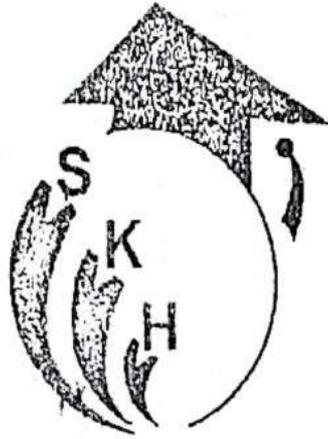


BOOK #1



**Sir Khurram Hussain**

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# The Quranic Passages



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## 1. Surah Baqarah (2:255) – Ayat ul Kursi

1. 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 (2. 255)

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) Theme: Allah in Himself, His unity in Supreme Knowledge and Authority.  
It is also called the 'Verse of Throne'.

### Main Teachings:

- This passage mentions about Allah that He is unlike other beings because He doesn't have any relation, partner or associate like humans.
- The passage also tells that Allah has the greatest knowledge of everything due to the fact that He is the maker of all in the universe and that He exists in every time.
- The knowledge of Allah is far beyond man's comprehensions. He has the knowledge of all times; Past, Present and Future.
- Allah not only knows what we see He also knows what we can't view like the things in the heavens, things hidden inside the crust of earth and mountains etc.
- Unlike us Allah can also see what is in a person's heart. As the Holy Quran mentions
- **Relevant Reference:** "It is He who knows what is open in speech and what you hide (in your hearts)". (21:110) Al-Ambiya
- The throne which is the symbol of power tells us how great His authority is.
- His authority is the most supreme one that no one can challenge Him, rather everything moves as per His authorization.
- Thus, the passage signifies His Power to control everything on earth & heavens & knowledge of everything that happens.

### Significance:

- The passage helps us to understand the **unity, perfection and exclusive authority** of Allah.
- Firstly, it gives us the evidence to decline the pantheist belief of God being in everything. By the phrase 'His are all things' we analyze that He is not everything rather everything is His.
- Secondly, learning about His unity make us realize that He is the only God thus we submit ourselves to Him alone.
- Thirdly, the term 'Al-Qayyum' ( الْقَيُّومُ ) in this passage helps us to realize the incomparable power of Allah. It says He is independent limitless to time and space. So, we get to learn unlike us Allah is perfect in life because He never dies and Allah is also perfect in activity as He never slows down in working nor does He grow tired.
- Lastly, we analyze the power of Allah and extension of His throne that it is the most extended. Thus, it gives all humans the idea that they should turn to Allah alone in adversity and prosperity both rather than turning to any worldly throne or designation.
- Moreover, we also learn that His support and decision are the most absolute one which neither can be challenged nor changed.



- So, we should not consider any other being, power or protection equivalent to Allah in anyways as whatever we do and get is by His permission.

## 2. Surah Anam (6:101-103)

2. بَيِّعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ الْغَنِيُّ الْخَبِيرُ (6. 101-103)

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.

a)

Theme: Allah in Himself.

Tells us about His Lordship, absolute unity and authority over all universe.

Main Teachings:

- The passage tells us about His oneness in Creation that when there was nothing He was there and then it is He who solely created the entire universe. So He owns all in the universe.
- Relevant Reference: "To Him belong all that is in the heaven and on earth, For verily Allah- He is free of all wants, worthy of praises." (22:64) Al-Hajj
- The passage also signifies His oneness in Existence, when He alone created the entire universe amazingly without anyone's help, why would He need support of children or grandchildren now?
- Highlights His attribute of being as fine & subtle as to be invisible to physical eye & imperceptible to the senses.

b)

Significance:

- The passage enhances our knowledge about Allah's attributes of being primary, single, invisible and omniscient.
- Firstly, it gives us the evidence to decline the communists' belief of there being no controller of the universe. It teaches Allah is the primary of this universe and then the creation of universe happened by His exclusive power and will.
- Secondly, it logically proves Allah's singularity by stressing the fact when He has no wife or partner then from where His children could be.
- Thirdly, Allah's inaccessibility is highlighted by the term 'Latif' ( اللطيف ). It teaches that Allah's presence cannot be seen by the naked eye. His presence can be felt and visualized only by pondering over the excellence and perfection of the vast universe that He has created alone.
- Lastly, the term 'Khabir' ( الخبير ) teaches us about He being omniscient. Only Allah possesses the knowledge of all the things including what man keeps in his heart therefore it helps us to turn away from all the false claimers of knowledge like fortune tellers, foreseer and foretellers.

### 3. Surah Fussilat (41: 37)

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.

a)

Theme:

Allah in Himself.

The verse shows some of the signs of Allah (day night, sun & moon) which signifies His Glory & Lordship.

Main Teachings:

- The verse denotes the idea that these signs are shown to bring our attention towards our Creator.
- Once we start observing these signs our belief in His Lordship grows strong hence we praise and worship Him alone.
- This verse forbids praising or worshipping the creatures of Allah as they don't have power of their own. Rather, it suggests praising and worshipping the Creator, Allah who is the maker and controller of these creations.
- The verse also highlights the choice provided to mankind either to believe in Allah or His creations.
- Man's belief or disbelief in Allah's Glory and Lordship will cause benefit or loss to him, it can never affect Allah's Glory and Lordship as it remains unaffected.
- **Relevant Reference:** "... but if any deny faith, Allah stands not in need of any of His creatures." (3:97) Al-i'Imran
- Thus, for our own benefit we need to praise and worship Him alone and avoid getting impressed from any of His creatures.

b)

Significance:

- The verse invites us to believe in Allah's oneness in power and submitting ourselves to Him alone by learning through the signs He has made for us.
- From His signs are the Night and Day. These are opposites of each other but they both are made for the similar purpose of serving human. Night provides us rest & day promotes activity in which we can work. The Sun & moon are complementary to these signs in this verse.
- At times man's vision and perception are limited, he starts praising the objects like the celestial bodies mentioned in the passage and refuses to recognize the Glory of Allah.
- We need to understand that these signs are nothing but instruments of Allah. Therefore our relation with these signs should be to learn from them about God's Glory and to utilize them in our daily living instead of praising them.
- The infinite space, the vast scenery of nature with its charm, the regular shining and fading of the moon, the astonishing harmony of the seasons all points towards one fact: there is a God i.e. Allah who is the creator and the controller of all these beauties.
- Thus, it reminds us to adhere only to worshipping and praising Allah and staying away from all pagans beliefs.
- The word 'Adore' اسجدوا in this verse is used in the connection of praising and worshipping with the feelings of dedication and love. It refers us that on observing the beauty of the creatures we need not to be affectionate to them rather we should sincerely and lovingly praise and worship Allah alone.



#### 4. Surah Shura (42:4-5)

4. لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمَاوَاتُ يَنْفَطِرْنَ مِنْ قَوْعِهِمْ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْعَفُورُ الرَّحِيمُ (42. 4-5)

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)

Theme: Allah in Himself. It mentions His status and attributes of Glory and Mercy.

Main Teachings:

- The passage tells us about the status of God that it is higher and nobler than His creatures; heavens and angels.
- It tells us that Allah is so great and sublime that the highest among His creatures i.e. heavens can get burst into pieces by His Glory & Wrath. But they don't burst due to His mercy on His creatures.
- Relevant Reference: "..... But My mercy extends to all things ...." (7:156) Al-A'araf
- The passage signifies His mercy that Allah is highly merciful and forgiving towards His creatures. He appointed His noble creatures, angels, to seek His mercy so that He could withhold His wrath and showers His mercy on the vicegerents of earth.
- It is also due to His mercy that the heavens do not burst. The passage tells that His mercy excels among all His attributes and powers.

b)

Significance:

- The passage enables us to comprehend Allah's Greatness, Nobility and Mercy.
- Firstly, the terms 'Al-Alliyul' (الْعَلِيُّ) & 'Al- Azim' (الْعَظِيمُ) teach us about Allah's Height and Nobility. These significant attributes of Allah separates Him from any possible comparison. Like His existence is inconceivable for us, His Height and Nobility are also beyond our reach to conceive. Therefore even by using our knowledge we can't conceive the difference which separates His attributes Most High from the highest and Most Great from the greatest.
- On realizing the Greatness of Allah and our inability to conceive the difference between Him and His creations, the passage diminishes our ego by telling us that we are nothing but a worthless small piece in comparison to Almighty Allah. It also convinces us on considering ourselves equal to everyone else as we all are the creatures of One Allah.
- Secondly, Allah's Mercy is stated for our learning. As we are to err and perform sin, Allah has willed upon Himself the law of Forgiveness and Mercy. In spite of our transgression, arrogance and limitless sins, He gives us more time and chances to think, realize our mistakes, rectify ourselves and come to the right path.
- Thus, His distinctive and exclusive Mercy compels us to admit our flaws before Him and supplicate to seek His forgiveness.
- All this also motivates us to be on the righteous path consistently, not to be hopeless due to our sins and always feel proud of the beauty of our religion.

### 5. Surah Ikhlas (112:1-4)

5. قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (112)

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)

Theme:

Allah in Himself. It proves His Oneness in existence.

It is also said as one third of Holy Quran in Hadith of Prophet Mohammad (PBUH).

Main Teachings:

- This passage describes Tawhid of Allah which is the fundamental of Islamic beliefs.
- It tells us that Allah does exist, He is not fictitious and not the outcome of someone's philosophical approach.
- It emphasizes that in His existence Allah is the One without any hint of plurality.
- This ideology of Muslims is also mentioned at numerous places in the Quran.
- **Relevant Reference:** "And your God is One God....." (2:163) Al-Baqarah
- His oneness in existence also means that He doesn't have any partner, associate or relative in any form. He is absolutely single and doesn't need links like us.
- The passage also tells us that His existence is everlasting and unlike all the other creatures the creator Himself is immortal.
- Due to these exclusive characteristics of existence He is undoubtedly incomparable with anyone. His existence is also far beyond man's imagination as it is not possible for us to conceive Him because our pattern to conceive someone is by comparing and we do not have any example to compare Him as He is the only of His kind.

b)

Significance:

- The passage is important in our life in order to recognize merits of Lordship, to submit ourselves to Allah alone and to avoid *Shirk*.
- Firstly, we learn by the passage that the Lord is only the one who possesses the four attributes highlighted in the passage which include in existence being the one, perfect, single & incomparable. As Muslims we are the only nation who can claim that the God we worship, possesses all these merits. So, He alone is worthy to be designated as God.
- Secondly, on realizing Allah being the only true Lord we submit ourselves to Him alone and then pray before Him devotedly. This helps us to attain piety and righteousness in character and conduct. Moreover, the passage convinces us to turn to Allah alone in adversity or prosperity as He is the only one who rewards our actions.
- Lastly, the passage helps us to decline and disbelief the wrong ideologies related to God like the ideologies of Communists, Polytheists, Christians, and Jews etc. Thus, we avoid doing any sort of *Shirk* i.e. associating partners to Allah in His existence or attributes



## 6. Surah Fatiha (1:1-7)

6. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ  
الرَّحْمٰنِ الرَّحِیْمِ  
مٰلِكِ یَوْمِ الدِّیْنِ  
اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ  
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ

صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ غَیْرِ الْمَغضُوبِ عَلَیْهِمْ وَلَا الضَّالِّیْنَ (1)

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.

a)

**Theme:** Allah's relation with the created world. Allah as the Guide of man.  
The Passage is also called Surah-tul-Dua.

**Main Teachings:**

- This Passage is comprehensively summing up man's relation with Allah in prayer.
- It tells us the format of praying before Allah which is to praise Him first then to submit ourselves to Him alone and finally to seek His assistance and guidance.
- We need to praise Allah because He is worthy of all praise. This is supported by Surah Luqman
- **Relevant Reference:** "..... Allah is He (that is) free of all wants, worthy of all praises" (31:26)
- The Passage teaches us the reason of praying before Him, it says that we pray before Him for our inner education & consolation so that we can be guided and learn the truth about righteousness.
- If prayer is from our inmost being, it unites us with Allah and we attain His Mercy here & on the final day. His mercy here means guidance-towards-righteousness and after attaining the path of righteousness being consistent on it. His Mercy on final day comprises of rewards given by Him when He will judge us on the final day.

b)

**Significance:**

- The passage is important in our life to pray before Allah and to learn the most important prayer.
- Firstly, the passage reminds us about our Judgment on the final day by Allah. This grows awareness in us for the preparation of the final day to face Allah.
- Secondly, the repetition of Allah's graciousness and mercifulness in the passage motivates us to beg before Allah and ask for His forgiveness for the innumerable sins we have committed.
- Lastly, the passage plays a vital role to teach us about the most important prayer to beseech from Allah i.e. for *Hidayah* (Guidance). Once on realizing our errors and after seeking His forgiveness we need to pray to be consistently on the right path.
- The term 'Sirat ul Mustakim' ( الصِّرَاطُ الْمُسْتَقِیْمُ ) mentioned in this passage stresses on praying for *Hidayah* and be on the path of righteousness. we cannot find the path of righteousness on our own nor can we be consistent on it without Allah's guidance and help. Thus, the passage recommends us to keep on praying before Allah for His guidance to avoid getting strayed, to avoid receiving irredeemable embarrassment before Him on the final day & His wrath here & on the last day.



### 7. Surah Baqarah (2:21-22)

7. يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَاللَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (2. 21-22)

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.

a)

**Theme:** Allah's relation with the created world. He is being the Lord of mankind.

**Main Teachings:**

- The passage tells us that Allah is the one who has made everything in the universe including man himself, thus mentioning Him as the sole creator of all the creatures.
- **Relevant Reference:** "It is He who has created for you all things that are on earth; then He turned to the heaven & made them into seven firmaments ...." (2:29) Al-Baqarah
- Due to this significant attribute of fashioning & designing the entire world solely, the passage places the demand to worship Him alone.
- This passage also tells us that not only has He created us but also made arrangements for our sustenance.
- He provides us sustenance by the channel of His blessing which comes from the heavens on earth in form of rain. This results in the growth of food thus we get cherished.
- So the passage, due to His Lordship i.e. His unity in creating and cherishing us, commands us not to compare Him with His creatures or other false gods who have no power of their own. Instead it delivers the idea to recognize His blessings and praise, worship & love Him alone

b)

**Significance:**

- The passage is important in our life to learn about God's bounties of nourishing us physically and spiritually and also to learn the way of worshipping Him.
- Firstly, the connection of *Couch, Canopy, Rain and Fruits* not only highlights about the physical nourishment provided to us by Allah, it also signifies the spiritual nourishment for us by Allah. It points out metaphorically that from above the skies (Couch) Allah sent down revelations (Rain) for us on earth (Canopy) which gave us His Guidance (Fruit). Thus, we also receive nourishment i.e. guidance for our soul from Him.
- Secondly, thru revelations He guided us by the conditions of previous nations He created before us. Those who worshipped Him alone and became grateful to His bounties met with eternal success by attaining piety and His pleasure. But those who became ungrateful and associated partners in His Lordship received His wrath like the nations of A'ad and Samood.
- Lastly, the passage after helping us to understand His bounties on us indicates to worship Him with devotion involving strong feelings. The term A'budu' (اعْبُدُوا) in this passage is translated as Adoration to signify we need not to worship Him only rather our praising and worshipping must also involve reverence, respect and Love for Allah.



### 8. Surah Alaq (96:1-5)

8. اقرأ باسم ربك الذي خلق

خلق الإنسان من علق

اقرأ وربك الأكرم

الذي علم بالقلم

علم الإنسان ما لم يعلم (96. 1-5)

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.

a)

**Theme:** Allah's relation with the created world. Allah as the Creator and the Teacher of man.

**Main Teachings:**

- This refers to the first Divine Message that came to Holy Prophet (PBUH) in the cave of Mount Hira while he was meditating for his God and God's laws.
- The passage tells about the creation of man himself by Allah revealing Him as man's creator.
- It mentions the unique power of Allah of creating man amazingly by a mere drop of germ cell.
- It is only Allah who can create man. He does it by the mixture of germ cell and blood thus through such sophisticated process of drawing on liquid by liquid He makes us.
- We can't even draw a single thing by a liquid material on liquid but Allah does it amazingly and creates one of His most beautiful creatures by this.
- The passage also tells us that after creating man Allah bestows him with knowledge of the things signifying Him as man's teacher.
- **Relevant Reference:** "He taught Adam the names of all things ...." (2:31) Al- Baqarah
- This knowledge which is given to us by Allah is the knowledge of the seen and the unseen both i.e. of the physical and spiritual worlds.
- Knowledge of physical world comprises of the inner nature of everything where as the knowledge of spiritual world is the knowledge of His existence, His powers, heaven & hell etc.

b)

- The passage is important for us in a manner that it helps us to understand that how Loving and blissful Allah is who has granted us with exclusive bounties comprising our existence, our superiority and the most important duty to perform.
- Firstly, learning about our creation from an insignificant drop of germ cell helps us to keep humility, politeness and modesty in our conduct and it removes all possibilities of pride and ego from us. We also learn that we were & we are nothing without the will & bestowment of Allah on us.
- Secondly, the passage reminds us about our superiority on the basis of knowledge granted to us by Allah. We have been distinctive in contrast with other creations due to the knowledge we have.
- Lastly, this further enables us to understand the responsibility shoulder on us due to our distinction of having knowledge and superiority over all other creatures. The duty upon us is indicated by the term 'Qara' ( اقرأ ) in this passage. The term is repeated twice in the passage giving dual expression i.e. to gain and spread knowledge.
- Therefore, to be grateful to Allah for being our Supreme Creator and teacher and in gratitude of being whatever we are today we need to offer the duties of gaining knowledge of Islamic faith and spreading it.

### 9. Passage Zilzal (99:1-8)

9. إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا  
 وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا  
 وَقَالَ الْإِنْسَانُ مَا لَهَا  
 يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا  
 بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا  
 يَوْمَئِذٍ يَصْنَعُ النَّاسُ أَشْتَاتًا لِّبُرُؤِ أَصْفَالِهِمْ  
 فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ  
 وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (99)

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.

a)

**Theme:** Allah's relation with the created world. It mentions Allah as the Judge of man.

**Main Teachings:**

- The Passage indicates the damages and stress of the Day of Judgment.
- It tells us that on the final day the destruction will begin by the will of Allah with the earthquake and the earthquake of that day will be bigger and far more reaching than any earthquakes.
- It further mentions that after the disastrous earthquake and destruction the dead who had been buried and those who died during destruction will all be raised again.
- Man will then be move towards the plain of Arafat to his Lord in separate groups for Judgment.
- His actions and deeds will be judged by Allah there and Allah will be the only Judge.
- **Relevant Reference:** "... to Him do all questions go back (for decision)" (3:109) Al-i'Imran
- After the judgment man will be given verdicts justly on the basis of his actions and deeds.

b)

**Significance:**

- The passage is important for us in a manner that it enables us to understand the power of Allah's order, the mortality of the universe, our accountability and Allah's Justice.
- Firstly, we learn the power of Allah by the term inspiration and about our limited existence. We realize that the existence of the entire world including all living beings as well as humans is subjected to destruction with just one command of Allah. This will surely happen one day with Allah's commandment for a reason of our accountability.
- Secondly, the passage plays a vital role to remind us about the greatest truth of the accountability of our actions before Allah. Like the earthquake of today we see the volcanic eruption that brings out lava from beneath the crust, likewise on the final day's earthquake the earth will throw all men out who had been buried in it and we all will be heading towards Allah for the accountability of our deeds. Thus, all this helps us to grow in obedience before Allah by doing good deeds and by avoiding all sorts of sins.
- Lastly, The word 'Zarra' ( ذَرَّةٌ ) which means the smallest and subtlest makes us conscious about every tiny good and evil doing we do as all this will be accountable before Allah who is going to judge it with rigidity and reward it with Justice.

### 10. Surah Nas (114: 1-6)

10. قُلْ أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،

مِن شَرِّ الْوَسْوَاسِ الْخَفِيِّ

الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ

مِنَ الْجِنَّةِ وَ النَّاسِ (114)

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.

a)

**Theme:** Allah's relation with the created world. Allah as the Protector of man.  
It is the 2<sup>nd</sup> of Al-Muwadhatain; first is Surah Falaq.

**Main Teachings:**

- The passage pointed out the necessity of Allah's protection against internal factors.
- It tells us that Allah is the best protector against the evils born with in man.
- The passage by mentioning man's threefold relation with Allah proves His protection as the only way to suppress the internal evil forces.
- Firstly, it mentions that Allah is the Maker of men & He is our sustainer who provides all means to us including the protection against evil.
- Secondly, He is the King above all earthly kings. By this He has the authority and power to guide our conduct and secure us against the incursion of Satan.
- Thirdly, it is only Allah we praise & worship and ask for Help. He is also our Judge to whom we must return and give account of our deeds.
- **Relevant Reference:** "... To Allah we belong to Him is our return" (2:156) Al-Baqarah
- Thus, from all these aspects, we should seek the protection of the supreme power i.e. Allah against evils born-within ourselves.

b)

**Significance:**

- The passage is important in a manner that it helps us to recognize our enemies and provides the way of fighting against the enemy.
- Firstly, we learn about the enemy in various forms inside and around us working against us to harm our faith. The term Waswas ( الْوَسْوَاسِ ) indicates that the enemy is the Whisperer who whispers evil suggestion into our heart and try to lure us away from righteousness. The whisperer could be the devil himself or his partners among man or jinn or it could be our own temptation.
- Secondly, the passage helps us to analyze the necessity of protection we need for our faith. The enemy could harm anyone who is not under protection like it harmed Prophet (PBUH) thru black magic before the revelation of the passage therefore we must seek Allah's protection as the enemy is swift and works at times unnoticeably against us.
- Thirdly, the repetition of Allah's titles in the passage proves Him to be the only Protector.
- Lastly, the recitation of the passage to seek Allah's protection brings a great sense of comfort in us and makes us feel that we are under the protection of the Supreme power without whose Will no one can harm us.



## 11. Surah Baqarah (2:30-37)

30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood? - whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31. And He taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right.' 32. They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.' 33. He said: 'Adam! Tell them their names.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as You wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.' 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful.

a) **Theme:** Allah's relation with His messenger Hazrat Adam (A.S).  
It specifically tells about the high status of man and his appointment as Allah's vicegerent on earth with reference of Hazrat Adam (A.S).

### Main Teachings:

- The passage tells us that man has been made leader on earth due to his superiority on other creatures.
- It reasons the superiority of man over others because of the knowledge granted to him.
- Knowledge is superior over worship. This is why Angels who praises Allah all the time weren't made His vicegerent on earth.
- Another reason for the greatness of knowledge is that it is the attribute of Allah worshipping isn't therefore knowledge has preference.
- **Relevant Reference:** "From Allah verily nothing is hidden on earth or in the heavens." (3:5)
- Man's superiority is also due to the grant of free will to him by Allah.
- But this free will is tested. For examining man's will, he has been given desires which can tempt and lure him away from righteousness.
- The temptations come from Satan who became man's enemy as he refused to accept man's superiority and vicegerency.
- As man is to err due to his free will & desires so the passage suggests the idea of seeking Allah's forgiveness by repenting before Him as Adam (A.S) did after having a fruit from the forbidden tree.

### b) Significance:

- The passage is important in our life in a manner that it helps us to understand the **Supreme knowledge of Allah, our status and superiority, our trial and enemy and Mercy of Allah.**
- Firstly, from the dialogue of Allah and angels in the verses we learn about the **Supreme knowledge of Allah that only He possesses the maximum knowledge.** Therefore, we should turn away from all the false claimers who claim to have knowledge of the things unveiled to man.
- Secondly, the bowing of angels before man signifies our superiority and high status. We have been given the leadership due to the free will and knowledge of emotions, feelings and passion of which the greatest flower is love. This unique knowledge can lead us to the highest level if used rightly and drag us to the lowest if misused. So, we should be conscious about our deeds and the usage of our knowledge and abilities.
- Thirdly, to examine us we learn about our enemy sent down with man. He is called by two names Iblis and Satan. He was named as iblis when he was desperate to have the leadership of earth and

when he didn't get that in jealousy he rebelled and became our enemy so now he is called Satan now which came from the root of enmity.

- Satan tries to tempt us and drag us away from righteousness by challenging our will and desires. Thus, we need to get rid of the enemy by following the instructions of Allah obediently.
- Lastly, we are taught about the Graciousness of Allah. If we get tempted and perform any sin we need not be hopeless for the future of our faith. Rather, we should seek mercy of Allah who is Oft-Forgiving and allow chances to humans all the time.

## 12. Surah Anaam (6: 75-79)

12. وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ  
 فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ  
 فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ  
 فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ  
 إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (6. 75-79)

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: 'This is my Lord; this is the greatest.' But when the sun set, 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) Theme: Allah's relation with His messenger Hazrat Ibrahim (A.S). Allah as Ibrahim (A.S)'s Guide.

### Main Teachings:

- This passage tells us about the quest of Hazrat Ibrahim (A.S) for his true Lord.
- Hazrat Ibrahim's ancestors were idol worshippers but his ancestral idols meant nothing to him therefore he started his quest for his true Lord.
- He lived among the Chaldeans who had great knowledge of stars & heavenly bodies. People also worshipped celestial bodies so he observed the idea of worshipping these bodies to find his Lord.
- During the observation of distant shiny objects he went beyond that physical world and saw the spiritual world behind.
- Thus, rather than submitting himself to the objects he submitted himself to the Creator of these objects and the whole universe.
- Relevant Reference: "Behold! His Lord said to him "Bow (your will to Me). He said "I bow (my will) to the Lord & Cherisher of the universe". (2:131) Al-Baqarah
- The passage describes the spiritual enlightenment of Hazrat Ibrahim (A.S) and his submission to Allah due to the guidance of Allah for him when Allah showed him with certitude, the spiritual glories behind this physical world.

b)

### Significance:

- The passage is important in our life in a manner that it helps us to understand the guidance of Allah for us thru His apostles and other creations.
- Firstly, we learn that Allah always guides man thru different signs like He guided Hazrat Ibrahim (A.S) thru celestial bodies. Allah gave him the spiritual enlightenment by which Hazrat Ibrahim was always able to deny the objects and submitted himself to Allah.



- Secondly, during his quest his statement 'This is my Lord' ( هَذَا رَبِّي ) is in negative tone as is this my Lord? Or this is my Lord according to your faith & speculation. It does not mean that he accepted those objects as his Lord even for a moment.
- Thirdly, this gives out a message to us that all the distant shiny objects are nothing but perishable creations of Allah and servants of Allah. So, they should only be admired not praised & worshipped. The only One to be worshipped and adored as God is Allah alone.
- Lastly, it shows us that Allah can only be seen and felt with the enlightened eye which sees beyond the visible and finds the sign on earth, of there being Allah.

### 13. Surah Maidah (5:110)

13. إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ انكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَبَدْنَاكَ بِرُوحِ الْقُدُسِ لَكَلِمِ النَّاسِ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ وَالنُّورَ وَالْإِنْجِيلَ وَإِذْ نَخَلْنَاكَ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ نُخْرِجُ الْمُوتَىٰ بِإِذْنِي وَإِذْ كَفَفْنَا بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (5. 110)

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)

**Theme:** Allah's relation with His messenger Hazrat Isa (A.S).  
 It mentions about the powers and prophetic signs granted to Hazrat Isa (A.S) by Allah.

**Main Teachings:**

- Here, the Scene of Day of Judgment is put in graphic words when Allah will address to Hazrat Isa (A.S) and recount His favors to him (A.S) & his mother, Hazrat Maryam (A.S).
- Birth of Hazrat Isa(A.S) without a father is a miracle given to Hazrat Maryam (A.S)
- Since his birth Hazrat Isa (A.S) was given different miracles which are mentioned here.
- Miracle of putting spirit into bird, speaking eloquently in all ages, curing incurable diseases, knowledge of books Torah & Injeel.
- **Relevant Reference:** "He gave Jesus, the son of Mary, clear (signs) and strengthened him with the Holy Spirit ....." (2:87) Al-Baqarah
- The passage also emphasizes that all these miracles happened by the power of Allah and not by the power of Hazrat Isa (A.S) himself.
- These miracles were given to make him stronger & to prepare him to face opposition by his people.

b)

**Significance:**

- The passage is important for us in a manner that it strengthens our belief in Allah and His powers, His Prophets and the Revealed Books.
- Firstly, it makes the fact evident that the occurrence of every happening is by the will of Allah and is not possible without Allah's permission. The repeated phrase 'By My Leave' ( بِإِذْنِي ) is to emphasize and justify that all happens with the power of the will of Allah and other beings cannot compete with His will and decisions.
- Thus, we realize that we ought not to worship the ones given signs and miracles by Allah but bend in the act of worship in front of Allah who is the most Almighty of all.



- Secondly, we learn that how loving Allah is. He has granted us with His guidance thru the miracles and books which enable us to recognize His existence. We also learn about His protection for us like He protected Hazrat Isa (A.S) from crucifying. Therefore, we should keep in mind that no matter how complex the situation is, we should stick to the word (guidance) of Allah and keep our eyes upon Him alone for aid and protection.
- Thirdly, after learning about miracles and knowledge of the Books provided to Hazrat Isa (A.S), our belief in Prophets and Books grow stronger.
- Lastly, the scene of recounting of Allah's favors reminds us about the Day of Judgment. We will be standing before Allah to answer that how we used the bounties provided by Him and will be questioned if we have been grateful enough for them mentally, verbally and physically.

#### 14. Surah Duha (93: 1-11)

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)

Theme: Allah's relation with His Messenger, Mohammad (PBUH). Allah as his Supporter/Consoler.

Main Teachings:

- This Passage was revealed in order to remove Holy Prophet's (PBUH) anxiety, when there was a break in revelation and people were hurting him by saying that your God has left you. Due to this he (PBUH) got frightened that may be Allah had truly left him isolated.
- In this Passage by taking the oath of day and night, Allah is assuring His Prophet that He never left him or became displeased with him.
- In order to convert his anxiety into cheer, Allah is pleasing His Messenger with glad tidings of a better future life. This refers to Prophet (PBUH)'s success in Madinah in form of conquest of Makkah and unique blessings like River of heaven in after life.
- **Relevant Reference:** "Verily We have granted you the fount of Abundance" (108:1) Al-Kauthar
- For further assurance Allah is recounting His support to Holy Prophet (PBUH) when he was lacking in supervision, guidance and wealth.

(b)

Significance:

- The passage is important for us in a manner that it helps us to understand Allah's love and care for us, to enhance our wisdom about life and to recognize our duties.
- Firstly, it convinces us to understand the fact of Allah is the most loving and caring for us and He is there for us thoroughly. When we were not grown enough to recognize His existence and role in our life, He was there to nurture and protect us and now when we do recognize Him regardless of what we do He fulfills our physical, spiritual, psychological and materialistic needs.
- Secondly, it helps us to understand the logic of the arriving of adversity/lacking in our life. Allah knows us more than we know ourselves and He knows exactly when and how is the best time to provide us what we need. At times a lacking which feels like a problem or distress in our life is due to the wisdom (*Hikmah*) of Allah thus, Allah delays the providing for our own betterment. So, all this idea motivates us to keep our trust upon Allah in straitened circumstances and hold ourselves wisely with patience.
- Lastly, it enlightens us to offer duties for Allah in gratitude of His favors on us. We are required of being kind and generous to the creatures of Allah as Allah has been upon us. Learning about the

- feeling of lacking in something, we need to aid those who lack in financial, emotional and educational necessities like beggars, orphans, learners etc.
- As for learners the term 'Fahaddis' ( فَهَدِّدْ ) implies the duty upon us to convey and share the blessing of the knowledge of Allah and teach whatever we learn.

### 15. Surah Kausar (108: 1-3)

15. إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (108)

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.

a)

**Theme:** Allah's relation with His Messenger. Allah as Holy Prophet (PBUH)'s Consoler.

**Main Teachings:**

- This Passage was revealed in order to console Holy Prophet (PBUH) after the death of his second son who also died in infancy. From this, Prophet (PBUH) received mental torture from his enemies (Quraish) by which his grief reached to the extent.
- Consequently in this Passage Allah consoles Prophet (PBUH) by giving him glad tiding of greater overflowing rewards here and in life hereafter.
- Allah also assures Prophet (PBUH) that He will take revenge from his enemies who had been taunting him of no more future hope.
- In return of the blessings bestowed on Prophet (PBUH), Allah has also given the duty of thanksgiving.
- For thanksgiving Allah orders the Prophet (PBUH) to turn to Him alone and sacrifice.
- Relevant Reference:** "Say truly my prayer & my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the worlds". (6:162) Al-Anaam.
- The Passage also delivers that these blessings and duties are not only for Prophet (PBUH) but with reference to Prophet (PBUH) they are for his followers also.

b)

- The passage is important in a manner that it helps us about God's help for us, to learn about the incessant blessings of Allah and about the way to respond to those blessings.
- Firstly, we analyze that in hardships Allah surely helps His servants to cheer them up like Allah consoled Prophet (PBUH) in the difficult time.
- Secondly, by the term Kauthar ( الْكَوْثَرَ ) that means good in abundance we learn about the plentiful blessings by Allah for us which are in physical and spiritual manner. Spiritually it is the spiritual enlightenment, guidance, revelation, prophethood, knowledge of good, truth etc. Physically it is the fountain in heaven which is made for Prophet (PBUH) but those of Prophet (PBUH)'s followers who follow Shari'ah rigidly they will also be blessed with its water thru Prophet (PBUH)'s palms.
- Thus, it motivates us to follow the laws of Allah and Sunnah of Prophet (PBUH) to attain this blessing of Allah in after life.
- Lastly, it helps us to find the way of showing gratitude to Allah in return of these blessings. For this it suggests praying and sacrificing animal. With greater blessing Allah gives greater duty this is why by the term 'Nahar' ( أَنْحَرْ ) it suggests slaughtering of the camel. This sacrifice brings deep physical and spiritual benefits for us that include feeding of the poor and devotion to Allah by spending our time, money and desires for Allah.

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