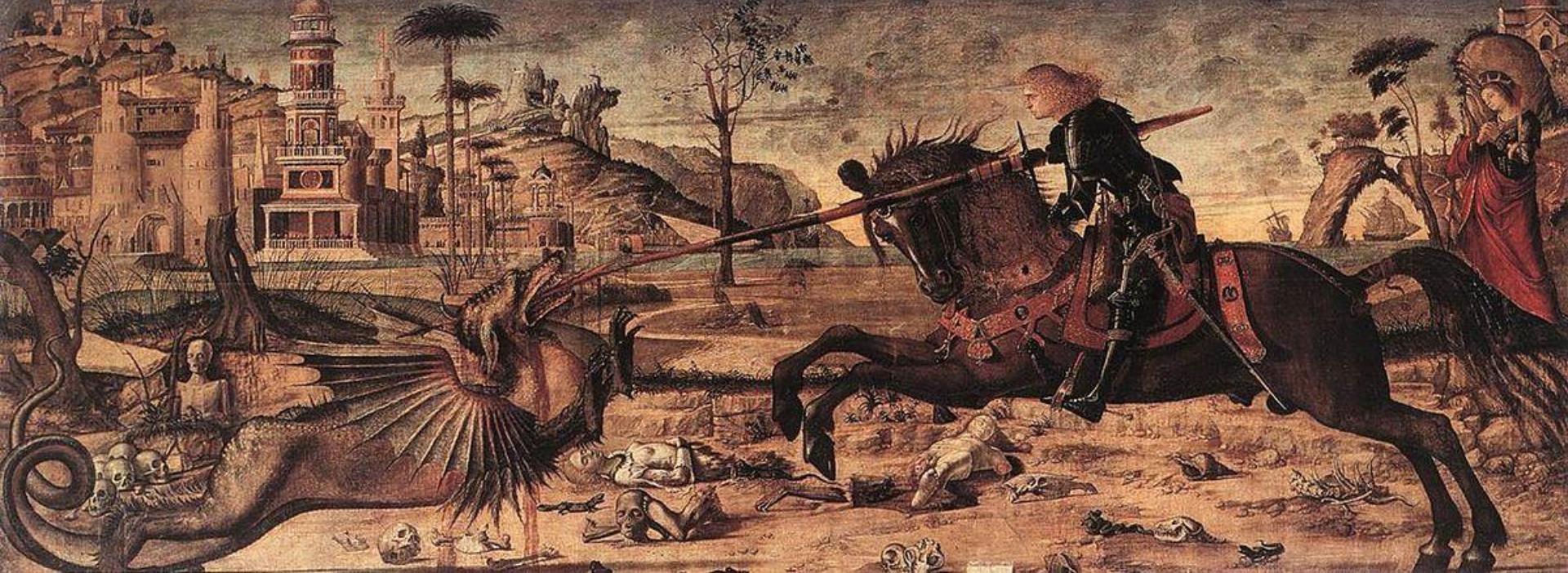
- Green is the middle colour of visible light, hence pleasing to the eye, eg grass & foliage
 - - Shaykh Hamza Yusuf, God save him
- *Al-Khidr* or *Al-Khadir*, the Companion of Moses: his name means “Green” (St. Green!)
- *Al-Khidr* or *Al-Khadir* was named so, because he once sat on a barren piece of desert that turned green with grass by his *barakah* (blessings) – hadith of *Sahih al-Bukhari*

The Legend of Al-Khidr (St. Green, Companion of Moses in the Qur'an)

- The legend (true story) of Al-Khidr, the mystic saint who teaches Moses (Musa) higher realities, became linked with that of St. George, the Palestinian who slew the dragon, symbolising defeating our demons within
- Al-Khidr is also linked to the “Green Man” in English mythology, the power (angel) behind green growth in Nature
- Cf. Yoda: the mystical teacher in Star Wars?

Al-Khidr (St. Green): Related Legends





Meanings of ن (Noon, N) - Tabari

1. The Fish, upon which the 7 earths stand
(Noon also means fish, from its written form)
Prophet Yunus aka *Dhul-Noon* or *N-Man*
2. Last letter of ALR HM N: *al-Rahman* ال Rahman
- Ibn 'Abbas
3. The Inkpot (semicircle), to go with the Pen
- Ibn 'Abbas, Hasan & Qatadah
4. A Tablet of Light: everything to happen
written upon it until the Day of Resurrection
- narrated from The Prophet, pbuh
5. An Oath, by which God swears (Ibn Zayd & Qatadah: God swears by what He wishes)

Meanings of ن (Noon, N) – Tabari ...

6. It is one of the names of the Surah
7. It is (simply) one of the letters of the alphabet, with a significance as explained before about the Disconnected Letters

cf. *The Mystical Letters*

(The Prophet & The Qur'an #14)

Further Meanings of ن (Noon, N)

8. Light (Nūr, Noor) – Shah Waliullah of Delhi

cf. *The Mystical Letters*

(*The Prophet & The Qur'an #14*)

9. The Crescent Moon: ن – or U-shape (Meccan Summer)

The Moon is described as Light

(Nūr, Noor – Qur'an, Yunus, Jonah, 10:5)

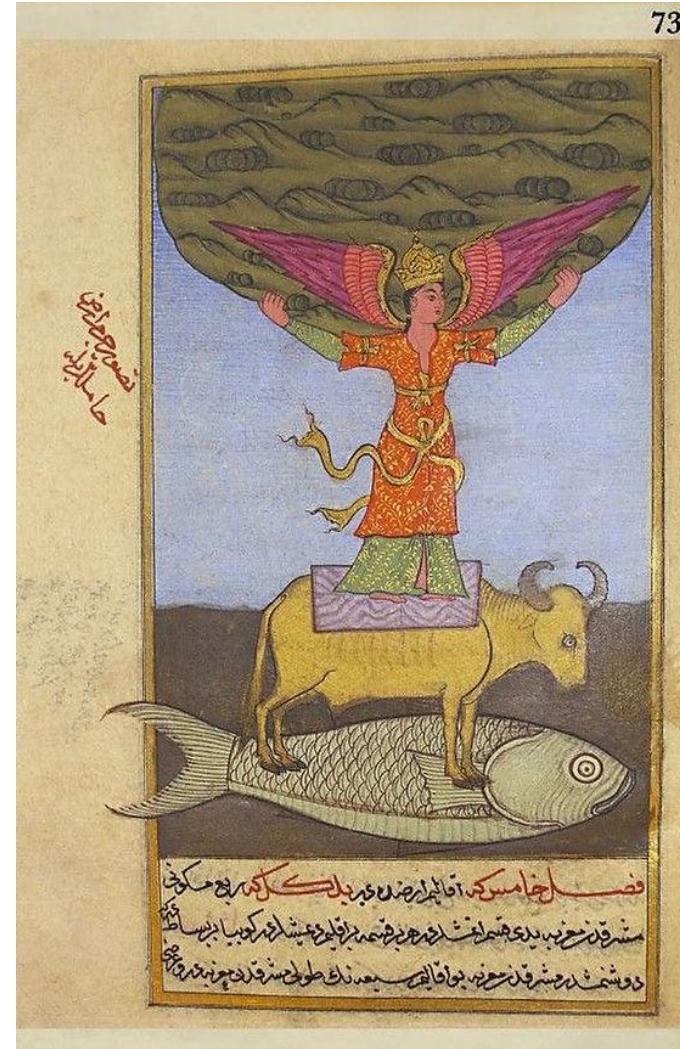
– Usama Hasan, Al-Qur'an Society, London

Narrations about The Fish - Tabari

1. *The first thing that God created was The Pen. He commanded it to write everything that would happen until the Day of Resurrection. He then created The Fish and spread The Earth upon its back. The Fish wriggled causing earthquakes, so the earth was stabilised with mountains.* (Ibn 'Abbas)
2. *It used to be said: The Nūn is The Fish below the Seventh Earth* (Mujahid)

The Earth / 7 Earths Upon The Fish

- Mythology Monday: The Great Fish Bahamut
- Arabian, pre-Islamic folklore
- Found its way into *tafsir* narrations
- The Fish's wriggling caused earthquakes
- Fish upon Bull or v/v, both known as *Bahamūt* (Great Beast)
- *Bahamut* -> *Behemoth* -> *Baphomet*

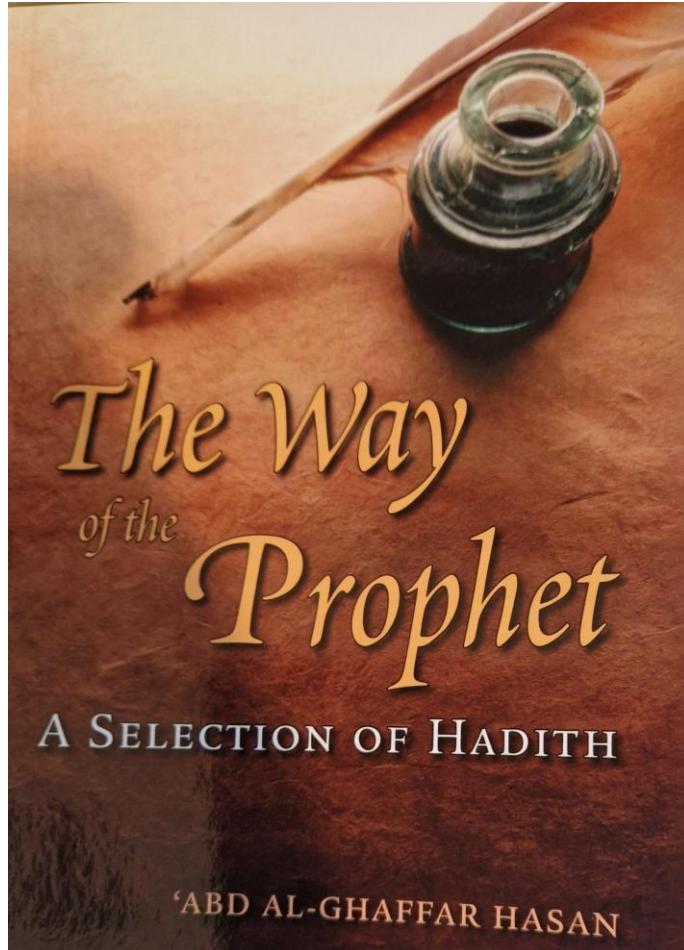


First Food in The Garden: Fish & Bull

A rabbi asked the Prophet in Madinah about the first food served in The Garden. He replied:

*The best part of fish liver,
followed by meat of The Bull
that used to graze in The
Garden – it will be
slaughtered for them.*

نَّ وَالْقَلْمَنْ (The Inkpot) & The Pen



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(2009)

Meanings of *The Pen* (القلم) – Tabari

1. The well-known (ordinary) pen, but here:
2. The Pen by which Our Lord swore an oath
= **The Pen, the first of God's creation: He ordered it to write everything that would happen until the Day of Resurrection**
- The Prophet, peace be upon him,
Ibn 'Abbas & 'Ubudah bin al-Samit
3. **The Pen by which revelation / scripture (*dhikr*) is written down** - Mujahid

The First Creation: The Pen, not The Intellect

- According to the most sound hadiths, The Pen was the first thing to be created
- A number of weaker hadiths, appearing under Mu'tazilite influence, state that The Intellect (*al-'Aql*) was the first thing to be created & Most Beloved of Creation to God
 - Cf. al-Fārābī's theory of the Ten Intellects / Intelligences
- “The hadiths praising The Intellect are all fabricated (*mawdū'*), lies (*kadhib*)!”
 - View of Ibn Taymiyyah & Ibn al-Qayyim
- The Intellect is praised in the Qur'an **لَقَوْمٌ يَعْقِلُونَ**

Meanings of *What They Write*

(وَمَا يَسْتَرُونَ)

1. **What They Inscribe, Calligraph (khatt)**
 - narrated from Qatadah
2. **What They Write (kitab)**, i.e. books and other written material
 - Ibn 'Abbas, Mujahid & Qatadah
 - i.e. the Oath is by humans and their actions, not The Divine Pen
 - Tabari

The Prophet & The Qur'an #16:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْقُرْآنُ
جَمِيعَيْتَهُ الْقُرْآنَ

1|68
نَّ حَ وَالْقَلْمَ وَمَا يَسْتُرُونَ
2|مَا أَنْتَ بِنْعَمَةِ رَبِّكَ بِمَجْنُونٍ
3|وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ
4|وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

The Oaths of the Qur'an & The Prophet's Character

Surah al-Qalam (The Pen, 68)

With the Name of God, All-Merciful, Most Merciful

1) N. By The Pen, and what they have written!

**2) You are not, by the Grace of Your Lord,
insane.**

**3) And Truly, for you,
there is surely a reward without end.**

**4) And Truly, you are surely upon
A Great Character (amongst men)!**

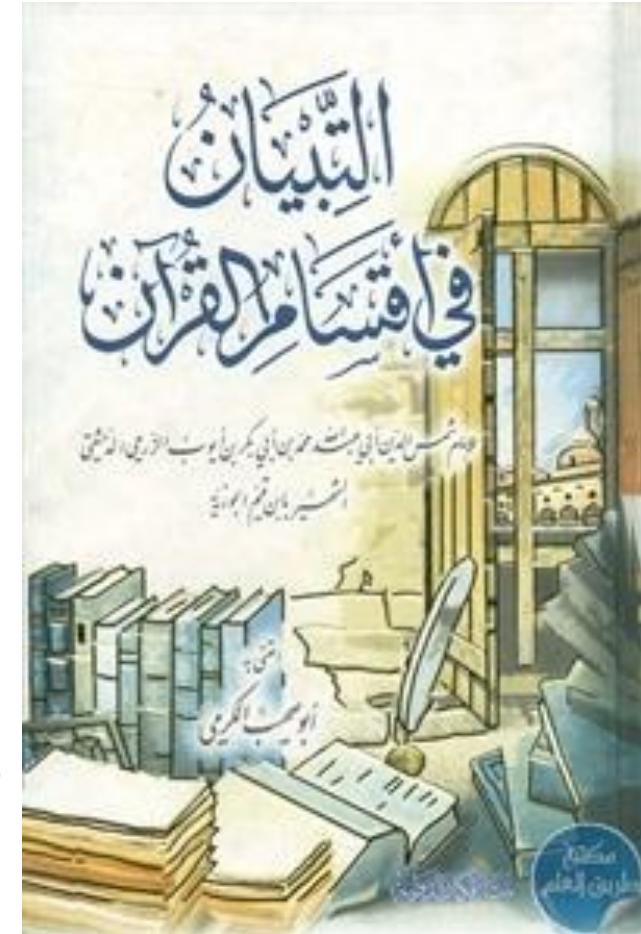
Oaths of the Qur'an – Ibn al-Qayyim

التبیان فی أقسام القرآن

- *The Clear Explanation regarding the Oaths of the Qur'an (Al-Tibyān fī Aqsām al-Qur'ān)*

Introduction to The Oaths of The Qur'an by Ibn al-Qayyim – AL-QURAN SOCIETY(Ibn al-Qayyim's Introduction, 3 pages)

- <https://alquransociety.com/introduction-to-the-oaths-of-the-quran-by-ibn-al-qayyim/>



Oaths of the Qur'an: Ibn al-Qayyim 1

النبيان في أقسام القرآن

Allah, Glorified is He, swears by certain matters upon (i.e. to draw attention to) other matters. He also swears by His Self, described by His Attributes, and by His Signs, which imply His Essence and His Attributes. **His swearing by some of His creation is an evidence that the latter are among His Great Signs.**

[Structure of Qur'anic Oath: God says: I swear by A (the object of the oath, **المقسم به**) upon B (subject of the oath, **المقسم عليه**)]

Oaths of the Qur'an: Ibn al-Qayyim 2

The subject of the oath is emphasised and confirmed by the oath. Hence, the subject must be of a suitable nature for this, such as unseen and hidden matters upon whose reality the oath is taken. As for obvious, well-known matters, such as the sun, moon, night, day, sky and earth, these can be the object of oath but not the subject (i.e. the oath can be by them but not upon them). The subjects of the Lord's oaths are from His Signs, so they can also be objects of oath, without the reverse being true (i.e. objects of oath cannot necessarily be subjects of oath).

Oaths of the Qur'an: Ibn al-Qayyim 3

Allah, Glorified is He, mentions the answer (subject) of the oath in most cases, but sometimes omits it [ellipsis – *hadhf*, حذف, to encourage reflection].

[E.g.: *Surat al-Fajr* (Dawn), 89:1-5

وَالْفَجْرِ|89|2|وَلَيَالٍ عَشْرٍ|89|3|وَالشَّفَعٍ وَالوَتْرٍ|89|4|وَاللَّيلِ إِذَا
يَسِرٍ|89|5|هَلْ فِي ذَلِكَ قَسْمٌ لِذِي حِجْرٍ

By The Dawn, Ten Nights, The Even & The Odd, and Night As It Moves: Is there (enough of) an oath there for one with understanding?]

Oaths of the Qur'an: Ibn al-Qayyim 4

Omissions [ellipses] such as these are from the best of speech, since the meaning is that “if you were to see that, you would see an extremely terrible sight,” so mentioning the answer of the clause would add nothing to the meaning implied in the condition (if clause). This is the habit of the people in their speech, for when they see amazing matters and wish to inform absent people of them, they say, “If (only) you had seen what happened on such-and-such a day in such-and-such a place!”

Oaths of the Qur'an: Ibn al-Qayyim 5

Another example of this is the Exalted's saying,

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ
شَدِيدُ الْعَذَابِ

“If the wrongdoers were to see, when they see the punishment, [the answer is omitted] (and) that Power belongs entirely to Allah, and that Allah is strict in punishment!” (*The Heifer* 2:165)

وَلَوْ تَرَى إِذْ فَرَّ عَوْا فَلَا فَوْتَ وَأَخِذُوا مِنْ مَكَانٍ قَرِيبٍ

Just as He the Exalted said, “If you were to see, when they quake with terror, but there will be no escape, and they will be seized from a nearby place!” (*Sabā, Sheba*, 34:51)

Oaths of the Qur'an: Ibn al-Qayyim 6

As for the oath, the one swearing may swear upon something and then repeat or emphasise the oath, but not repeat the subject of the oath, since it is already known what he is swearing upon. **For example, a person may say, “By Allah, he owes me a thousand dirhams!”** He may then add, “By the Lord of the Heavens and the Earth! By the One in Whose Hand is my soul! By the Truth of the Magnificent Qur'an!” But he does not repeat the subject of the oath, since what was intended is known.

Oaths of the Qur'an: Ibn al-Qayyim 7

When oaths occur frequently in speech, they are abbreviated, so the verb of the oath is omitted and the letter *bā'* ب ("by") suffices (i.e. one says, "By ..." instead of "I swear by ...") Further, the *bā'* ب is replaced by *wāw* و with common nouns and by *tā'* ت with the Names of Allah, as in His saying,

وَتَاللهِ لَأَكِيدَنَّ أَصْنَمَكُمْ بَعْدَ أَنْ تُولُوا مُدِبِّرِينَ

And by Allah (wa t-Allāhi), I shall devise a strategy towards your idols (Al-Anbiyā', The Prophets, 21:57) It has been known for people to say, "ta rabb-il-ka'bah (By the Lord of the Ka'bah)!" As for use of the *wāw* و, this is frequent and well-known.

How Many Oaths?

What Are The Objects & Subjects?

١| نَّ وَالْقَلْمَ وَمَا يَسْتَرُونَ

٢| مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

٣| وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

٤| وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

- ١) N. By The Pen, and what they have written!
- ٢) You are not, by the Grace of Your Lord, insane.
- ٣) And Truly, for you, there is surely a reward without end.
- ٤) And Truly, you are surely upon A Great Character (amongst men)!

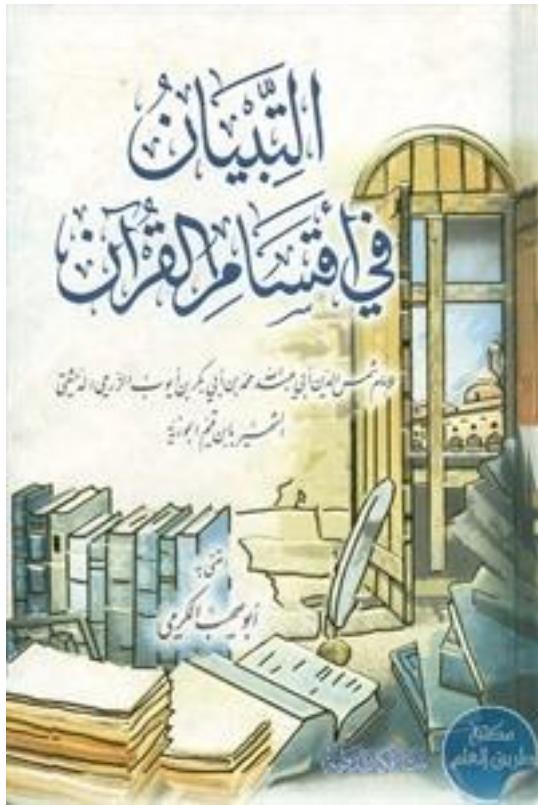
Objects of Oaths

- 1) N – *Nūn, Noon* (9 possible meanings) ن
- 2) The Pen (Divine or human) *الْقَلْمَنْ*
- 3) What People Write
(everything written, esp. revelation)
وَمَا يَسْتَرُونَ

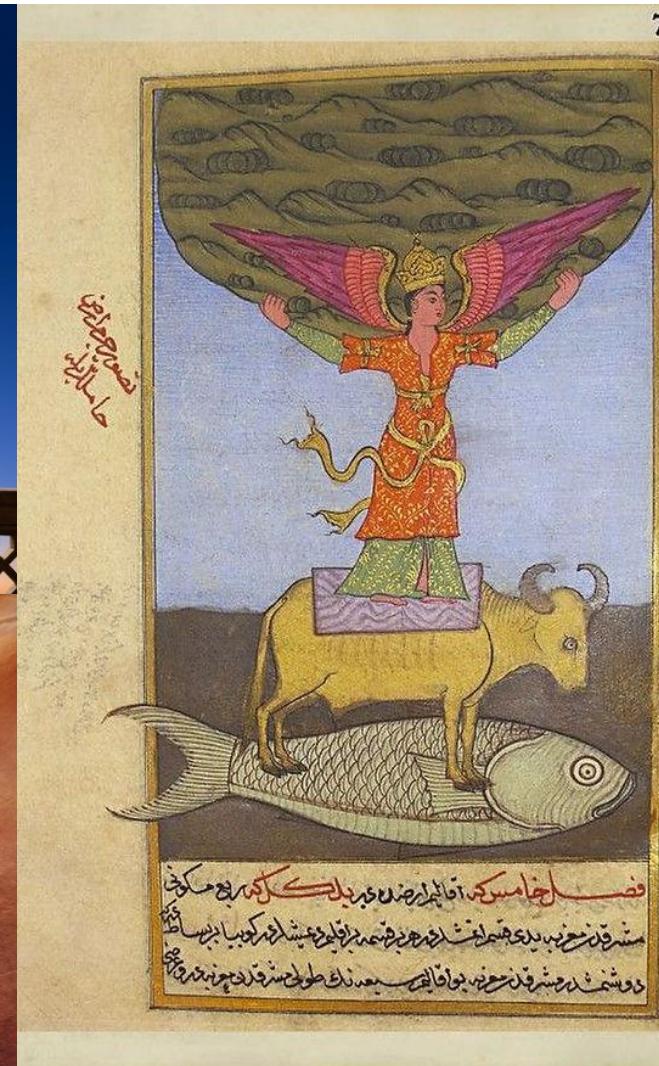
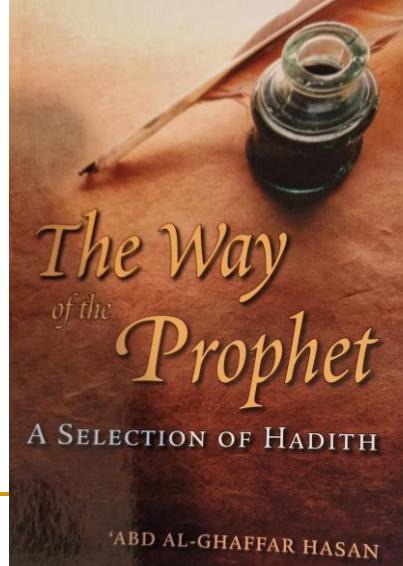
Subjects of Oaths

- 1) **You are not, by the Grace of Your Lord, mad or insane.**
- 2) And Truly, for you, there is surely a **reward without end (or reckoning).**
- 3) And Truly, you are surely upon **A Great Character (amongst men)!**

SUMMARY OF A GREAT OATH



You are not mad or insane!
You have a reward without end!
You are upon a Great &
Magnificent Inner Form
(Character)!



Outer & Inner: Creation & Character

خلق

- *Khalq*: outer form – creation
- *Khuluq*: inner form – character, morality
- A prayer of the Prophet Muhammad (pbuh):
اللهم كما حسنت خلقي فحسن خلقي
“O God! As you have perfected my creation,
thus perfect my character.”
*Allāhumma kamā hassanta khalqī
fa hassin khuluqī*

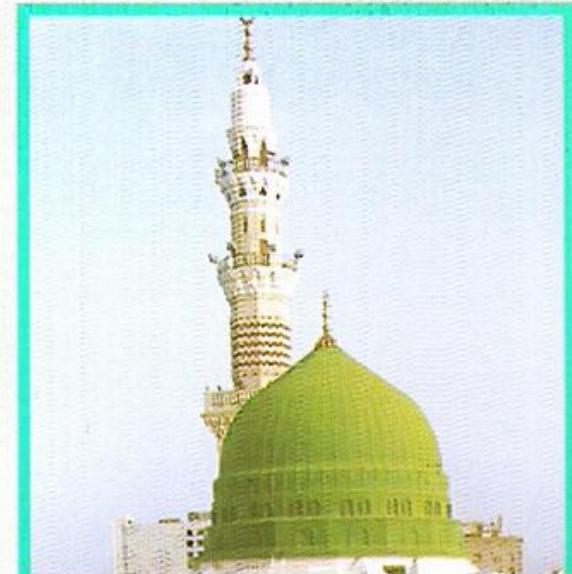
A Foundational Hadith about Morality, Ethics & Character

إِنَّمَا بَعَثْتُ لِأَتْمِمَ مَكَارِمَ الْأُخْلَاقِ

*I have **only** been sent to perfect the
noblest character, morality & ethics*

- *Akhlāq*: morals, plural of *khuluq* (inner *khalq*)
- *Akhlāq*: morality, character, ethos
- *Akhlāqiyyāt*: ethics

The Prophet's Prayer Described



A Prayer Seeking The Noblest Morals

وَجَهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا، [مُسْلِمًا]، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ حَلَاتِي
وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، أَللَّهُمَّ أَنْتَ
الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ وَبِحَمْدِكَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي
ذَنْبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَأَهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ
عَنِّي سَيِّئَاتِهَا لَا يَصْرِفُ عَنِّي سَيِّئَاتِهَا إِلَّا أَنْتَ، لَبِّيَكَ وَسَعْدِيَكَ، وَالْخَيْرُ كُلُّهُ فِي يَدِيكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ،
وَالْمَهْدِيُّ مِنْ هَدَيْتَ، أَنَا بِكَ وَإِلَيْكَ، لَا مَنْجَأَ وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ
إِلَيْكَ.

I have set my face towards the Originator of the heavens and the earth sincerely [in Islam] and I am not among the Mushrikeen. Indeed my prayer, my sacrifice, my living and my dying are for Allaah, the Lord of the Worlds: no partner has He. With this I have been commanded, and I am the first of the Muslims (those who submit to Him)¹. O Allaah! You are the King, none has the right to be worshipped but You, [You are the Most Perfect & all Praise is for You] You are my Lord and I am Your slave². I have wronged myself, and have acknowledged my sins, so forgive all my sins, for no-one forgives sins except You. Guide me to the best of characters, to which no-one can guide except You, and save me from the worst of characters, from which no-one can save except You. I am here and happy to serve you³. All good is in your Hands, and evil is not from You.⁴ [The

A Prayer Seeking The Noblest Morals

- An Opening Supplication دعاء الاستفتاح

guided one is he who is guided by you.] I exist by your will and belong to You.
[There is no escape or shelter from You except to You.] You are blessed and
exalted. I seek Your forgiveness and repent to You.
He used to say this in obligatory and voluntary prayers¹.

¹ Muslim, Abu 'Awaanah, Abu Daawood, Nasaa'i Ibn Hibbaan, Ahmad, Shaafi'i & Tabaraani;
those who specify it to optional prayers are mistaken.

- An “Opening Supplication” (*du'ā' al-istiftāh*) that the Prophet (pbuh) recited before The Opening Chapter (*al-Fātiha*) in Prayer (*Salāt*)
- He recited it in both obligatory (*fard*) & voluntary (*nafl*) prayers