



## **MNN Youth Quiz Challenge**

**Winter 2022**

**Open to all Youth, Ages 13 to 19**

### **Objective:**

The objective of this quiz competition is to provide the youth in our community an amazing opportunity to learn some aspects of our *deen* and challenge themselves to take part in a quiz competition. The quiz questions will entirely be from this material.

**Time Required for Preparation:** 3 – 4 hours, approximately

### **Quiz Competition Information:**

Date: Saturday, 31 Dec 2022, 11 am

Location: In-person, at MNN

No. of Questions: 25 to 40

Mode: To be confirmed (likely Kahoot)

## **Content**

Section 1: Article: What is the Quran and What is its Message?

Section 2: Article: 7 Benefits of Studying the Seerah of Prophet Muhammad ﷺ

Section 3: Islam and Technology – 4 short videos

Section 4: Article: 25 Beautiful Ahadeeth about Good Manners

## WHAT IS THE QURAN?

## WHAT IS ITS MESSAGE?

*Note: This is a class handout from a course delivered at MNN.*

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### DEFINITIONS

#### Linguistic Definition:

1. Verb: “the reading” or “the recital.” (This is the most common definition).

فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ

“So, once we have recited it (through Gabriel), then follow its recitation (closely).”<sup>1</sup>

2. A word on its own, like Injeel, Torah, etc. (Imam Shafii’s view).
3. Derived from the word “قَرَأَ” which means to combine or gather. This is because the Quran gathers various topics and subjects in it.

#### Technical Definition:

Common definition: “The inimitable<sup>2</sup> speech of Allah ﷻ, revealed upon the Prophet Muhammad ﷺ via angel Gabriel, written in the *mushafs* (مُصْحَفٌ)<sup>3</sup>, transmitted via *tawaatur* (تَوَاتُرٌ)<sup>4</sup>, and its recitation being an act of worship.”

The Muslim *ummah* unanimously agrees on what the Quran refers to.

There are 6,236 verses, 114 chapters and about 323,000 letters in the Quran.

### PRESERVATION & COMPILATION OF THE QURAN

Primary Method of Preservation: memorization by millions of people in every generation

Secondary Method of Preservation: writing it down in the form of a book

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, it is We alone who have sent down the Reminder (the Quran), and, indeed, We alone shall preserve it.”<sup>5</sup>

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<sup>1</sup> Quran 75:18

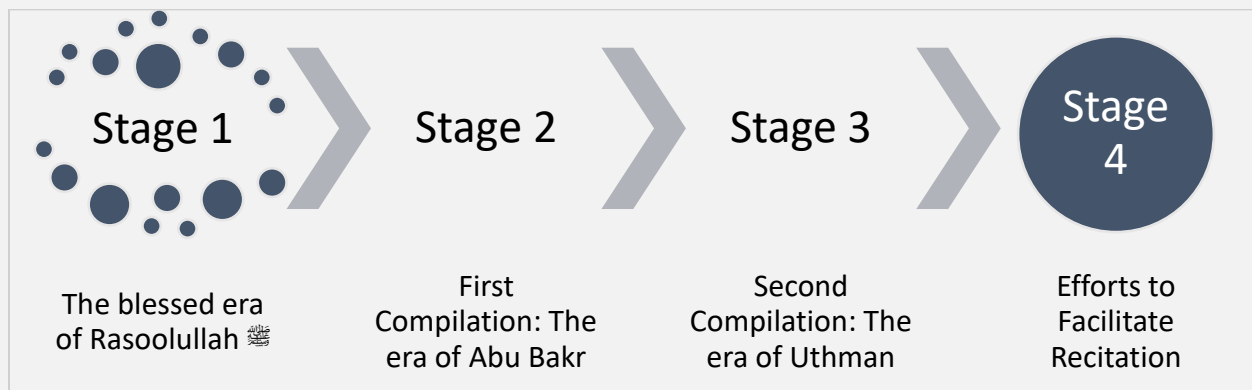
<sup>2</sup> so good or unusual as to be impossible to copy; unique.

<sup>3</sup> Written on sheets; codex.

<sup>4</sup> Broad authentication, such that a very large number of reliable people in every link of the chain of transmission convey a tangible report, such that it becomes impossible for the report to be mistaken or be result of conspiracy.

<sup>5</sup> Quran 15:9

The process of the compilation of the Quran can be described in 4 stages.



### Stage 1: The blessed era of Rasoolullah ﷺ [610 to 632 CE]

- Whenever a portion of the Quran was revealed, he ﷺ would call one of the several official scribes to write it down.
- During this stage, the Quran was written on pieces of parchment and sheets of material such as leather, wood, etc.
- The entire Quran was written and compiled but it was not in the form of a book as we are familiar with today.
- Many of the companions had their own copies of various parts of the Quran.

### Stage 2: The First Compilation in the Era of Abu Bakr (1<sup>st</sup> Caliph) [632 to 634 CE]

- A few months after the passing away of Rasoolullah ﷺ, the battle of Yamamah takes place and dozens of reciters of the Quran died in that battle.
- To ensure complete protection of the Quran, Sayyiduna Umar insisted with Sayyiduna Abu Bakr to have the Quran compiled in one place.
- Sayyiduna Abu Bakar formed a committee of senior and knowledgeable Companions under the leadership of Sayyiduna Zaid ibn Thabit to compile the Quran. The reasons for choosing Zaid as the leader of this committee are:
  - He was the official scribe of the Prophet ﷺ and the chief recorder of the Quran in his ﷺ life.
  - He was considered an expert and teacher of the Quran.
  - He attended the final recitation of the entire Quran with the Prophet ﷺ.
  - He was young, in his early 20s and was very dynamic since he was a teenager.
  - He was very intelligent, and had learnt Hebrew and Coptic languages as well. He also served as an interpreter for the Prophet ﷺ.
- This effort took the committee 1 year and some months as very strict conditions were put to vet and check each verse.

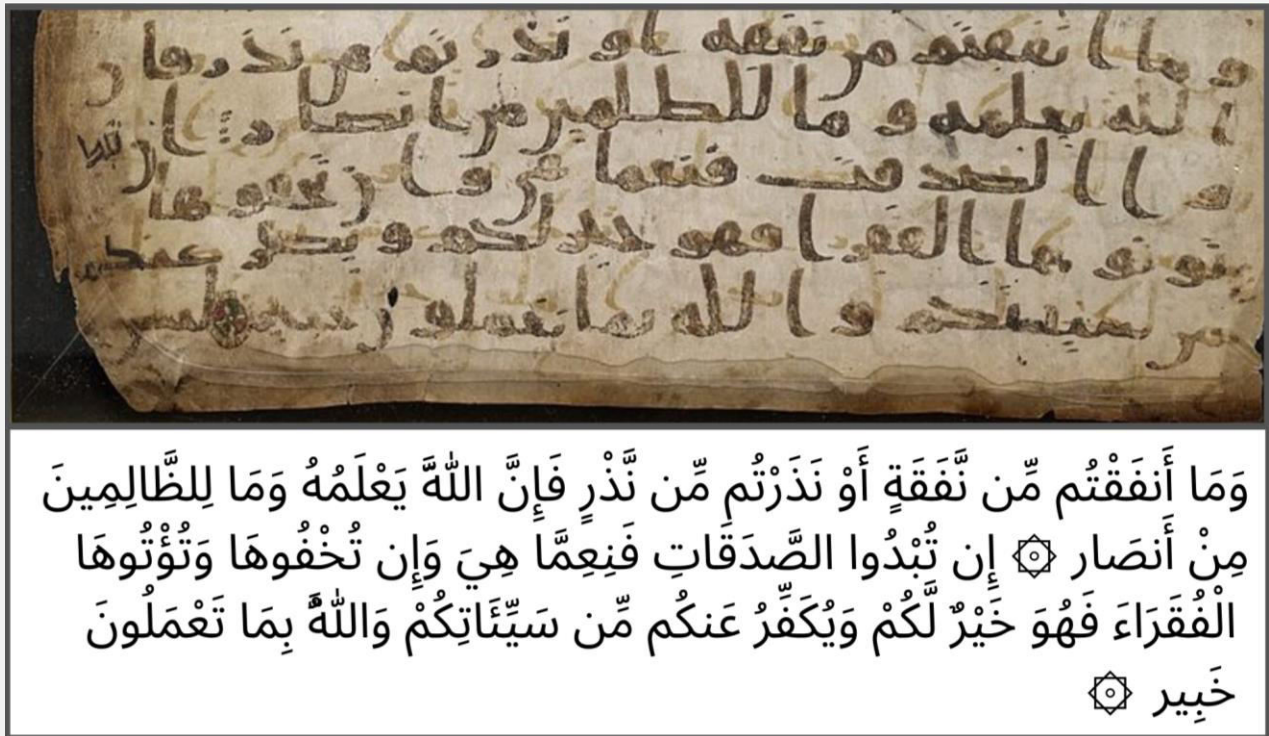
- This compilation remained in the Muslim capital (Madeenah). After the death of Sayyiduna Abu Bakr, it was kept with Sayyiduna Umar and after his death it was sent to his daughter and our mother, Hafsa.
- This compilation was not sent to other Muslim cities and people continued using their own copies.

### Stage 3: The Second Compilation in the Era of Uthman (3<sup>rd</sup> Caliph) [647 CE]

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- Approximately 23 years after the first compilation, the second and final compilation took place.
- By this time, Islam and the Muslim domain had spread far and wide. During this era, Islam had spread to territories which, in modern times, are part of Azerbaijan, Armenia, Egypt, Libya, Afghanistan, Pakistan, and others. The Muslim empire included the whole of Persia and Arabia. As a result, many non-Arabs entered Islam and people started to differ on how to pronounce parts of the Quran correctly. Even the Arabs of different areas had different dialects and there appeared difference in recitation among people of various lands. People also had made their own non-standard copies of parts of the Quran which possibly contained errors and this could result in confusion and conflict.
- When the Caliph, Sayyiduna Uthman was informed of this situation on the borders and far away lands of the empire, he decided to send standard copies of the Quran to every major province, along with reciters to teach people the correct recitation.
- Again, a committee of senior and scholarly Companions was formed and again Sayyiduna Zaid was put in charge of the committee. The original compilation of Sayyiduna Abu Bakr, which was still with our mother Hafsa was used to produce up to eight standard copies of the Quran. The Arabic dialect used was of course of the tribe of Quraysh (and the Prophet ﷺ). The copies were sent to the following provinces: Madinah, Makkah, Sham, Kufah, Basrah, Bahrain, and Yemen. Some accounts say six or seven copies were produced. With each copy, one or more expert reciters were also sent to teach the teachers and the people.
- Sayyiduna Uthman ordered all the non-standard manuscripts to be collected and destroyed.
- This standard manuscript that was sent to various provinces is called the *Uthmani* manuscript and this is what we have in our hands today.
- Using the technology available at the time, the compilation was generally done on sheets of leather. Therefore, each complete *mushaf* was large and bulky and it took several people to move it from one place to another.

- Do note that at this time the Arabic language and the Quran was written without dots and diacritics (accents, vowel marks, etc.). The Arabs would rely on their natural talent to read in the dots and diacritics correctly.
- See the example below.



The above photo shows a part of the Sanaa manuscript which is one of the oldest, if not the oldest, Quranic manuscript found. It was discovered in 1972 during renovations of the Great Mosque of Sanaa, Yemen and has been radiocarbon-dated to 671 CE with 99% accuracy. This indicates that it was produced shortly after the era of Sayyiduna Uthman, who passed away in 656 CE. The text is of Surah Al-Baqarah, verses 270-271. Compare the photo with the modern Arabic text given below and we can still read it accurately with some effort.

#### Stage 4: Easiness of Recitation

- Before Islam, Arabic never had dots and diacritics. After Islam, people continued to write and read the Quran naturally in the regular script without additional markings.
- When Islam spread to non-Arab lands, it became difficult for non-Arabs to read the text without additional help.
- During the reign of Caliph Abdul Malik ibn Marwan, around 690 CE, his infamous governor, Hajjaj ibn Yousuf, who was an expert in the Quran, asked some senior scribes of Iraq to add dots to letters to distinguish between د or ذ and س or ش, etc. This was

accepted by the Muslim *ummah* and facilitated non-Arab laypersons to read the Quran without making mistakes.

- In the same timeframe, another Umayyad governor had the diacritics added (these are the vowel accent marks, *fathah*, *kasrah*, *dhammah*, etc). Originally, these marks were added as dots of different colors, but later they began to be written as strokes instead of dots.
- With the advent of printing press, the *mushaf* began to look like that which we are familiar with today and comes in many styles and sizes. The first Quran to be published using a printing press was completed in 1538 CE in Venice, Italy.

## REVISION ONE

- The Quran is the inimitable, unique, impossible to copy, and uncreated speech of Allah سبحانه و تعالى, as revealed upon the Prophet Muhammad ﷺ via angel Gabriel.
- The wording of the Quran is miraculous in nature and is in the Arabic language.
- It is primarily memorized and transmitted orally by millions of Muslims generation to generation, identically, with unbroken chains of narration.
- It has been written since the time it was revealed and is compiled in the form of a standard book, called *mushaf*.
- The preservation of the Quran is guaranteed by Allah سبحانه و تعالى Himself.
- The recitation, teaching, learning, and memorization of the Quran are all acts of worship if done with the correct intention.
- Following the teachings of the Quran is obligatory.
- Since it is the speech of the Creator, it is the highest form of knowledge known to man.
- It supersedes all previous revelations and is the final revelation.

## WHAT IS THE QURAN ABOUT?

Every book has:

- 1- Subject
- 2- Objective

The subject of the Quran is: Human beings

The objective of the Quran is: Guidance

The theme of the Quran is: Relationship between God and Humans

The Quran is the PRIMARY SOURCE of faith and practice for every Muslim.

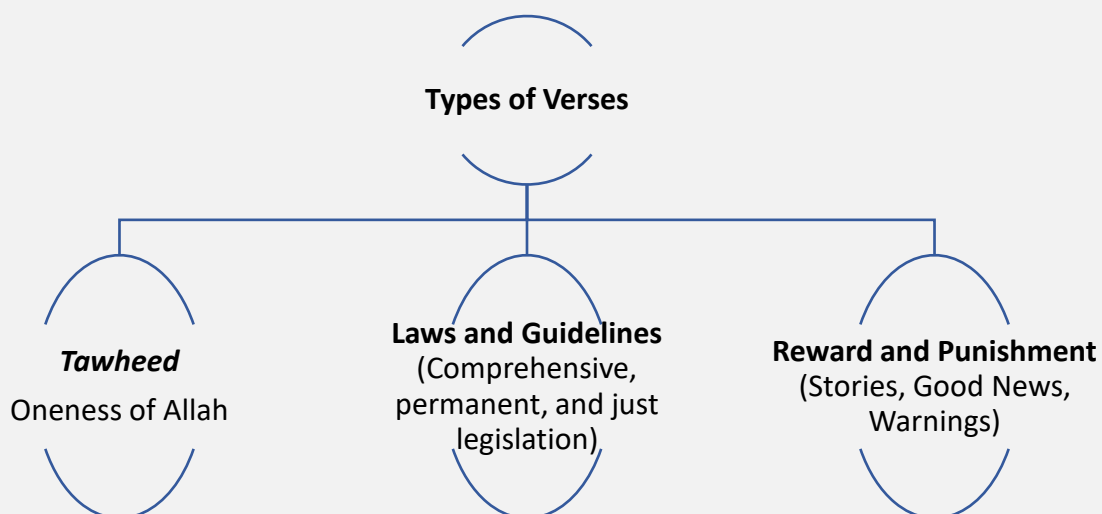
The Quran deals with the following important topics:

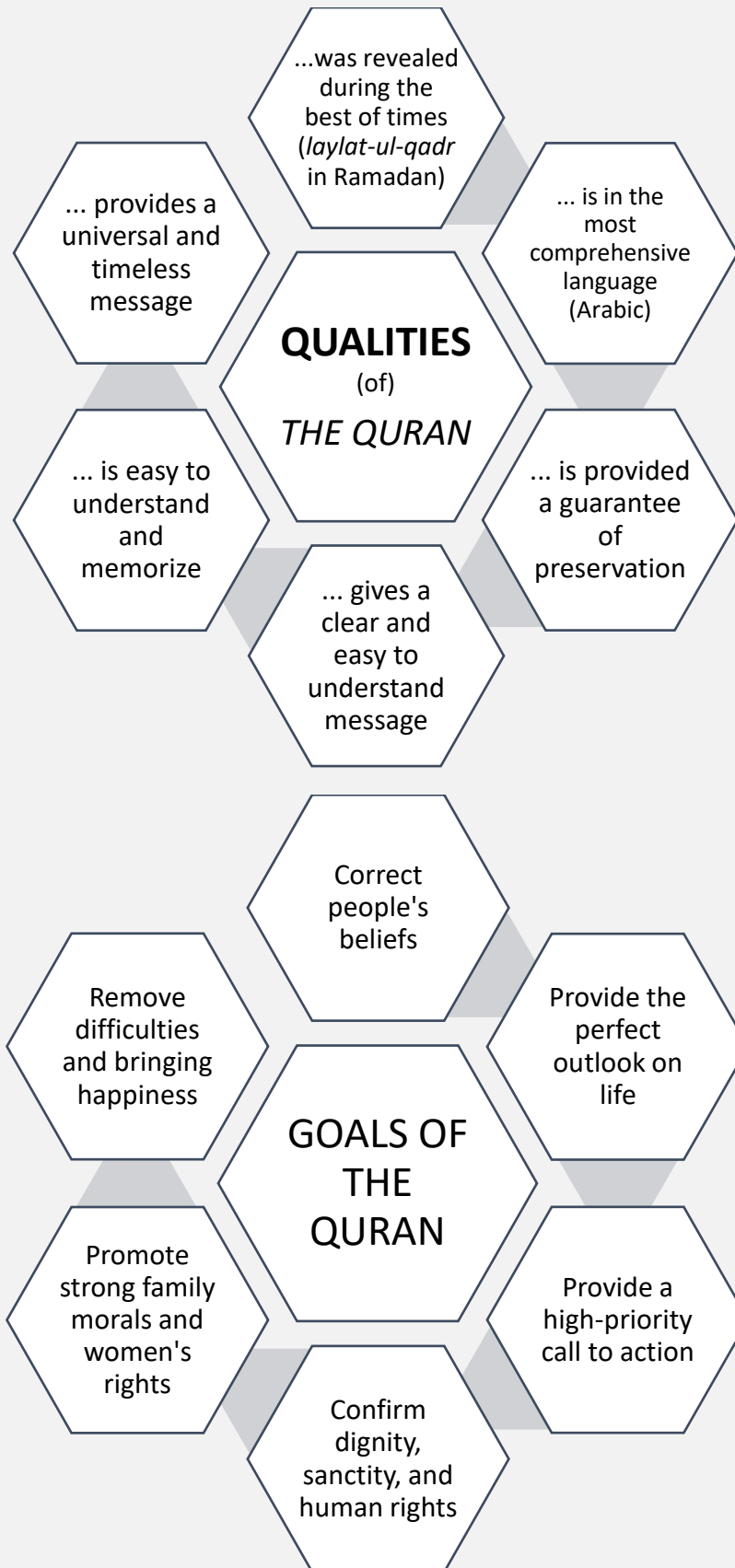
- Belief
- Purpose of life
- Life after death
- Wisdom
- Worship
- Transactions and business
- Laws and guidelines for society, relationships, economy, and politics

The Quran is unique and unparalleled in its magnificence without an iota of mistake and is impossible to imitate.

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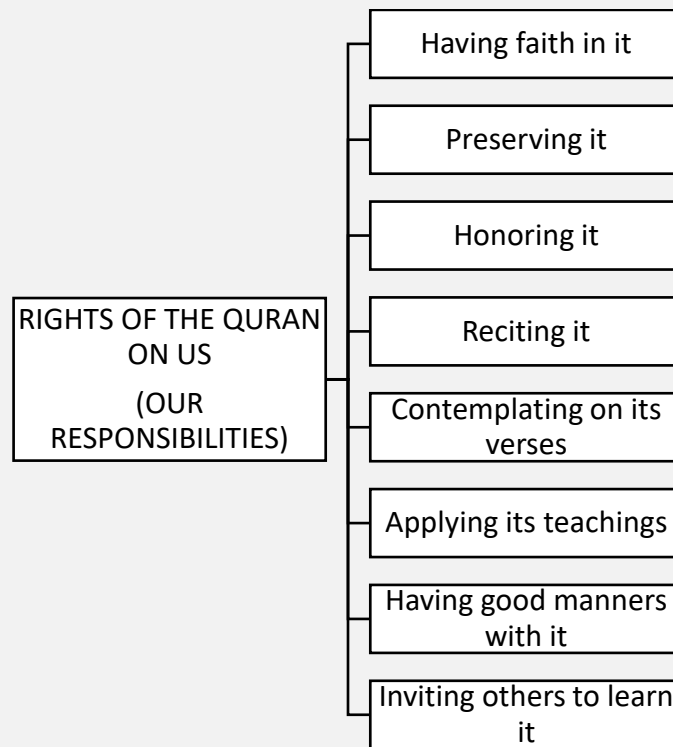
## TYPES OF VERSES IN THE QURAN







## RESPONSIBILITIES OF MUSLIMS TOWARDS THE QURAN




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## REVISION TWO

- The subject of the Quran is: Human beings
- The objective of the Quran is: Guidance
- The theme of the Quran is: Relationship between God and Humans
- The Quran answers the big questions of life, such as its purpose, how it began, how it will end, and what will happen after it.
- The Quran focuses on the Oneness of Allah سبحانه و تعالى, provides laws and guidelines covering all areas of life, and gives amazing glad tidings as well as serious warnings.
- The Quran is unparalleled in quality and has lofty aims.
- The Quran makes grand claims, provides evidence for them, and stands by them.
- Muslims have a heavy responsibility towards the Quran.

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## BIBLIOGRAPHY

Chowdhury, Muajul I. "Ar-Rawdah fi al-Qira'at al-'Ashir." ISBN 9798686077799

Ad-Dausaree, Mahmood Ahmad Saaleh. "The Magnificence of the Quran." ISBN 9960980111

## Seven Benefits of Studying the Seerah of the Prophet Muhammad ﷺ

The word Seerah comes from an Arabic verb that means to “traverse” or “journey.”

Therefore, the term Seerah means the biography of a person, because by studying the biography you are traveling that person's journey. So, when we study the life and times of the Prophet ﷺ, it is as if we are taking a journey with him.

Even though the Arabs would call Seerah the biography of any person, later, Muslim scholars used it exclusively for the biography of the Prophet Muhammad ﷺ and the incidents that happened during his time. The Seerah is a fundamental Islamic science that every Muslim should know. There are numerous benefits of studying the Seerah. 7 of them are summarized below.

### 1. Allah's SWT command to know the Prophet ﷺ

Allah has commanded us to know the Prophet ﷺ. Over 50 verses in the Qur'an command us to take the Prophet ﷺ as an example.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

***“Indeed, in the Messenger of Allah, you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often.” [Qur'an 33:21]***

أُسْوَةٌ uswah means something you follow and حَسَنَةٌ hasanah means perfect. So, we have in the Prophet ﷺ the perfect example to follow. Therefore:

- The study of the life and times of the Prophet ﷺ is the study of someone we aspire to follow. We find the Seerah to be the best example to follow in all aspects of our lives.
- The most important aspect we take from the Seerah is the religious aspect and how to worship Allah.
- We also study Seerah to learn manners, morals, mercy, tenderness, and leadership.
- The Seerah also gives us valuable knowledge on how the Prophet ﷺ was, as a leader, a father, a husband, and a teacher.

### 2. Learning Seerah increases the love for the Prophet ﷺ

Another blessing of studying the Seerah is that it is the best way to increase our love for the Prophet ﷺ. There is no better way to increase our love for the Prophet ﷺ than by studying his

life and times. Studying the Seerah becomes a virtuous circle; studying it is a sign of love for the Prophet ﷺ and through studying it, our love increases!

### 3. Understanding the Seerah is necessary to understand the Qur'an.

Understanding the Seerah will also immensely benefit us to understand the Qur'an. The Quran is a profound book, and we cannot understand it without understanding the context.

For example, the following verses:

وَالضُّحَىٰ

*“By the morning sunlight,*

وَاللَّيْلِ إِذَا سَجَىٰ

*and the night when it falls still!*

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

*Your Lord ‘O Prophet’ has not abandoned you, nor has He become hateful ‘of you’.*

[Qur'an 93:1-3]

We will be able to understand these verses, and many other verses in the Quran, unless we also understand the Seerah. So, to understand these verses, the Seerah provides the context, which is that at that time, the Prophet ﷺ was facing strong persecution and threats. Moreover, a revelation had not come to him for several weeks. This made the Prophet ﷺ feel worried and abandoned. Allah then reveals these verses as a sign of optimism. The story in the Seerah is much more detailed. This example illustrates that without understanding that story, these verses will not be fully understandable.

Therefore, by studying the Seerah, the Qur'an gains meaning and we understand the context of the Qur'an and appreciate its meanings.

### 4. The Seerah raises our hopes, lifts our spirit, and blesses us with optimism.

Another benefit of studying the Seerah is that it raises our hopes, lifts our spirits, and blesses us with optimism. Especially in these times, where Muslims face Islamophobia, threat to safety and ideology and persecution in many regions, we need a source of direction and optimism. By studying the Seerah, we can learn that the people before us went through worse trials and tribulations.

In the Qur'an, Allah narrates many stories of the previous prophets to give Prophet Muhammad ﷺ affirmation and optimism, and to increase his imaan. Likewise, our affirmation, optimism, and imaan increases when we study the life and times of the Prophet ﷺ.

### **5. The Seerah itself is a miracle of the Prophet ﷺ.**

We have learned about many miracles of the Prophet ﷺ. However, by studying his Seerah, we realize that actually his whole life is a miracle from the beginning to the end. His whole life, actions, and behavior indicate that he was the Prophet of Allah. He ﷺ did not know to read and write, yet came forth with the message - the profundity, the scripture, the eloquence of the Qur'an - that itself is a miracle. His patience, perseverance, and success came in the middle of a backward people who had no civilization. But within a few decades, the civilization he began spread all over the world and became the super power for centuries. The Seerah also shows us that despite of the incredible power he ﷺ wielded, the simplicity of his life can only be through the miracle of Prophethood. It is impossible for a human being not to be affected by such great power and wealth, unless there is pure sincerity for the sake of Allah.

The famous scholar, Ibn Hazm from Spain, said: "If the Prophet ﷺ had not been given any miracle other than his life and his times, it would have been sufficient to prove that he is a Prophet from Allah."

### **6. Seerah lays out a precise methodology for the revival of the Ummah.**

Another benefit of studying the Seerah is that it lays out a precise methodology for the revival of the Ummah. If we want to revive the honor, power, and glory of the Muslims, we must study what the Prophet ﷺ did because he ﷺ began with nothing in the middle of nowhere. The Seerah gives us a plan and a method to bring about change and revival.

### **7. Seerah brings about knowledge with which we can defend the honor of our Prophet ﷺ.**

The Quraysh of Makkah attacked the honor of our Prophet ﷺ by propagandizing and fabricating things against him. They called him insane, a magician, or just a poet, because no one could explain how an unlettered shepherd could come up with such a grand and powerful message, which could not be answered. They had to invent the most ridiculous claims to undermine him.

The attacks on the Prophet ﷺ and the propaganda against him continue till today. However, we can defend the Prophet ﷺ and his honor most effectively by knowing him, his life and times, and answering from the Seerah.

# ISLAM AND TECHNOLOGY

## - A SELECTION -

Make notes from these videos to prepare for the quiz.

### **Video 1**

The Man Who Invented Algorithms: <https://youtu.be/oRkNaF0Qvnl>

*Length: 3 mins*

### **Video 2**

How Islamic Architecture Shaped Europe: <https://youtu.be/4LrSU7-bDK4>

*Length: 7 mins*

### **Video 3**

Al-Jazari, Master Engineer and Father of Robotics: <https://youtu.be/9q9G0S8fADQ>

*Length: 7 mins*

### **Video 4**

The House of Wisdom: How the Arabs Transformed Western Civilization:

<https://youtu.be/rpcn37y8hvw>

*Length: 6 mins*

## 25 Beautiful Hadiths about Good Manners

Compiled by: Sh. Ismail Kamdar, [www.islamicselfhelp.com](http://www.islamicselfhelp.com)

Good Manners (Adab) are a fundamental part of our faith. Outside of Aqeedah and Fiqh, Adab is one of the most important parts of Islam to study.

In fact, entire books of Hadith revolve around manners and character. Two of the best of examples of this are [Riyadh As-Saliheen](#) by Imam Nawawi, and [Adab Al-Mufrad](#) by Imam Al-Bukhari.

As a reminder to myself and yourself, here are 25 of my favorite hadiths related to good manners.

### Hadiths related to the virtues of good manners

1. The messenger (peace be upon him) said, "Nothing is heavier on the Scale of Deeds than one's good manners." (Saheeh Al-Bukhari)
2. "The most beloved of Allah's slaves to Allah are those with the best manners." (At-Tabrani)
3. "A person may attain through good manners the same level of virtue as those who spend their nights in prayer." (Saheeh Al-Bukhari)
4. "The best among you in Islam are those with the best manners." (Saheeh Bukhari)
5. When asked about the definition of righteousness, the Prophet (peace be upon him) replied, "Righteousness is good character." (Saheeh Bukhari)

### Hadiths about the most important manners

1. "Whoever believes in Allah and the Last Day, let him speak good things or remain silent." (Saheeh Muslim)
2. "Verily, from the perfection of Islam is that a person leaves what does not concern him." (Sunan At-Tirmidhi)
3. "Do not lose your temper." *Repeated three times as advice.* (Saheeh Bukhari)
4. "None of you will have faith until he loves for his brother what he loves for himself." (Saheeh Bukhari)
5. "He who does not show mercy to our young ones or show respect for our elders is not one of us." (Saheeh Bukhari)

### Hadiths about manners towards parents

1. Abdullah Ibn Masood (RA) said, "I asked the Prophet (peace be upon him) which action Allah loves best. He replied, 'Prayer at its proper time.' I asked, 'Then what?' He said, 'Then kindness to parents.'" (Adab Al-Mufrad)
2. Abu Hurayra (RA) said, "The Prophet (peace be upon him) was asked, 'Messenger of Allah, to whom should I be dutiful?' 'Your mother,' he replied. He was asked, 'Then whom?' 'Your mother,' he replied. He was asked, 'Then whom?' 'Your mother,' he replied. He was asked, 'Then whom?' He replied, 'Your father.'" (Adab Al-Mufrad)
3. "Allah curses anyone who curses his parents." (Adab Al-Mufrad)
4. "From among the major sins is for a man to despise his own father," (Adab Al-Mufrad)
5. A man came to the Prophet (peace be upon him) wanting to join him on Jihad. He has two elderly parents. The Prophet (peace be upon him) told him, "Your striving is in serving them," (Adab Al-Mufrad)

### Hadiths about mercy

1. "Allah will not show mercy to a person who does not show mercy to other people." (Adab Al-Mufrad)
2. "Show mercy and you will be shown mercy. Forgive and Allah will forgive you." (Adab Al-Mufrad)
3. "Those who are merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth and the One in the heavens will have mercy upon you." (Sunan At-Tirmidhi)
4. "Spread peace between yourselves. By the one in whose hand is my soul, you will not enter Paradise until you are merciful." (Al-Mustadrak)
5. Anas Ibn Malik (RA) said, "The Prophet (peace be upon him) was merciful and no one would come to him in need except that he would promise to help him or he would give him something." (Adab Al-Mufrad)

### General hadiths about good manners

1. "Modesty only causes good." (Saheeh Bukhari)
2. "A good word is charity." (Saheeh Bukhari)
3. "The believer does not curse/use vulgar language." (Tirmidhi)
4. "Whoever desires more wealth and a long life should maintain family ties." (Saheeh Bukhari)

5. “Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but be slaves of Allah and brothers. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [*and he pointed to his chest three times*]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour.” (Saheeh Muslim)

### **Final Reminder**

These hadiths should serve as a strong reminder to each of us to treat each other well. Whether it be our parents, spouse, children, neighbors, or even strangers, we should treat each person with the best of manners.

Good character is one of the paths to Paradise in Islam. This does not mean that a person who has good character will entire Paradise is they ignore the obligations of Islam. Rather, someone who fulfills their obligations to Allah and treats people well is on the path to Paradise.

May Allah make us from among the people of manners and Paradise.

**- END -**

### **Disclaimer:**

*Any mistakes in this handout are solely the mistakes of the compiler. The material used and referenced in this handout is available publicly. For comments, feedback, questions, please email: [salman.yousuf@mnnexus.ca](mailto:salman.yousuf@mnnexus.ca)*