

Response Level	Mark Question 1	Mark Questions 2-5	Level Descriptor
4	4	8-10	Very Good/Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	3	5-7	Good. Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	2	3-4	Satisfactory. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1	1-2	Basic. An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	0	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

Understanding the difference between the different parts of questions Part (a)

Q1. [4] Marks

Q2 - 5 [10] Marks

Writing time: (16-18) minutes

These Questions require you to write **full but accurate details** about the topic in the question. This does not mean that you should try to write all the information you have **learnt** on your course, but keep to the area which has been set in the question.

So a question like "Describe the **main events of the Prophet's migration**," means that **you should** give the key facts related to what happened when he left Makkah, what happened on his journey, and briefly what happened when he arrived in Madina. **You should not** give a detailed account of his life in Makkah, the revelations and the persecutions, and likewise you **should not** give a detailed account of his first few years in Madina. **Stick to the relevant facts.**

Part (b) [4] Marks

Writing time: (6-8) minutes

These Questions try to judge if you understand what you have learnt on your course. These are called **evaluative questions** because they try to get you to **explain** something, **give reasons** for something, or **give your opinion** on something. They are not worth as many marks as part (a) so the answers should generally be **shorter but to the point**. However, shorter does not mean vague or general. The answers should still be relevant, cover a few different points and **not be repetitive**.

If a question asks e.g. "Explain why this fast is important in Islam," answers such as "Fasting is of great importance to the Muslims" will not gain marks as there has been no attempt to suggest **why** it is important, e.g. because it gives self-control and discipline.

Introduction to Syllabus & Paper pattern

Time: 1 hour, 30 minutes
Marks: 50

You must answer **Question 1, Question 2** and two other questions.

1 Choose any two of the following passages from the Qur'an, and:

(a) briefly describe the main theme(s) in each passage. [4]

(b) briefly explain the importance of these themes in a Muslims life today. [4]

1. Major themes of the Qur'an

Three groups of passages are set for close study. These relate to the themes of:

- o Allah in Himself
- o Allah's relationship with the created world
- o Allah's Messengers

2. The history and importance of the Qur'an [14] marks

Candidates should study:

- the revelation of the Qur'an to the Prophet between the *years 610 and 632*
- the account of the compilation of the Qur'an under *the Rightly Guided Caliphs*
- *the major themes* of the Qur'an as contained both in the *passages set for special study* and in other similar passages
- the use of the *Qur'an in legal thinking*, and its relationship with *the Hadiths, consensus (ijma') and analogy (qiyas)*
- its significance as the basis of all thought and action in Islam.

3. The life and importance of the Prophet Muhammad [14] marks

Candidates should study:

- the main events of the Prophet's life from *his birth to his call to prophethood*
- the main events of his *activities in Makka* and his experiences with his opponents
- the main events of his *activities in Madina*, his leadership of the community there and his conflicts with the Makkans and others
- his actions and character
- the importance of his actions as *examples* for Muslim individuals in their personal conduct and *relations with others including women and non-Muslims*
- the importance of his actions as *examples* for Muslim communities in their *relations with other states*
- his significance as Seal of the Prophets and last Messenger of God.

4. The first Islamic community [14] marks

Candidates should study:

- ❖ the Prophet's wives
- ❖ his descendants, including his children, grandchildren and the direct line recognised among Shi'a Muslims as **Imams**
- ❖ his **leading Companions**, including the **Ten Blessed Companions**, (the four Rightly-Guided Caliphs during his lifetime). (Note that the *period of the Rightly-Guided Caliphs' rules after the time of the Prophet is included in the Syllabus under Paper 2.*)
- ❖ his Scribes,
- ❖ the major characters who surrounded him in his ministry,
- ❖ the Emigrants and Helpers,

5. The life and importance of the Prophet Muhammad

OR

The first Islamic community

[14] marks

Quranic passages P1, Q:1

1-5

God in himself

Take any two of the following passages from the Quran and briefly describe the themes of the given passages. Briefly explain the importance of these themes in a Muslim's life today

WEEK 08

Day 03

Understanding

No cramming

Ayat-ul-Kursi - The Throne verse
Al-Baqarah (2:255)

1. Surah 2:255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ 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

Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme.

(a) Main Theme:

Writing time: 3 min

80-90 words

The main theme of the passage which we know as 'the Verse of Throne' is Allah in Himself. It begins with the expression of the shahada (declaration of oneness of God) and then elaborates that the God is beyond human comprehension and He is free from all limitations and weakness like sleep, slumber, fatigue etc. He is a being who is unlike other beings because He knows everything and can do everything and enjoys autonomy in exercising His authority. Surah al Anaam says, "To Him is due the primal origin of the heavens and the earth....." [6:101]

His attributes are unique and different from anything that we know in our present world. He is the exclusive Master of the heavens and the earth. No one shares His attributes and kingdom. His powers never weaken or waver.

Writing time: 3 minutes

Approx 80-90 words

(b) Importance:

This verse is declared by the Prophet (pbuh) as one of the treasures of Paradise. It makes Muslims realize they must emphatically reject any idea or notion that there can be any partner of God which eliminates the possibility of shirk in practical lives. It is a source of spiritual enlightenment for Muslims and they must turn to anyone for help. Muslims understand God's power which gives them a conviction of heart in worshipping Him alone and they do not look towards others for the fulfillment of their needs. It is recited by Muslims for seeking Allah's protection in their daily lives against all evils.

The attribute of "Qayyum" (self subsisting) also means that God is the source and constant support of all derived forms of life which we see around us.

Throne (Kursi) is a symbol of authority. Muslims understand that He is the King ruling over all that exists. In everything is the working of God's power, will and authority.

Surah Al Anaam (6:101-103)

يَخْلُقُ السَّمَاوَاتِ وَالْأَرْضَ أَلَيْسَ بِكَافٍ عَبْدَهُ وَيُخَوِّذُ الْغُلَامَ وَيُفَضِّلُ الْبَنَاتِ أَلَيْسَ لَدَيْهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَا يُفَصِّلُ الْغُلَامَ لَدَيْهِ مِيزَانُ الْحَقِّ وَالْبَالِ أَلَيْسَ لَدَيْهِ عِلْمُ الْغُيُوبِ

101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? 102. He created all things, and He has full knowledge of all things. That is Allah, your Lord: there is no god but He, the Creator of all things: then worship Him: and He has power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

Requirements (a)

- (i) name of passage along with Makki/Madni surah
- (ii) theme of passage
- (iii) knowledge acquired from translation but no paraphrasing
- (iv) at least one reference

- (b) (i) Spiritual and practical benefits of the passage that make it important for Muslim
- (ii) Understanding key aspects of the passage

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SCOPE HOME TUITION
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Surah Shura - The Council

4. Sura 42.4-5

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكُنُّ السَّمَاوَاتُ يَتَّقُرْنَ مِنْ قُوَّتِهِ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْقَبُولُ الرَّحِيمُ

4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.

(a) Main theme:

(Makki Surah)

These verses of the surah ash-Shura discuss the main theme of God's power, majesty and His ultimate authority over all that exists in this Universe. Allah's majesty is so much that the heavens tremble and are almost ready to burst by His glory. Everything in the Universe acknowledges His power and supremacy by praising Him. It further discusses that angels always glorify God's attributes of forgiveness and mercifulness for those who repent and request Him for their forgiveness. The Quran says, "None can change his words and none will you find as a refuge other than Him" (18:27) This verse refer to the fact that Allah should be only called upon for forgiveness.

(b) IMPORTANCE:

The importance of this passage in the daily lives of Muslims can be understood by the fact that it focuses on Tawhid with respect to God's Power to punish or His mercy to forgive mankind. We should not associate partners with God as this would invite God's anger. In their daily lives Muslims need to give rights of Allah and the rights of human beings. They need to show humbleness like Angels who despite having magnificent power to dispose different affairs but they fear God and seek His mercy day and night. Muslims should not be pessimist in difficulties and they must trust in God who would help them in all their problems. They should try to be forgiving to others as a sign of being grateful to God for His mercy and forgiveness.

Surah al Ikhlas; Purity of faith

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.

(a) Main Theme:

Surah al Ikhlas was revealed in Makkah. Hazrat Abdullah bin Masood reported that the Quraish asked the Prophet, "Tell us of the ancestry of your Lord" thereupon this surah was revealed.

It presents the fundamental Quranic theme of Allah in Himself. It explains the concept of Tauhid for the purity of faith (ikhlas). It tells us that Allah is a personality but His nature is sublime and far beyond our limited conception. He is the ultimate reality and free from all limitations of time and space, He does not have physical relations with any of His creatures. His personality and attributes are unique because He is the perfect. Phrases like "Samad" and "Ahad" make Muslims understand that God is independent of all but all are dependent and He needs nothing for His sustenance. "Allah, there is no god but He, the living, the self-subsisting....." (Ch 2:V255).

(b) Importance:

This passage is important for Muslims because it gives a clear understanding of God's personality which helps us to have pure and undefiled faith in Him alone. Ayat ul Kursi discusses the same theme but this passage explain all aspects of Tauheed and Holy Prophet (P.B.U.H) told that this sura is equivalent to one third of Quran. While focusing on God's nature this sura gives further inspiration and salvation to Muslims when they understand that their god is perfect who can grant

SCOPE ACADEMY

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Main Road Johar Town, Lahore
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them all that they need. In daily lives of Muslims this sura helps them to understand that human beings have limitations as they are bound in life which has to taste the death, hence, human beings cannot be helpful like God who is unique. It sums up the whole argument by warning us against the tendency of comparing Him with anyone or anything. Thus the passage is the source of contentment and spiritual strength for Muslims in their daily lives.

01/01/13/PI

(a) From the passages you have studied, write about God in the Quran
God in himself

The passages set for special study which represent the fundamental Quranic theme of 'God in Himself', give us the perfect knowledge about God's personality, Oneness and attributes. In the first place these passages shed light on the concept of Tawhid. It is the first and the main principle of Islamic faith. It means that Allah is the Supreme Being, Creator, Sustainer and Master of the Universe.

Ayat al Kursi also known as the Verse of Throne clearly mentions the oneness of Allah "Allah, there is no god but He the Living, the self-subsisting, Eternal." [Ch2:V255] It tells us that Allah is a personality but His nature is sublime and far beyond our limited conception. He is the ultimate reality and free from all limitations of time and space. He does not have any limitations and weaknesses, "No slumber can seize him nor sleep." Throne (Kursi) is a symbol of authority. This tells us that He is the King ruling over all that exists. In everything is the working of God's power, will and authority. Quran says: "then He established himself on the throne" (10:3, 13:2)

The verses of Sura al Anaam, (6: 101-103) describe the absolute authority of Allah. He does not have partners and the entire Universe is the creation of His will and design. Since Allah has the absolute authority, everything in Universe takes place in accordance with God's will. This is what we call 'God's omnipotence'. Quran says, "...and He has the power to dispose off all affairs." These passages also tell us that Allah has the knowledge of everything that has happened, is happening or will happen. His knowledge compasses all things possible and impossible. "He created all things and He has full knowledge of all things." This passage is important for Muslims because it strengthens belief in two articles of faith i.e. Unity and Oneness (Tauheed) and Allah's Predestination and Decree which gives conviction of heart in worshipping Him.

Surah Fussilat (41:37) says that celestial bodies and the cycle of nature on earth are the signs of Allah and help us to identify our true Lord and His presence. It further emphasizes that Allah alone should be praised and worshipped and nothing should be associated with Him. "adore not the sun and the moon but adore Allah, who created them" People have repeatedly been told in the Quran that natural objects on earth and sky are creations of Allah with no power or authority of their own. Night and day are not conflicting powers but are both creations of Allah. Allah is the sole cause and the source of all that exists and whatever exists is a sign of His creative power.

Surah Shura (42: 4-5) highlights God's omnipotence which encompasses 'the Heavens and the Earth'. Nothing can take place in the Universe without His permission. It inculcates the belief of God's greatness, uniqueness and authority. It tells us that forgiveness is granted only to those who seek it with humbleness and devotion, and even the Angels supplicate and pray for their forgiveness by praising Allah.

Sura Ikhlas explains the concept of Tauhid for the purity of faith (ikhlas). It rejects polytheism and makes us realize that God is free from all physical relations. He does not have any physical relationship with any of His creatures. "He begets not, nor is He begotten." It also rejects the concept of shirk i.e., associating partners with Allah. It sums up the argument by telling us that Allah is unique in His actions, personality and attributes because He is perfect. It sums up the whole argument by warning us against the tendency of comparing Him with anyone or anything. "And there is none like Him." The fact that Allah is matchless and unique in every respect beyond the range of human comprehension or imagination explains why any attempts at depicting Him by means of figures or symbol must be qualified as blasphemous denial of truth

Instructions

- 1) Names of passages and quotation must be given
- 2) Each passage should discussed in a separate paragraph

Quranic passages
5-10
God's relationship with humans / Created world
WEEK 08
DAY 04

6. Sura 1 Fatihah / Opening

Tasmiah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْتَذِرُ وَإِلَيْكَ نُمِيتُ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

perfect prayer

affiliated to complete world
(relationship)

1. In the name of Allah, most gracious, most merciful; 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgment. 5. You We worship, and your aid we seek. 6. Show us the straight way. 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.

righteous people

(a) Main theme: [2] Marks

This early Makkan surah is known as Fatiha because it is the opening chapter of Quran. It discusses fundamental Quranic theme of God's relationship with the created world by informing us that God is the Lord of all that exists. Even the things which we cannot see about the Surah includes affirmation of Tawhid in all of its various categories: i.e. unity of Allah's Lordship, Worship, Names and Attributes. It also teaches that what and whom to ask. Allah will lead us on the path of his obedience which is given in the Quran and in Sunnah of the Holy Prophet "verily! Right guidance is the guidance of Allah." (3:37) Allah will guide us but not force us to be on right path. If we follow our own way, we may go astray.

(b) Importance: [2] Marks

Al-Fatihah is actually a prayer that Allah teaches to all who embark upon the study of His Book. The recitation in five daily prayers commence with it. No prayer is accepted without Fatiha Recitation of Tasmiah brings Allah to mind before one does the action and it reminds one of the purpose, the source of fulfillment of that need, the source of blessings for that action and its final destination. It reminds Muslims of us the Day of Judgement. It also points us towards the nations of the past and warns us against falling into the same acts of transgression and misguidance that they were guilty of. The straightway "Sirat-ul-Mustaqeem" is the path based on righteousness, which God asks us to follow. We can follow this path by implementing the teachings of the Quran and Hadith in our lives.

8. Sura 96.1-5

Alaq / Clot of congealed blood

Makki

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
اقْرَأْ وَرَبُّكَ الْكَرِيمُ
الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Lordship

creator

original

1. Read in the name of your Lord, who created, 2. Created man out of a clot of congealed blood; 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.

teacher

(a) Main theme:

These verses of Surah al Alaq present the fundamental Quranic theme of Allah's relationship with the created world. It mentions God power to create and ensure the survival growth of mankind it gives the message to acquire knowledge by reading and writing. This passage was the first direct revelation to the Holy Prophet (pbuh) We come to know that humans and animals have the same origin "clot of congealed blood" but Allah has blessed humans with a high destiny by giving them the ability to use the Pen.

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It dignifies God as the greatest teacher who taught all forms of knowledge to the humans and made them superior to other creatures. "and He taught Adam the names of all things." This is even more noticeable and important in the spiritual world. Iqra is command to read the signs the Created places in creation to understand His mercy, Wisdom and power.

(b) Importance:

These teachings also help Muslims to see God's power, which is seen in the way He is able to create humans. Knowledge is a link between man and God, and they should do all they can to learn throughout their lives. It implies reading, writing, books, study, research etc. Seeking Knowledge with the attention of benefiting oneself and the people is rewarded like performing additional prayers or fasting. Knowledge is among the important thing which Allah directed Prophet Muhammad to pray to be granted more for it.

Allah teaches us new knowledge at every given moment. After creation, He shows care for his creatures by sending revealed scriptures so they are not left on their own.

This surah (Iqra) reminds us of our responsibility of continuing with the prophetic mission by transmitting our learning to future generations.

7. Sura 2:21-22

Al-Baqarah / Cow

يَا أَيُّهَا النَّاسُ اسْكُرُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَخَرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْحَدُوا لَهُ كُنْزَادًا وَأَنْتُمْ تَعْلَمُونَ

21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.

Prostrate

Landlord

Creator

Sustainer

(a) Main Theme : (2 MARKS)

Madni Surah

These verses from Surah al Baqarah discuss the theme of God and His creation, and His Oneness through the natural world. These are based on the concept of piety which is achieved by the constant remembrance of Allah. God is the creator of all mankind and the purpose of creation is obedience and servitude to his commands. Allah's bounties of fertile earth, shade and water from sky are recounted to emphasize that God alone should be praised and worshipped. Quran says, "praise be to Allah, cherisher and sustainer of the worlds." It also suggests that mankind should not commit the greatest sin of Shirk i.e associating partners with Allah

(b) Importance: (2 MARKS)

We understand from these verses that our relationship with God is that of the Lord and the slaves who should be subservient to him. The physical life is symbolized by the Earth and spiritual is symbolized by the sky to emphasize that both physical and spiritual life depends upon Allah. This sura also convey the message inculcating taqwa and sense of gratitude to God for his countless bounties. We realize that only He deserves all our praise and worship and we should show gratitude for his favours through obedience and acts of worship i.e salat, fasting or pilgrimage which inculcate a consciousness of Allah's presence and make us modest towards Him

Surah Naas / Mankind

10. Sura 114

قُلْ أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

مِنْ الْجِنَّةِ وَالنَّاسِ

Landship

authority

1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

Satan

evil

CO.

(a) Main Theme:

Makki

Sura Naas concludes the Quran. It describes the theme of God's relationship with the created world. It describes God as Cherisher and Sustainer of all mankind. It warns us against secret whispers of evil within our hearts, who whisper evil/bad ideas to humans, and then disappear and leave them on their own. Since God is all powerful and provider of all necessities and protection therefore, only he can protect us from all evils especially the internal ones i.e Satan and jinns. It is one of the suras of protections. Allah created everything so controls everything, even mischief makers. The refuge must be sought with Allah from all evils, Satan, jinns and men. We must call upon Allah to protect us from Satan's clutches. Quran says, "If suggestion from Satan assails thy mind, seek refuge with Allah"

(b) Importance:

This makkan surah mentions the necessity of seeking God's protection from internal evils. This power of evil may be Satan, or evil men or the evil inclinations within man's own will: It also refers to the occasion when magic and charms were being worked on the Prophet(S.A.W) so as to cause his death. It was revealed to protect Prophet against that magic. Reciting this sura with the other 'quls' is a source of protection.

"Whisperer" refers to Satan and its followers who mislead humans almost without their noticing them.

We understand that evil leads us astray when we fall victim to satanic guiles. So as long as we put ourselves in God's protection and have trust in Him evil cannot really touch us in our lives.

Surah Zilzaal / The earthquake
(Day of judgement)

9. Sura 99

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا
وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا
وَكَانَ لِلْإِنْسَانِ مَا لَهَا
يَوْمَئِذٍ تُحَنَّنُ أَعْيُنَهَا
بِمَنْ رُبُّكَ أَزْهَرَهَا
يَوْمَئِذٍ يَسْتَوِي السُّلَمُ لِنُفُوسٍ كَثِيرَةٍ وَرَاحَتُهَا

فَمَنْ يَحْمِلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَحْمِلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: "What is the matter with her?" 4. On that day will she declare her tidings: 5. For that your Lord will have given her inspiration, 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom's weight of good see it. 8. And anyone who has done an atom's weight of evil shall see it.

earthquake command

smaller

(a) Main Theme:

Madni

Surah Zilzal presents the fundamental quranic theme of God's relationship with the created world. It depicts the last day and the end of time when everything known will be destroyed by a tremendous and more far-reaching convulsion than any earthquake we know. The Quran says, "When the earth is flattened out and throws out whatever it contains and gets empty."

[Ch 84: V 3-4]

On the day of resurrection the dead will be raised from their graves and the justice will be done in the light of the truth. In this world good and evil are mixed together. But on that day each grade of good and evil will be sorted out. By God's command all events will proceed for He is the "Master of the Day of Judgement". Reward and punishment will be given on the basis of good and bad deeds done in this world.

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(b) Importance:

This Surah is a warning for people to give up their lives of sin, and and be obedient to Allah. We also understand that even if we escape punishment in this world, we will not be able to do so in the hereafter. It reminds us of resurrection and the last day which is an article of faith in Islam.

"Zurrah" (An atoms weight) refers to the subtlest form of good and evil which will then be brought to account, and it will be done openly and convincingly "Shall see it". On that Day Earth will bear witness to the actions of men it has witnessed. So we become careful about our activities in this world as Prophet declared it 'cultivating ground' for hereafter. The concepts of reward and punishment encouraged us to strive in the way of good.

M/T/15 /PI/2(a)

Q: Using Quran passages from the syllabus, describe what the Quran teaches about God's responsibility to His creatures and their duties towards Him.

The Holy Quran is replete with descriptions of Allah's relationship with the created world. The Quranic passages set for special study give us the perfect knowledge of God's relationship with the created world.

Surah al Fatiha highlights God's relationship with the created world by telling us that He is the lord and we are the slaves. He is the most compassionate and forgiving and only He can guide us to the path of His obedience. It also tells us that He is the only one who deserves all praise and worship as mentioned "Praise be to Allah, the Cherisher and Sustainer of the Worlds." [1:2]. This surah also emphasizes upon worshipping God alone and to turn to Him for help and guidance. It says "You alone we worship and your aid we seek."

Surah Al Alaq (96:1-5) tells us about God as the creator of all mankind. In this passage, God gives us the message to acquire knowledge by reading and writing as it says, "Read in the name of your Lord and Cherisher, who created." (96:1). This passage also dignifies God as the greatest teacher who teaches all forms of knowledge to mankind and made them superior over all other creatures. It says "He, who taught by the pen, taught man what he did not know."

Moreover, the verses of Surah al Baqarah [2:21-22] mention God as the Cherisher and Sustainer of all that exists. These verses speak of God's favours upon us for our sustenance which includes the creation of man himself, heavens and the earth; rain and growth of fruits. It says "Who has made the earth your couch and heavens your canopy; and sent down rain from the heavens....." [2:22]. It also reminds muslims of their duty to worship God alone and to avoid shirk, which is the greatest sin in Islam. It says "Then do not set up rivals with Allah when you know."

Surah Naas (chp114) mentions the dependence of mankind on the Lord of Worlds. It speaks of God as the protector from all external and internal sources of evil. It tells us that God is the safest refuge from all kinds of evil because He is the most powerful and asks us to seek refuge from the evil in the following words: "Say I seek refuge with the Lord of mankind." [114:1]

Surah al Zilzaal (chp99) tells us about God as the master of the Day of Judgement. It tells us that everything in the system of the universe is subservient to God, as on the Day of Judgement the earth will start shaking in obedience to His command. Everyone will be held accountable to Him for his deeds in his life. "Then shall anyone who has done an atom's weight of good, see it and anyone who has done an atom's weight of evil shall see it." [99:7-8]

Surah al Anaam / The Cattle

6:75-79

ابراهيم عليه السلام Abraham

وَمِنْ آيَاتِهِ إِذْ يَأْتِيهِمْ مَلَائِكَةٌ مِّنَ السَّمَاءِ وَارِثَاتٌ لِّلْأَرْضِ وَالْأَنْبِيَاءِ
فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُعْبِدُ الْآفِلِينَ
فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ
فَلَمَّا رَأَى الشَّمْسُ بَازِعَةً قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُعْبِدُ الْآفِلِينَ
إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ خَاشِعًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star. He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

(a) Main theme:

Mecan chapter

These verses of Surah al Anaam discuss the theme of Allah's Messengers and describe the stages of Abraham's spiritual enlightenment that how he understood the concept of Unity of God after observing stars, moon and the sun. He recognized God as the Master Lord who is free from all limitations and weaknesses and understood that celestial bodies merely reflect God's glory and are only God's creatures. We come to know about Ibrahim's declaration of truth to his people and his rejection of polytheism (Shirk) "How should I fear (the beings) you associate with Allah when you fear not to give partners to Allah." (6:81) It also shows that all the Messengers conveyed the same message of oneness of Allah (Tauheed)

(b) Importance:

These verses are important for Muslims because they show the exalted status of Ibrahim as a messenger of God and strengthen their belief in prophets. These verses strengthen belief in Tawhid by showing that created things i.e sun, moon, stars are not permanent. According to some commentators the whole thrust of Abraham's reasoning in verses 76-78 is directed against the superstitious beliefs. The story of Abraham is highly instructive for all men in quest of truth. The Prophets have asked God for guidance and so Muslims should take this guidance too. They should realize they need to look to one God for their answers. They should ask for guidance from Allah. It is God who has made such beautiful heavenly bodies so surely He alone deserves worship.

Surah Maidah (5:110) / The Table spread

13. Sura 5.110

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَنْتَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَكْبِرُ أَكْبَرًا وَأَكْبَرًا وَالْأَنْبِيَاءُ مِنْ بَنِي إِسْرَءِيلَ يَشْهَدُونَ لَكَ إِذْ تَنْزِلُ مِنَ السَّمَاءِ فِي الْوَيْلِ فَقَالَ الْكَافِرُونَ هَٰذَا إِلَّا مَعْجُنٌ مِّمَّنْ

Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'

(a) Main theme:

Maidah chapter

This verse describes Allah's address to Isa on the day of judgment recalling His favours upon Isa and his mother to make non-believers realize their ingratitude towards the divine message. Hazrat Isa was human and a Prophet and not begotten son of God. His birth and life were to be a sign to men and to turn them back to Allah. The birth of 'Isa (p.b.u.h) was a Miracle. He was born to Maryam without a father and he spoke as an infant and defended his mother. Quran says, "He shall speak to the people in childhood and in maturity." [3:46] He was supported by miracles to prove that He was not an imposter. Miracles mentioned here have twofold meaning as Isa cured Bani Israil both physically and spiritually. Allah restrained Jews from Isa and raised him alive.

عيسى عليه السلام Jesus son of Mary

future - Judgment

Recall

Gabriel Allah's permission Jesus

infant

Mary

[2]

(b) Importance of theme:

[2]

These teachings reaffirm Muslims the prophethood of Jesus and the power of God. Humans are capable of great feats but it is God who gives permission for these; moon landings space traveled etc. The words "By My leave" are repeated with each miracle to emphasize that they were the result of the power and will of Allah. Muslims should use these as signs of God's grace, and believe in His power to control everything and allow things to happen. They should therefore remember Him often, by praying, supplicating or doing good deeds, etc. to ensure they are counted as believers. The miracles mentioned in these verses strengthen a Muslim's belief in all the messengers as they show that all of them were sent by Allah of His own accord.

Surah Duha / The morning hours

14. Sura 93

Muhammed / محمد

وَالضُّحَى
وَاللَّيْلِ إِذَا سَجَى
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى
وَالْأَخْرَجَ خَبْرًا لَكَ مِنَ الْوَلَى
وَلَمَّا تَوَلَّوْا كُنْتَ تَقْصَى
وَلَمَّا رَجَعْتَ إِلَى أَرْضِكَ تَوَكَّى
وَلَمَّا رَجَعْتَ إِلَى أَرْضِكَ تَوَكَّى
وَلَمَّا رَجَعْتَ إِلَى أَرْضِكَ تَوَكَّى
وَلَمَّا رَجَعْتَ إِلَى أَرْضِكَ تَوَكَّى
وَلَمَّا رَجَعْتَ إِلَى أَرْضِكَ تَوَكَّى
وَلَمَّا رَجَعْتَ إِلَى أَرْضِكَ تَوَكَّى

1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is he displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away, 11. But tell about the bounty of your Lord!

(a) Main theme:

Surah Duha tells us about God's relationship with His messengers and shows how they were helped throughout their lives. It was revealed in the dark period of the outer life of the Prophet (pbuh); when due to an interval in the revelations the pagans mocked at him.

God gave reassurance to the Prophet (pbuh) that He was always with him even when He seemed not to be. His assurance of this was proved by His past actions of giving him shelter through Abu Talib, guidance through divine revelations and financial independence through marriage with Khadija.

Since God helped the Prophet (pbuh), he should assist those who seek help from him and should continue to live as God taught him. Allah says, "And feed with food the needy, the orphan and the prisoner for the love of Him." [76:8]

(b) Importance:

ups and downs

[2]

This Surah refers to the vicissitudes of human life and gives a message of hope and consolation. God gave blessings to the Prophet Muhammad, despite people saying that he had been forgotten by God. Muslims today should also retain their faith in difficult times. They should look at their lives to see their blessings and not think they have been given nothing. They should be grateful to God through prayers and worship and they should make people aware of the ways in which God helps them. If our will is according to the will of God. We all owe it as a duty to be kind and helpful to those less endowed in any respect than ourselves. Surah Kauthar was also revealed to console the Prophet at the death of his son.

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15. Sura 108

Surah al Kauthar/abundance

إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَانْحَرْ

إِنَّ مَنَّانَكَ هُوَ الْبَاقِرُ

1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.

Makki
chapter

Qasim and Abdullah

(a) Main Theme:

Surah al Kauthar was revealed to the Prophet in Makkah at the death of his son when he was aggrieved due to the mockery of pagans especially Abu Lahab who called him "Abtar" (cut off) which meant that his message would be lost after his death. This passage presents the theme of God's messengers. God gave reassurance to the Prophet (pbuh) of his help and gave glad tidings of abundance of favors in this world as well as in the hereafter. It is interpreted as fountain in heaven, which will quench the highest spiritual thirst of a man, his spiritual progeny (Muslims) and his daughter Fatima. Prophet (pbuh) is instructed to remain loyal to his faith by establishing regular prayer and by making sacrifice and reminded him that "rejected were the messengers before you; with patience and constancy they bore their rejection" (6:34). It also tells us of God's wrath for Prophet's enemies and foretold about their destruction specially Abu Lahab.

(b) Importance:

This surah is important for Muslims it gives them hope in times of need and teaches them to have faith in God's support in difficulties. God intervenes when one is in difficulty, so Muslims should look to Him for help and support and be grateful for what He has given them, remembering that real rewards are in the life hereafter therefore, justice should be left to God. Muslims are also taught that they must love respect and obey the Prophet (P.B.U.H) as Allah also loved him and this will ensure their entrance in paradise. It also tells that divine help is given in abundance to those who are sincere devotees of God. It sums up in a single mystic word Kauthar (abundance) the doctrine of the spiritual riches through devotion and sacrifice. The slaughter is symbol of self-sacrifice in our hearts. We understand that hatred and spite are not constructive contributions to the work of this world but these are the opposite and must be refrained.

5/11/13

Q2. (a) From the Quranic passages you have studied, outline the relationship between God and two of his messengers who were sent before Mohammed.

The Quranic passages set for special study describe briefly the stories of some of the messengers i.e Adam in al-Baqarah (2:30-37), Ibrahim in al-Anaam (6:75-79) and Isa in al-Maidah (5:110) who were sent before Prophet Muhammad (S.A.W).

The concept of Prophethood is well known to all divine religions i.e Christianity and Judaism but in Islam it has a special status and significance. Thus Allah has chosen from every nation a Prophet or more to convey his message to people. The messengers were the best in their community, morally and intellectually.

Adam (2:30-37):

Adam was the first human to be created by God. God had told the angels He would place a representative on earth, and the angels asked why, if he will only make mischief unlike the angels who only glorify God. When God spoke to Adam, he taught him knowledge of things that the angels did not know. God gives knowledge to whom He wills. It shows the superiority of humans over angels due to what they know, and so it stresses the importance of gaining knowledge.

God also told Adam that he and his wife should live in the Garden but they were not to touch a specific tree. Satan, who was jealous of Adam and had refused to bow to him, came to tempt Adam and his wife into eating from the tree. He is from the mischief makers who whisper evil into the minds/hearts of humans.

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WEEK 09

Day 01

M/J17/PI

2(a) From the Qur'an passages set for special study in the syllabus, describe the ways in which God gave knowledge of Himself to His Messengers.

Adam
God gave Adam knowledge about Himself through the things he was taught the names of, and the lessons he learnt in obedience to God. Adam was taught the names of all the things in creation, and because of his status near God, the angels were asked to bow to him. Iblis refused, and was banished. He vowed to lead Adam and his future generations astray. He did this by making Adam approach the tree he had been forbidden from. Adam realized his mistake and through this event turned to God for forgiveness. Through these events Adam learnt about God's creation, His Knowledge and His forgiveness.

references
from
WEEK 09
DAY 01

Ibrahim
Ibrahim was given knowledge of God through the law and order of the heavens and the earth. He was searching for his Lord, and looked to the stars and the moon and the sun, which people at his time worshipped. God inspired him to realize that the things in creation that do not last cannot be the things to be worshipped as God does not change. Through these events he turned himself to believe in God and did not associate partners with Him. God showed Ibrahim His Unity, and His control over creation.

Jesus
Isa was given special miracles which helped him understand the power of God. He was given the Holy Spirit which allowed him to speak to the people as a child and when he was older. He was also taught the Law and the Gospel to teach to the people. He was also able to give life to the dead and heal the sick, by the will of God. This all showed Isa the favours he was given by God which allowed him to believe in Him and follow Him.

Muhammad
The Prophet Muhammad faced hardships like the other prophets, but God reminds him that He gave him blessings in this life and the next, which relieved the Prophet and gave him reassurance that God was looking after him. God gave him shelter, guidance and independence, and also gave him blessings in the form of Kawthar, which some say is a river in paradise, or offspring. He learns about God through His generosity, mercy and guidance.

2(b) 'Undergoing hardships brings a person closer to God.' Agree or disagree with this statement, giving reasons for your answer.

All prophets were tested which allowed them to get closer to God, likewise humankind now can get closer to their Lord through their hardships, as long as they reflect and understand that God is testing them. Also, by remaining patient and steadfast, and not leaving their worship, they will gain rewards and understanding. Prophets were tested and remained steadfast, so Muslims should also expect to be tested and they should also remain steadfast.

Because not everyone goes through the same hardships, that people are different so they may react differently to hardships so they may not necessarily know they are being tested, but remaining true to prayer, fasting and the Five Pillars is more important and more likely to get a person closer to God.