


# STORIES OF THE QUR'AN

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

 [www.markazalsalam.com](http://www.markazalsalam.com)

 [t.me/markazalsalam](https://t.me/markazalsalam)

 +97150 8008875

 [info@markazalsalam.com](mailto:info@markazalsalam.com)

 [t.me/dropletsofdew](https://t.me/dropletsofdew)



Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لا حول ولا قوة إلا بالله

## STORIES OF THE QUR'AN

### Stories of the Qur'an – Adam (عليه السلام) – ALL NOTES

#### Introduction

- We will look at the story of Adam (عليه السلام) and how it's mentioned in Surah Al Baqarah and how it's mentioned in Surah Al 'Araaf.

#### Story of Adam (عليه السلام)

Surah Al Baqarah	Surah Al 'Araaf
Ayat 30 to 39	Ayat 11 to 25
<u>Theme of Surah Al Baqarah:</u> Following the curriculum (المنهج), belief in the Unseen, succession on the earth. Allah (سبحانه وتعالى) gives three examples regarding following the curriculum: - Those who follow the curriculum are the muttaqeen	<u>Theme of Surah Al 'Araaf:</u> Fight between truth and falsehood (الصراع بين الحق والباطل). The conclusion of Surah Al 'Araaf is about the angels who are (لا يستكبرون) – they're not arrogant.



<ul style="list-style-type: none"> <li>- Those who don't are the disbelievers,</li> <li>- Those who cheat in following it are the hypocrites.</li> </ul> <p>Surah Al Baqarah ends with a dua because you can't fulfill the curriculum without asking Allah (سبحانه وتعالى).</p>	
<ul style="list-style-type: none"> <li>• The story of Adam (عليه السلام) in Surah Al Baqarah is about giving honor and being given knowledge. For this reason you don't find any blaming or scolding. The story is told with so much 'honor'.</li> <li>• The theme of Surah Al Baqarah is about the curriculum and role models. The dua for repenting is not mentioned in Surah Al Baqarah, but in Surah Al 'Araaf. Ayah 29: (هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ ) جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (He it is Who created for you all that is on</li> </ul>	<ul style="list-style-type: none"> <li>• The story of Adam (عليه السلام) in Surah Al 'Araaf is about the creation, blaming, details of the tricks of the shaitan and finding most people ungrateful.</li> </ul>

earth. Then He rose over (Istawâ) towards the heaven and made them seven heavens and He is the All-Knower of everything.)

***May Allah (سبحانه وتعالى) make us understand His Words. Ameen.***

## Stories of the Qur'an – Adam (عليه السلام) – Class #2

### Story of Adam (عليه السلام) in Surah Al Baqarah

Honor (التكريم)	Knowledge (العلم)
<p>1. <u>Successor in the land</u>: Ayah 30: (إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً) ("Verily, I am going to place (mankind) generations after generations on earth.") – this is an honor for mankind to be successors on the earth though they are a creation which came after the angels and jinn.</p>	<p>1. <u>Allah is All-Knowing of everything</u>. Ayah 30: (قَالَ إِنِّي أَغْلَمُ مَا لَا تَعْلَمُونَ) (He (Allâh) said: "I know that which you do not know.") Ayah 32: (إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ) (Verily, it is You, the All-Knower, the All-Wise) Ayah 33: (وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ) (He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?")</p>
<p>2. <u>Allah (سبحانه وتعالى) taught Adam (عليه السلام) everything</u>: Ayah 31: (وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا) (And He taught Adam all the names (of everything)) – the knowledge of everything, the names of everything were already taught to Adam (عليه السلام). He knows all sciences, the names of all objects, languages, etc.</p>	<p>2. <u>Allah (سبحانه وتعالى) teaching the angels</u>: Ayah 33: (قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا) (They (angels) said: "Glory be to You, we have no knowledge except what you have taught us.). What knowledge did they know? Ayah 30: (قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ) (They said: "Will You place therein those who will corrupt therein and shed blood?")</p>

<p>3. <u>Prostrate to Adam (سبحانه وتعالى):</u>  Ayah 34: (وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ) (And (remember) when We said to the angels: "Prostrate yourselves before Adam.") unlike in Surah Al 'Araaf which is mentioned as part of a sequence. Surah Al 'Araaf 11: (ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ) (then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except Iblīs (Satan), he refused to be of those who prostrated themselves.) / the actions of Iblīs are mentioned to show how bad they are as a way of honoring Adam (عليه السلام).  Ayah 34: (فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ) (And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers)</p>	<p>وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ) (They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."). And the first crime committed on earth was bloodshed, but the angel's didn't think bad, their level of faith is so high.</p> <p>3. <u>Allah (سبحانه وتعالى) teaching Adam (عليه السلام):</u> Ayah 31: (وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا) (And He taught Adam all the names (of everything)). So the common factor between being honored and knowledge is for Adam (عليه) to be taught knowledge by Allah (سبحانه وتعالى).</p>
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Surah Al Baqarah	Surah Al 'Araaf
<p>1. About Iblis: (أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ) (And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers). The last ayah in Surah Al Baqarah is asking Allah (سبحانه وتعالى) to grant us victory over the disbelievers and the shaitan is from the disbelievers. The last two ayat will be sufficient for the one who recites it at night. Surah Al Baqarah 286: (فَأَنْصُرْنَا عَلَىٰ الْقَوْمِ الْكَافِرِينَ) (and give us victory over the disbelieving people)</p>	<p>1. About Iblis: Surah Al 'Araaf 11: (إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ) (except Iblīs (Satan), he refused to be of those who prostrated themselves.) and the last ayah of Surah Al 'Araaf is the angels prostrating, subhan Allah. Surah Al 'Araaf 206: (إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ) (Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him.)</p>

**May Allah (سبحانه وتعالى) make us understand His Words. Ameen.**

## Stories of the Qur'an – Adam (عليه السلام) – Class #3

### Story of Adam (عليه السلام) in Surah Al Baqarah and Surah Al 'Araaf

Surah Al Baqarah (البقرة)	Surah Al 'Araaf (الأعراف)
<p>1. <u>Sin of Iblis</u>: (أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ) (And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers). The last ayah in Surah Al Baqarah is asking Allah (سبحانه وتعالى) to grant us victory over the disbelievers and the shaitan is from the disbelievers. The last two ayat will be sufficient for the one who recites it at night. Surah Al Baqarah 286: (فَانصُرْنَا عَلَىٰ الْقَوْمِ الْكَافِرِينَ) (and give us victory over the disbelieving people)</p>	<p>1. <u>Sin of Iblis</u>: Surah Al 'Araaf 11: (إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ) (except Iblīs (Satan), he refused to be of those who prostrated themselves.) and the last ayah of Surah Al 'Araaf is the angels prostrating, subhan Allah. Surah Al 'Araaf 206: (إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ) (Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him.)</p>
<p>Ayat 35-37:  وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥) فَازْلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (٣٦) فَتَلَقَىٰ آدَمُ</p>	<p>Ayat 19-23:  وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (١٩) فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ</p>



مِنْ رَبِّهِ ۖ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ ۖ هُوَ التَّوَّابُ الرَّحِيمُ  
(٣٧)

And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zâlimûn (wrong-doers)." (35) Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." (36) Then Adam received from his Lord Words . And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful (37)

(٢٠) وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ (٢١)  
فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا  
وَوَطَّفَقَا يُخِصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا  
رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلُّ لَكُمَا إِنَّ  
الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ (٢٢) قَالَ رَبَّنَا ظَلَمْنَا  
أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ  
الْخَاسِرِينَ (٢٣)

"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrong-doers)." (19) Then Shaitân (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save that you should become angels or become of the immortals." (20) And he [Shaitân (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both." (21) So

<p>2. <u>Addressing Adam (عليه السلام):</u>          And We said, O Adam (وقلنا يا آدم).          This type of address gives honor to Adam (عليه السلام) because Allah (سبحانه وتعالى) is addressing him.</p>	<p>he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitân (Satan) is an open enemy unto you?" (22) They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (23)</p> <p>2. <u>Addressing Adam (عليه السلام):</u>          And O Adam (ويا آدم), notice here 'We' is not mentioned.</p>
<p>3. <u>Command to eat:</u>          * And eat (وكلا), (و) shows more honor and option. * It also says to eat (رغدا) – abundant.</p>	<p>3. <u>Command to eat:</u>          * So eat (فكلا), the (ف) shows limitation.</p>

<p>* It mentions (شنتما حيث)</p>	<p>* The word (رغدا) is not mentioned in Surah Al 'Araaf * It mentions (شنتما من حيث)</p>
<p>4. <u>Details of the whispers of the shaitan</u>: are not mentioned in Surah Al Baqarah. It doesn't show honor when the details of the whispers of the shaitan are mentioned.</p>	<p>4. <u>Details of the whispers of the shaitan</u>: detailed tricks of the shaitan are mentioned in Surah Al 'Araaf. The shaitan wants us to be ungrateful and expose us inwardly and outwardly.</p>
<p>5. <u>To slip</u>: it mentions Iblis made them slip (فأزلهما الشيطان عنها). And (أزل) means to slip horizontally, you're not sinking down. This still keeps the theme of 'honor' in the surah.</p>	<p>5. <u>To slip</u>: in Surah Al 'Araaf, slipping is mentioned as (فدلاهما بغرور) which means to fall below, as if being pulled down, subhan Allah.</p>
<p>6. <u>No mention of the details of the sin, nor scolding</u>. Imagine Surah Al Baqarah is the first surah you're reading, so there's no scolding in the story.</p>	<p>6. <u>The sin is mentioned in details the effects of the sin and scolding for eating from the tree</u>.</p>
<p>7. <u>Seeking forgiveness</u>: Allah (سبحانه وتعالى) inspired Adam (عليه السلام) to make dua and repent (فتلقى آدم من ربه كلمات). Surah Al Baqarah mentions the story from</p>	<p>7. <u>Seeking forgiveness</u>: Surah Al 'Araaf mentions the story from the angle of committing the sin and the shame of it (ربنا ظلمنا أنفسنا)</p>

the angle of repenting and making dua.	
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**May Allah (سبحانه وتعالى) make us understand His Words. Ameen.**

## Stories of the Qur'an – Adam (عليه السلام) – Class #4

### Story of Adam (عليه السلام) in Surah Al Baqarah and Surah Ta Ha

Surah Al Baqarah (البقرة)	Surah Ta Ha (الأعراف)
1. <u>Story of Adam (عليه السلام)</u> : shows honoring Adam (عليه السلام) (تكريم آدم)	1. <u>Story of Adam (عليه السلام)</u> : shows the misery of Adam (عليه السلام) for being hasty (سبب الشقاء). When you're connected to Allah (سبحانه وتعالى) then you don't need to be hasty for provision. Hastiness leads to misery. Whoever is hasty for some kind of pleasure then he will be deprived from it. A person needs to make dua and not be hasty.
2. Honoring Adam (عليه السلام) and teaching him (تكريم آدم وتعليمه)	2. The covenant given to Adam (العهد) (عليه السلام)
3. <u>Iblis refusing to prostrate</u> : (ابى واستكبر وكان من الكافرين)	3. <u>Iblis refusing to prostrate</u> : (ابى)
4. <u>Reason for misery</u> : it's not mentioned in Surah Al Baqarah	4. <u>Reason for misery</u> : Allah (سبحانه وتعالى) advises Adam (عليه السلام) shaitan is an enemy and wants to take him out of paradise so he



	you will be miserable. This shows we will be miserable when we don't follow Allah's instructions.
5. <u>Whisper of the shaitan</u> : (فأزلهما (الشيطان عنها).	5. <u>Whispers of the shaitan</u> : (فوسوس (إليه الشيطان
6. <u>Shaitan's proposal</u> : it's not mentioned in Surah Al Baqarah	6. <u>Shaitan's proposal</u> : he will lead them to the tree of eternity and kingdom which doesn't perish (هل أدلكما على شجرة الخلد وملكاً لا يبلى)
7. <u>Eating from the tree</u> : it's not mentioned in Surah Al Baqarah	7. <u>Eating from the tree</u> : they ate from it (فأكلا منها). In Surah Al 'Araaf it mentions they tasted it and this shows more scolding for tasting it.
8. <u>Repenting</u> : (فتلقى آدم من ربه كلمات (فتاب عليه	8. <u>Repenting</u> : (ثم اجتباه ربه فتاب عليه (وهدى
9. <u>Going down to earth</u> : (قلنا اهبطوا)	9. <u>Going down to earth</u> : (قال اهبطا)
10. <u>Following Allah's guidance</u> : (فإما يأتينكم منى هدى فمن تبع هداي)	10. <u>Following Allah's guidance</u> : (اتبع)
11. <u>Reward</u> : (فلا خوف عليهم ولا هم (يحزنون), this is in the akhira	11. <u>Reward</u> : (فلا يضل ولا يشقى) this in the duniya and akhira

**May Allah (سبحانه وتعالى) make us understand His Words. Ameen.**

## Stories of the Qur'an – Adam (عليه السلام) – Class #5

### Story of Adam (عليه السلام) in Surah Al 'Araaf and Surah Sad

Surah Al 'Araaf (الأعراف)	Surah Sad (ص)
1. <u>Theme of Surah Al 'Araaf:</u> Battle between truth and falsehood (الصراع بين الحق والباطل)	1. <u>Theme of Surah Sad:</u> Responding to the truth (الإستجابة) (في العودة الى الحق)
2. <u>Ayah before story of Adam (عليه السلام):</u> The ayah before the story of Adam (عليه السلام) is 'little are you grateful' (قليلًا ما تشكرون).	2. <u>Ayah before the story of Adam (عليه السلام):</u> The ayah before the story of Adam (عليه السلام) is about the disbelievers rejecting instead of responding. The Prophet (صلى الله عليه وسلم) doesn't know what the angels and the devil disputed (الخصومة بالمأ الأعلى). The opposite of disputing is responding. The word (خصم) is repeated throughout Surah Sad.
3. <u>Start of story:</u> (ولقد خلقناكم ثم صوركم)	3. <u>Start of story:</u> (إني خالق من بشرًا من ) Allah (سبحانه وتعالى) , (طين) is addressing the angels.

4. <u>Command for prostration:</u> (اسجدوا لأدم)	4. <u>Command for prostration:</u> (فقعوا) له ساجدين – this shows submission and responding
5. <u>Response:</u> (فسجدوا الا ابليس لم يكن من الساجدين)	5. <u>Response:</u> (فسجد الملائكة كلهم اجمعون)
6. <u>Iblis:</u> is not addressed directly	6. <u>Iblis:</u> is addressed directly (يا ابليس)

**May Allah (سبحانه وتعالى) forgive us and make us understand His Words.  
Ameen.**

## Stories of the Qur'an – Adam (عليه السلام) – Class #6

### Story of Adam (عليه السلام) in Surah Al 'Araaf and Surah Sad

Surah Al 'Araaf (الأعراف)	Surah Sad (ص)
1. <u>Theme of Surah Al 'Araaf:</u> Battle between truth and falsehood (الصراع بين الحق والباطل)	1. <u>Theme of Surah Sad:</u> Responding to the truth (الإستجابة) (في العودة الى الحق)
2. <u>Ayah before story of Adam (عليه السلام):</u> The ayah before the story of Adam (عليه السلام) is 'little are you grateful' (قليلًا ما تشكرون).	2. <u>Ayah before the story of Adam (عليه السلام):</u> The ayah before the story of Adam (عليه السلام) is about the disbelievers rejecting instead of responding. The Prophet (صلى الله عليه وسلم) doesn't know what the angels and the devil disputed (الخصومة بالمأ الأعلى). The opposite of disputing is responding. The word (خصم) is repeated throughout Surah Sad.
3. <u>Start of story:</u> (ولقد خلقناكم ثم صوركم)	3. <u>Start of story:</u> (إني خالق من بشرًا من ) Allah (سبحانه وتعالى) (طين) is addressing the angels.

4. <u>Command for prostration:</u> (اسجدوا لأدم)	4. <u>Command for prostration:</u> ( فقعوا ) (له ساجدين) – this shows submission and responding
5. <u>Response:</u> ( فسجدوا الا ابليس لم يكن من ) (الساجدين)	5. <u>Response:</u> ( فسجد الملائكة كلهم اجمعون )
6. <u>Iblis:</u> is not addressed directly (قال)	6. <u>Iblis:</u> is addressed directly ( يا ابليس )
7. <u>Allah (سبحانه وتعالى) addressing:</u> the elaboration is less in Surah Al 'Araaf (قال ما منعك ألا تسجد اذ أمرتك)	7. <u>Allah (سبحانه وتعالى) addressing</u> <u>Iblis:</u> the elaboration is more in Surah Sad, Iblis didn't prostrate to what Allah (سبحانه وتعالى) created by His Hands. ( قال يا إبليس ما منعك أن . (تسجد لما خلقت بيدي أستكبرت أم كنت من العالين
8. <u>Response of Iblis:</u> response is the same as Surah Sad ( قال أنا خير ) (منه خلقتني من نار وخلقته من طين)	8. <u>Response of Iblis:</u> response is the same as Surah Al 'Araaf ( قال أنا خير منه خلقتني من نار وخلقته من طين ). Iblis' answer shows arrogance and being racist, subhan Allah.
9. <u>Response of Allah (سبحانه وتعالى):</u> قال فاهبط منها فما يكون لك أن تتكبر فيها فاخرج ) (إنك من الصاغرين ) (فاهبط) is to be taken down, this shows more scolding. If two people make a mistake, the mistake of one with knowledge and is obedient is	9. <u>Response of Allah (سبحانه وتعالى):</u> (قال فاخرج منها فإنك رجيم) (فاخرج) is to be taken out. What made Iblis to be taken out from Allah's mercy? Arrogance and pride. When Allah (سبحانه وتعالى) gives you a position in life and someone else



<p>greater than one without knowledge. The fall of someone with knowledge is greater than the fall of someone without knowledge, the fall of a worshipper is greater than the fall of a non-worshipper, the fall of parents is greater than the fall of children. Anyone who's arrogant in life will exit this life disgraced and belittled. May Allah (سبحانه وتعالى) protect us. Ameen.</p>	<p>is placed, a person shouldn't complain and be proud.</p>
<p>10. <u>Response of Iblis:</u> ( قال أنظرني الى ) (اليوم يبعثون) there's no mention of 'My Rabb' unlike Surah Sad</p>	<p>10. <u>Response of Iblis:</u> ( قال رب فأنظرني ) (اليوم يبعثون), because Surah Sad is about debate, you will notice the (ف) being mentioned throughout the ayat in order to give time for the other side to speak.</p>
<p>11. <u>Response of Allah (سبحانه وتعالى):</u> (قال إنك من المنظرين)</p>	<p>11. <u>Response of Allah (سبحانه وتعالى):</u> (قال فإنك من المنظرين)</p>
<p>12. <u>Response of Iblis:</u> ( قال فبما أغويتني ) (لأقعدن لهم صراطك المستقيم) accusing Allah (سبحانه وتعالى) and blaming Him for being cast out, astaghfar Allah. He said he will sit</p>	<p>12. <u>Response of Iblis:</u> ( قال بعزتك ) (لأغوينهم أجمعين), he swears by Allah's might and this shows He knows Allah (سبحانه وتعالى). He will not have power over Allah's sincere</p>

<p>on the Straight Path, and he will come from between the people, from their back, right and left and you will find most are ungrateful. May Allah (سبحانه وتعالى) make us from the grateful ones. Ameen.</p>	<p>slaves. So ikhlas is a safeguard from the shaitan (إلا عبادك منهم المخلصين).</p>
<p>13. Response of Allah (سبحانه وتعالى): (لأملأن جهنم منكم أجمعين)</p>	<p>13. Response of Allah (سبحانه وتعالى): (لأملأن منك وممن تبعك منهم أجمعين)</p>

**May Allah (سبحانه وتعالى) forgive us and make us understand His Words.  
Ameen.**

## Stories of the Qur'an – Adam (عليه السلام) – Class #7

### Story of Adam (عليه السلام) in Surah Al Hijr and Surah Sad

Surah Al Baqarah (سورة البقرة)	Surah Al 'Araaf (الأعراف)	Surah Al Hijr (الحجر)	Surah Ta Ha (طه)	Surah Sad (ص)
1. <u>Theme of Surah Al Baqarah:</u> Curriculum (المنهج)	1. <u>Theme of Surah Al 'Araaf:</u> Battle between truth and falsehood (الصراع بين الحق والباطل)	1. <u>Theme of Surah Al Hijr:</u> Allah's protection for His deen (حفظ الله لدينه)	1. <u>Theme of Surah Ta Ha:</u> Happiness (السعادة)	1. <u>Theme of Surah Sad:</u> Responding to the truth (الإستجابة في العودة الى الحق)
2. <u>Story of Adam (عليه السلام):</u> emphasis is on <b>Adam (عليه السلام)</b> , two ayat about Iblis	2. <u>Story of Adam (عليه السلام):</u> emphasis is on <b>Iblis</b> to show the fight is with the shaitan and how's	2. <u>Story of Adam (عليه السلام):</u> emphasis is on <b>Iblis</b> . The name of Adam (عليه السلام) is not mentioned	2. <u>Story of Adam (عليه السلام):</u> emphasis is on <b>Adam (عليه السلام)</b> ,	2. <u>Story of Adam (عليه السلام):</u> emphasis is on <b>Iblis</b> . The name of Adam (عليه السلام) is not mentioned,

<p>ابى واستكبر ( وكان من الكافرين)</p>	<p>he's fighting us. In the surah, Adam (عليه السلام) makes dua and this shows a person should always repent.</p>	<p>except as a human. Surah Al Hijr emphasizes Adam (عليه السلام) being created from (صلصال) (من حمأ مسنون), which is black, baked clay. And this is only found in Surah Al Hijr, subhan Allah. The creation of jinn is before mankind and it's mentioned they're</p>		<p>only as a human made of clay, subhan Allah. Surad Sad emphasizes Adam (عليه السلام) being created from (طين) – clay.</p>
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		made of (نار السموم).		
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Surah Al Hijr (الحجر)	Surah Sad (ص)
1. <u>Ayah before story of Adam</u> (الخلق): creation (عليه السلام)	1. <u>Ayah before story of Adam</u> (يختصمون): dispute (عليه السلام)
2. <u>Adam (عليه السلام) made of: (من</u> (صلصال من حمأ مسنون) from black, baked clay	2. <u>Adam (عليه السلام) made of: (من</u> (طين) clay
3. <u>Same ayat as Surah Sad: 29,30</u>	3. <u>Same ayat as Surah Al Hijr:</u> 72,73
4. <u>Command to prostrate: (ابى أن</u> (يكون من الساجدين)	4. <u>Command to prostrate: (لا</u> (ابليس استكبر وكان من الكافرين)
5. <u>Iblis: is not addressed directly</u> (قال)	5. <u>Iblis: is addressed directly (يا</u> (ابليس)
6. <u>Allah (سبحانه وتعالى) addressing</u> <u>Iblis: What's wrong with you to</u> not be among those who prostrate? (ما لك الا تكون مع الساجدين)	6. <u>Allah (سبحانه وتعالى) addressing</u> <u>Iblis: Iblis didn't prostrate to what</u> Allah (سبحانه وتعالى) created by His Hands. What stopped you to not prostrate to what I created by My Hands (ما منعك أن تسجد لما خلقت بيدي ) (أستكبرت أم كنت من العالين)



<p>7. <u>Response of Iblis:</u> ( لم أكن لأسجد لبشر ) (خلقته من صلصال من حمأ مسنون)</p>	<p>7. <u>Response of Iblis:</u> ( قال أنا خير منه ) (خلقتني من نار وخلقته من طين). Iblis' answer shows arrogance</p>
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**May Allah (سبحانه وتعالى) forgive us and make us understand His Words.**

**Ameen.**

## Stories of the Qur'an – Adam (عليه السلام) – Class #8

### Story of Adam (عليه السلام) in Surah Al Hijr and Surah Sad

Surah Al Baqarah (سورة البقرة)	Surah Al 'Araaf (الأعراف)	Surah Al Hijr (الحجر)	Surah Ta Ha (طه)	Surah Sad (ص)
1. <u>Theme of Surah Al Baqarah:</u> Curriculum (المنهج)	1. <u>Theme of Surah Al 'Araaf:</u> Battle between truth and falsehood (الصراع بين الحق والباطل)	1. <u>Theme of Surah Al Hjr:</u> Allah's protection for His deen (حفظ الله لدينه)	1. <u>Theme of Surah Ta Ha:</u> Happiness (السعادة)	1. <u>Theme of Surah Sad:</u> Responding to the truth (الإستجابة في العودة الى الحق)
2. <u>Story of Adam (عليه السلام):</u> emphasis is on <b>Adam</b> (عليه السلام), two ayat about Iblis (ابى واستكبر)	2. <u>Story of Adam (عليه السلام):</u> emphasis is on <b>Iblis</b> to show the fight is with the shaitan	2. <u>Story of Adam (عليه السلام):</u> emphasis is on <b>Iblis</b> . The name of Adam (عليه السلام) is not mentioned	2. <u>Story of Adam (عليه السلام):</u> emphasis is on <b>Adam</b> (عليه السلام),	2. <u>Story of Adam (عليه السلام):</u> emphasis is on <b>Iblis</b> . The name of Adam (عليه السلام) is not mentioned,

<p>من وكان (الكافرين)</p>	<p>and how's he's fighting us. In the surah, <b>Adam (عليه السلام)</b> makes dua and this shows a person should always repent.</p>	<p>except as a human. Surah Al Hijr emphasizes Adam (عليه السلام) being created from (صلصال (من حمأ مسنون), which is black, baked clay. And this is only found in Surah Al Hijr, subhan Allah. The creation of jinn is before mankind and it's mentioned they're made of</p>		<p>only as a human made of clay, subhan Allah. Surad Sad emphasizes Adam (عليه السلام) being created from (طين) – clay.</p>
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		<p>(نار السموم).</p> <p>The meaning of (مسنون) is changing and what do we need if we're changing? Protection. This means anything can change us.</p>		
<p>3. <u>Focus of Story of Adam (عليه السلام):</u> honor and knowledge (تكريم وعلم). Story is from ayat 30 to 38.</p>	<p>3. <u>Focus of Story of Adam (عليه السلام):</u> scolding (عتاب). Story is from ayat 11 to 25.</p>	<p>3. <u>Focus of Story of Adam (عليه السلام):</u> Changes (التغيير). The human changes and needs protection</p>	<p>3. <u>Focus of Story of Adam (عليه السلام):</u> Hastiness (العجلة). The human is hasty, but if you want something</p>	<p>3. <u>Focus of Story of Adam (عليه السلام):</u> Dispute (الخصومة). Story is from ayat 71 to 85. Mukhliseen is mentioned in</p>

		<p>especially with being exposed to temptations and doubtful matters. Story is from ayat 28 to 40. The word (فَفَعُوا) is mentioned in Surah Al Hijr and Surah Sad. This emphasizes falling into prostration. Mukhliseen is mentioned in Surah Sad as well.</p>	<p>then make dua. Allah (سبحانه وتعالى) taught Adam (عليه السلام) knowledge. Story is from ayat 115 to 123. Adam (عليه السلام) had a struggle-free life, but he wanted something and became hasty. As a result he fell and came to earth. Sometimes everything is fine around us and we</p>	<p>Surah Al Hijr as well.</p>
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		They are the ones who will be protected from the shaitan.	become hasty to get something and this cause us to fall. May Allah (سبحانه وتعالى) protect us. Ameen. A person has to follow Allah's guidance. When you follow the instructions then you won't fall.	
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***May Allah (سبحانه وتعالى) forgive us and make us understand His Words.  
Ameen.***

#### **ADDITIONAL RESOURCES**

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

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