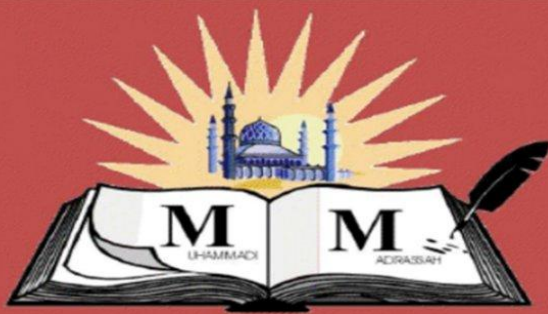


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Quran



THE SUM OF EXCELLENCE IS KNOWLEDGE

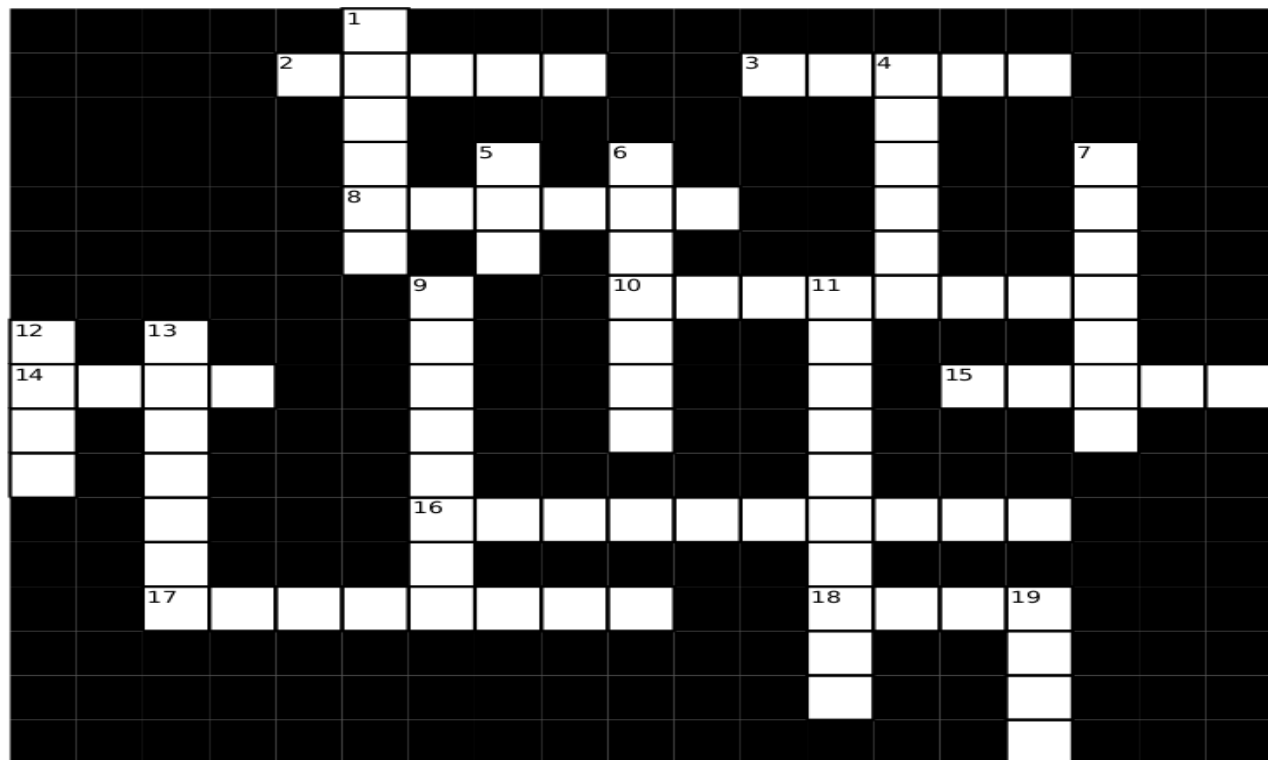
S3

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Crossword puzzle : Intro to the Quran



- Across**
- 2 The prophet sent to guide the people of Thamud
 - 3 The shirt of this prophet made his father Yaqub regain his eyesight
 - 8 The animal that destroyed Abrahams army
 - 10 According to the Qur'an, which relative was the caretaker of the virgin Mary? Prophet
 - 14 The Sura that has a Wajib sajda in the last sipara
 - 15 By the fig and ____?
 - 16 How many times does the following ayat appear in Surat Al-Rahman: "The which of the Blessings of your Lord with you both deny?"
 - 17 What benefits the believers according to sura 51 ?
 - 18 Humans are referred to in the Quran as children of ?

- Down**
- 1 The Sura that doesn't start with Bismillah
 - 4 chapter 29 - The ____?
 - 5 The last Sura in the Quran
 - 6 Name the Surah which refers to "each atom's weight of a person's good and evil action will be accounted for on the Day of Judgement" ?
 - 7 The prophet that broke idols in Sura Anbiya
 - 9 Never did He begett nor has He ____?
 - 11 The second weighty thing
 - 12 The night which is equivalent to 1000 months
 - 13 The shortest sura
 - 19 The prophet mentioned the most in the Quran

Brief History of the Quran

It is mentioned in the Quran :

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed We have sent down the Reminder, and indeed We will preserve it.

[15:9]

Q: What can you understand from the above verse ?

Q: Why is it important that the Quran is the same as it was revealed at the time of the Prophet ?

We believe that the Quran was compiled at the time of the Prophet (S.A.W).

One of the justifications that the Quran was compiled by the prophet is that the prophet said :

'I leave with you the two momentous things – the book of Allah and the people of my household. As long as you adhere to these two you will never go astray after me.'

It could be said that the Quran is referred to as the book of God, and not scattered verses, otherwise the name 'book' wouldn't have been mentioned .

Also there are many narrations that point towards the Quran being compiled at the time of the Prophet.

At the time of the Prophet He ordered Imam Ali to compile it saying :

'Oh 'Ali. The Quran is behind my bed, in scrolls, silk and papers. Take it and collate it and do not lose it as the Jews have lost the Torah.' Thereupon Imam 'Ali (a) took it and gathered it in a yellow garment and sealed it up

[Bihar ul Anwar : vol.89, p.48, Beirut edition]

A group of companions were also chosen to memorise the Quran, which they would recite in front of the Holy Prophet - which may indicate that the Quran was in a structured format at the time of the Prophet

Furthermore, given the efforts the Prophet went through in order to convey each and every part of God's message to humanity and teach us every minute detail of Islamic jurisprudence (fiqh) , it doesn't seem reasonable that the Prophet would neglect an important task like the compilation of the Quran.

Especially because we consider the fact that the Quran permanent source of guidance for mankind a miracle whose literary eloquence testifies to our Prophet's prophet hood. Surely the compilation of such an important book could not have been left at the mercy of the masses.

Etiquette of reciting the Quran

Q: List down the actions you would undertake before reciting the Quran.

Q: Do you think these acts before reciting Quran are important?. If so why?

Islam is a religion where everything makes sense. Therefore let us look at the reasons of performing these actions .

Being in the state of Wudhu

- Wudhu is an important act that is necessary to pray salaah.
- It has many spiritual benefits
- It Helps us to focus our actions towards Allah
- It can be a useful reminder of death

Imam Ridha (a.s) on some benefits of wudhu :

So that the servant is pure when he stands before the Mighty One when engaged in supplication to Him, being obedient to Him through what He has commanded him, purified of filths and impurities, and also because it does away with laziness and repels drowsiness, and purifies the heart for standing before the Mighty One

[Bihar al-Anwar by Allamah Majlisi;vol 77, pg 234, #7]

The Duas taught to us while carrying out wudhu also help us to remember death (next page) :

AT THE BEGINNING OF WUDHŪ:

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجَسًا

I begin in the name of Allāh, and only for Allāh. All praise belongs to Allāh who has made water pure and not made it impure.

AT THE TIME OF WASHING THE HANDS:

بِسْمِ اللَّهِ وَبِاللَّهِ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

I begin in the name of Allāh, and only for Allāh. O' Allāh! Place me amongst those who ask for forgiveness and place me amongst those who purify themselves.

AT THE TIME OF RINSING THE MOUTH:

اللَّهُمَّ لَقْنِي حُجَّتِي يَوْمَ الْقَاكَ وَأَطْلِقْ لِسَانِي بِذِكْرِكَ

O Allāh! Enable me to answer correctly on the Day of meeting You and open my tongue for Your Praise.

AT THE TIME OF RINSING THE NOSE:

اللَّهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ وَاجْعَلْنِي مِمَّنْ يَشُمُّ رِيحَهَا وَرَوْحَهَا وَطِيبَهَا

O Allāh! Do not make the fragrance of Paradise forbidden for me and let me be one of those who will smell its scent, its refreshment and its perfume.

AT THE TIME OF WASHING THE FACE:

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُّ فِيهِ الْوُجُوهُ وَلَا تُسَوِّدْ وَجْهِي يَوْمَ تَبْيَضُّ الْوُجُوهُ

O Allāh! Brighten my face on the Day (of Judgement) when the faces will be darkened, and do not darken my face on the Day when the faces will be made bright.

AT THE TIME OF WASHING THE RIGHT ARM:

اللَّهُمَّ آعْطِنِي كِتَابِي بِيَمِينِي وَالْخُلْدَ فِي الْجَنَانِ بَيْسَارِي وَحَاسِبِي حِسَابًا يَسِيرًا

O Allāh! Place my Book of deeds in my right hand and a permanent stay in paradise on my left, and make my reckoning an easy one.

AT THE TIME OF WASHING THE LEFT ARM:

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءَ ظَهْرِي وَلَا تَجْعَلْهَا مَعْلُولَةً إِلَى عُنُقِي, وَأَعُوذُ بِكَ مِنْ مُقَطَّعَاتِ النَّارِ

O Allāh! Do not place my Book of deeds in my left hand nor behind me, and do not make it hang around my neck. And I seek refuge with You from the blazing Fire!!

AT THE TIME OF WIPING THE HEAD:

اللَّهُمَّ غَشِّنِي بِرَحْمَتِكَ وَبَرَكَاتِكَ وَعَفْوِكَ

O Allāh! Cover me with Your Mercy, Your Blessings and Your Pardon.

AT THE TIME OF WIPING THE FEET:

اللَّهُمَّ ثَبِّتْنِي عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ الْأَقْدَامُ وَاجْعَلْ

سَعْيِي فِي مَا يُرْضِيكَ عَنِّي يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allāh ! Keep me firm on the Bridge (to Paradise) on the Day when the feet will slip, and help me in my efforts to perform acts which will please you. O' The Glorious and Mighty.

Seeking Refuge in Allah from Shaitan (Istia'dha)

The basis for seeking refuge in Allah before reciting the Quran is in the following verse:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So when you recite the Quran, seek refuge with Allah from the accursed Shaitan. (Sura an-Nahl, 16:98)

Seeking refuge is done generally by the reciting of these words:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'udhu Billahi mina as-shaytan ar-rajeem

I seek refuge in Allah from the Accursed Shaitan

The benefits of Seeking refuge in Allah from Shaitan are :

- We acknowledge that Allah is the most Powerful and that all help comes from Him
- We are protected from the whisperings of Shaitan hence we aren't misled and our intention of reciting becomes only from Allah
- Because our intention is only for Allah's pleasure , we can gain the maximum benefit of reciting the Quran

To get full benefits of Istia'dha you may need to :

- Be sincere in seeking refuge in Allah , i.e. really mean it that you want to seek refuge in Allah from Shaitan
- Have full trust in Allah that he will protect you from Shaitan
- Acknowledge our weakness before Allah, and that He has all power.

Starting with Allah's name

This consists of saying :

بسم الله الرحمن الرحيم

In the Name of Allah the Kind the Merciful

As with anything in Islam, this saying of ‘Bismillah’ shouldn’t just be the movement of the tongue, rather it should bring about a change within us . Some benefits and effects that should be brought about by starting with Allah’s name

- By reciting ‘Bismillah’ we focusing what we do purely for the sake of Allah
 - With regard to reciting the Quran - we are reciting it just for the sake of Allah and his pleasure.
- The saying of ‘*In the name of*’ shows that one is submitting and honouring what is being referred to
- We acknowledge by reciting Bismillah that Allah is the all-powerful and we are at His mercy

Q: Why are the names ar- Rahman and Raheem used constantly when starting with Allah’s name ?

Sitting in a quiet place

- Being in a quiet place is at times beneficial when reciting the Quran as it helps one to focus fully on the Quran without any distractions.
- The lack of noise also helps one to ponder on the Quran
- Even if one isn't in a quiet place, benefits can still be taken from the Quran.

Activity : Content of the Quran:

c r r l g p p b e e t e t
e b e a d r l w c o h s n
e l d i e t i r n e g g s
b r n n w e c n a d i u g
l r e w a r d d r i l n e
e n p d r t e a e g l p v
s r e e n a s l b s e a g
s w m a e o r r m h s d a
i c a p r o p h e t s e s
n e p l e w l r m d o n b
g n i t a l p m e t n o c
s f e i l e b e r a s u n
i h e r u l p p e t h n e

Guidance
Warner
Laws
Beliefs
Lessons
Prophets
Reward
Rememberance
Ponder
Contemplating
Blessings
Vast
Deep
Understand
Light

Importance of Quran

Q: Why do you think that the Quran is important in your life

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

The Quran says it is a clarification of everything in the verse :

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.[16:89]

We can see from the above verse that the Quran is :

- A clarification for all things
- A guidance
- Mercy
- Good news for the believers

Let us touch on a few topics covered in the Quran. One must note that there are many more topics but we are just covering a few in this book :

1) Aqa'id (Beliefs)

In the Quran we find guidance as to the beliefs of our religion. Amongst many things the Quran allows us to understand :

- God
- The Justice of God
- The Prophets
- The Day of judgement

An example of Aqa'id in the Quran:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

Had there been gods in them other than Allah, they(the heavens and earth) would surely have been ruined. Clear is Allah, the Lord of the Throne, of what they allege (concerning Him) [21:22]

- The above example talks about why there is only one God
- It also explains Who Allah is - the lord the throne
- It also talks about how is is beyond the descriptions of others - عما يصفون
- We can see from one verse we get so much detail explaining God in the way He wants us to know him

Q: What beliefs can you get from the following verses? :

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ^{قُلْ} وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ
اللَّهُ ^{فَلْيُ} فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your hearts or hide it, Allah will bring you to account for it. Then He will forgive whomever He wishes and punish whomever He wishes, and Allah has power over all things.[2:284]

مَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ^ط وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ ^ج عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ^{قُلْ} وَمَا كُنَّا
مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا

Whoever is guided is guided only for (the good of) his own soul, and whoever goes astray, goes astray only to its detriment. No bearer shall bear another's burden. We do not punish (any community) until We have sent (it) an apostle. [17:15]

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ اللَّهِ ^{قُلْ}
وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

But those who are wary of their Lord—for them shall be gardens with streams running in them, to remain in them [forever], a hospitality from Allah; and what is with Allah is better for the pious [3:198]

Q: Why do you think that heaven and hell are so clearly (vividly) described in the Quran?

2) Ahkam - laws of halal and haraam

In the Quran there are a number of rulings where we are ordered to do things and refrain from certain things

At times certain acts are made wajib in the Quran e.g. Salaat (Prayers), but the details of the acts aren't specified e.g. How to pray, How many rakats etc.

Q: Why do you think that all Islamic laws aren't mentioned in detail in the Quran ?

Q: If the details of all the laws aren't in the Quran, then where do we get them from ?

An example of a law made upon us in the Quran :

ط
إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

He has forbidden you only dead animals, blood, the flesh of the swine(pig), and that which has been offered to other than Allah. But should someone be compelled, without being rebellious or aggressive, there shall be no sin upon him. Indeed Allah is all-forgiving, all-merciful. [2:173]

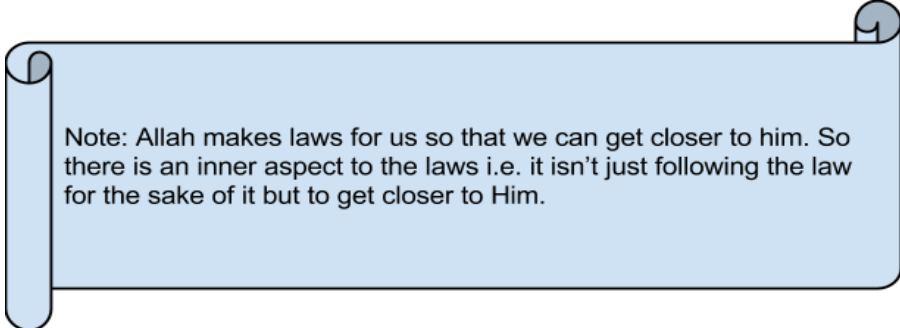
Q:What laws can be got from the previous verse?

Exercise :

Open the Quran on the following chapters, and point out what has been permitted for us and what has been prohibited for us ?

and .. Maintain the prayer and be wary of Him, and it is He toward whom you will be gathered.[6:72]

O you who have faith! Prescribed for you is fasting as it was prescribed for those who were before you, so that you may be God wary.[2:275]



Note: Allah makes laws for us so that we can get closer to him. So there is an inner aspect to the laws i.e. it isn't just following the law for the sake of it but to get closer to Him.

3) Lessons

In the Quran there are a large number of lessons that we can take and apply to our lives :

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

*Allah alternates the night and the day. There is indeed a **moral/lesson** in that for those who take insight [24:44]*

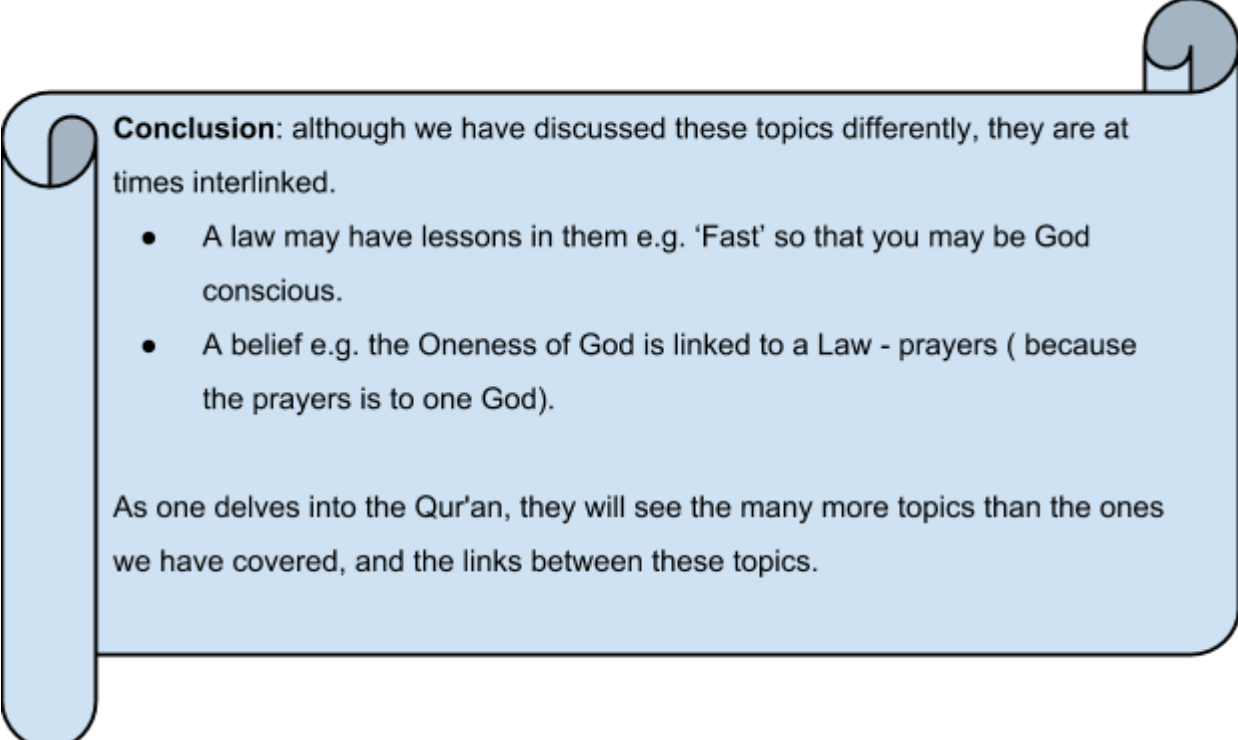
Q: What is the a lesson in the alternating of the night and day

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

There is indeed a lesson for you in the cattle: We give you a drink pleasant to those who drink, pure milk, which is in their bellies, between [intestinal] waste and blood. [16:66]

Q: What lesson is got from the above verse

In the truest sense each verse of the Qur'an has a lesson in it. Some lessons are apparent, some hidden.



Conclusion: although we have discussed these topics differently, they are at times interlinked.

- A law may have lessons in them e.g. 'Fast' so that you may be God conscious.
- A belief e.g. the Oneness of God is linked to a Law - prayers (because the prayers is to one God).

As one delves into the Qur'an, they will see the many more topics than the ones we have covered, and the links between these topics.

Getting maximum benefit from the Quran

A few sayings on the Quran:

Imam Ali:

'The outer manifestation of the Quran is elegant, and the inner meanings of it are deep, its marvels never cease nor do its wonders come to an end, darkness cannot be dispelled except by it. [Bihar ul Anwar : vol.2, p. 284]

Imam Zainul Abideen :

'If all the peoples of the east and the west were to die, I would not feel alone as long as the Quran was with me.' [Usul al-Kafi: vol.2, p.602]

Imam Muhammad Baqir (a.s) :

'Reciters of the Quran are of three types: A man who recites the Quran and takes it as if a thing for sale and seeks to impress patrons and gain power over the people. Then there is the man who recites the Quran and learns its words by heart but forgets to act within the bounds of its laws . . . and may Allah not make these types of bearers of the Quran proliferate. Then there is the man who recites the Quran and cures his ailing heart with the Quran's antidote. He remains awake at night with it and goes thirsty during his days to be with it and stands up with it in his place of prayer and leaves his bed to be with it. It is because of them that Almighty Allah will restrain the calamity and grant victory over the enemy, and grant blessed rain from the heavens. I swear by Allah that these among the reciters of the Quran are rarer than red sulphur. [Usul al-Kafi: vol.2, p.627; Al-Khisal: p.42; and Seas of Lights: vol.89, p.178.]

We can see that these sayings talk about a deeper aspect of the Quran, and that the Quran is much more than a book which we read from only , rather it is one which should change our lives and make an impact on it

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Perhaps we need to look at the Quran from a different angle . We shall look at a way where we can get the most of the Quran :

Contemplation:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Do they not contemplate on the Quran, or are there locks on the hearts? [47:24]

The meaning of the word contemplation :

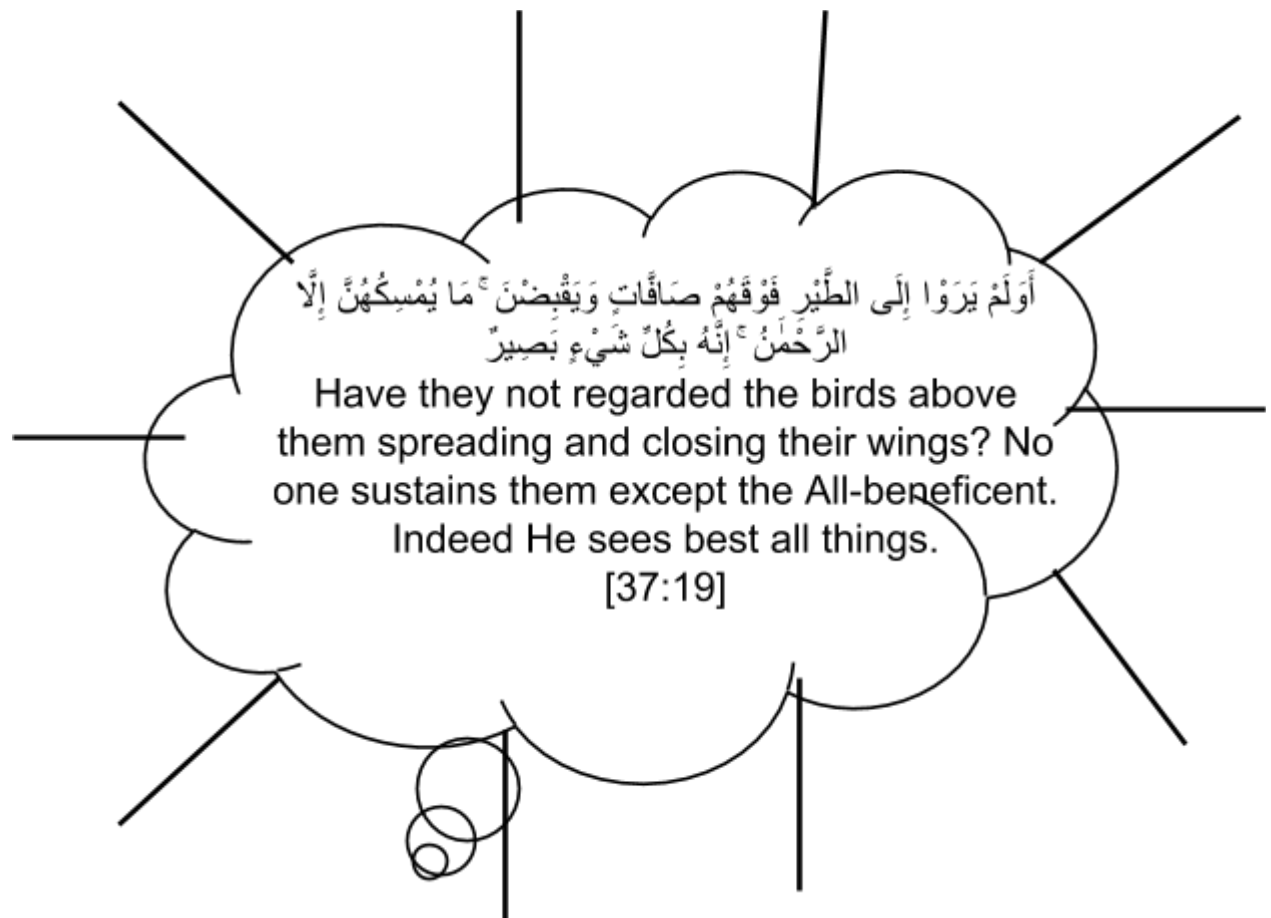
To consider thoroughly; think fully or deeply about something

Q:Why is it important to contemplate on the verses of the Quran?

One of the ways we may be able to take many lessons from a verse and also help in the contemplation of it is to brainstorm the verse.

- It is quite a simple method , which can be done alone or in a group
- the verse is looked at, and as many lessons can be taken from the verse

Example :

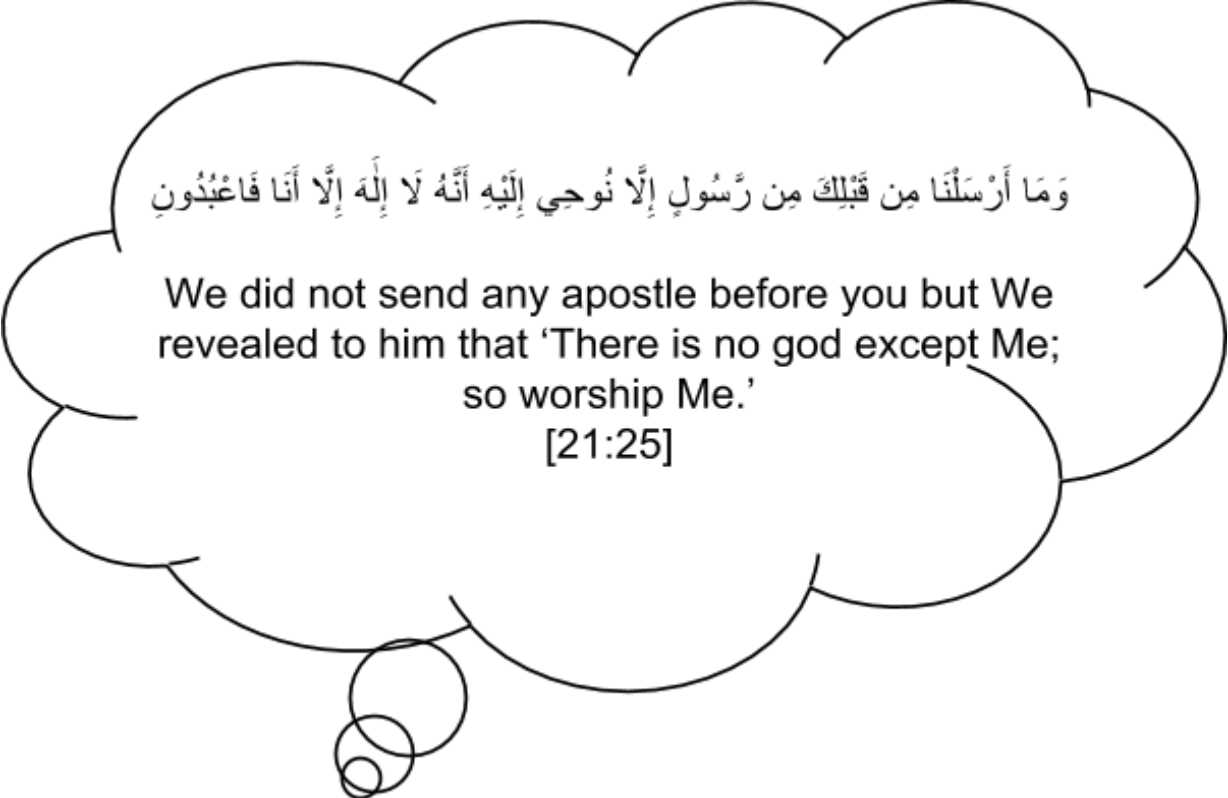


Exercise :

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ
الْأَرْضِ ۗ أَلِلَّهُ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ

Is He who answers the call of the distressed [person] when he invokes Him and removes his distress, and makes you the earth's successors. . . ? What! Is there a god besides Allah? Little is the admonition that you take.

[27:62]



وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

We did not send any apostle before you but We revealed to him that 'There is no god except Me; so worship Me.'

[21:25]

Homework:

Brainstorm the following verses :

- 1) *“How many a town defied the command of its Lord and His apostles, then We called it to a severe account and punished it with a dire punishment.” [65:8]*
- 2) *“Put your trust in the Living One who does not die, and celebrate His praise. He suffices as one all-aware of the sins of His servants.” [25:58]*
- 3) *“Whatever there is in the heavens glorifies Allah and whatever there is in the earth. To Him belongs all sovereignty and to Him belongs all praise, and He has power over all things.” [64:1]*

Factors to consider while reading the Quran

To understand verses more accurately a number of factors need to be looked at before interpreting them:

Asbab-ul-nuzul (The reason for revelation)

Each verse has a reason why it was revealed. Knowing this reason gives a clearer picture of the meaning of a verse. Although all verses may have a particular reason for the revelation of it, we may not have that reason today maybe because it has been lost in history, forgotten amongst other reasons .

The verse before and after

Q. Why is it important to look at the verse before and after a verse to get a better understanding of that verse

Different verses on the same topic

Q: Why do you think it would be important to look at similar verses in other places in the Quran to get a better understanding of a verse/concept?

Language style

Certain verse are metaphorical in their tone. One needs to take this into account when interpreting a verse.

Q: What do you understand by a metaphor giving an example?

Place of revelation

Suras in the Quran are either categorised as Makki (revealed in Makka) or Madani (revealed in Madina).

Q: *Why is it important to know whether a verse is Makki or Madani?*

Once these factors are taken into place, it is easy then to get a better understanding of a verse. There may be other factors other than these that could also be considered to get a better understanding.

Misunderstood topics in the Quran

Lets look at some examples of topics which could be better understood by using the methods we have looked at above:

Jihad

One of the topics that have been raised many a time is that of jihad, and the Quran is a barbaric book encouraging this.

- Firstly we must understand what Jihad means. Literally ‘Jihad’ means ‘to Struggle’
- In Islam the major Jihad is against one’s own desires i.e. struggling to be a better person.

One of the verses that is used to argue the Quran and therefore Islam is barbaric is:

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ

And kill them wherever you confront them... [2:191]

There are a number of problems when looking at part of a verse

Q: How do you think the above part of the verse could be misinterpreted and how would you be able to counter the misinterpretation ?

If we look at the full verse:

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

And kill them wherever you confront them, and expel them from where they expelled you, for persecution is graver than killing. But do not fight them near the Holy Mosque unless they fight you therein; but if they fight you, kill them; such is the requital of the faithless. [2:191]

Lets look at the other factors:

The reason of revelation:

- It was revealed at the first battle with the Makkans

Q: How does is this information useful?

Reading the full verse:

After we read the full verse we see conditions being placed:

- Do not fight them in the Holy Mosque
 - Unless they fight you
- Only when they fight you only then, as a means of self defence, you are allowed to retaliate.

Reading the verse before and after:

The verse before:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Fight in the way of Allah those who fight you, but do not transgress. Indeed Allah does not like transgressors. [2:190]

Q: How does this verse make it easier to understand?

The verse after :

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

If they stop, then indeed Allah is forgiving, merciful [2:191]

Q: What is got from this verse that makes the previous verse clearer?

Q: What 2 names of Allah are used in this verse and why?

Looking at other verses in the Quran linked to this verse:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Yet if they repent and maintain the prayer and give the zakat, then they are your brethren in faith. We elaborate the signs for a people who have knowledge.[9:11]

Q: How is this verse linked to the verse we were looking at?

Another verse:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ..

..Whoever kills a soul, without [its being guilty of] manslaughter or corruption on the earth, is as though he had killed all mankind, and whoever saves a life is as though he had saved all mankind.. [5:32]

Q: What does this verse say about valuing human life in Islam

Q: How is this verse linked to the original verse?

Conclusion

- Islam is a religion that encourages peace and only after all options have run out - then it is allowed to kill only in self defence - even at this point forgiveness is highly encouraged
- Verses in the Quran need to be taken within the context

Homework:

Look at the following verse and use the method outlined before to justify them:

[4:91]

Attributes of Allah

God is nothing like any of His creations as He describes himself :

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

nor has He any equal [112:4]

ليس كمثله شيء

Nothing is like Him[42:11]

Yet we see that Allah explains himself in the Quran with very graphical descriptions :

Hand of god

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ^ج فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ^ط وَمَنْ أَوفَّىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُورَتِهِ أَجْرًا عَظِيمًا

*Indeed those who swear allegiance to you, swear allegiance only to Allah: the hand of Allah is above their hands. Then whosoever breaks his oath, breaks it only to his own detriment, and whoever fulfils the covenant he has made with Allah, He will give him a great reward.
[48:10]*

Q:What does the hand of God signify?

Sitting on the throne

... اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ
النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا... .

Indeed your Lord is Allah, who created the heavens and the earth in six days, and then settled on the Throne.... [7:54]

Q: What do you think the throne represents

Q: Why does Allah describe himself as having these physical attributes e.g. hand ?

Conclusion

- There are a lot of metaphors used to make things understandable to us . Although Allah is beyond our imagination, He has to explain himself with what we can imagine with- hence the very man-like descriptions.
- If we were to say think of a new colour- it is impossible to do so - we can only think of a colour that we have seen or know about , and we can only explain other colours with the knowledge we have - similarly we can't imagine God - unless He explains himself to us, and that also in what our limited minds can perceive

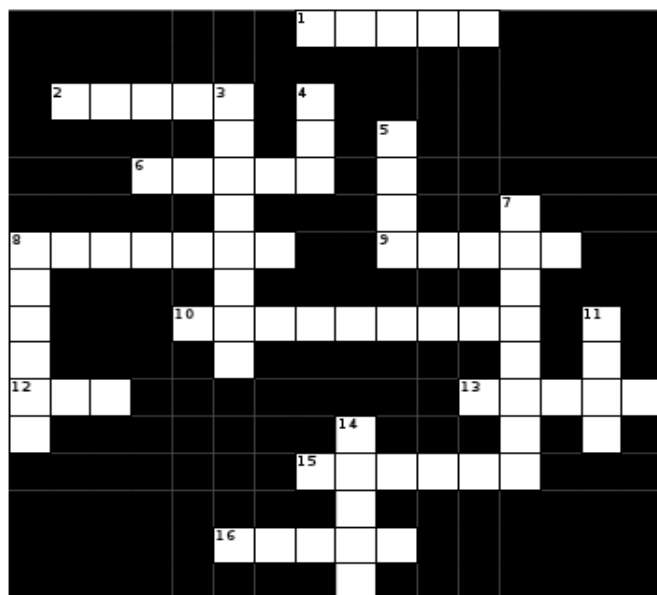
Prophets in the Quran

Prophets in the Quran

Most of the prophets that appear in the Quran.

d	a	w	o	d	u	h	h	k	Musa
e	m	r	n	u	r	a	h	i	Isa
m	i	h	a	r	b	i	s	u	Yahya
m	u	a	m	y	i	m	b	u	Harun
a	y	y	i	r	a	k	a	z	Dawood
h	a	u	e	i	o	q	y	f	Shoaib
u	h	b	l	n	h	a	u	a	Ibrahim
m	y	y	u	t	s	s	n	b	Muhammed
q	a	h	s	i	u	b	u	s	Ismail
s	a	h	i	y	a	l	s	s	Ishaq
									Yaqub
									Yusuf
									Yunus
									Suleiman
									Ayub
									Nuh
									Saleh
									Zakariyya
									Ilyas
									Lut

Prophets



- | Across | Down |
|---|--|
| 1 Thrown into the well by his brothers | 3 Was king of the biggest kingdom |
| 2 Swallowed by a whale | 4 Invited his people towards the truth for 950 years |
| 6 Miracle was a she camel | 5 Brother of Harun |
| 8 Was thrown into the fire because of breaking idol | 7 The best of Prophets |
| 9 known fro his immense patience despite loosing everything | 8 The sacrificial son |
| 10 The guardian of B.Maryam | 11 My son was the first person to be killed |
| 12 Brought the dead alive | 14 The succesor of P.Musa |
| 13 The father of B.Maryam | |
| 15 Could melt iron with his bare hands | |
| 16 Eyes went white crying because of separtion from his son | |

Q: Why do you think there is a mention of prophets in the Quran?

Let us analyse a prophet mentioned in the Quran and take lessons from his life:

Prophet Ayyub

وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ
وَعَذَابٍ ٤١

And remember our servant Job [Ayyub]. When he called out to his Lord, 'The devil has touched me with hardship and torment,' [38:41]

Prophet Ayyub (A) was the grandson of Prophet Ishaq (A) son of Prophet Ibrahim (A) and his wife was the granddaughter of Prophet Yusuf (A).

Allah gave him many blessings:

- He had a large flock of sheep
- A lot of Land
- He had Many children
- He was respected by his people

Prophet Ayyub (A) was generous with his wealth and took care of orphans and used to provide food for the poor. He was mindful of the needs of all and especially his relatives, whom he always treated kindly. For all his bounties, Prophet Ayyub (A) remained ever grateful to Allah.

On seeing the devotion of Prophet Ayyub (A) to Allah, Shaitan decided to try to lead him astray. Since he was dealing with a Prophet, Shaitan requested Allah for power over Prophet Ayyub's (A) affairs and said, *"O Allah, while Ayyub enjoys your blessings he remains grateful to you. But give me control over his affairs and I will make him turn away from you."*

Allah was fully aware of the patience and steadfastness of Prophet Ayyub (A), but as a trial for His Prophet and as a lesson for mankind, he granted Shaitan's request.

Shaitan came down to earth and caused:

- **The destruction of all Prophet Ayyub's (A) animals**
- **His property**
- **He killed his children as well.**

However, Prophet Ayyub (A) turned to Allah with even greater intensity than before.

When Shaitan saw his plot defeated, he caused:

1. **Prophet Ayyub (A) to lose his health and get with a severe disease.**
2. **His people then began saying that he must had done something awful to deserve the punishment of Allah and they began to avoid him.**
3. **Finally he was exiled from his community and had to leave the town.**

Stop: Think !!

If you had lots of wealth how would you use it?

Despite all this Prophet Ayyub(A) remained steadfast and thanked Allah. He then called out to Allah as outlined in the following verse:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

And Ayyub(Job), when he called out to his Lord, 'Indeed distress has befallen me, and You are the most merciful of the merciful [21:83]

Q: What can you learn about the way P. Ayyub called out to his Lord ?

فَاَسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ
لِّلْعَابِدِينَ

So We answered his prayer and removed his distress, and We gave him (back) his family along with others like them, as a mercy from Us, and a reminder for the devout [21:84]

Q: What can you learn from this verse

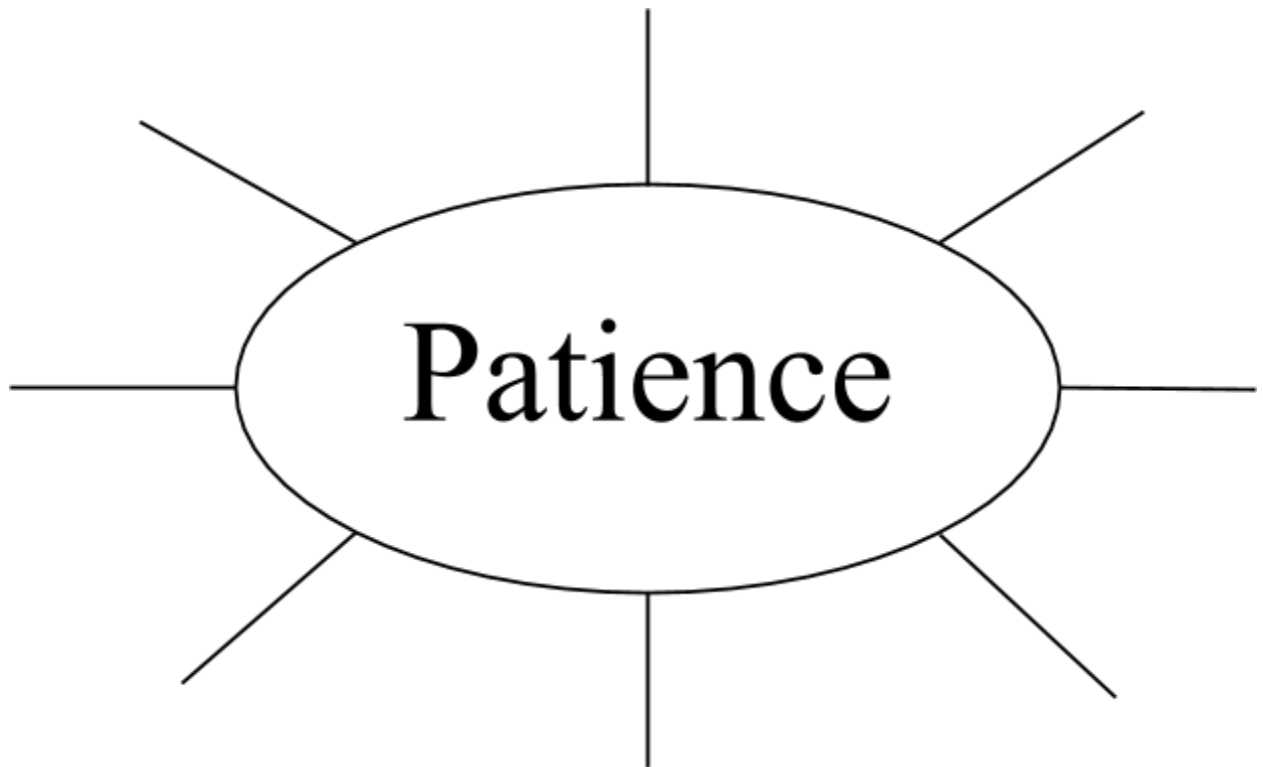
إِنَّا وَجَدْنَاهُ صَابِرًا نَّعِمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

...Indeed We found him to be patient. What an excellent servant! Indeed he was penitent.[38:44]*

**penitent in this context is one who turns constantly to God.*

Q: What 3 qualities can be taken from the above verse, which you should aspire to become like.

Q: P. Ayyub(a.s) was mainly known for his patience, brainstorm on the bubble below as to what you think patience is?



Exercise: Draw a picture below that you would say depicts patience.

Q: How can being patient help you in life?

Q: Apart from patience, list what other lessons you can learn from prophet Ayyub that you can apply to your life.

فَاَصْبِرْ كَمَا صَبَرَ اُولُو الْعِزْمِ مِنَ الرُّسُلِ

So be patient just as the resolute/determined among the apostles were patient. [46:35]

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَاَوْذُوا حَتَّىٰ اَتَاهُم نَصْرُنَا وَلَا مُبَدِّل لِّكَلِمَاتِ
اللَّهِ

Apostles were certainly denied before you, yet they patiently bore being denied and tormented until Our help came to them. Nothing can change the words of Allah...[6:34]

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O you who have faith! Take recourse in patience and prayer; indeed Allah is with the patient. [2:153]

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O you who have faith! Be patient, stand firm, and close (your) ranks, and be wary of Allah so that you may be felicitous. [3:200]

Q: *Why do you think Allah tests us with afflictions during our lives?*

Advice

At times you may be faced with difficulties - be patient - Allah is close by. *Call out to Him, He will answer.*

Now let us see how the Ahlul bayt define patience:

الإمام عليّ (عليه السلام): الصَّبْرُ: إمَّا صَبْرٌ عَلَى الْمُصِيبَةِ ، أو عَلَى الطَّاعَةِ ، أو عَنِ الْمَعْصِيَةِ . وهذا الْقِسْمُ الثَّالِثُ أَعْلَى
. دَرَجَةً مِنَ الْقِسْمَيْنِ الْأَوَّلَيْنِ .

Imam Ali (AS) said, 'Patience comes in the form of either persevering in the face of an affliction, or enduring an act of obedience, or restraining oneself against an act of disobedience. And this third type is of a higher calibre than the first two.' [Sharhe Nahj al-Balagha li Ibn Abi al-Hadid, v. 1, p. 319]

According to the above hadith, there are 3 types of patience:

- When facing affliction e.g. when one loses something
- In obedience e.g. upholding prayers, or praying on time, or waking up for fajr (the maintenance of all acts of obedience are counted as a form of patience)
- In restraining one's self from disobedience e.g. staying away from lying, gossiping etc.

Also according to the hadith the hardest type of patience is the restraining of one's self from disobedience.

Q: *Why do you think the hardest type of patience is restraining from disobedience?*

How to be patient :

الإمام عليّ (عليه السلام): أَصْلُ الصَّبْرِ حُسْنُ الْيَقِينِ بِاللَّهِ

Imam Ali (AS) said, 'The foundation of patience is to have strong conviction in Allah.' [Ghurar al-Hikam, no. 3084]

Q: Why do you think having strong conviction in Allah is important for being patient?

Q: How can one have strong conviction in Allah?

Homework:

From the list of prophets choose one:

Adam, Musa, Isa, Ibrahim, Ismail, Ishaq, Yusuf, Yaqub, Suleiman, Dawood, Khidr, Yahya, Haroon, Shoaib.

Make a 10 Min power-point presentation which contains the following of the prophet you chose:

1. Verses in the Quran that talk about him.
2. A brief story about his life and his miracle.
3. What lessons can you learn from his life.

Summary:

- The Quran mentions prophets in the Quran that we may take lessons from their lives and apply it to ours.
- Just from prophet Ayyub we learnt so many lessons that we could apply to our lives

‘Baddies’ in the Quran

Not only good people are mentioned in the Quran, bad people are also mentioned. Examples include Firawn, Hamaan, Qaruun etc.

Q: Why are bad people mentioned in the Quran?

Shaitan

Let us look at some verses that talk about Shaitan :

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾

Certainly We created you, then We formed you, then We said to the angels, ‘Prostrate before Adam.’ So they [all] prostrated, but not Iblis: he was not among those who prostrated. [7:11]

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِن نَّارٍ وَخَلَقْتَهُ
مِنْ طِينٍ ﴿١٢﴾

Said He, ‘What prevented you from prostrating, when I commanded you?’ ‘I am better than him,’ he said. ‘You created me from fire and You created him from clay. [7:12]

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ

الصَّغِيرِينَ ﴿١٣﴾

‘Get down from it!’ He said. ‘It is not for you to be arrogant therein. Begone! You are indeed among the degraded ones. [7:13]

Q: What was the state Shaitan was in that caused him to be thrown out of heaven?

Q: Why is pride so harmful to get close to Allah?

Q: How can one get rid of pride?

Firawn

Let us look at a passage of the Quran in which Firawn talks to P.Musa(a)

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾

Firawn said, 'And what is "the Lord of all the worlds?" [26:23]

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾

He[Musa] said, 'The Lord of the heavens and the earth and whatever is between them, —should you have conviction [26:24]

قَالَ لِمَنْ حَوْلَهُ أَلا تَسْمَعُونَ ﴿٢٥﴾

He[Firawn] said to those who were around him, 'Don't you hear?!' [26:25]

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾

He[Musa] said, 'Your Lord, and the Lord of your forefathers!' [26:26]

قَالَ إِنْ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

He[Firawn] said, 'Indeed your messenger, who has been sent to you, is surely crazy [26:27]

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾

He[Musa] said, 'The Lord of the east and the west and whatever is between them —should you apply reason. [26:28]

قَالَ لَئِنْ اتَّخَذْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾

He[Firawn] said, 'If you take up any god other than me, I will surely make you a prisoner! [26:29]

Q: What link can you make between the way Shaitan acted when ordered to prostrate to P. Adam, and the way Firawn acted.

Q: What other bad traits of Firawn can you see from the above passage of the Quran?

Q: Do we act like these 'baddies' sometimes , even in the smallest of things? List actions that normal people like me and you sometimes do that may make us to be in the category of these 'baddies'

Homework:

- Find out who Qarun and Haman are, listing the verses that mention them, and what can be learnt to be avoided from them.

Summary:

The baddies mentioned in the Quran are just names, but what they did and how they acted are displayed by people even today, and at times ourselves-even at the smallest level .Therefore it is important that that we remain on-guard and prevent ourselves from becoming like these people.