

SHAHR RAMADHAN QUR'AN QUIZ 1439

LIGHT OF KNOWLEDGE



Name: -

Age: -

1. Reciting which sura of the Qur'an carries the reward of reciting 2/3rd of the Qur'an? (1)

Sura Fatiha

2. Which sura is recommended to be recited in wajib or nafila prayers to protect us from Fishaare Qabr? (1)

Sura Qalam

3. Which sura, if recited on a grave saves the dead person buried there from Fishaare Qabr? (1)

Sura Mulk

4. Give three references to Imam Ali a.s in the Qur'an. For one reference, describe one lesson you learn from Maula A.S and how you try to apply it in your lives. (Please exclude 33:33, 42:23 and 3:61) (4)

Many. Eg 5:55, 2:207, 78:2, 55:19-21, 5:3, 1:6, 20:135, 13:7, 13:43, 36:12, among many others.

Just as a comment, many commented on learning from 5:55 to give more charity. I gave half marks for this, and my reason was that you all know Imam Ali a.s is referred to in this verse for giving charity specifically in the state of rukoo', therefore it's not a completely valid comparison. Saying you learnt from 76:8-10 to give charity selflessly is a more valid lesson and comparison.

5. In the Qur'an there are many references to suggest anthropomorphism, ie Allah having a hand (eg 48:10), a face (2:115), sitting on a Throne (20:5). Other schools in Islam conclude Allah hence has a physical body.

What is the belief/response of the shi'a to this belief? Give at least one Qur'anic reference to support your answer. (3)

Points I was looking for

- Shi'as reject God has body parts.
- Verse 42:11 – “there is nothing like Him” – shows can't be physical
- God unlimited, cannot be made physical
- Shi'as interpret the above verses as metaphorical.
- Other points such as 6:103 and 7:143 also very valid.
- Elaborating how sitting on a Throne a sign of power.

I kinda looked at this question as, if it was posed by the other school, and you answered, how valid would this answer you've written be. Therefore the above was imperative. For brownie points, we could mention how hand and face of Allah refer to AhlulBayt a.s who manifest these attributes on the Earth, but this is not the primary way we'd dispute them.

6. How does the Qur'an explain the impossibility of there being more than one God? Give a Qur'anic verse in your answer. (3)

Points I was looking for

- Main verses were 23:91 (plus perhaps 21:21-22). And just explaining briefly what the verse says simply.
- Ie, if there was more than one God, there would be mischief/chaos as each one would try to establish their authority.
- In other words, a God by definition is the Most High/Most Great, and therefore if there gods each one would vie to prove/establish their greatness and in this process their would be chaos.

Points on how Allah stresses His oneness is not explaining the impossibility of polytheism, therefore could not attain maximum marks.

7. According to the Qur'an, how many angels are there guarding over Jahannam? Give the Qur'anic reference. (2)

19. 74:30

8. According to the Qur'an, how many angels bear the Arsh (Throne). Give the Qur'anic reference. (2)

8. 69:17

9. Which Qur'anic story does Imam Hasan a.s use to justify why he signed the ceasefire/Sulh with Mu'awiya. (2)

Sheikh Al-Sadooq: Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi: Narrated to us Ja'far bin Muhammad bin Mas'ud from his father: Narrated to us Jibra'eel bin Ahmad from Musa bin Ja'far Baghdadi: Narrated to me Hassan bin Muhammad Sairafi from Hanan bin Sadeer from his father Sadeer bin Hakim from his father from Abi Saeed Aqisa that he said:

When Hassan bin Ali (a.s) signed the peace treaty with Mu'awiyah some people came to him and condemned him for making peace. So he said: "Woe be on you, you don't know why I did that. By Allah (swt)! Whatever I have done is better for my followers (Shi'as) than everything. Don't you know that I am your Imam whose obedience is incumbent on you? And on the basis of the statement of the Messenger of Allah (saw) I am one of the chiefs of the youths of Paradise?" All said: "Yes, indeed it is so." The Imam (a.s) said: "Don't you know that when Khidr (a.s) made a hole in the boat, repaired the wall and killed a boy, Musa bin Imran (a.s) did not like it since he was unaware of the wisdom behind those actions, even though all those actions were according to the dictates of divine wisdom?"

So the answer is the story about Khidr a.s in Sura Kahf.

Some put the treaty of Hdaybiyyah, which is correct but is not **the Qur'anic story** cited by Imam Hasan a.s, hence I gave 1 mark.

10. (a) Which verse in the Qur'an is known as Ayat-e-Nur? (1)

24:35

(b) Give one interpretation of the 'niche' in this verse, with your reference for this interpretation. (2)

Here I accepted any valid interpretation, as long as it came WITH A REFERENCE (to where you got it from) – most people didn't give a reference. You could easily copy and paste as long as you gave me the book its from.

Interpretations I love are eg the niche refers to the heart of the Holy Prophet (S) (Hayat al-Quloob vol 3) or it refers to Fatimatuz-Zahra s.a (al-Kafi, hadith ~500).

11. There were two modes of revelation of the Qur'an.

(a) What were they? Give a Qur'anic ayat which refers to each one. (4)

Inzaal – revelation of the entire Qur'an to the heart of the Holy Prophet (S) on one night. 97:1. 26:191-194 also accepted

Tanzil – Revelation over 23 years, piecemeal and gradual, ayat by ayat. 25:32, 17:106

(b) Give a reason that the Qur'an states for why one of the methods were used.

(2)

25:32 – to strengthen the heart of the Prophet (S) by it

17:106 – so that it may be read to people in slow degrees (rather than all at once which would be too much to take in for them).

12. Give 5 attributes of the Qur'an from the Qur'an with their reference. For 2 attributes, explain how you use the Qur'an in this way in your life. (7)

Hakeem (36:1) – The Qur'an is Wise/Full of Wisdom therefore I will be pondering on its wise advises and apply them in my life.

Furqan (25:1) – Differentiates between right and wrong – will make sure I align my understanding of what is right and what is wrong according to the Qur'an and implement it

Dhikr (68:52) – will constantly recite the Qur'an so that it is a reminder for me, and will be sure to read its meanings and understand it so that I can be reminded by it

Mubarak (21:50) – will continuously recite it to ensure my life is filled with barakah

Shifa (17:82) – will use it when asking Allah for shifa. Will continuously recite it for shifa of my heart and spiritual state.

Rahmah (17:82) – will continuously recite it to seek Mercy from Allah.

Huda (2:185) – I will use the Qur'an to guide me in my life from its simple messages and reading its tafseer to gain guidance as much as possible.

Bayyinaat (2:185) – The Qur'an is a clear argument against falsehood, and therefore I will use it to first understand haqq and learn how to use it in my discussions with others concerning truth and falsehood and right and wrong.

Among others. I was fairly accepting of most comments of how one will apply it as long as it was valid.

13. Where in the Qur'an does Allah say He has created us for His mercy? (1)

11:119

14. According to Imam Ali (a) which is the most hopeful verse of the Holy Qur'an? (1)

Actual answer – 11:114. Also accepted 39:53 as there is a suggestion that this is the verse cited by Ameer a.s but the more popular answer would be 11:114.

15. According to Imam Baqir (a), which verse, if it was the only verse found in the Qur'an it would be enough for us to claim the Qur'an is an explanatory book for everything. (1)

16:90

Here many wrote 16:89 – that verse says the Qur'an is an explanatory book for everything. But the question states, which verse does the 5th Imam a.s state that if we had only that verse, it would be enough to day from this verse that the Qur'an explains everything. If we were only to have the verse 16:89, all we could say is that the Qur'an claims to explain everything. But, if you read 16:90, the concept of Adl (in particular) and Ihsaan, contrasted with Fahshah and Munkar and Baghy, are so all-encompassing and underpins good and evil on all levels, such that Imam (A) says if this was the only verse we had it would be enough to say the Qur'an in this verse explains everything. For further info the source for this was "The Enlightening Commentary by Sayyid Kamal Faqih Imami and Group of Muslim Scholars", under the verse 16:90, available on al-islam.org.

16. Give 2 Qur'anic verses which Muslims scholars say suggest evidence for the Big Bang theory, and explain how these verses may support the theory. (4)

21:30, 41:11, 51:47. The idea of the world starting form a point, Allah created the universe expanding (the idea of red shift and the universe in expansion from one point).

17. Why/how do the Shi'a prove that Ayat-e-Tatheer does not refer to the wives even though the beginning of the verse addresses the wives of the Prophet (S)? (3)

Main points I was looking for here were various tafseers which prove Hadith al-Kisaa' was revealed about the latter part about panjatan (AS), and the sudden grammar change from female to male from the beginning of the verse to the part about tatheer. Other points which helped support the argument were how the wives are admonished greatly in the preceding verses and the tone in previous verses being almost damning.

18. List four attributes of the Holy Prophet Muhammad (SAW) given in the Qur'an with their reference. (4)

Uswatun Hasana (Best Exemplar) (33:21)

Khatam an-Nabiyyeen (Seal of the Prophets) (33:40)

Rasoolullah (48:29)

A man of great Akhlaq (68:4)

Rahmatal-lil-'Aalameen (21:107)

Wali (5:55)

Verses like 3:159 I gave half marks to as they were rather commands to him as opposed to praise of him (SAW).

19. Give three names/titles that the Quraysh/opposition in Makkah used as insults against the Holy Prophet (S) as recounted in the Qur'an. Give the Qur'anic reference for each one. (6)

52:29-30 – Majnoon (Madman), Kaahin (Soothsayer), Shaa'ir (Poet)

38:4 – Saahir (Magician)

20. Which sura was revealed to the Holy Prophet (SAW) when he was on his way back from Ta'if and why? (2)

Sura Jinn

The Holy Prophet (S) was not well received in Ta'if, no-one listened to him and he was stoned heavily. He felt dejected on his way back to Makkah, and as he took rest on his journey back Allah revealed Sura Jinn to him saying that they may not have listened to you but a group of the Jinn have heard your message and believed in you.

21. In Sura 3:7, how does the punctuation ρ after the word Allah and before Rasikhoona fil 'ilm cause controversy and lead to different interpretations? (3)

If we stop at the ρ it could suggest that only Allah knows the interpretation (ta'weel) of the mutashabih ayats, and the raasikhoona fil 'ilm are those who say we believe in it, it is all from our Lord.

However, if we do not stop at the ρ and take the 'waw' as a conjunction as opposed to starting a new sentence, we would come out with the meaning that Allah AND those firmly rooted in knowledge know the ta'weel (interpretation) of the mutashabih verses.

So different schools interpret differently, some believe only Allah knows the interpretation of the mutashabih school while others (like the Shi'a) believe those firmly rooted in knowledge (ie AhlulBayt a.s) know the interpretation, citing also that if only Allah knew the interpretation of those verses then what was the point in revealing verses we would never be able to understand?

22. What method of Tafsir does Allama Tabataba'i use in Tafsir al-Mizan? Explain how he justifies his use of this method using the Qur'an. (3)

- Qur'an by Qur'an
- Qur'an will not contradict itself
- Explains everything (16:89), so should be able to explain itself.

Those were the main points I was looking for. Others could easily be found, the main source for this answer was reading the preface to al-mizan by Allama Tabatabai himself, again found online, one source is <https://www.al-islam.org/al-mizan-exegesis-quran-vol-1-allamah-tabatabai/preface>

23. (a) What is the story of Ba'lam Ba'ura and where is it mentioned in the Qur'an? (3)

A scholar from the Bani Isra'il at the time of Prophet Musa (a.s). He was endowed with **knowledge of Ism-e-A'dham** (one of the Greatest Names of Allah) and therefore people used to go to him to request him to supplicate for them as his supplications were accepted. However, the people and the tyrant once asked him to supplicate against Musa (A), and although he initially resisted eventually by bribing him with gifts and wealth he supplicated against Musa a.s and thereby lost his faith.

Mentioned in 7:175-6.

(b) What example does Allah compare Ba'lam Ba'ura to? Explain the comparison. (2)

The example of a dog who sticks out its tongue whether it is approached or not, showing advice does not benefit someone like this who is always with his tongue stuck out. Some opine his tongue sticking out refers to how his tongue fell out when he supplicated against Musa a.s, others suggest that it shows his endless thirst and desire for this world no matter what situation he is in, which is what eventually led him astray.

24. Which two verses are recited in Namaz Hadiya-e-Walidain after Sura al Fatiha? (2)

14:41 (first rak'ah) and 71:28 (second rak'ah). 17:24 recited in sujood but question is about suras after al-Fatiha

25. Which sura is known as the sura of Imam Husayn (A) (1)

Sura Fajr

26. In Sura Dukhan, pick our two verses which are used directly in our Shahr Ramadhan Du'as. Give the verse number and which Du'a they are found in/where they are found in the du'a. (4)

Verse 4 – in the Du'a “Allahummaj-‘al fee maa taqdhii wa tuqaddir, minal amril mahtoom, fil amril hakeem..”

Verse 43 – in du'a 4 Allahumma bi rahmatika fis-saaliheen fa adkhillna, we say “wa minaz-zaqquum wadh-dharee'I falaa tut'imna”

Verse 53-54 – both also mentioned in same du'a 4, where we “wa minal hooril 'eyn birahmatika fazawwijnaa”, and “wa min thiyabis-sundusi wal hareeri wal istabraqi fa-albisnaa”.

(75 marks)