



ULOOM UL QURAN



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Preface

All praise is due to Allāh who favored us with the Blessings of Islām and the Sunnah, and may Ṣalāh and Salām be upon the one whom Allaāh sent as a Mercy and Guidance for this ummah. May it also be upon his Family and Companions, the leaders of guidance and lanterns at times of dhulmah (darkness).

this book discussed the issues of ULOOM UL QURAN

At this point, I would like to thank all my teachers of Jamia Darus Salam, Tamil Nadu and Jamia Islamia University, Saudi Arabia for making me able to compile a book on one of the noteworthy topics of islam I would also like to adopt an attitude of gratitude towards my AskIslamPedia.com's team for supporting me consistently throughout their efforts. At last but not the least, I thank my brother Mohammad Faisal Afroze {May Allaah

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I asked Allaah subhanahu watala to accept our good deeds

Ameen

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The Sciences of the Qur'an

01. The Linguistic Meaning of the word 'Qur'an':

There are numerous opinions concerning the masdars (i.e the verbal nouns) of the Quran, from which the word "Qur'an" has been derived

1. The word "Qur'an" is derived from 'qara'a' which means, 'to read, to recite'.
2. The word "Qur'an" is derived from 'qarana' which means, 'to join, to associate'. All the principles of success (i.e both in this world and the hereafter) have been compiled in this book.
3. The word "Qur'an" is derived from 'qarn' which means to 'combine'. We have to read this book in context. This is only possible when we read it by combining all the chapters and the verses of the Quran. This act will clarify the allegations of the orientalist.
4. The word "Qur'an" is derived from 'qaraa'in' which means which means 'to resemble, to be similar to'.

Hence, the Quran is composed of verses that aid one another in comprehension.

Questions:

What is the linguistic meaning of the word 'Qur'an'?

02. The Definition of the Qur'an:

"The Quran is the Arabic speech (Kalaam) of Allaah, which he revealed to Muhammad (Sallallahu alayhi wa sallam) in wording and meaning through jibreel (alayhis salam), and which has been preserved in the mushafs (i.e. it starts from Suratul Fatiha and ends with Suratun Naas), and has reached us by mutawaatir transmissions, and is a challenge to mankind to produce something similar to it, and its recitation is an act of worship."

Questions:

According to the majority of scholars, what is the definition of the Qur'an?

03. What is the theme of the Qur'an?

The major theme of the Quran is 'Human being'. The Quran guides the creation towards the creator. It admonishes mankind not to be heedless towards their creator by immersing in the distractions of the world, the one to whom we shall all return after death.

04. Description of the Quran:

- The Quran is the Arabic speech (Kalaam) of Allaah, which he revealed to Muhammad (Sallallahu alayhi wa sallam) that he may bring the creation from darkness into light. Allaah says in the Qur'an, "It is He Who sends down manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad sallallahu alayhi wa sallam) that He may bring you out from darkness into light. And verily, Allaah is to you full of kindness, Most Merciful." [57:9]
- Allaah has mentioned the creation of the heavens and the earth, the stories of the previous and upcoming nations, permissible and impermissible, principles of etiquettes and ethics, rulings of worship and transactions, biographies of the prophets, the reward and the torment of the believers and the disbelieves respectively, and the description of the heaven and hell in the Quran. Allaah says in the Qur'an, "And (remember) the Day when we shall raise up from every nation a witness against them from amongst themselves. And we shall bring you (O Muhammad) as a witness against these. And we have sent down to you the Book (the Qur'an) as an exposition of everything, guidance, a mercy, and glad tidings for those who have submitted themselves (to Allaah as Muslims)." [16:89]
- Qur'an invites the entire creation to believe in the essence of Allaah, his divine names and all of his perfect attributes, his prophets, his angels, his books, and the Day of Judgment. Allaah says in the Qur'an,

“The Messenger (Muhammad sallallahu alayhi wa sallam) believes in what has been sent down to him from his Lord and (so do) the believers. Each one believes in Allaah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).” [2:285]

- Qur’an describes the day of judgment, the arena of doomsday, incidents of life after death, scales on the day of judgment, Siraat (i.e the bridge), the cistern of Kawthar, blessings, and punishments on the day of judgment and the gathering of humankind. Allaah says in the Qur’an,

“Allaah! La ilaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allaah?” [4:87]

- Qur’an invites the entire creation to contemplate and ponder on the creation of Allaah. It also asks the entire existence to ponder and contemplate upon its verses. Allaah says in the Qur’an,

“Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?” [47:24]

- Quran has discussed the concepts of monotheism, prophet hood, and the Day of Judgment in a detailed manner.
- Quran has discussed Tawheed al Ruboobiyyah (Oneness of divine the lordship), Tawheed Al Asma Wal Sifaat (Oneness of the divine names and attributes), and Tawheed al-Uloohiyyah (Oneness of worship). The objective of the Quran is to prove Tawheed al-Uloohiyyah (i.e Oneness of worship).
- Quran is the speech of Allaah and ahadith is its interpretation through statements, actions, silence, and character. (Muhammad Umar Bazmool)

Allaah says in the Qur’an,

“Then it is for us (Allaah) to make it clear to you.” [75:19]

“With clear signs and Books (We sent the Messengers). And we have also sent down unto you (O Muhammad sallallahu alayhi wa sallam) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought.” [16:44]

- We should understand the Quran and the sunnah via the methodology of the companions of the prophet (Sallallahu alayhi wa sallam) and their true followers. Implementing our life according to the book, inviting the people towards the book, and imposing the book are from the signs of the faith. This is also the requisite for the straight path.
- Quran briefly answers five common questions of non-muslims.
 1. Who am I?
 2. Where did I come from?
 3. Who created me?
 4. What I have to do? How I have to live my life?
 5. What will happen to me after I die?

[For further details refer to my book ‘Quran Ke Ahdaaf aur Maqasid’]

- Quran is the book of Allaah for the entire creation. Allaah says in the Qur'an,

“Verily, we have sent down to you (O Muhammad sallallahu alayhi wa sallam) the Book (this Qur'an) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad sallallahu alayhi wa sallam) are not a Wakil (trustee or disposer of affairs, or keeper) over them.” [39:41]

- This book (with the interpretation through authentic ahadith) will be a source of guidance for the entire creation till the day of judgment and the one who doesn't believe in this book is a disbeliever and will be tormented on the day of judgment.

Allaah says in the Qur'an,

“But those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muhammad sallallahu alayhi wa sallam).” [6:49]

- Quran due to its eloquence, rhetoric, greatness, miraculous nature, signs, parables, and morals has been described by Allaah as,

“Had we sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allaah. Such are the parables which we put forward to mankind that they may reflect.” [59:21]

- Allaah challenged the entire mankind and jinn kind to bring a similar book or even a chapter, but they were unable to bring and they were incapable. Allaah says in the Qur'an,

“Say: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.” [17:88]

- As this book is perfect and it is the last book among all the heavenly books, Allaah commanded the Prophet (Sallallahu alayhi wa sallam) to Convey this book to the entire creation. Allaah says in the Qur'an,

“O Messenger (Muhammad sallallahu alayhi wa sallam)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allaah will protect you from mankind. Verily, Allaah guides not the people who disbelieve.” [5:67]

- This is the most important and needful book for us. So, Allaah took the charge of its preservation.

Allaah says in the Qur'an,

“Verily We: It is we who have sent down the Dhikr (i.e. the Qur'an) and surely, we will guard it (from corruption).” [15:9]

- Quran is a complete guide (on how to live our life) due to its perfection, eternity, and universal nature. This is the final book from Allaah and ahadith are its interpretation.

Questions:

What did you understand about the Quran?

How did the Quran convey its message?

What is the method of invitation of the Quran?

5. The Names of the Quran:

01. Al Qur'an (The Most Recited Book):

“The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).” [2:185]

02. Al Furqan (The Criterion):

“Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad sallallahu alayhi wa sallam) that he may be a warner to the 'Alamin (mankind and jinns).” [25:01]

03. Al Burhan (The Proof):

“O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad sallallahu alayhi wa sallam) from your Lord, and we sent down to you a manifest light (this Qur'an).” [4:174]

04. Al Kitaab (The Book which has been Written):

“This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allaah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allaah much (perform all kinds of good deeds which He has ordained).” [2:2]

05. Al Haqq (The Truth):

“Or say they: "He (Muhammad sallallahu alayhi wa sallam) has fabricated it?" Nay, it is the truth from your Lord that you may warn a people to whom no warner has come before you (O Muhammad sallallahu alayhi wa sallam), in order that they may be guided.” [32:3]

06. Az Zikr (The Reminder):

“Verily We: It is we who have sent down the Dhikr (i.e. the Qur'an) and surely, we will guard it (from corruption).” [15:9]

07. At Tanzeel (The Book which was Revealed):

“And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists).” [26:192]

08. Ahsanul Hadith (The Best Statement):

“Allaah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated.” [39:23]

09. Al Adheem (The Magnificent):

“And indeed, we have bestowed upon you seven of Al-Mathani (the seven repeatedly recited Verses), (i.e. Surat Al-Fatiha) and the Grand Qur'an.” [15:87]

10. Al Kareem (The Honourable):

“That (this) is indeed an honourable recital (the Noble Qur'an).” [56:77]

11. Al Azeez (The Mighty):

“And verily, it is an honourable respected Book.” [41:41]

12. Al Majeed (The Glorious):

“Qaf. By the Glorious Qur'an.” [50:1]

13. Al Hakeem (The Most Wise), Al Aliy (The Most High):

“And Verily, it (this Qur'an) is in the Mother of the Book (i.e. Al-Lauh Al-Mahfuz), before us, indeed Exalted, full of Wisdom.” [43:4]

14. Al Maw'iza (The Advice), Ash Shifa(The Healer), Al Huda(The Guidance), and Ar Rahmah (The Mercy):

“O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.” [10:57]

15. Al Musaddiq (The One that Confirms) and Al Muhaymin (The Witness):

“And we have sent down to you (O Muhammad sallallahu alayhi wa sallam) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures).” [5:48]

16. Al Mubeen (The One who Explains Clearly):

“Alif-Lam-Ra. These are the Verses of the Book, and a plain Qur'an.” [15:1]

17. Al Mubarak (The Blessed):

“And this is a blessed Book (the Qur'an) which we have sent down, so follow it and fear Allaah (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell).” [6:155]

18. Basheer (The Book which Gives Glad Tidings), Nazeer (The Book which Warns):

“A Book whereof the Verses are explained in detail; A Qur'an in Arabic for people who know. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allaah (i.e. Islamic Monotheism) and fears Allaah much (abstains from all kinds of sins and evil deeds) and loves Allaah much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allaah), but most of them turn away, so they listen not.” [41:3-4]

19. An Noor (The Light):

“Indeed, there has come to you from Allaah a light and a plain Book (this Qur'an).” [5:15]

Note:

- Five names are the most famous among these names: Quran, Kitaab, Zikr, Tanzeel, and Furqan.
- The remaining names are the attributes of the Quran.
- According to one opinion, there are 55 names of the Quran.

Questions:

Write the different names of the Quran? State them with evidences?

06. Meaning of Wahy:

Linguistically, 'wahy' means to communicate in a manner that is not obvious in a swift manner.

Terminologically, 'wahy' means the inspiration to the prophets. The last revelation was sent upon the final prophet Muhammad (Sallallahu alayhi wa sallam).

07. The Difference between The Quran and Ahadith Qudsi:

1. Quran is the speech of Allaah revealed to the Prophet (Sallallahu alayhi wa sallam) in meaning and wording. Thus, the Quran is from Allaah even in wording. Whereas, ahadith Qudsi is only from Allaah in meaning and the wordings are from the Prophet (Sallallahu alayhi wa sallam).
2. It is an act of worship to recite the Quran, whereas this is not the case for a hadith qudsi. The person who reads hadith qudsi will be rewarded for seeking knowledge like he is rewarded for reading other ahadith.
3. The Quran has reached us in mutawatir chains of narration. Hadith Qudsi on the other hand mainly exists in the form of ahaad (i.e, non-mutawatir) ahadith.
4. Quran was revealed through Jibreel (Alayhis Salam), whereas it was not necessary for ahadith Qudsi to be revealed only through Jibreel (Alayhis Salam).
5. Quran is a miracle, Hadith Qudsi isn't a miracle.

Questions

What are other non recited revelations apart from Ahadith Qudsi?

What is Hadith Qudsi?

What is the difference between the Quran and the Hadith Qudsi?

08. Kinds of Wahy:

There are three kinds of wahy. “It is not given to any human being that Allaah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.” (42:51)

1. Wahy at Heart: This kind of wahy is directed to the heart of a prophet and Allaah inspires something into it.
2. Direct discourse from Allaah: In this kind of wahy, Allaah directly speaks to the prophet.
3. Angelic Wahy: In this kind, Allaah sends his message to the prophet through an angel.

09. The Procedure of Wahy:

Wahy was sent down to The Prophet (Sallallahu alayhi wa sallam) through different means.

1. Ringing of bells:

Narrated 'Aisha: (The mother of the faithful believers) Al-Harith bin Hisham asked Allaah's Messenger (sallallahu alayhi wa sallam) "O Allaah's Messenger (sallallahu alayhi wa sallam)! How is the Divine Inspiration revealed to you?" Allaah's Messenger (sallallahu alayhi wa sallam) replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet (sallallahu alayhi wa sallam) being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over). [Sahih Bukhari : Hadith.No.2]

2. Angel Coming in Human Disguise :

The other method of wahy mentioned in this tradition was that the angel used to appear in a human form and convey the message. In such a situation generally, Jibreel (Alayhis Salam), came in the form of the renowned companion Dihyah Kalbi. [Musanaff Ibne Abee shaybah : Hadith.No.32325]

3. Angel Coming in his Original Appearance:

The third method of wahy was that Jibreel (Alayhis Salam) came in his original appearance.

4. True Dreams:

The fourth method of wahy was that the prophet (Sallallahu alayhi wa sallam) used to have dreams before the revelation of the Quran had started. Whatever he saw in a dream happened in the same manner when he awoke.

Narrated Aisha: (The mother of the faithful believers) The commencement of the Divine Inspiration to Allaah's Messenger (Sallallahu alayhi wa sallam) was in the form of good dreams which came true like bright daylight. [Sahih Bukhari: Hadith.No.3]

5. Discourse with Allaah:

Like Musa (Alayhis Salam) our Prophet Muhammad (Sallallahu alayhi wa sallam) also had the privilege of direct discourse with Allaah.

6. Inspiration in The Heart:

The sixth method of wahy was that, without appearing before him in any shape, Jibreel (Alayhis Salam) used to inspire something in the heart of the prophet (Sallallahu alayhi wa sallam).

Questions

Describe the methods of wahy along with the proofs (i.e.ahadith)?

10. The Makki and The Madani Chapters of the Quran:

Quran has been classified into makkee and madani chapters.

Makki: If a verse was revealed before the hijrah, it is considered Makki.

Madani: If a verse was revealed after the hijrah, it is considered Madani.

The number of Makki and Madani chapters in the Quran according to Mushaf E Madina:

The Madani surahs are:

1. Baqarah (2)
2. Al Imran (3)
3. Nisa (4)
4. Maidah (5)
5. Anfal (8)
6. At- Tawbah (9)
7. Ar-Rad (13)
8. Al-Hajj (22)
9. An-Nur (24)
10. Al-Ahzab (33)
11. Muhammad (47)
12. Al-Fath (48)
13. Al Hujuraat (49)
14. Ar-Rahmaan (55)
15. Al-Hadid (57)
16. Al-Mujadilah (58)
17. Al-Hashr (59)
18. Al-Mumtahinah (60)
19. As-Saff (61)
20. Al-Jumu'ah (62)
21. Al-Munafiqun (63)
22. Al-Taghabun (64)
23. Al-Talaaq (65)
24. Al-Tahrim (66)
25. Al-Insaan (76)
26. Al Baniyyah (98)
27. Az Zalzalah (99)
28. An Nasr (110)

Apart from these chapters, all other chapters are Makki.

Reconciling Differing Reports about Whether a Surah is Makki or Madani- Muhammad al-Tahir ibn ‘Aashoor:

While most surahs of the Qur’an are unanimously categorized as either Makki or Madani, there have been differing reports and opinions about the proper classification of a small group of twelve surahs. Some of these differences stem from differences in terminology, instances of repeated revelation, Madani ayaat being included in an otherwise Makki surah, or other reasons. In the article below, sheikh Muhammad al-Tahir ibn ‘Aashoor discusses the differing classifications of surah al-Mutaffifeen (83) and demonstrates how to understand the differing reports and come to a conclusion. Being one of the famous mufasssiroon of recent centuries, Ibn ‘Aashoor (d. 1393AH/1973CE) had the benefit of drawing on the wealth of tafsir literature before him, as is evident in this passage and his entire book:

The scholars have differed as to whether surah al-Mutaffifeen (83) is

- a. Makki
- b. Madani
- c. Part Makki and part Madani

It has been relayed that ibn Mas’ood, al-Dhahhaak and in one narration Muqatil held it to be Makki, while it is transmitted from ibn ‘Abbaas according to the most authentic narration from him, ‘Ikrimah, al-Hasan, al-Suddi and Muqatil in a different narration that they held it to be Madani. And Muqatil said, “It was the first surah to be revealed in al-Madinah.” It has also been relayed in one narration from ibn ‘Abbaas as well as from Qatadah that it is a Madani surah except for the last eight ayaat beginning from Allah’s statement:

Indeed, those who committed crimes ... [83:29] until the end of the surah.

al-Kalbi and Jaabir ibn Zayd said, “It was revealed in between Mecca and al-Madinah, so therefore it is Makki.” That is because according to the favored position among the scholars of the Qur’an, the determining factor for something being Madani is that it was revealed after the Hijrah.

Ibn ‘Atiyyah said:

A group of the mufasssiroon argued that it is Makki because it mentions the word al-Asaatir in it. That is, in Allah’s statement: When Our ayaat are recited to him, he says, “Legends of the former peoples.” [83:13] and the stance that we would take is that it was revealed prior to the Hijrah because the majority of its contents are in response to those who doubt the resurrection of the dead.

There is a subtle point behind it being revealed between Mecca and al-Madinah, which is that the business practice of titling the scales was widespread in both locations. There has been some differing as to whether this was the last surah to be revealed in Mecca or the first surah to be revealed in al-Madinah, but the position that it was revealed between Mecca and al-Madinah is a good one.

In his book Asbab al-Nuzool, al-Wahidi mentioned that ibn ‘Abbaas said: When the Prophet came to al-Madinah, its people were some of the worst when it came to unfairly measuring goods for buying and selling. So then Allah revealed Wayl li’l-Mutaffifeen and they amended their way of measuring after that.

Al-Qurtubi mentioned: In al-Madinah there were traders who titled the scales and engaged in many kinds of un-Islamic business practices. So then Allah revealed this ayah and Allah’s Messenger went out to the marketplace and recited it. These practices were common among them prior to Islam, so it hadn’t occurred to some of the people of al-Madinah who had entered into Islam that these things involved taking people’s wealth unjustly, so the Prophet sought to alert them to this fact. This was the beginning of the rectification of the state of the Muslims in al-Madinah, as well as highlighting the bad condition of the Mushrikoon of both Mecca and Yathrib who continued to participate in the unjust measuring and weighing practices.

In light of this objective, how appropriate it is that this surah was revealed between Mecca and al-Madinah in order to purify al-Madinah of these corrupt business practices prior to the Prophet’s arrival so that he would not find widespread vice there, for weighing and measuring are an ever-present aspect of business transactions and exchanges in any marketplace.

[Tafsir ibn ‘Aashoor 31/187-188]

11. Specific Characteristics of Makki Soorahs (i.e. chapters):

1. Every Soorah that has the oath, “Nay (Kalla)” is Makki.

2. All soorahs which have a verse of prostration (Sajdah at tilawah) are Makki.
3. All soorahs that begin with disjointed letters (al-Muqatta'at), such as Alif-Laam-Meem, and Ha - Meem, are makki, with the exceptions of al-Baqarah and al-Imran.
4. All soorahs which mention the story of Adam (Alayhis Salam) and Iblees are Makki, except for Surah al-Baqarah.
5. All soorahs which mention the stories of the previous prophets are Makki, except surah al Baqarah.

[Refer to the book "al Mubaahis fee uloomil Quran" by Shaikh Man'aa al qattan]

According to some scholars, the common themes of Makki soorahs are Tawheed (i.e Monotheism), Risalah (i.e prophethood), and Aqirath (i.e the day of judgment). Other themes, such as morality, are also included in these surahs.

Questions

Define a Makki surah? What are its specific characteristics?

12. Specific characteristics of Madani chapters:

1. Every verse that mentions an obligation and a punishment for a crime (hudood) is Madani.
2. Every soorah that mentions jihaad is Madani.
3. Every soorah that mentions the hypocrites is Madani.

The common theme of Madani soorahs is to explain the detailed laws of shariah.

13. Specific characteristics of Makki and Madani chapters :

1. Generally, The Makki revelations are short and succinct using strong words and frequent oaths. There is an amazing coherence between the bases of these chapters.
2. The style of the first revealed Makki soorahs and the Makki soorahs (revealed in the second place) is almost the same: These Soorahs are eloquent, rhetorical, and amazing coherence lies between them.
3. The style of the Makki soorahs of the third phase is completely different. These lengthy chapters indicate the end of the Makkan period and the beginning of the Madinan period. They have been organized in a beautiful manner. Some of these chapters were initiated with the disjointed letters whereas; other chapters were initiated with the remembrance of prophets and their nations.
4. The Madani chapters were easily comprehensible as Islam was spread by that time and the people were aware of the revelation. The detailed laws of acts of worship (i.e prayer, charity, fasting, and pilgrimage), permissible and impermissible, individual and social affairs, political and economic laws, the laws concerning the relationship of Islamic state in war and peace, the discussion of the wars of the prophet Muhammad (sallallahu alayhi wa sallam) and likes of these shar'i issues are found in these chapters.

Questions

What are the specific characteristics of Makki and Madani Soorahs?

14. The Four Divisions of the Chapters of the Quran:

The chapters of the Quran are divided into four categories.

1. Al Tuwal
2. Al Mi'in
3. Al Mathani
4. Al Mufassal

On the Authority of Wathilah ibn Asqa the Prophet (Sallallahu alayhi wa sallam) said:

“I was given the seven long chapters in the place of the Torah, I was given al Mi’in in place of the Psalms, I was given al Mathani in place of the gospels, and I was favored with the mufassal.”

[The chain of narration is Hasan (i.e good), Musnad Ahmed: 17023, (4/107), Musnad Shaamiyyin: 2734 (6213/4), Mujamul kabeer of tabarani (8003) (255/8), (186) (75/22), (187) (76/22), Musnad of Tayalisi (1012) (136/1)]

Al Tuwal:

It refers to the seven lengthy chapters of the Quran i.e Surah al Baqarah, al Imran, al Nisa, al Maidah, al Anaam, al Araaf, and there is a difference of opinion regarding the seventh. Some scholars have said Surah al Anfaal and Bara’ah(i.e taubah) having considered these two chapters as one.

Al Mi’in:

It refers to those chapters of the Quran whose verses are great than 100 or nearly equal to 100.

Al Mathani:

It refers to those chapters of the Quran whose verses are less than 100. These chapters begin at surah al ahzab and end at the beginning of either surah qaf or surah al hujurat.

Al Mufassal:

These chapters begin after the mathani till the end of the Quran ie. from Surah qaf / surah al hujurat to suratun naas.

15. Three Divisions of Mufassal:

The scholars have divided the mufassal into three groups:

1. Al Tiwal: Ending at Soorah al Naba
2. Al Awsat: Beginning at Soorah al Naba till Surah al Dhuha
3. Al Qisar: Beginning at Surah al Duha to the end of the noble Quran

16. Should the Quran be read with its understanding or without its understanding?

Quran is not only a book of guidance for the scholars but also for the entire creation.

“And we have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?” [54:17]

Abdullah Ibne Abbas said: There are four types of verses in the Quran

1. The verses which can be comprehended by Arabians (because of their mother tongue i.e. Arabic)
2. The verses by which can be comprehended by the Ignorant (Their ignorance doesn't act as a barrier)
3. The verses which can only be understood by the scholars.
4. These verses whose real meaning is only known to Allaah.

[Tafseer E Tabaree: Volume.1, Pg.No.70]

17. The Compilation of the Quran:

Three stages of compiling the Quran:

1. During the life of Prophet (Sallallahu alayhi wa sallam):

'Uthman bin 'Affan said: So when something was revealed on the prophet (sallallahu alayhi wa sallam), he would call for someone who could write, and say: "Put these Ayat in the Surah which mentions this and that in it." When an Ayah was revealed, he would say: "Put this Ayah in the Surah which mentions this and that in it." [Tirmidhi: 3086, This hadith was declared weak by Albaneer]

We don't find any authentic report to prove that the Quran (in its entirety) was compiled during the life of prophet (Sallallahu alayhi wa sallam). But, we find evidence (from various narrations) that Quran was recorded /written during the the life of prophet (Sallallahu alayhi wa sallam).

Narrated Zaid bin Thabit:

Abu Bakr said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allaah's Messenger (sallallahu alayhi wa sallam). So you should search for the fragmentary scripts of the Qur'an and collect it (in one Book)." So I started

compiling the Qur'an by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur'an). [Sahih Bukhari: 7191]

Scribes of the Revelation:

Ibn al-Qayyim said:

The scholars of seerah (Prophet's biography) have mentioned the names of the Sahaabah who used to write down the wahy (revelation) or the letters of the Messenger (peace and blessings of Allaah be upon him). They were: Abu Bakr al-Siddeeq, 'Umar ibn al-Khattaab, 'Uthmaan ibn 'Affaan, 'Ali ibn Abi Taalib, al-Zubayr ibn al-'Awwaam, 'Aamir ibn Fuhayrah, 'Amr ibn al-'Aas, Ubayy ibn Ka'b, 'Abd-Allaah ibn al-Arqam, Thaabit ibn Qays ibn Shammaas, Hanzalah ibn al-Rabee' al-Usaydi, al-Mugheerah ibn Shu'bah, 'Abd-Allaah ibn Rawaahah, Khaalid ibn al-Waleed, Khaalid ibn Sa'eed ibn al-'Aas (whom it was said was the first one to write down anything for him), Mu'aawiyah ibn Abi Sufyaan and Zayd ibn Thaabit. He requested them to do that and allocated this task to them.

End Quote

Zaad al-Ma'aad, 1/117

Narrated `Abdullah bin `Abbas:

Allaah's Messenger (sallallahu alayhi wa sallam) said, "Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways." [Sahih Bukhari: 4991]

The Prophet (sallallahu alayhi wa sallam) said:

"This Qur'an has been revealed to be recited in seven different ways, so recite it whichever way is easier for you." [Sahih Bukhari: 6936]

2. During the reign of Abu Bakr, 12 Hijri, After the battle of Yamana:

Narrated Zaid bin Thabit:

Abu Bakr As-Siddiq sent for me when the people of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found `Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me), "`Umar has come to me and said: "Casualties were heavy among the

Qurra' of the Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to `Umar, "How can you do something which Allaah's Apostle did not do?" `Umar said, "By Allaah, that is a good project." `Umar kept on urging me to accept his proposal till Allaah opened my chest for it and I began to realize the good in the idea which `Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allaah's Messenger (sallallahu alayhi wa sallam). So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book." By Allaah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which Allaah's Messenger (sallallahu alayhi wa sallam) did not do?" Abu Bakr replied, "By Allaah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allaah opened my chest for what He had opened the chests of Abu Bakr and `Umar. So I started looking for the Qur'an and collecting it from (what was written on) palme stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat-at-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him. The Verse is: 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty..(till the end of Surat-Baraa' (at-Tauba) (9.128-129). Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with `Umar till the end of his life, and then with Hafsa, the daughter of `Umar. [Sahih Bukhari: 4986]

3. During the reign of Uthman, at the ending of 24 Hijri and the beginning of 25 Hijri:

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Armenia and Azerbaijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians

did before." So `Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to `Uthman. `Uthman then ordered Zaid bin Thabit, `Abdullah bin Az Zubair, Sa`id bin Al-Aas and `AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, `Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. [Sahih Bukhari: 4987]

Three copies among those seven copies still exist. They are present in,

1. London museum, the UK
2. Topkapi Palace Museum, Istanbul, Turkey
3. Hast Imam library, Tashkent, Uzbekistan

Questions:

Sayiduna Uthman sent those seven copies to which parts of the world?

18. Why Quran wasn't compiled during the time of the Prophet (Sallallahu alayhi wa sallam):

The Prophet (sallallahu alayhi wa sallam) did not compile the Qur'aan in one book during his lifetime, nor did he command the Companions to do so.

He made sure that the Qur'aan was written down in its totality, but he did not order for it to be compiled between two covers. There are a number of reasons for this:

- 1) There was no pressing need during the lifetime of the Prophet (sallallahu alayhi wa sallam) to compile the whole Qur'aan in one book, since the Qur'aan was not in any danger of being lost. There were numerous Companions who had memorised all of it, and each Companion had memorised various portions of it.
- 2) During the lifetime of the Prophet (sallallahu alayhi wa sallam), the Qur'aan used to be continually revealed. Therefore it would not have been feasible to compile all of it in one book, since it had not been completely revealed yet. The

last verse was revealed only nine days before the death of the Prophet (sallallahu alayhi wa sallam).

3) The arrangement of the verses and soorahs was not chronological. Verses that were revealed years after the hijrah could be placed, by the command of the Prophet (sallallahu alayhi wa sallam), in the midst of makkan verses, and vice versa. Therefore, the Prophet (sallallahu alayhi wa sallam) could not have compiled the Qur'aan in the correct order until all its verses had been revealed. There were some revelations that used to be a part of the Qur'aan, but Allaah abrogated their recitation. During the lifetime of the Prophet (sallallahu alayhi wa sallam), this abrogation could occur at any time; therefore it was essential that the wahy be terminated before the Qur'aan be compiled.

To summarise, when the Prophet (sallallahu alayhi wa sallam) passed away, the entire Qur'aan had been memorised by many of the Companions, and existed in written form, but it had not been compiled between two covers. Rather, it was scattered in loose fragments that were owned by different people. Some Companions also had substantial (yet incomplete) copies of the Qur'aan.

In his famous commentary on Saheeh al-Bukhari, al-haafidh ibn Hajr al-'Asqalaani addresses the question mentioned above by writing:

al-Khattabi and others said:

It is possible that the only reason why the Prophet did not collect the entire Qur'an together into a mushaf was because he expected that abrogation would come for certain legal rulings or recitations.

Then when the revelation came to an end at the time of his death, Allah inspired the Rightly-Guided Khulafaa' to carry out that task in order to fulfill Allah's true promise to preserve the Qur'an for this Ummah of Muhammad so that Allah might increase them in honor. This process began at the hand of Abu Bakr with the advice of 'Umar. All of this is supported by what ibn Abi Dawud recorded in his Kitab al-Musahif with a good chain of narration from 'Abd Khair who said, "I heard 'Ali saying, 'The person with the most reward in relation to the written copies of the Qur'an is Abu Bakr. May Allah have mercy on Abu Bakr; he was the first person to compile the Book of Allah.'"

As for the hadith of Abu Sa'eed that Muslim relayed, that "Allah's Messenger said, 'Do not write down anything from me except for the Qur'an ...'", then this is not at odds with the above claim because we are speaking about the specific

way that Abu Bakr recorded the Qur'an. For the entire Qur'an had in fact been put down in writing during the lifetime of the Prophet; it is just that it had not been gathered altogether in one place in the order of the surahs.

Now as for what ibn Abi Dawud reported in his Kitab al-Musahif by way of ibn Sireen who said, "Ali said, 'When Allah's Messenger passed away, I did not want to don my shawl for any other purpose than the Jumu'ah prayer until I gathered the entire Qur'an, so I did just that.'" But the chain of narration for this is weak due to a missing link. But even if it were to be a sound chain, what he meant by "gathering it" was to memorize it by heart.

I [Ibn Hajar] say: What was mentioned in the narration of 'Abd Khair from 'Ali is the most correct position and that is the standard position regarding this topic.

Ibn Abi Dawud also mentions another reason why 'Umar ibn al-Khattab advised for this to be done. He brings a report by way of Hasan that "Umar asked about a certain ayah from the Qur'an and was told, 'That was with so-and-so who was killed on the Day of al-Yamamah,' so he said some words of grief and instructed for the Qur'an to be compiled, so he was the first one to compile the Qur'an."

This narration has a missing link in it, but even if it were a sound narration the statement "so he was the first one to compile the Qur'an" could be understood to refer to his advice during the rule of Abu Bakr to compile it, thus attributing the compilation to him because of that.

Some of the Rafidhah try to point out a contradiction in what Abu Bakr did in terms of compiling the Qur'an into a mushaf since he himself said, "How can I do something that Allah's Messenger did not do?" The response to this would be that Abu Bakr only did that by way of permissible ijtiḥad that was born out of his sincerity towards Allah, His Messenger, His Book, and towards the Muslim leaders and their common folk. The Prophet had permitted the writing of the Qur'an while prohibiting anything else to be written along with it, so Abu Bakr did not order anything which was not already recorded to be written. This is why he halted in writing the ayah from the end of surah al-Bara'ah until he found it in writing, despite the fact that he and the one who mentioned it to him were both able to bring the ayah to mind. So then, if the fair-minded person were to consider what Abu Bakr did in this area, he would be certain that this is one of Abu Bakr's exemplary acts and would laud it as a great merit of his in light of the authentic statement of the Prophet, "Whoever initiates a good practice will have the reward for it as well as the reward for whoever follows him in it afterwards." So for every

single person who compiled the Qur'an after him until the Day of Judgement, he will get the likes of their reward. And Abu Bakr had such great attachment to reciting the Qur'an, so much so that he chose to decline the protection of ibn al-Daghnaḥ in favor of the protection of Allah and His Messenger, which is a long story that we have already mentioned while discussing the merits of Abu Bakr.

Also, Allah informed us in the Qur'an that the Qur'an would be gathered together on sheets of paper when He said: "A Messenger from Allah, reciting purified pages [98:2]" and the Qur'an was written down on sheets of paper [during the time of the Prophet], but these records were in different sections and different places so Abu Bakr gathered them all together in one collection. They remained in this way until 'Uthman ordered for a copy of this collection to be made, so he made several copies of it in the form of mushafs and sent them to the major cities, as we will discuss when we come to that topic.

End Quote

[Fath al-Bari #4071]

The Preservation of the Qur'an and the Preservation of the Tawrah: Imam al-Shinqitee

Allah says in surah al-Maa'idah:

"Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers." [5:44]

Commenting on part of this ayah in his book of tafsir, Imam al-Shinqitee clarified an important issue by writing: Allah's statement, "by that with which they were entrusted of the Scripture of Allah" until the end of the ayah.

Allah informed us in this noble ayah that the rabbis and the scholars were entrusted with the scripture of Allah – meaning they were given charge of its

safekeeping and He sought for them to preserve it. And He did not clarify here whether they complied with the command in this matter and preserved it or whether they did not comply with the command in this matter and caused it to perish. However He did clarify elsewhere that they did not comply with the command and that they did not preserve what they were entrusted with – rather they distorted it and changed it intentionally, such as in His statement, “they distort words from their [proper] usages” until the end of the ayah [4:46].

And His statement, “They distort words beyond their [proper] usages” [5:41], and His statement, “You [Jews] make it into pages, disclosing [some of] it and concealing much” [6:91], and His statement, “So woe to those who write the ‘scripture’ with their own hands, then say, ‘This is from Allah’ “until the end of the ayah”[2:79], and His statement, “And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture,” until the end of the ayah [3:78], and other ayaat as well.

An issue of importance: if it is asked, ‘what is the difference between the Tawrah and the Qur’an?’

then verily both of them are the speech of Allah which He revealed to a messenger from amongst His messengers (peace and blessings of Allah be upon them), but the Tawrah was distorted and altered, as was clarified above, while the Qur’an is protected from distortion and alteration. Even if someone were to change a single letter and replace it without another or add a letter to it or take another away, then thousands of children from the youths of the Muslims would reject this – not to mention their elders!

So the answer is that Allah entrusted them [the rabbis and scholars of the Jews] with the Tawrah and charged them exclusively with safeguarding it, and then they betrayed the trust and did not preserve it – rather they intentionally caused it to perish. But Allah did not entrust the preservation of the Glorious Qur’an to anyone such that they would be able to cause it to perish – rather He turned its preservation over to His Noble and Holy Self, just as He made it clear in His statement,

“Indeed, it is we who sent down the Qur’an and indeed, We will be its guardian.” [15:9],

and His statement,

“Falsehood cannot approach it [i.e. the Qur’an] from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy,” [41:42] as well as in other ayaat.

End Quote

[Adhwaa’ al-Bayaan 1/405-406]

The Dots and Tashkeel in the Mushaf: Ibn Taymiyah

Sheikh al-Islam ibn Taymiyah wrote:

The mushafs which the Sahabah wrote did not have any tashkeel [vowel marking] or dots on its letters, for the Sahabah were native Arabic speakers who did not make grammatical mistakes. But later during the end of the era of the Sahabah, they added the dots and tashkeel to the mushafs due to the errors in grammar that arose [i.e. among all the non-Arabic speaking people who entered into Islam].

And that is something permissible according to most scholars, and it was one of two positions reported from Imam Ahmad, though some scholars disliked this. However the correct position is that it not something to be disliked since there is a need which calls for it.

And there is no disagreement among the scholars that the tashkeel and the dots take the same ruling as the written letters themselves.

The dots allow one to distinguish between otherwise similar letters, and the tashkeel make the grammar plain and clear – for Allah’s speech is the most complete and perfect speech. And it has been transmitted from Abu Bakr and ‘Umar that they said, “Reading the Qur’an with the correct grammar and pronunciation is more beloved to us than memorizing some of its letters.” So if a reciter recites:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to Allah, Lord of all creation [1:1]

Then pronouncing the dhammah, fathah, and kasrah and putting them in the correct places is part of articulating the Qur’an correctly and completely.

End Quote

[Majmoo' al-Fataawaa 12/576]

19. The Purpose of Revealing the Quran:

Numerous verses of the Quran answer this question.

01. So that the Prophet (Sallallahu alayhi wa sallam) can explain the laws of shariah and admonish the mankind:

“And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists), which the trustworthy Ruh [Jibrael (Gabriel)] has brought down; upon your heart [O Muhammad (sallallahu alayhi wa sallam)] that you may be (one) of the warners, In the plain Arabic language. And verily, it (the Qur'an, and its revelation to Prophet Muhammad sallallahu alayhi wa sallam) is (announced) in the Scriptures [i.e. the Taurat (Torah) and the Injeel (Gospel)] of former people.” [26:192-196]

02. To create awareness among the people regarding the heaven and hell:

“Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allaah and His Messenger, Muhammad , etc.). who work deeds of righteousness, that they shall have a great reward (Paradise).” [17:9]

03. To guide the righteous people:

“This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allaah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allaah much (perform all kinds of good deeds which He has ordained)].” [2:2]

04. It was sent as guidance for the entire mankind irrespective of their nationality, tribe, lineage, skin colors gender, etc...:

“Say (O Muhammad sallallahu alayhi wa sallam): O mankind! Verily, I am sent to you all as the Messenger of Allaah.” [6:159]

“And we have not sent you (O Muhammad sallallahu alayhi wa sallam) except as a giver of glad tidings and a warner to all mankind, but most of men know not.” [34:28]

05. The teachings of the Quran are eternal (the teachings of previous books were applicable for a specific period):

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.” [5:3]

06. Quran cannot be distorted because Allaah said that he will preserve it:

“Verily We: It is we who have sent down the Dhikr (i.e. the Qur'an) and surely, we will guard it (from corruption).” [15:9]

“Verily, those who disbelieved in the Reminder (i.e. the Qur'an) when it came to them (shall receive the punishment). And verily, it is an honourable respected Book (because it is Allaah's Speech, and He has protected it from corruption, etc.). Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise.” [41: 41, 42]

07. Guidance is the pre-requisite for leadership:

Leadership was taken away from Banu Israil and it was given to us (i.e. the ummah of Muhammad (Sallallahu alayhi wa sallam)). That is the reason, the final prophet was sent from the Banu Ismail. Guidance is the pre-requisite for leadership. So, the Quran was revealed.

An indication towards this issue can be deduced from this ayah,

“Those to whom we gave the Scripture (Jews and Christians) recognise him (Muhammad sallallahu alayhi wa sallam or the Ka'bah at Makkah) as they recongise their sons. But verily, a party of them conceals the truth while they know it - [i.e. the qualities of Muhammad sallallahu alayhi wa sallam which are written in the Taurat (Torah) and the Injeel (Gospel)].” [2:146]

08. The Final Prophet (sallallahu alayhi wa sallam):

The Prophet Muhammad (Sallallahu alayhi wa sallam) was the final prophet. Therefore, a book was required for the entire mankind which would suffice for their guidance till the Day of Judgment. So, the Quran was revealed.

“Muhammad (sallallahu alayhi wa sallam) is not the father of any man among you, but he is the Messenger of Allaah and the last (end) of the Prophets. And Allaah is Ever All-Aware of everything.” [33:40]

20. The Stages of Revelation:

There is a subtle difference between the words ‘Anzala’ and ‘Nazzala’. The word ‘anzala’ means that the revelation was sent down at once. The word ‘Nazzala’ means that the revelation was sent down at piece-meal over a specific period (i.e. 23 years).

In other words, this descent (i.e. Anzala) of the Quran to the lower heavens was similar to the revelation of the previous scriptures, since it was done at once. This word has been used for Torah and Injeel in the quran.

“And he sent down the Taurat (Torah) and the Injeel (Gospel).” [3:8]

Therefore in this aspect the Prophet (Sallallahu alayhi wa sallam) shared the same procedure of revelation as the other prophets had.

Yet, The Prophet (Sallallahu alayhi wa sallam) also had the superiority by having the Quran revealed piece-meal over 23 years.

(That's why learning Arabic gives you joy. We also understand the wisdom behind the revealing the Quran in Arabic. Arabic is an expansive language. The amount of vocabulary found in this language cannot be found in any other language)

Allaah knows best

The First stage

The Quran was written on the Lauh al-Mahfoodh or the preserved tablet. The method of this writing, and when it occurred, is known only to Allaah. The fact that the Quran is written on the Lauh al-Mahfoodh is mentioned in the Quran itself.

“Nay! This is a Glorious Qur'an, (Inscribed) in Al-Lauh Al-Mahfuz (The Preserved Tablet)!” [85:21-22]

The Second Stage

From the Lauh al-Mahfoodh, Allaah revealed the Quran to the lower heavens, in a place called “The House of Honour” (al Bayt al-Izza). Allaah says in the Qur’an,

“By the Mount; And by the Book Inscribed. In parchment unrolled. And by the Bait-ul-Ma'mur (the house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angels).” [52:1-4]

“So I swear by Mawaqi (setting or the mansions, etc.) of the stars (they traverse). And verily, that is indeed a great oath, if you but know. That (this) is indeed an honourable recital (the Noble Qur'an). In a Book well-guarded (with Allaah in the heaven i.e. Al-Lauh Al-Mahfuz). Which (that Book with Allaah) none can touch but the purified (i.e. the angels).” [56:75-79]

The Third Stage

The word ‘Tanzeel’ has been used for this stage of revelation. ‘Tanzeel’ means to reveal gradually, ‘Anzaal’ means to reveal at once. The whole Quran was sent down to the lower heavens on the night of decree. It was then revealed piecemeal for 23 years. In this stage, Jibreel brought those portions of which Allaah commanded him to bring.

According to the correct opinion, this stage of revelation started in the month of Ramadhan when the prophet (Sallallahu alayhi wa sallam) was 40 years old.

[The Sealed Nectar of Safiur Rehman Mubarakpuri]

The Quran refers to this stage of revelation in many verses. In one verse Allaah says,

“And (it is) a Qur'an which we have divided (into parts), in order that you might recite it to men at intervals. And we have revealed it by stages. (In 23 years).” [17:106]

21. The wisdom of revealing the Quran to the lower heavens (i.e al Bayt al-Izza):

What is the secret of the revelation of the Quran to the lower heavens?

The famous scholar, Imaam Aboo Shaamah, (d. 665 A.H.) wrote:

“If it were asked: What is the secret of the revelation of the Qur'aan to the lower heavens? The response is: In its revelation is a sign of the eminence and

excellence of the Book, and of the one whom it was revealed to. This is because it is an indication to the inhabitants of the heavens (the angels) that this Book is the last of all books (to be revealed), revealed to the last of all prophets, to the best of all nations. It has been made close to them so that it can be revealed to them. And were it not for the fact that the Wisdom of Allaah was not to reveal the Book at once, it would have been revealed all at once, just as the previous Scriptures were revealed all at once, but instead Allaah decided to honour the Prophet (sallallahu alayhi wa sallam), and differentiate between him and the other prophets (by causing the Qur'aan to be revealed piece-meal). Therefore, (by this initial descent to the lower heavens) Allaah combined the two matters together: He made the Prophet (sallallahu alayhi wa sallam) similar to the other prophets in the sense that the Qur'aan was revealed at once to the lower heavens, like the previous books), and He honoured him (sallallahu alayhi wa sallam) (by causing it to be revealed piece-meal after that).”

[Dr.Umar Bazmool,Uloomul Quran, Pg.No. 44]

Questions:

- 1) What is the wisdom behind revealing the Quran gradually?
- 2) What did scholars opine regarding this issue?

22. The Causes of revealing the Quran in stages:

There are many réasons tor revealing the Quran in stages. Some of them are,

- 1) To show the gloriousness of the Quran.
- 2) To make the heart of prophet (Sallallahu alayhi wa sallam) firm and steadfast upon the truth, to make this book easy for memorization.

“Move not your tongue concerning (the Qur'an, O Muhammad sallallahu alayhi wa sallam) to make haste therewith. It is for us to collect it and to give you (O Muhammad sallallahu alayhi wa sallam) the ability to recite it (the Qur'an), And when We have recited it to you [O Muhammad sallallahu alayhi wa sallam through Jibrael (Gabriel)], then follow you its (the Qur'an's) recital. Then it is for Us (Allaah) to make it clear to you.” [75:16-19]

- 3) To clarify the doubts and to refute the falsehood (i.e. the deviant methodologies). (Revealing the Quran gradually will have a great impact in these issues)

“And (it is) a Qur'an which we have divided (into parts), in order that you might recite it to men at intervals. And we have revealed it by stages. (In 23 years).” [17:106]

- 4) To prove that this book is free from any kind of error.
- 5) It was revealed in the lowest heavens to make the angles and other creation witnesses to the fact that this is the last book which is being revealed upon the final prophet for the final nation.

23. Printing of the Quran:

The printing of the Quran started in the seventeenth century. However, at that time it was not accepted popularly by the Muslims.

It was printed in 1788 under the supervision of the Ottoman Empire. The most reliable printed portion of the Quran was that which was published in Cairo under the supervision of Jamiatul Azhar. Then, “King Fahd Complex for the printing of the holy Quran” revolutionized this area.

They not only published the Arabic Quran (i.e. with best quality) but also published the interpretations of the Quran in multiple languages.

24. Naskh(Abrogation):

Abrogation is translated from the Arabic word ‘Naskh’ which means "To erase, To Compensate", and its technical definition is to repeal a legal order through a legal argument. For example, marriage to one's real sister was allowed during the time of Prophet Adam (Alayhis Salam). Afterwards, it was prohibited. Allaah enforces a legal order relevant to a particular time. Then at a later time, in His infinite wisdom, He cancels the order and enforces a new one in its place. This action is known as ‘Abrogation’ (Naskh) and thus the old cancelled order is known as "Abrogated" (mansookh) and the newly replaced order as “Abrogator” (Nasikh). According to the majority of the scholars, Naskh is found in the Quran.

[Refer to ‘Tafseer Ahsanul Bayan’ of Hafiz Salahuddin Yusuf and ‘Tayseerur Rahman Li Bayanul Quran’ of Dr.Luqman Salfi]

What the Salaf Meant by “Abrogation”: Ibn al-Qayyim:

In the midst of a discussion urging people not to be hasty or eager to issue legal rulings, ibn al-Qayyim mentioned the following narration about naskh – frequently translated as “abrogation” – and then added some valuable commentary afterwards:

Hudhayfah said,

The only ones who issue legal rulings to the people are one of the following three types: 1) someone who knows which parts of the Qur’an have been subject to naskh, 2) a ruler who cannot find any alternative, or 3) an imbecile who fancies himself as being qualified.

The sub-narrator said: I think ibn Sireen said, “I am neither one of the first two, and I would not like to be the third.”

I [Ibn al-Qayyim] say:

What Hudhayfah and indeed what most of the salaf mean when they talk about naasikh and mansookh – “abrogating” and “abrogated”, respectively – is sometimes that the entire ruling has been lifted – and this is how the later scholars use these terms -,

or sometimes the salaf used it to mean that the general nature and applicability of an ayah or its most immediately apparent meaning or some other quality has been lifted. This could take place due to some type of specification, delimitation, interpreting a general text according to what another more detailed text indicates, an interpretation of it or due to its ruling having been clarified elsewhere. In fact, they would even refer to exceptions, conditions, or further descriptions of a ruling [revealed after the initial ruling] as naskh due to the fact that these things entail some lifting of the most immediately apparent meaning of the original text and a clarification of its meaning. So in the understanding of the salaf, and in fact in their language as well, the term naskh referred to a clarification of the intended meaning of something that was not present in the initial text but instead came in a later separate command.

So whoever ponders their statements will see numerous examples of this usage, too many to count, and understanding this will remove much confusion that would of course arise if he were to try to understand their usage of the term naskh according to the terminology used by the later scholars.

End Quote

[I'lam al-Mawqi'een 1/28-29]

Classification of Naskh in the Quran:

1. The Abrogation of the verse without the ruling.
2. The Abrogation of the ruling without the verse.
3. The Abrogation of the verse and the ruling.

25. The Conditions for Naskh(Abrogation):

There are several conditions that the scholars of usool al-fiqh and uloom al Quran have laid down in order to substantiate any claim of Naskh.

1. The abrogated must be a legal ruling, not a story or incident.
2. Both the Nasikh and Mansookh rulings must originate in the Quran or Sunnah.
3. The Nasikh ruling must have been revealed after the mansookh.
4. The two rulings in question (i.e. Nasikh and Mansookh) must directly contradict each other.
5. Naskh should have occurred during the time of the Prophet (Sallallahu alayhi wa sallam) (as per his guidance).

26. The wisdom behind the 'Naskh':

According to the scholars of Uloomul Quran, there are many wisdoms of Naskh.

1. The entire shariah was revealed based on the principle of graduality. The purpose of it was to gradually wipe out the evil superstitions from society through mutual love and respect, so that, people may accept it. Further, the needs of common muslims were also kept in perspective. For example, the change in the direction of the prayer (i.e. qibla) was a test for the muslims because the love of syria and masjid e aqsa was deeply filled in the hearts of the muslims. Then it was revealed that we (Ummat E Mohammadiya) are the inheritors of the prophets and the custodian of the three holy mosques.

2. Due to some political circumstances; For example, Muslims were prevented from jihad during the Makkan period as they were politically weak and they were ordered to be patient during that phase. But when situations got better Madina, that ruling was abrogated and Jihad was allowed.

3. Sometimes the verse was abrogated without the ruling to escape from the lengthiness of the topic. For example, the verse on breastfeeding is abrogated without the ruling.

4. A better ruling was brought than the previous ruling. For example, the prohibition of alcohol etc.. Allaah promised that whenever Naskh will occur in the Quran, He will reveal a better ruling and His promise is true.

5. Some verses were abrogated without the ruling whose wisdom is only known to Allaah. For example, Rajam i.e. stoning. In fact, even the wording of the verse of stoning has been preserved in some authentic narrations. Meaning, “And the old man and woman, if they commit adultery, then stone them as a retribution from Allaah.”

Stoning is hard to digest for many people but it's a test for the muslims like change is in the qiblah (i.e. the direction of the prayer) was a test for them.

Note: Explaining wisdom of everything is not possible. This is a test that whether we are the slaves of Allaah (or) the slaves of intellect?

What is the wisdom of abrogating a command before it can be acted on?

Is the abrogation of a command before it is able to be carried out possible or impossible? The majority of the scholars hold the position that it is possible and that it actually happens, and one of the examples of this is the abrogation of forty-five prayers on the night of the Night Journey after fifty had been made obligatory and forty-five of them were abrogated, leaving only five remaining. And another example of this is Allah's statement regarding the story of Ibrahim's sacrificing his son:

“And We ransomed him with a great sacrifice.” [37:107]

For Allah commanded Ibrahim to sacrifice his son, but He abrogated this command before Ibrahim was able to enact it. So the conclusion is that this is both possible and it occurs. And undoubtedly there is a well-known question

regarding this, which is that the student of knowledge asks, “If a ruling is legislated and then abrogated before being acted upon, then what is the reasoning in its being legislated in the first place if it is abrogated prior to being carried out?”

So the response is this: the reality is that the reasoning for divine legislation is divided into two categories and it alternates between 1) compliance and 2) trial. So if a ruling is abrogated after it has been enacted, then the reasoning for that ruling was compliance, and it has been obeyed. But if it was abrogated before it was enacted, then the reasoning behind legislating it in the first place was for the purpose of a trial, which is a test for the created beings: are they prepared to comply with the command or not? And so a trial has occurred.

And in the story of Ibrahim, Allah specified that the reasoning for His commanding Ibrahim to sacrifice his son was for the purpose of a test – would he be prepared and obey his Lord or not? This was in spite of the fact that Allah knew that he would not be capable of carrying that out. So he was in the process of sacrificing his dearly-beloved son, as Allah said:

“And when they had both submitted and he put him down upon his forehead.” [37:103]

– Meaning: Ibrahim put his son down on his forehead in order to thereby carry out the sacrifice – until his Lord said to him:

We called to him, “O Ibrahim, * you have fulfilled the vision.” [37:104-105]

And He said:

“And we ransomed him with a great sacrifice” [37:107]

Then Allah specified that the reasoning behind this command was for the purpose of a trial, according to His statement:

“Indeed, this was the clear trial” [37:106]

[Majaalis Ma’a Fadheelah al-Sheikh Muhammad al-Ameen al-Jankee al-Shinqitee pg. 224-225]

27. The Number of Abrogated Verses in the Quran:

The scope of abrogation was very wide in its interpretation by earlier scholars, and hence they have mentioned 500 abrogated verses. But, Allama Suyuti has

written that there are only 19 abrogated verses in the whole of the Quran (al Itqan 2/35). According to Dr. Salih Subhi, there are only 10 abrogated verses. According to Shah Waliullah, there are only 5. It should be noted that the differences of opinion arose due to the multiple definitions of the scholars for Naskh.

28. The Sources of the Naskh:

1. The Quran abrogating the Quran:

This Category is agreed upon by all those scholars who consider the validity of Naskh.

For example,

“And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave,

there is no sin on you for that which they do of themselves, provided it is honorable (e.g. lawful marriage). And Allaah is All-Mighty, All-Wise.” [2:240]

This ayah was abrogated by,

“And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner (i.e. they can marry). And Allaah is Well-Acquainted with what you do.” [2:234]

There are three similar kinds of Naskh in the Quran:

The Abrogation of the verse and the ruling:

In other words, neither is the verse present in the mushaf nor is its ruling applied. An example of this type is the report of Aisha, in which she said, " It had been revealed in the Quran that ten clear sucklings (of a baby with a woman) made marriage unlawful (i.e. that the baby would be considered her foster child). This was later abrogated (and substituted) by five sucklings, and the Prophet (Sallallahu alayhi wa sallam) died and it was before that time (found) in the Quran. [Muslim: 1452]

It is evident from this hadith that both the verse and the ruling (i.e. regarding the ten sucklings) have been abrogated. As far as five sucklings are concerned, then its verse has been abrogated during the final days of the Prophet (Sallallahu alayhi wa sallam). However, its ruling still exists. The Prophet (Sallallahu alayhi wa sallam) made this clear through hadith. The wisdom behind to lift the verse of first ruling was that there was neither benefit in reciting the verse nor in implementing it.

The Abrogation of the Ruling without the verse (Tafsir E Tabari):

When this occurs, the relevant verse (i.e. for seeking reward) is present in the mushaf, but the ruling does not apply.

“And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day).” [2:184]

This was the initial ruling as it was hard for the newly reverted Muslims to fast. This ruling was applicable for one year. Then, it was abrogated. This ayah was abrogated by,

“So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month.” [2:185]

The Abrogation of the verse without the ruling:

In this case, Allaah removed the verse from the Quran but left the relevant nulling. For example,

Narrated Ibne Abbas: Umar said on the pulpit:

“Allaah sent Muhammad (sallallahu alayhi wa sallam) with the Truth and revealed the Holy Book to him, and among what Allaah revealed, was the Verse of the Rajam (the stoning of married person (male & female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allaah's Messenger (sallallahu alayhi wa sallam) did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allaah, we do not find the Verse of the Rajam in Allaah's Book,' and thus they will go astray by leaving an obligation which Allaah has revealed. And the punishment of the Rajam is to be inflicted to any married

person (male & female), who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession.”

[Sahih Bukhari: 6830]

This ruling still exists but the verse has been removed. The statement of Umar testifies to this fact.

No one from the companions of the prophet objected to the sermon of Umar. This makes it the consensus of them and it has reached us through tawaatur.

29. The clear and unclear verses (i.e Al-Muhkam wa Al Mutashaabihaat):

Linguistically, the word ‘Muhkam’ means ‘to judge, to pass a verdict, to prevent, to obstruct, etc...’

Technically, a ‘Muhkam’ verse (i.e. related to the prohibitions, commands, rulings, issues, stories, incidents) is one that is clear in its meaning, not open to interpretation.

The Mutashaabihaat are those verses which are completely contrary to the muhkamaat. ‘Precise, Can be Interpreted, and Sophisticated’ are types of mutashabihaat. (al Itqan of Suyuti V.2 pg.5)

The word ‘mutashabih’ has two meanings, the first one is ‘resembling’ and the second one is ‘unclear’. So, this is a test for a man that whether he will follow his desires and follow the unclear meaning (or) will he follow the ‘resembling’ meaning which coincides with the ‘Muhkamaath’ (i.e. the clear verses).

Allaah says in the Qur’an,

“It is He Who has sent down to you (Muhammad sallallahu alayhi wa sallam) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allaah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it

(clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding." [3:7]

In his work 'mufradatul Quran', Raghīb al Isfahani said:

“The allegorical verses when taken together fall into three categories:

- 1- That which can never be known (only known to Allaah), such as the Last Hour, the appearance of the monsters (Daabbattul Ardh); these would appear prior to the last Day), the reality of the attributes of Allaah etc...
- 2- Those which human beings can know, such as words that are unusual or rules that are problematic.
- 3- That which falls in between, and is known to those steeped in knowledge, but obscured from those besides them.

This is alluded to in the prophetic statement to Ibn `Abbas: “Oh! Allaah! Grant him the understanding of the faith and knowledge of interpreting (the Quran)” End Quote

There is no doubt that Raghīb al Ishfahani's view was moderate. [Uloomul Quran of Dr.Salih Subhi]

Muhkam and Mutashabihaat have been used in the Quran to give different meanings.

1. If we consider Quran Muhkam, then it means the book which is clear in and of itself, it does not need any interpretation in order for it to be understood, it can be understood by itself, the ‘Muhkam’ can hold only one valid meaning, and its verses are those whose meaning is understood.

Allaah says in the Qur’an,

“(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allaah), who is All-Wise and Well-Acquainted (with all things).” [11:1]

2. If we consider Quran mutashabih, meaning that its verses are similar in beauty (i.e. eloquence and rhetoric) and aid one another in meaning.

Allaah says in the Qur’an,

“Allaah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated.” [37:23]

The words ' 'Muhkam' ' and 'Mutashaabih' mentioned in the above two ayahs are not under our discussion.

The Wisdom of Dividing the Qur'an into Muhkam and Mutashaabih Verses: Ibn 'Uthaymeen

In part of his primer on the sciences of tafsir, sheikh Muhammad ibn Saalih al-'Uthaymeen closed his section discussing the issues of the Muhkam (clear) and Mutashaabih (ambiguous) verses by writing:

The Wisdom of Dividing the Qur'an into Muhkam (clear) and Mutashaabih (ambiguous) Verses;

If the entire Qur'an were to have been made up of Muhkam verses, then the purpose of it being a test in terms of affirming it and acting in accordance with it would not have been achieved due to the clarity of its meanings and the absence of any opportunity to distort them or to cling to the ambiguous passages, seeking trouble and distortion in doing so. But if the entire Qur'an were to have been made up of Mutashaabih verses, then its role as a clarification and a guidance to mankind would not have been fulfilled and it would not have been possible to act according to it or to build a sound basis of belief upon it.

However Allah, in His wisdom, made part of the Qur'an to be Muhkam verses which the Mutashaabih verses could be referred back to, and He made another part of it as Mutashaabih verses as a test for His slaves in order to clearly distinguish the one who is sincere in his faith from the one who has deviation in his heart.

For the one who is sincere in his faith knows that the entire Qur'an is from Allah, and whatever is from Allah is the truth, and it is not possible for it to contain any falsehood or contradiction. This is according to Allah's statement:

“Falsehood cannot approach it from before it or from behind it; it is a revelation from the Wise and Praiseworthy.” [41:42]

and also His statement:

“If it had been from any other than Allah, they would have found within it much contradiction.” [4:82]

As for the one who has deviation in his heart, he take the ambiguous parts of the Qur'an as a license to distort the clear parts and to follow his desires in doubting the Qur'an's information and considering himself above following its rulings. For this reason you find many of those who have deviated in belief and actions supporting their deviations by means of these ambiguous verses.

[Usool fee al-Tafsir pg. 35]

How to Distinguish Muhkam from Mutashaabih: Sheikh Muhammad Bazmool:

Sheikh Muhammad Bazmool, a professor at Umm al-Qura University in Mecca, wrote the following question and answer:

[Question] All of the people of innovation use the Qur'an and the Sunnah as evidences to support their positions and consider their own evidences to be muhkam (clear-cut and definitive) while believing that the evidence of those who oppose them are mutashaabih (ambiguous and uncertain). How can I determine if my use of an ayah or hadith to support a position is actually relying on something muhkam rather than something mutashaabih?

[Response] This question deals with a challenge that some people face and for which they are searching for an answer. I ask Allah to aid us in that, and I would respond:

First, you should know that just because you bring an ayah or a hadith to support your point does not necessarily mean that what you are trying to prove is built of a strong foundation until you verify that the ayah or hadith which you are using as evidence is actually muhkam and not mutashaabih.

There is something in this vein from 'Abdullah ibn 'Amr ibn al-'Aas where he said,

“Knowledge is a muhkam verses or an established sunnah or a valid derived ruling.”

Notice that he did not say “knowledge is an ayah or a hadith” without stipulating that the ayah had to be muhkam and that the sunnah had to be established.

Second, Allah has commanded us to refer the mutashaabih verses back to the muhkam verses, meaning that we do not just derive a ruling from a mustashaabih verse; rather you refer a mustashaabih verse back to a muhkam verse and derive

a ruling from that. Something that is muhkam does not require anything else in order to grasp its intended meaning in the sharee'ah. However, something that is mutashaabih does require something else in order to understand what is intended.

Third, there are a number of ways to identify if something is muhkam:

1. That the meaning indicated by the wording of the ayah or hadith does not conflict with the rest of the sharee'ah texts.
2. That there will be multiple others texts in support of whatever meaning a muhkam ayah or muhkam hadith indicates.
3. That this meaning is what was relayed from the pious predecessors, starting from the level of the Sahabah as well as those who followed them in good.

And this third way is the the crux of the issue when it comes to identifying what is muhkam. That is why there are so many hadith narrations which emphasize holding tight to the sunnah of the Prophet and the sunnah of the rightly-guided khulafaa' who came after him. Likewise with the texts which emphasize that safety and salvation lie in following what the Prophet and his companions were upon.

In fact there is even an ayah in the Qur'an which makes it clear that adhering to the way of the believers is an obligation. That is because in following them, there is protection against following lowly desires and a protection against deviating from the Straight Path. Allah said:

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination.”[4:115]

So following the way of the believers is a form of protecting the heart against deviating towards taking and following something that is mutashaabih and leaving off what is muhkam.

“The way of the believers” should be understood to mean the way of the Sahabah and those who followed them in goodness. Following the pious predecessor – that is what separates the Salafis from the people of innovation and wanton desires.

Those who have adopted a “rationalist” approach have turned away from following the salaf, instead understanding the Qur'an and sunnah simply through linguistics and the intellect. In doing so, they follow the ways of the Murji'ah, the Mu'tazilah and others who put their intellects above the texts of the religion.

The Shia reject what the Sahabah brought and restrict themselves to those things which the family members of the Prophet said, so long as those statements support the beliefs that they already hold.

The Sufis leave off what has come in the narrations and instead hold fast to their own mystical ideas and inspirations.

They insult Ahl al-Sunnah for taking their acts of worship from those who passed away, while they take their act of worship from One who is living and never dies – saying “My heart informed me that my Lord says ...”

And partisan followers of the various group hold whatever position their group holds to be the truth and whatever goes against that to be false.

But as for Ahl al-Sunnah wa'l-Jamaa'ah, they understand the Qur'an and Sunnah in light of the way of the believers and what the Sahabah and those who follow them until the day of judgement came with. So they adopt the way taken by the Prophet and his companions.

[<https://www.facebook.com/mohammadbazmool/posts/1399517293500086>]

30. Two Major types of Tafseer:

There are two major types of Tafseer:

1. Tafseer based on narrations
2. Tafseer based on personal opinion

31. Tafseer based on narrations:

In these Tafaseer, the Quran is interpreted based upon the verses of the Quran, the ahadith of the Prophet (Sallallahu alayhi wa sallam), and statements of the companions and successors.

The most important works based on this type of Tafseer are:

1. Tafseer Ibne Jarir Tabari of Imam Tabari
2. Tafseer Ibne Kathir of Imam Ibne Kathir
3. Tafseer Ibn Abee Haatim ar- Raazee

* Tafseer Ibn Kathir and Tafseer Ibne Jarir Tabari has been translated into English among the above three.

32. Tafseer based on personal opinions:

There are two types of Tafseer in this category:

1. Tafseer which is praised (i.e. The Ra'y, which is based upon knowledge, is not prohibited)
2. Tafseer which is condemned (i.e. the Ra'y, which is not based upon knowledge, is prohibited)

A number of scholars have claimed that there is a difference of opinion over the legitimacy of this type of tafaseer. They claimed that certain scholars allowed this type of tafseer, whereas others prohibited it. In reality, as many researchers have shown, the difference of opinion is only verbal. This is because ra'y is of two types: ra'y that is based upon knowledge and conforms with the Qur'aan and Sunnah, and ra'y that is based upon desires and disagrees with the Qur'aan and Sunnah. Those scholars that are quoted as prohibiting tafseer with ra'y in reality are prohibiting the second category of ra'y, and not ra'y in general.

We say that the Quran itself invites the entire creation to contemplate and ponder; Allaah says in the Qur'an,

“Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?” [47: 24]

“(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.” [38:29]

Imam Suyuti has mentioned the requisites of this type of tafseer from Imam Zarkashi in his book al Itqan. [Uloomul Quran of Dr. Salih Subhi]

1. It should be narrated from the Prophet (Sallallahu alayhi wa sallam). (The narration should neither be weak nor fabricated)
2. It should be narrated from the companions of the Prophet (Sallallahu alayhi wa sallam). [These narrations are considered to be Marfu in case of the unseen matters]
3. We have to rely on the Arabic language. We can't take the meaning of the Arabic word which is not commonly used by the Arabs.
4. To use the common sense (i.e: the context and the requisites of the speech). The shariah should coincide with this sense. This is alluded to in the

prophetic statement to Ibn `Abbas: “Oh! Allaah! Grant him the understanding of the faith and knowledge of interpreting (the Quran)”.

The most important works based on this type of Tafseer are:

(Note: These Tafseer are filled with the false interpretations of the names and attributes of Allaah. So, these Tafaseer aren't reliable in studying the Islamic theology. Scholars have refuted these misinterpretations in their books.

Refer to the books of Ibne Taimiyyah like Al Aqeedah al Wasitiyyah, Al Aqeedah al Hamawiyyah, etc..)

1. Tafseer e Kabeer (Mafaaateehul Ghayb) of Imam Raazi
2. Fathul Qadeer of Imam Shawkanee
3. Tafseer E Qurtubi of Imam Qurtubi

Note: It is obligatory to differentiate between the authentic and the unauthentic narrations while reading the Tafaseer which are based on narrations. We need to also differentiate between the sound and unsound opinions while reading the Tafaseer which are based on personal opinions. According to me, Ibne Katheer has successfully completed this task. It is a blessing of Allaah that he endowed this Tafseer for us. To a large extent, Imam Ibne Katheer was successful in analyzing the reports, Israeli narrations, the science of recitations (i.e Qiraat), the personal opinions of scholars, etc..

According to me, the best authentic Tafseer in the modern era is ‘At Tafseer us Saheeh al Masboor’ of Dr. Hikmath Basheer (Arabic) and ‘Tafseer Ahsanul Bayan’ of Salahuddin Yusuf [Urdu]. Their Tafseer is precise and good.

Questions:

1. What are the modern Tafaseer which are based on personal opinions?
2. What are the requisites of Tafseer bir Ra’y?

33. Some Correct Principles of Tafseer:

These are the correct principles of interpreting the Quran:

01. Tafseer of the Quran by the Quran:

This is because what has been narrated succinctly in one place might be expounded upon in another place and what is summarized in one place might be

explained in another. This is the highest category of Tafseer. Allaah says in the Qur'an,

“Then do you believe in a part of the Scripture and reject the rest?” [2:85]

“A Book whereof the Verses are explained in detail. A Qur'an in Arabic for people who know.” [41:3]

02. Tafseer by the Sunnah:

Quran should be interpreted through the sunnah and the authentic narrations. Because, sunnah is the explanation of the Quran. Allaah says in the Qur'an,

“With clear signs and Books (We sent the Messengers). And we have also sent down unto you (O Muhammad sallallahu alayhi wa sallam) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought.” [16:44]

03. Tafseer by the Arabic language:

The interpretation of the Quran must comply with the rules of the Arabic language, in terms of Vocabulary, grammar, rhetoric, and principles of discourse.

[Istiwa: ‘To ascend’ (i.e Irtifa) according to Abul Aliyyah not 'to hold authority/to overcome' (i.e Istawla) according to the modern dictionary]

04. Tafseer by the Statement of the Companions:

Reality of the Tafseer Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās:

Some scholars have contested attributing the Tafseer in to the well-known linguist Al-Fayrooz Abaadi, the author of Al-Qaamoos (a famous Arabic language dictionary). It was mentioned that a copy of it was found before Al-Fayrooz Abaadi.

Moreover, it is not correct to attribute all what is mentioned in that book to Ibn ‘Abbaas may Allaah be pleased with them for all what is reported from Ibn ‘Abbaas in that book is mainly reported from Muhammad ibn Marwaan As-Suddi As-Sagheer from Muhammad ibn As-Saa'ib Al-Kalbi from Abi Saalih from Ibn ‘Abbaas may Allaah be pleased with him. Such Isnaad (i.e. chain of narrators) is one of the weakest chains of narrators from Ibn ‘Abbaas to the extent that As-Suyooti described that chain of narrators as "the chain of telling lies."

Muhammad Husayn Ath-Thahabi has talked about that book. Amongst his words about it: "It is sufficient for us commenting on that is what was reported from the route of Ibn 'Abd Al-Hakam who said, 'I have heard Ash-Shaafi'i say, 'Nothing was authentically reported from Ibn 'Abbaas regarding Tafseer except about one hundred Ahaadeeth.'

This narration, if Ash-Shaafi'i really said it, indicates the extent of how daring the fabricators were to invent such a huge amount of Tafseer that was attributed to Ibn 'Abbaas. Nothing can prove that better than the apparent contradictions between narrations in that Tafseer attributed to Ibn 'Abbaas and reported from him." [End quote]

However, we can benefit from the authentic Tafseer of the companions which have been compiled and published by the Islamic University of Madina.

05. Tafseer by the Consensus of the Ummah:

“And whoever contradicts and opposes the Messenger (Muhammad sallallahu alayhi wa sallam) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.”[4:115]

06. Tafseer by the opinions of the majority of scholars and jurists (Like Tafseer Ibne Katheer).

Note: In some books, levels of Tafseer are to be found. That is,

- i. Interpretation firstly should be done by the Quran, then sunnah (Ibne Taymiyyah, Uthaymeen)
- ii. Interpretation should be based on the Quran and sunnah (i.e. together) [Shaikh Albani].

Some companions of Mu'adh ibn Jabal said: When the Messenger of Allaah (sallallahu alayhi wa sallam) intended to send Mu'adh ibn Jabal to the Yemen, he asked: How will you judge when the occasion of deciding a case arises? He replied: I shall judge in accordance with Allaah's Book. He asked: (What will you do) if you do not find any guidance in Allaah's Book? He replied: (I shall act) in accordance with the Sunnah of the Messenger of Allaah (sallallahu alayhi wa sallam). He asked: (What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allaah (sallallahu alayhi wa sallam) and in Allaah's Book? He replied: I shall do my best to form an opinion and I shall spare no effort. The Messenger of Allaah (sallallahu alayhi wa sallam) then patted him on

the breast and said: Praise be to Allaah Who has helped the messenger of the Messenger of Allaah to find something which pleases the Messenger of Allaah.

[Abu Dawood: 3592, According to Shaikh Albanee, the narration of mu'adh is weak.]

Shaikh Uthaymeen said: “We don't differentiate between the Quran and Sunnah we just give precedence to Quran over Sunnah in leveling”

Summary:

Quran is superior to sunnah in terms of recitation and its proven words. But both equally constitute for proof and evidence.

“Allaah has sent down the best statement, a Book (this Qur'an).”[39: 23]

Tariq reported: Abdullah ibn Mas'ud, may Allaah be pleased with him, said, “Verily, the best speech is the book of Allaah, and the best guidance is the guidance of Muhammad, peace and blessings be upon him.”

[Ṣaḥīḥ al-Bukhārī 5747]

Both are equal in rulings and meanings. Meaning, Hadith is equal to Quran and it should be obeyed and followed in the same manner because both are revealed by Allaah.

“He has sent down to you of the Book (i.e. the Qur'an) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islamic jurisprudence, etc.)”[2:231]

Narrated Al-Miqdam ibn Ma'dikarib:

The Prophet (sallallahu alayhi wa sallam) said: “Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment.” [Abu Dawood: 4604]

34. Some Incorrect principles of Tafseer:

Some of the incorrect principles of Tafseer are as follows:

01.

To follow self-desires instead of following the Quran. It can also be called as self-desired Tafseer. In this Tafseer, we don't change ourselves according to the Quran. Rather, we change the Quran according to ourselves.

Allama Iqbal says,

“The jurists are helpless to such an extent that they can't change themselves but would change the Quran's content. How sad, the jurists can't shift their outlook, but would prefer to change the Holy Book” End Quote

“By it (i.e. quran) He misleads many.” [2:26]

“So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings.” [3:7]

02.

To interpret the Quran based on a specific ideology/thought.

03.

To interpret the Quran based on the extreme methodology of Sufis [like Wahadatul wujud, Tasawwuf, etc...]

04.

To interpret the Quran based on sectarianism.

05.

To interpret the Quran based on scientific thoughts rather than scientific realities. [We need to be attentive while interpreting the Quran through scientific realities. Because these realities can be probably proved wrong in the upcoming days]

06.

To interpret the Quran based on the Israeli narrations.

35. The qualifications of a Mufassir (specifically in this modern era):

A person who wishes to interpret the Quran (a Mufassir) must fulfill certain conditions and qualities before he is allowed to explain the Quran to people, not everybody can just pick up the book of Allaah and start interpreting it!

Some of the characteristics that a person must have before he is qualified to interpret the Quran are:

1. The Correct Islamic Beliefs (Aqeedah)
2. To be free from practicing or believing in innovations
3. Pious and intelligent
4. Neither a sinner nor a wicked person.
5. Knowledge of the Arabic language
6. Knowledge of Ahadith and its sciences
7. Knowledge of Fiqh and its principles (jurisprudence)
8. Knowledge of sciences of the Quran (Example its history, causes of revelation, abrogated verses, etc...)
9. He should be aware of the current affairs. [No one can fully comprehend current affairs except the one who has expertise in Quran and hadith]

36. Tafseer and Mufassireen:

1. Jaami al Bayan an Taweel Aay al Quran by Muhammad ibn Jareer al Tabaree(d.310A.H)
2. Ma'alimuth Tanzeel by Hussain bin Masud al Baghawi (d.436 A.H)
3. Tafseer al Quran al Adheem by Ibn Katheer al Dimashqee (d. 774 AH.)

4. Fathul Qadeer by Qadhi Muhammad bin Ali bin Abdullah Ash Shawkanee (d.1255A.H)
5. Ad-Durar al Manthoor fee at Tafseer bit al Mathoor by Jalaluddin Suyooti (d.911 A.H)
6. Al Jaame li Ahkaam al Quran by Abu Abdullah al Qurhubi (d. 671 AH)
7. Tafseer al Quran al Adheem by Ibne Abi Haatim ar Raazee (d.327 A.H)
8. As Saheeh al Masboor minath Tafseer bil Masoor by Dr. Hikmath bin Bashir bin Yaseen
9. Adwaha al Bayaan fee Eedah al Quran bi al Quran by Muhammad Ameen ash shanqetee (d.1393 A.H)

37. The Definition of Tafseer and Ta'weel:

The word 'Tafseer' comes from 'Fassara', which means, 'to explain, to expand; to elucidate, to interpret'. The word Tafseer is the verbal noun of Fassara, and means 'the explanation or interpretation of something.'

Allaah says in the Qur'an,

“And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'an), but we reveal to you the truth (against that similitude or example), and the better explanation thereof.” [25: 33]

The word 'Tafseeran' in this ayah means “Tafseelan i.e explanation”. This was also the interpretation of Ibne Abbas regarding this verse.

Terminological Definition:

There are many definitions of Tafseer. The most famous definition is:

“The science of Tafseer is the branch of knowledge in which the intent behind the words of Allaah (i.e Quran) is tried to be known through the ability of human intellect “[At Tafseer wal Mufasssiroon: 1/5]

Ta'weel:

The word 'Ta'weel' is from a-w-l, which means 'to return, to revert', which implies going back to the original meaning of a word to see what its meaning and connotations are. If it does not imply to the original meaning, then it is a false Ta'weel.

Terminological Definition:

The scholars of the past and the present argued whether the two words (ie Tafseer and Ta'weel) were interchangeable and synonymous or different from each other?

Definition of the Mutaqaddimeen (i.e. the islamic scholars who died before 300 Hijri):

They gave two definitions.

1. The two words (i.e Tafseer and Ta'weel) are equivalent in meaning. They based their opinion on the ayah,

“But none knows its hidden meanings save Allaah.” [3:7]

2. The meaning derived from a speech is called Ta'weel.

Definition of the Muta'akhireen (the islamic scholars who died after 300 Hijri):

“To choose one of the possible connotations of a verse or word over the others due to external factors”

[al Tafseer wal mufasssiroon: 1/18]

Note:

The above meaning is considered for Ta'weel in principles of fiqh and differences of the ruling. The one who interprets (i.e performing Ta'weel) is bounded by two conditions:

1. The meaning which he derives must be held by that word.
2. He should explain the external factor based on which he decided the other connotation of a verse or word (or) else his interpretation would be null and void. Rather, this would be considered distortion.

Note:

According to Ibne Katheer, Quran has used the word Ta'weel to give two meanings.

1. To reach the depth of a certain thing
2. 'Tafseer' meaning interpretation

Difference between Tafseer and Ta'weel:

Mutaqaddimeen used these words synonymously. However, Muta'akhireen differentiated between them.

Imam Raghib al Isfahani said:

1. Tafseer means the description of the apparent meaning of words but Ta'weel means to explain the inherent meaning.
2. Tafseer is the name of an explanation of individual words exclusively, and Ta'weel is the explanation of a sentence or sentences

Who knows the Ta'weel? : Imam al-Sa'di

The word ta'weel can be used to mean tafsir – “explanation” – and knowledge of a thing's explanation, and it can also be used to mean the clarification of the ultimate reality of an issue.

In the first scenario, Allah's statement, “and those firm in knowledge” is connected to His statement, “except Allah“. So according to this, the meaning of the ayah is that the mutashaabih (ambiguous verses) are the opposite of the muhkam (clear verses), meanings that they carry more than one possible interpretation. So those who are firm in knowledge understand the mutashaabih verses and refer them back to the muhkam verses, for the explicit texts act as a judge presiding over those texts which offer a number of different interpretations.

And in the second scenario, the word ta'weel takes the meaning of the actual true nature of the attributes of Allah or the attributes of the Final Day which are being discussed, and no one knows their state of being or how exactly they are except for Allah. So the pause in recitation comes after: except for Allah.

And the meaning of Allah's statement: “And those firm in knowledge...” is that they entrust the knowledge of their state of being and their manner unto Allah, and they say: ““We believe in it. All of it is from our Lord”

Meaning: whatever comes from our Lord is true regardless of whether we know its state of being or not.

And both of these positions are correct, and groups of the salaf have come with each of these positions.

And it is most fitting and proper to reconcile these two positions according to what we have mentioned regarding the different usages of the word ta'weel.

End Quote

[Majmoo' Mu'allifaat al-Sheikh al-'Allaamah 'Abd al-Rahman ibn Naasir al-Sa'di volume 24, page 74]

Questions

What is the difference between Tafseer and Ta'weel?

38. The meaning of Judeo-Christian narratives:

The narrations which are mostly found in Judeo-Christian sources (Such as the Torah, the Bible, and the Talmud) are known in Arabic as Israa'eeliyaat.

According to Ibne Katheer, there are three categories of Israa'eeliyaat.

1. Those narrations which are confirmed in the Qur'an and sunnah such as the drowning of Pharaoh, Prophet Musa (Alayhis Salam) climbing the Mount of Toor, etc...
2. Those narrations which contradict the Quran and sunnah such as that Prophet Sulaiman (Alayhis Salam) apostated during the last days of his life (A'oudhubillah). These kinds of narrations must be rejected.
3. Those narrations on which the Quran and Sunnah are silent.

Narrated Abu Huraira: The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allaah's Messenger (sallallahu alayhi wa sallam) said, "Do not believe the people of the Scripture or disbelieve them, but say: -- "We believe in Allaah and what is revealed to us." (2.136)

[Sahih Bukhari: 4485]

Note:

These narrations shouldn't be mentioned among the common folk. If it would have been necessary, it would have been mentioned in the Quran. [Allaah knows Best]

How and Why the Sahabah used Israa'eeliyyaat Narrations: Sheikh Muhammad Bazmool

In his book devoted to the subject of Narration-based tafsir (al-Tafsir bi'l-Mathoor), sheikh Muhammad Bazmool included the following question and answer in response to an issue that has confused some people:

The Fourth Concern: There are many Israa'eeliyyaat [Judaeo-Christian] stories transmitted from the Sahabah? Shouldn't this stop up from relying of Narration-based Tafsir and making it our reference point?

The Response: There are actually not a large number of Israa'eeliyyaat stories authentically transmitted from the Sahabah, but the material of this sort which has been authentically traced back to them does not stop us from relying on Narration-based tafsir. That is because they only relayed these stories out of amazement or as secondary supporting evidence, not as the basis for their understanding or the foundation of the explanations.

And the proper legislated approach towards Israa'eeliyyaat narrations differs according to what kind of Israa'eeliyyaat narrations they are.

1. Whatever goes against what has come to us in the Qur'an or the Prophetic Sunnah or contradicts it, then we reject it.
2. And whatever agrees with what he have in our sources, then there is no harm in transmitting it.

On the authority of 'Abdullah ibn 'Amr, the Prophet (sallallahu alayhi wa sallam) said, "Convey from me, even if it is one ayah. And relate from Banu Israa'eel, there is no problem with that. And whoever intentionally forges a lie against me, then let him take his seat in the Hellfire."

3. And whatever neither contradicts what we have nor agrees with it, then we can transmit this but we neither affirm it nor deny it.

Abu Hurayrah said that the Ahl al-Kitab used to read the Tawrah to the Muslims in Hebrew and then explain it in Arabic. So Allah's Messenger (sallallahu alayhi wa sallam) said, "Neither accept what the Ahl al-Kitab say, nor deny it, but say: "We believe in what has been revealed to us and

in what has been revealed to you, and our God and your God is One, and we are those who submit to Him alone.”[29:46]

But as for rejecting all Israa’eeliyaat narrations automatically and impugning the reliability of all Narration-based tafsir because of them, then this is a position that goes against the latitude granted in the texts of our religion that we do have to narrate them.

And Allah is the granter of success!

[al-Tafsir bi'l-Ma'thoor pg. 205]

What Allah has told us in His Book is sufficient: Ibn Kathir

The tafsir of ibn Kathir has been widely praised for its upright methodology and adherence to authentic statements in explaining the Speech of Allah. In the midst of discussing some of the ayaat at the beginning of surah al-Isra, specifically those that mention the Banu Israa’eel’s defeat in previous times by an unidentified enemy, Ibn Kathir begins by presenting the differing views of the mufasssiroon on this enemy’s identity, and then he makes the following point:

Many reports from Jewish sources were narrated about this, but I did not want to make this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and it is possible that some of them are accurate, but we have no need of them, alhamdulillah. What Allah the Exalted has told us in His Book is sufficient and we have no need of what is in the other books that came before. And neither Allah nor His Messenger required us to refer to them. Allah informed us that when they [the Banu Israa’eel] committed transgression and aggression, Allah gave their enemies power over them, to destroy their country and enter the innermost parts of their homes, and to humiliate them and subject; a befitting punishment. And your Lord is never unfair or unjust to His servants, for they had rebelled and killed many of the Prophets and scholars.

[Tafsir ibn Kathir 5/47]

39. The benefit of the parables in the Qur’an:

What is ‘a parable’? “A ‘parable’ is a brief allegory that is used to teach a lesson.” So what is ‘an allegory’? “An ‘allegory’ is an extended metaphor,

especially a story in which fictional characters and actions are used to understand and express aspects of concepts relating to human existence.” And what is an ‘extended metaphor’?

“‘A new metaphor’ is a metaphor that is not already part of the conceptual system of a culture as reflected in its language.” Allah tells Man and Jinn in the Holy Quran why parables have been used in the Holy Quran: The Holy Quran is clear in its message: parables are used by Allah Most High to guide mankind and jinn to righteousness by way of encouragement and warning.

Parables are short stories that may or may not represent an actual event that are designed to convey a truth or a moral lesson.

If we accept this definition of what a parable is then there are approximately 40 parables in the Qur’an. Some scholars define parables to include other narratives, such as stories of past prophets and their people, and thus find more parables in the Qur’an.

Parables help people understand abstract concepts by alluding to shared experiences and by allowing the readers to empathize with participants or to feel as if they are direct observers in these experiences. By using carefully selected or crafted parables, remote and abstract truths can be made nearer and more comprehensible. Topics with a variety of sub-topics can be organized into a harmonious unity.

Human beings are visual creatures. About 80% of the input to our brain comes through our eyes. Hence, important parts of the brain are dedicated to the processing, storage, and recall of visual information. Parables help activate our imagination, the eye of the mind, and enable us to comprehend a general truth or principle in a particular circumstance. Parables help the power of imagination and inner senses to assist the mind/intellect in comprehending or internalizing the message. The parables of the Qur’an are another way in which the Qur’an uses human language to explain things that are beyond human capacity; this has been recognized even by non-Muslim experts, such as one of translators of the Qur’an, N. J. Dawood, who calls the Qur’an a “literary masterpiece.”

Shaykh al-Shanqeeti (may Allaah have mercy on him) said in his commentary on the ayah (interpretation of the meaning):

“And indeed we have put forth every kind of example in this Qur’aan, for mankind. But, man is ever more quarrelsome than anything” [al-Kahf 18:54]

In this and similar parables in the Qur'aan there are great lessons and rebukes which make the truth clear, but no one can understand their meaning except people who have knowledge,

as Allaah says (interpretation of the meaning):

“And these similitudes we put forward for mankind; but none will understand them except those who have knowledge (of Allaah and His Signs)” [al-‘Ankaboot 29:43]

Part of the wisdom behind putting forth these parables is to make people think, as Allaah says (interpretation of the meaning):

“Such are the parables which we put forward to mankind that they may reflect” [al-Hashr 59:21]

Elsewhere Allaah explains that by means of these parables and their explanation of the truth, Allaah guides some people and sends others astray, as He says in the aayah (interpretation of the meaning):

“Verily, Allaah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: ‘what did Allaah intend by this parable?’ By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Faasiqoon (the rebellious, disobedient to Allaah)” [al-Baqarah 2:26]

Undoubtedly those who respond to their Lord are those who are wise and who ponder the meaning of the parables and they benefit from the explanation of the truth contained therein;

Those who do not respond to Him are those who do not ponder their meanings, and they do not understand the truths that are explained to them.

The first group is those of whom Allaah says (interpretation of the meaning):

“And many He guides thereby” [al-Baqarah 2:26]

The second group is those of whom He says (interpretation of the meaning):

“By it He misleads many” [al-Baqarah 2:26]

And He says of them (interpretation of the meaning):

“And He misleads thereby only those who are Al-Faasiqoon (the rebellious, disobedient to Allaah” [al-Baqarah 2:26]” End Quote

[Adwaa’ Al-Bayaan, 4/143, 144]

Questions:

Why did the Quran mention parables and what is the wisdom behind it?

Allaah gave parables of which race and community in the Quran?

40. The Purpose of Stories in the Quran:

1. To affirm the patience of the Prophet (Sallallahu alayhi wa sallam) and the believers.
2. To take heed from the stories and its incidents of the previous nations.
3. To prove Monotheism and the prophet hood of previous prophets.
4. To console the heart of the believers and their Prophet (Sallallahu alayhi wa sallam).

41. The wisdom behind repeating a single story at different places in the Quran:

1. To show the eloquence and rhetoric of the Quran.
2. To show the miraculous nature of the Quran.
3. To imprint the story on the hearts and minds of the people.

The Function of the Quranic Stories in Islamic Education:

Man would typically use the oral tool, language, to convey his messages and intentions when there were no other tools as paper and fur to write down things and preserving them. Hence, using language for strengthening the people's memory and imagination in times that the other tools were not invented in order to transferring the messages, considered as a valuable and important means. In modern world, not only this has not being abolished, but also it has kept its position among other information transferring.

Today, the educational instructors and educators strive to use language and speech to support better thinking and training for reasoning. The stories and

anecdotes are one of the language and speech frames in past and present. Using language for storytelling, if not exaggerating, actually has an amazing effect on individuals, particularly, students' spirits. Therefore, the educational role of stories and tales in education is certainly clear to any educator.

Since the ancient times, stories and tales have served as a tool for conveying the thoughts and ideas, incidents, literary and religious points. In addition, in modern times, also, using this lingual art is a tool for communicating information and again a tool for amusement and even for training.

Because of the important role of stories and tales for people's education since the ancient times in religious teachings and different rituals, particularly in Islam, the investigation into the importance of story and anecdote and explaining their characteristics, its didactic purposes and position are of a great importance. That is why the present article is to investigate the role of them from the Quranic point of view. Hence, the importance and position of stories have been studied after the conceptual explaining of the stories. Next, there are the characteristics of the Quranic stories which distinguish them from the human made ones, are going to be studied. Then, the educational impacts of the stories have been stated briefly.

Understanding the concept of Quranic stories:

The stories, in Quran, have a particular position, because the Allaah's speech has consisted of a special attitude. This attitude expresses the wisely and humane knowledge for people. In Quran, the words such as story, tradition, naba' and its derivations, have been used for this term. There are several terms for story in Quran which define the spectrum and the nature of story in the frame of various words and the instillation of the deep meanings. Now, we wish to explain these terms:

Qasas (stories):

In the Quran, wherever it was meant story, it has been mentioned as Qasas (stories), which consists of the adventures and stories of the Allaah's messengers and the honest or wicked personalities and some facts in the Islam establishment era. The story of Musa (alayhis salam) is the longest one and the story of Yousuf (alayhis salam) is the most beautiful.

Qasasa derived from the Arabic word of Qas, which means following a track. Qasas is the plural form of Qasasa (story) which is some news that is being told and mentioned continuously (Mufradatul Quran of Raghīb al Isfahani).

Naba'(news)

It means news; the news in which there is many benefits and is associated with awareness. Naba', in some of the verses, according to evidences, denotes the meaning of the story.

Hence, there are three types of naba' in Quran:

- a. The adventures and evidences which are about past. That is, the ancients' stories such as the tribes of Noah, Aad, Thamood and ...
- b. The events that have occurred in the time of descending of revelation and the era of the Islam Prophet's Prophetic mission (sallallahu alayhi wa sallam) like Muhammad's (sallallahu alayhi wa sallam) battles ghazwah of Badr, Uhud, Hunain etc...
- c. The events, in the time of descending of revelation, have been promised to be fulfilled in future like the defeat of the polytheists and Islamic enemies, the Makkan conquest, and the defeat of Iran versus ancient Rome.

Tradition (Hadith)

Tradition is another term which the meaning is like story. This term etymologically means to announce, tradition, and news. Hence, tradition in Quran context is like news too. Like [20:9] the Prophet is being addressed and goes: "and have you received Moses Tradition"? (wa hal ataka hadithu Musa).

The importance and the position of the Quranic stories:

The stories of the Quran enjoy some privileges; the excellent results, Honorable purposes, and high aims. The Quranic stories consist of moral parts that bestow purity to the soul and adorn the human's nature. They spread wisdom and politeness and travel different ways for the moral training and refining. The Quranic stories sometimes answer the questions and in other times give some advices and recommendations and again at times warn and threaten.

The Quranic stories contain many of the prophets' histories and their followers, nations and their rulers. They consider the people who have chosen the right path and gain power and those who were misled, perished and their land was torn down and was tortured and experienced lots of adversities. Their adventures are as examples in Quran in order to invite people to contemplate deeply. All these purposes are been explained by Allaah, the Almighty, with a simple expression and in a wise method through smooth words and astonishing skill, so that to invite people to adopt an appropriate ethics and conduct them to the right faith and guide them to attain a useful knowledge.

Stories play an important role in different educational, didactic, and conductive areas. Of course, there is a difference between story and tale; since the important characteristic which distinguishes story from tale is the element of fact and truth.

In stories especially the Quranic stories the element of truth beside the fact look so real, meaning that the Quranic stories oversee the events that have been occurred and Allaah, the Almighty, clarifies some events through reporting them.

Whereas a story can either oversee a truth or just a fantasy. Although the writer or the story teller explains some facts through story, the amusement of the reader is the main purpose and the fact and the truth are only for creating connection and identifying the elements with the other elements.

The stories and tales have played a great role since the ancient times. The attendance of divine books, particularly Quran, to stories and using of stories to communicate the Allaah's message and to issue an ultimatum, to his servants clarifies the importance and effect of stories in prophets' talking about good tidings or gloomy prognoses.

The Quranic stories are classified into three parts:

1. The prophets' stories; that contain the summoning of tribes by prophets, the prophets' miracles in order to make kings and people humble in front of Allaah, and their enemies' positions, the processes of invitation to Allaah, and finally to explain the prophets' biographies, such as Nuh, Ibrahim, Musa, Isa (alayhis salaatu wath tasleem) and Muhammad (sallallahu alayhi wa sallam).

2. Stories in which there are past events and adventures; these stories are the tales of those that were too many and escaped from their lands because of the fear for death and the stories of Taloot, Jaloot, Maryam, The Akhdood companions, Fil companions, Kahf companions, Sabt companions, etc...

3. The stories that represent the events of the Muhammad's (sallallahu alayhi wa sallam) time; these are Badr war, Uhud (Al Imraan) war, Tabook war, Hunain (repent) war, Ahzaab war which has been mentioned in Surah Ahzab etc..

The didactic purposes in Quranic stories:

According to the Quranic contexts, there are several aims in Quranic stories and anecdotes as follows:

01. Explaining the facts: One of the most important of Quranic stories purposes is to explain the existence facts. To report the facts for explaining the facts are included in the philosophy of Quranic stories which have been mentioned in verses 249-251 of Baqara (the Cow) Sura.

Allaah, the Almighty, states the truth about the prophecy, the rightness of Muhammad (sallallahu alayhi wa sallam), the rightness of Resurrection, and the future life through the Quranic stories. For instance, in the mentioned verses, there are the stories of Taloot and the perdition of Jaloot in order to be a sign for the rightness of Muhammad's (sallallahu alayhi wa sallam) prophecy and his mission is to be explained and clarified in this way. As such it has been proposed to considering the Kahf companions adventure which results in explaining the Resurrection rightness and the other world in order to remove all the doubts and make people familiar with the truth.

02. Thinking: The real Quranic stories provide opportunities for human beings to enjoy the truth cognition and to be able to distinguish right from wrong thoughtfully and take the right path of life. Allaah, the Almighty, conducts people through the story of Bu'laam ibn Baa'ooraa' one cannot gain chastity (Ismath) through getting to the superior positions. A human being is capable of separating his superior position from the truth and utilizes it only for gaining things in the worldly life and its possessions. These true stories result in thinking and contemplating and make people familiar with the complicated facts of the existence.

03. To issue an ultimatum: Intellect never accepts speeches without reason and ultimatum. Hence, Allaah has sent the prophets with books and proofs for the man and has warned him to be aware of Hell and has informed him to the Great Naba (news). The Quranic stories are among these ultimatums; because they contain the facts and truths which warn the man to take care of them. Allaah offers the Rass companions story and their destruction in verses 37 and 38 of Surah Furqan as an ultimatum for the residents of Mecca.

04. Perseverance: People's attention toward the prophets' adventures and the destiny of faithful or atheist tribes make them aware of their own situations and status and reinforce the spiritual and psychological setting for them to persevere.

“This is of the news of the unseen which We reveal unto you (O Muhammad sallallahu alayhi wa sallam), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Muttaqun” [11:49]

05. Tranquility: One of the Quranic stories purposes is to develop stout – hearted people.

“And all that We relate to you (O Muhammad sallallahu alayhi wa sallam) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.” [11:120]

06. Serving as an example: One of the functions and purposes of Quranic stories is serving as an example. To propose the prophets' adventures and their followers, give the audience the opportunity to assess him / her position with theirs and correct his/her actions and behaviors.

Of course, this ability is in people who use their reasoning and think well. Allaah, the Almighty attracts the attention to the points in which there are example points and has asked people to take advice from them and correct themselves by contemplating in divine verses. This certainly means that the history repeats itself in a way and there are always chances in repeating the same events in one's personal and collective life. This is the same constant and lasting long tradition that one should be aware of.

“But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).” [34:19]

07. Science and knowledge: To know about the predecessors' conditions and their history removes many of the ambiguities and hesitations for the people. We are not aware of many things and have lost the tracks of the events. But the Quran gives us awareness about the lost human history through telling the stories of previous prophets and their tribes.

“This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad sallallahu alayhi wa sallam).

You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.” [3:44]

08. Causing to understand the truth: Quran, in addition to explaining the existence truth, attempts to communicate the Quranic truth in the form of allegories and historical events to the audience. Since stories are attracted greatly by people, the Quranic stories gives the chance to its audience to understand the Quranic facts through based on their own understandings. There is another purpose for revealing the Quranic stories in which Allaah, the Almighty has mentioned in verses 23 and 24 in Surah Dhariyaat.

“Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. Has the story reached you, of the honoured guests [three angels; Jibrael (Gabriel) along with another two] of Ibrahim (Abraham)?” [51:23-24]

In these verses Allaah has taken an oath for putting more emphasis on the promised rewards, sustenance, daily bread provided by Him, as well as Resurrection requitals and punishments and there is no doubt about all His promising and blessings.

09. To ensure people and words of comfort: Another purpose of the Quranic stories is to comfort and ensure people by using soothing words in order to make them understand about the ancient tribes that how they endured numerous difficulties to achieve their ultimate goal and that the truth is not to be revealed that easily and be welcomed and supported.

“Perhaps, you, would kill yourself (O Muhammad sallallahu alayhi wa sallam) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an).” [18:6]

“We relate unto you (Muhammad sallallahu alayhi wa sallam) the best of stories through Our Revelations unto you, of this Qur'an. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur'an).” [12:3]

The characteristics of the Quranic stories and its difference with the human made stories:

Based on the contents of the Quranic stories, surahs, and verses that refer to the stories and traditions, they can be characterized as follows:

01. Attributed to divine position:

One of the most important traits in Islamic education particularly Quran is that as opposed to the other stories and tales that are told by ordinary people, which may contain many mistakes, lies, and deviations, the Quranic stories are based on truth and explaining this truth. Therefore, they are not completely technical and artistic like humans' are, but they are told to explain the fact and the truth. Although the heroes are sometimes people or angels, the human's fantasy does not have any role. Hence, the Quranic stories are reports of the historical events told to explain and analyze the truth in order to understand them. Allaah, the Almighty, identifies the divine revelation as the sources of the Quranic stories in order to distinguish them from the other stories; because these are received from the divine revelation source and He has stated them all.

02. Consider courtesy and the contents:

What makes the speech agreeable and pleasant or arrests the audience attractions is to present it tactfully and eloquently. One of the traits of Quranic stories is that the ethics and moralities are being considered in it and have been put in a way that to be didactic concerning the instructional, conductive, and educational aspects and avoid any misunderstandings.

Hence, in Quranic stories issues like sexual affairs are considered tactfully. If there existed a bit of humanistic morality and emotions in the people of Lut; it was enough for them to be ashamed before Allaah's logic. At least when they returned from Lut's house, they could be ashamed of what they had done. But they had not. But they were so rude that they even wished to molest the Lut's visitors! Here, Allaah, the Almighty turns to Muhammad sallallahu alayhi wa sallam and says:

“Verily, by your life (O Muhammad sallallahu alayhi wa sallam), in their wild intoxication, they were wandering blindly.” [15:72]

03. Emphasis on the whole and waive the details:

Quranic stories emphasize on the most important points and waive the details. Because the point is in conducting the thoughts and the audience's mind, not the story itself which leads to knowing Allaah and the certainty of Allaah's promises. Only occasionally the details were mentioned by God. The other times one should refer to the ahadith.

04. Expressiveness and Eloquence:

One of the Quranic stories traits is that the stories are told clearly and eloquently and are away from any complexities. The easy and clear frames of these stories are in a way that is understandable for any class of people to enjoy and get lessons.

05. To get mastery of the hidden and overt contents of the stories:

Another trait of the Quranic stories is the absolute mastery of Allaah of the overt and hidden points of the stories. This causes to expressing only the practical and useful points and analyzing the subject fully and correctly. This is opposed to those who tell the stories in deceiving ways and adds superstitions to their stories due to not having the required mastery to truth and facts;

Allaah, in the verse 6 of Sura Luqman, mentions that the reason for this is that the people are ignorant and do not have sufficient information about the truth and distinguishes Him from the ordinary people.

“And of mankind is he who purchases idle talks (i.e.music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).” [31:6]

The didactic of the Quranic stories to people:

01. To use solid reasons for reinforcing the reasoning

One of the most important educational methods of each instructor is using the firm and solid reasons to prove the rightness of his/her speeches or claims for the students or people who are concerned. Every human being who possesses reasoning and logical thinking can distinguish the proved pointed from the unproved ones and takes the side of the logical reasoning.

One of the effects of didactic stories based on the mentioned traits is the provable aspect and rightness of them. Story and history is understandable for all. That is the reason when a book in which there are many information and reasoning for

all, either with a little literacy or a fully educated person. They should contemplate on stories and examples.

In other words, the history and the adventures of nations in the form of story act like a teacher and Allaah, the Almighty, uses the same instructional way through mentioning the people's stories,

“And We did not send any Messenger before you (O Muhammad sallallahu alayhi wa sallam) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else).” [21:25]

Since, the Islamic instructional educators should be master of Quranic texts in order to be able to answer their young students' questions; they should be able to use any kind of discussion, reasoning, and firm eye witnesses and traditions for reinforcing their thinking appropriately.

02. The priority of reasoning in education and using the imagination:

Reasoning and feelings act correctly when there is a balance between them. Reasoning without feeling does not work educationally; also, if imagination does not have roots in facts, it may be very dangerous for the imaginers. Therefore, the main theme in reasoning and imagining is that they should have roots in feelings till the thinker or the person who imagines can be associated with the storyteller.

A look to the Quranic texts shows that the storytelling should accompany the feelings. The Quranic stories are not fantasy or absurd as opposed to the stories told by people. In some places to deal with the feeling is prior to the reasoning, Quranic stories not only are compatible with the reality, but also these events are the most important and vital historical events of the human beings which are opposed to the literal stories in which the element of fantasy is the main part. The more the fantasy elements exist in the structure of the story, the more they influence the listeners.

Hence, we always see the application of the sensible reasoning in understanding the sensory examples.

Sometimes giving an appropriate example reinforces the effect of reasoning, therefore, those scholars who are successful they are mastery of choosing the best examples.

Man is always influenced by listening to the different stories and enjoys them. It has good effects on his/her imagination. It may be because the people are more under the influence of their feelings rather than reasoning. The more different issues of life keep distance from imagination and join the reasoning, the more complicated they become, although studying history and the ancient nations adventures is one of the best ways to get examples through listening the Quranic stories. As there is in Quran:

“Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allah's existing Books [the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a guide and a Mercy for the people who believe.” [12:111]

03. To beautify the speech:

One of the educational methods based on the mentioned traits is to use an agreeable and pleasant speech which is far from slandering. In other words, the speech is a reflection of the person's personality. What is said is from within.

The most important factor in storytelling is how the educators consider the methods by which can communicate best with the trainees. Furthermore, not all kinds of stories are appropriate for everyone. In other words, to evaluate the amount of harmfulness or inappropriateness of the content is the educators' responsibility. In addition, the way of speaking is a vital actor in influencing of the speech and reinforcing the emotional dimension of people.

42. What is the meaning of the disjointed letters (i.e Huroof al muqatta'at)?

Huroof al muqatta'at are known but their actual purpose and meaning is only known to Allaah [Muhammad Umar Bazmool]

Some of the scholars tried to discover the wisdom behind these letters and said: These letters are mentioned – and Allaah knows best – at the beginning of soorahs which point to the miraculous nature of the Qur'aan, which implies that all mankind is unable to match it, even though it is composed of the letters that they

use in their daily speech. This was the view supported by Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) and was approved of by Abu'l-Hajjaaj al-Mazzi (may Allaah have mercy on him). And Allaah is the Source of strength. May Allaah bless our Prophet Muhammad and his family and companions, and grant them peace.

[Fataawa al-Lajnah al-Daa'imah, vol. 4, p. 144.]

Do the Disconnected Letters Carry Meaning? -Sheikh Saalih Aal al-Sheikh:

These letters at the beginnings of some surahs are called the "Disconnected Letters" [al-Huroof al-Muqatta'a], and the strongest position regarding their meanings is that they are a sign indicating that the words of this Qur'an are composed of these types of letter. So then if that is the case and these are the very same letters which the Arabs use to speak and of which their speech is composed, then this demonstrates that the Qur'an is miraculous and inimitable. It is as if Allah is saying to mankind, "This Qur'an is made up of these very same letters which you use to speak and which make up your discourse – not any other letters. However, despite that, you are not able to produce the likes of it, nor the likes of ten of its chapters, nor the likes of even one of its chapters." So this points to the grand miraculous nature of the Qur'an.

And detailed scholarly examination of the Qur'an also points to this same position, as detailed scholarly examination is one form of evidence which should be given due consideration. For you find that most of the surahs that begin with the Disconnected Letters immediately follow them up by mentioning the Qur'an or the Scripture. Allah said:

"Alif Lam Meem * This is the Book about which there is no doubt, a guidance for the muttaqoon" [2:1-2]

And He said: "Alif Lam Meem * Allah – there is no deity worthy of worship except Him, al-Hayy, al-Qayyoom. * He has sent down upon you the scripture in truth..." [3:1-3]

and He, Exalted is He, said:

"Alif Lam Meem Sad * [This is] a Book revealed to you – so let there not be in your breast distress..." [7:1-2]

and He said:

“Alif Lam Ra . [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.” [11:1]

and He also said:

“Alif Lam Ra . These are the verses of the clear Book”[10:1]

and He said:

“Alif Lam Meem * [This is] the revelation of the Book about which there is no doubt from the Lord of the worlds.”[32:1-2]

and He also said:

“Ha Meem * [This is] a revelation from the Entirely Merciful, the Especially Merciful” [41:1-2]

and He said:

“Qaf . By the Glorious Quran.” [50:1]

So, most of the surahs that begin with the Disconnected Letters immediately follow them up with some mention of the scripture and the Qur'an. This shows that the words of these surahs are made up of these very same letters. So then, O disbeliever, O you who does not believe in the prophethood of Muhammad (sallallahu alayhi wa sallam), produce the likes of this Qur'an, or the likes of ten of its chapters, these chapters which you demean. Or even the likes of a single ayah. This shows the height of the Qur'an's miraculous inimitable nature.

And one does not find any of the salaf who said, “we do not know what these mean.” And those who said, “Allah knows best what they mean”, they did not say this to mean that no one knows what they mean. Not at all.

One of the mistakes which has become widespread is to say that the Disconnected Letters fall under the category of the mutashaabih [ambiguous] verses.

This is the view of the Ash'aris, and what they mean when they say, “these are only mutashaabih verses” is that no one knows their meanings. But this is not correct, for there is nothing with us of the Qur'an or of the Sunnah which no one knows its meanings. On the contrary, of course there is somebody who knows its meanings, for knowledge of the meanings of the Qur'an and the Sunnah is

protected and preserved along with the preservation of the Qur'an and the Sunnah. So it is not permissible to say that the Disconnected Letters do not carry any meaning, for Allah has sent down the Qur'an and commanded us to contemplate it. For he said:

“Do they not carefully consider the Qur'an?” [4:82]

and Allah did not exclude any ayah or any word of the Qur'an from this command to contemplate it. So this command includes the Disconnected Letters. Thus it should be clear to you that the clear, correct, and well-ground position on this matter is that the Disconnected Letters do carry meaning in the manner that we have explained to you.

End Quote

[Source: <http://saleh.af.org.sa/node/7>]

43. The Causes of Revelation:

(This is an important science which helps us in understanding the Quran and to clarify the doubts of the orientalist)

There are two kinds of verses in the Quran. The first kind of verses are those that Allaah sent down on his own without reference to an incident or inquiry by anyone. The second kind comprised verses that were revealed about an incident or an inquiry. This is termed as the background or cause of the revelation of such verses.

The idolaters of Makkah said to the Messenger of Allaah(sallallahu alayhi wa sallam) : “What is the lineage of your lord?” So Allaah revealed Suratul Ikhlaas (112).

Note:

There are many instances where there exists more than one narration concerning the sabab an nuzool of a particular verse. It doesn't mean that the verse has been revealed multiple times.

Rather, it indicates that they have been revealed in the same time frame (to reduce the rulings). The causes of revelation should be based on authentic reports we can benefit from this science from the following books:

1. Al Ujaab of Ibne Hajar
2. Saheeh Al-Musnad min of Muqbil Bin Hadee al Waadi
3. Al Jami fee Musnad min Asbaaban Nuzool Ibraheem Ali
4. Asbaabun Nuzool- Waheedi
5. Lubaab an Nuqool fi Asbaaban Nuzool of Suyuti
6. Jami-an Nuqool fi Asbaaba an Nuzool of Khaleefah Alawi

Technical wordings for Asbaab al-Nuzool: Ibn ‘Uthaymeen

In his book Muqaddimah al-Tafsir (“A Introduction to Qur’anic Exegesis”), Sheikh al-Islam ibn Taymiyah discussed the various issues that one would do well to comprehend for a fuller understanding of the field of tafsir.

And the statement of the mufasssiroon, “this ayah was revealed regarding such-and-such” – sometimes what is intended by this is that that thing was the reason for revelation, and sometimes what is intended by this is that that thing is included under the [ruling of the] ayah even if it is not the reason for it; for example, when you say, “what is meant by this ayah is such-and-such”

And the scholars have disputed regarding the the statement, “this ayah was revealed regarding such-and-such” – does it come in the vein of a chain of narration connected back to the Prophet such as if one were to mention the reason for which it was revealed, or did it come in the vein of exegesis from that person for which there is no chain of narration? For al-Bukhari considered this phrasing to indicate a chain of narration connected back to the Prophet, but others did not consider it to indicate a chain of narration connected back to the Prophet, and most of the collections of narrations followed this terminology [i.e. not using this phrasing] such as the Musnad of Ahmad and others. This was in contrast to if it would mention the cause for which it had been revealed immediately afterwards, for they would consider something like that to indicate a chain of narration connected back to the Prophet.

The author (may Allah have mercy on him) regularly digresses in his written works, so here he digresses to the subject of the formulaic expressions for the reasons for revelation, and they are of three types. So sometimes one says: “such-and-such happened, so Allah revealed such-and-such” and sometimes one says: “the reason for the revelation of such-and-such ayah was such-and-such” and sometimes one says: “this ayah was revealed regarding such-and-such”.

So these are the three forms.

As for his statement, “the reason for the revelation of the ayah was such-and-such”, then this is explicit in regards to the fact that this was the reason for the revelation.

And as for his statement, “such-and-such happened so Allah revealed this”, then this is clear and apparent also but it is not explicit. It is clear and apparent in regards to the fact that this was a reason for the revelation because the word “fee” in this type of phrasing carries a meaning of causality first and foremost before carrying a meaning of mere adjoining or sequential ordering. So it is from the clear and apparent nature of this phrasing that this such-and-such event was a reason for the revelation.

And the third is that one says, “this ayah was revealed regarding such-and-such”, then regarding this there are two opposite and equally possible scenarios; either (3a) the intended understanding could be that the meaning of this ayah is such-and-such, so that would be an exegesis of the meaning, or (3b) it could be that this phrasing was mentioning the reason for the revelation. So according to the first scenario, the “fee” here takes a meaning of the such-and-such event being included under the ruling of the ayah in terms of the ayah’s meaning. And according to the second scenario, the “fee” here is causal in nature – meaning, ‘because of such-and-such’. And it is well-known that “fee” can be causal in nature, and a similar case to that is “a woman entered the Hell-fire due to (fee) a cat which she had confined.” Fee here takes the mean of “due to (something)”, and the meaning there is not that she entered into (fee) the cat’s stomach.

And the sum of all this is that the wordings which are employed regarding the reasons for revelation are divided into three categories: I) explicit, II) clear and apparent, III) and potentially. So the explicit form is that one says, “the reason for the revelation of the ayah is such-and-such” (2), and the clear and apparent form is “such-and-such happened so it was revealed” (1), and the potential form is “it was revealed regarding such-and-such” (3).

For this reason, the author (may Allah have mercy on him) said: And the statement of the mufasssiroon, “this ayah was revealed about such-and-such” (3) – sometimes what is intended by this is that that thing was the reason for revelation, and sometimes what is intended by this is that that thing is included under the the meaning and ruling of the ayah even if it is not the reason for it.

[Explanation of] His statement, “This ayah was revealed regarding such-and-such” (3) onward.

The statement, “it was revealed regarding such-and-such” (3) – if it comes in the vein of a chain of narration, then its meaning becomes that the such-and-such

thing occurred during the time of the Messenger (sallallahu alayhi wa sallam), so the ayah was revealed as an explanation for it or as a clarification of its underlying wisdom. And as for if we take it as not coming in the vein of a chain of narration, then it becomes an exegesis of the ayah from that person and it could be correct or it could be that something else conflicts with that.

[Ibn Taymiyah wrote] So if this is understood, then one person saying, “it was revealed regarding such-and-such” does not negate another person saying, “it was revealed regarding such-and-such” so long as this same wording is applied to both of them, for example just as what we had mentioned regarding the tafsir of comparisons.

And if one person mentions that such-and-such ayah was revealed due to one reason and another person mentions another reason, then it is possible that they are both speaking the truth because it could be that the ayah was revealed as a result of both these reasons, or it could be that the ayah was sent down twice – once for this reason and once for this other reason.

[Explanation of] His statement, “So if this is understood...” onward.

However, the first scenario [in ibn Taymiyah’s writing] is closer to being correct if two people each mention a reason for the revelation of an ayah with an explicit wording (2) or with a clear and apparent wording (1) according to how we have explained it. So can we say, “The reasons leading up to it were multiple but the final event which prompted the revelation is one?” Or do we say, “The reasons leading up to it were multiple and there were also multiple events which prompted the revelation and that there are now two reasons for the revelation of the ayah“? And the position closest to the truth is the first case, because to repeat the revelation of an ayah is contrary to the norm, since the norm is that when an ayah is revealed, it is revealed one time. So it could be that there were previous reasons for the revelation of an ayah – i.e. meaning that one finds one reason for it and another reason and another reason and then Allah revealed the clear ayah in order to make a ruling for all these issues. This notwithstanding that it is rare that an ayah would be revealed twice if that actually happened in the first place.

And it has been mentioned that surah al-Faatihah had been revealed once in Mecca and once in al-Madinah – and Allah knows best.

However this present discussion is that if the mention of explicit reasons for the revelation of an ayah are numerous, then this means one of two things: either that a) the reasons are multiple and the revelation is singular, or b) that the reasons are multiple and the instances of revelation are also multiple. This is the case when

both of the formulaic phrases are explicit regarding the instance of revelation. As for if one person were to say, “it was revealed regarding such-and-such” (3) and another person said, “such-and-such occurred so the ayah was revealed” (1), then it is known that we will give precedence to the second statement of the two statements (1) because it is clear and apparent. And likewise if one person were to say, “The reason for its revelation was such-and-such” (2), and another said, “it was revealed regarding such-and-such” (3), then we would give precedence to the one who said, “The reason for its revelation was such-and-such” (2) because it is explicit.

And it should be noted here that the first case which was mentioned is explicit so it is definitely the reason for the revelation.

And as for the second case, then we say: this is a mention of the meaning – i.e. that this thing is included in its meaning, such as if it were that Allah’s statement:

“So woe to those who pray * [But] who are heedless of their prayer” [107:4-5]

If it were said that these ayaat were revealed regarding those who delay the prayer from its proper time (3), then the meaning of this statement is not that delaying the prayer from its proper time is the reason for its revelation; rather, the clear understanding which first comes to mind from this statement is that that is the intended meaning of the ayah. So statements like this are statements of exegesis and not statements of mentioning the reasons for revelation.

[Sharh Muqaddimah al-Tafsir li-ibn ‘Uthaymeen pg. 47-51]

The Proper Place of Asbaab al-Nuzool in Understanding the Qur’an: Imam al-Sa’di:

Sheikh ‘Abd al-Rahman ibn Naasir al-Sa’di included the following point on asbaab al-nuzool (the reasons for revelation) in his short book of miscellaneous Qur’anic benefits:

Allah’s statement:

“And let not those of virtue and wealth among you swear not to give to their relatives and the needy and the emigrants for the cause of Allah.

Let them pardon and overlook. Wouldn’t you like that Allah should forgive you? And Allah is Forgiving and Merciful.” [24:22]

This ayah contains language of a general nature despite having been revealed concerning the incident of Abu Bakr al-Siddeeq when he swore not to spend any

more money on [his cousin] Mistah after Mistah had sided with the people who slandered Aa'ishah.

So this is one of the things that confirms that the Qur'an was revealed as a guidance for all people, and that it deals with all of the following categories of people: the people of this ummah who were not directly connected to its revelation, those who were connected to its revelation by being present when it was occurring, those who were directly involved in the causes behind certain parts of it revealed, and others as well. And this can be said of all the ayaat which were revealed in connection with a particular and specific circumstance but whose wording conveys a general and universal application.

So through this ayah and those like it you can know that even though knowing the asbaab al-nuzool (the reasons for the revelation) of an ayah is something beneficial, there are other issues which are more beneficial and more important than that. So one should ponder over the wordings used – whether they be general in nature or specific -, consider the context of the words, and place his concern in knowing what Allah intended by His speech and His sending down revelation in these instances. All of these issues are what is really important. Knowing these things is the goal, and it is in this manner that the slaves engage in devotedly worshipping Allah and attaining knowledge and eemaan.

And this is something which demonstrates that knowing the asbaab al-nuzool is not the same thing as knowing the meaning that Allah has intended with His words. Knowing the meanings of the Qur'an is not built on knowing the asbaab al-nuzool. In this vein, you can see that the mufasssiroon mentioned many different statements about the reasons for the revelation of an ayah, but in most cases this does not guide the people to the correct understanding of the ayah. Similarly, those who pay undue attention to the asbaab al-nuzool have a weaker understanding of the tafsir of the Qur'an than they should.

And I am not saying that paying attention to the asbaab al-nuzool isn't of any benefit. It certainly is beneficial, and in some cases a full understanding an ayah's meaning might be dependent on that very issue. What I am saying is only that paying attention to contemplating the wordings and the intended purposes behind them is what is of the utmost importance.

With that in mind, if a person comes to know that the cause of the revelation of some ayaat is a certain event or situation, then he should not make this his only concern. Rather, his point of reference should be this important principle: he should know that a specific situation regarding which an ayah was revealed contains only some of the meaning of the ayah and is only one applicable situation

out of many, for the meaning of an ayah is a general principle which can apply to many different situations, and that particular instance is just one of them.

Allah's is the One whose aid is sought in all matters, the One to whom we direct our hope for the easing of every difficulty, and the One from whom we seek aid in the face of every hardship.

End Quote

[al-Mawaahib al-Rabbaaniyyah pg. 47-48]

What to do when Multiple “Reasons for Revelation” are Mentioned for the Same Ayah? Al-Suyooti

In his famous manual of the Qur'anic science, Imam Jalal al-Deen al-Suyooti included a chapter dealing with the sub-field of the Asbab al-Nuzool or the “Reasons for Revelation”. He dedicated one part of that chapter to how describing how to approach multiple differing reports of the reasons for revelation about a single ayah, providing copious examples. Sheikh Muhammad Bazmool condensed this section to its core contents, which we have translated below:

The Fifth Issue: What to do When Multiple “Reasons for Revelation” are mentioned?

It frequently happens that the mufasssiroon will mention multiple reasons for the revelation of a single ayah. A reliable way to approach such a situation is to look at the wording used:

01. If one person used the phrase, “It was revealed about such-and-such” and another said, “It was revealed about such-and-such” while mentioning another situation, then we have already explained that the intended meaning of this phrase is an explanation of the ayah, not mentioning the reason for its revelation. Therefore there is no conflict between the two statements if they both used this wording.
02. If one person used the phrase, “It was revealed about such-and-such” while another person explicitly mentioned a reason for revelation contrary to that, then the explicit statement should be taken to be the reason for revelation while the other one is just someone deriving a point or benefit related to the ayah.
03. If one person mentions one reason for revelation and another person mentions a different reason for revelation, if the chain of narration for

one of these reports is authentic while the other is not, then the one with the authentic chain is taken to be the reason for revelation.

04. If both of the chains of narration are equally authentic [Meaning: If both of the reports explicitly state that this was the reason for the revelation and if it is not possible to interpret both of them to have been cases of multiple reasons for revelation or cases of repeated revelation of the same ayah.], then one could give more weight to one of them on the basis of its narrator having been present at the event mentioned or by using some other similar type of method. [What seems to be the case – and Allah knows best – is that it is not yet the time to use scholarly reasoning to give one more weight than the other. This could only be done if we know that one reported reason for revelation occurred earlier in the timeline. In that case, that earlier report would be the reason for revelation and the later event would be treated as an explanation of the ayah or an instance of a single ayah being revealed multiple times]
05. It is possible that the ayah was revealed due to two or even more of the reasons for revelation mentioned so long as there is nothing to preclude that. So it could be understood in this way so long as there is nothing to preclude the possibility that there were multiple reasons for revelation.
06. That is it is not possible for there to have been multiple reasons for revelation and so we must understand it as an instance in which an ayah was sent down more than once and repeated.

Note:

It could be the cases that in one report of a reason for revelation the phrase “... so he recited ...” was mentioned but one of the narrators thought that he heard “... so it was revealed ...” An example of this comes in al-Tirmidhi – and he graded it as authentic – from ibn ‘Abbaas that he said:

A Jew came to the Prophet sallallahu alayhi wa sallam and said, “O Abu’l-Qasim, what will you say when Allah places the heavens on one finger, the earths on another finger, the water on another finger, the mountains on another finger, and the rest of creation on another?” Then Allah sent down:

“They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.” [39:67]

But this hadeeth is mentioned in Saheeh al-Bukhari as, “Then Allah’s Messenger recited ...” and that is what is correct, as this ayah is a Makki ayah.

Note:

There could be the opposite of what we have previously mentioned, that a single reason for revelation could be mentioned for the revelation of a number of different ayaat, and there is no problem with that as a number of ayaat belonging to multiple different surahs could be sent down regarding a single event.

An example of this is what al-Tirmidhi and al-Hakim reported from Umm Salamah, that she said, “O Messenger of Allah, I did not hear Allah mention anything about women and hijrah.” So then Allah revealed:

And their Lord responded to them, “Never will I allow to be lost ...” [3:195] until the end of the ayah.

Al-Hakim also brought the following report from her, that she said, “I said: ‘O Messenger of Allah, the men are mentioned but not the women?’ So then

“Indeed, the Muslim men and the Muslim women ...” [33:35] was revealed, and

“... Never will I allow the work of any worker among you to be lost, whether male or female ...” [3:195] was revealed.

And he also brought the following report from her, that she said, “The men go out to battle and the women do not go out to battle, and we only receive half of the inheritance?” So then Allah revealed:

“And do not wish for that by which Allah has made some of you exceed others.” [4:32]

and He revealed:

“Indeed, the Muslim men and the Muslim women ...” [33:35]

[Tahdheeb wa Tarteeb al-Itqan fee ‘Uloom al-Qur’an pg 140-142]

An Example of Reconciling Multiple Reports on the Reasons for Revelation: al-Suyooti

In many of the books of tafsir, a single ayah might come with several different narrations about its sabab al-nuzool – “the reason for revelation” – or the event or question that led to this ayah being revealed. To many readers, this can be confusing. In the midst of a larger discussion about how to approach and deal with these different reports, Imam Jalal al-Deen al-Suyooti provides the following example of how to use the science of hadith grading to determine which reports can be relied upon.

If one person mentions one reason for revelation and another person mentions a different reason for revelation, if the chain of narration for one of these reports is authentic while the other is not, then the one with the authentic chain is taken to be the reason for revelation. ...

Another example of this is

01. What ibn Jarir and ibn Abi Hatim reported through the route of ‘Ali ibn Abi Talhah from ibn ‘Abbaas that When Allah’s Messenger migrated to al-Madinah Allah commanded him to face Jerusalem, which was something that pleased the Jews. So he prayed facing Jerusalem for somewhere between ten and twenty months – although he used to love the qiblah of Ibrahim – while he was asking Allah and looking towards the sky. So then Allah revealed:

“So turn your face towards it.” [2:150]

This raised some misgivings among the Jews, who said, “What caused them to turn away from the qiblah that they used to follow?” So then Allah revealed:

“And to Allah belongs the east and the west.” [2:115]

And He said:

“So wherever you turn there is the face of Allah.” [2:115]

02. Al-Hakim and other reported that ibn ‘Umar said: “So wherever you turn there is the face of Allah” [2:115] was revealed so that you would pray towards whichever direction your riding animal had you facing for the optional prayers.

03. Al-Tirmidhi reported a hadith which he graded as weak that ‘Aamir ibn Rabee’ah said: We were on a trip during a dark night and so we did not know which direction the qiblah was. So, each one of us prayed in his own direction and when we woke in the morning we mentioned this to Allah’s Messenger and then this ayah was revealed.

Al-Daraqutni reported something similar from the hadith of Jabir, and its chain of narration was also weak.

04. Ibn Jarir reported that Mujahid said: When the ayah “Call on Me; I will respond to you” [40:60] was revealed, the people asked, “In which direction” and so that ayah was revealed. This report is missing a link at the level of the Sahabah.

05. Ibn Jarir also reported that Qatadah said The Prophet sallallahu alayhi wa sallamsaid, “A brother of yours has passed away so perform the funeral prayer for him.” The people said, “He used to not pray towards the qiblah,” and then this ayah was revealed.

This narration is missing multiple links from its chain and has a very odd chain of narration.

So these are five different reported reasons for the revelation.

01. The last one (5) is weak due to the multiple missing links in its chain.

02. The one before that (4) is weak due to the missing link at the level of the Sahabah.

03. The one before that (3) is weak due to the weakness of its transmitters.

04. The second one (2) was authentic, however it said, “It was revealed about such-and-such” without explicitly mentioning the reason for the revelation.

05. The first one (1) had an authentic chain of narration and contained an explicit mention of the reason for the revelation, so that is what is taken to be the reason for the revelation.

[al-Itqan fee ‘Uloom al-Qur’an 1/129-130]

44. Interpreting the Qur'an according to Modern theories:

Shaykh Muhammad ibn Saalih ibn ‘Uthaymeen (may Allaah have mercy on him) was asked this question, and he replied as follows:

There are some risks involved in interpreting the Qur'aan according to modern theories. That is because, if we interpret the Qur'aan according to those theories, then other theories are produced which contradict them, this implies that the Qur'aan will be incorrect in the view of the enemies of Islam. The Muslims would say that the error is in the understanding of the one who interpreted the Qur'aan in that manner, but the enemies of Islam are always watching for an opportunity to attack Islam. Hence we must exercise the utmost caution against rushing into interpreting the Qur'aan according to these scientific matters. We must leave these alone and let matters take their course. If it is proven that some of these theories are correct, we do not need to say that the Qur'aan has already proven it, the Qur'aan was revealed for the purpose of worship and moral, and for people to ponder its meanings. Allaah says (interpretation of the meaning):

“(This is) a Book (the Qur'aan) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember” [Saad 38:29]

It was not revealed concerning these matters which are subject to experimentation and which people study as part of their scientific quest. It may also be very dangerous to apply the aayahs of the Qur'aan to these theories. For example,

Allaah said (interpretation of the meaning):

“O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allaah)!”[al-Rahmaan 55:33]

When man reached the moon, some people started to interpret this aayah and apply it to this event of reaching the moon, and they said that what was meant by authority was science and that by their science they had passed beyond the zones of the earth and escaped the gravitational pull (of the earth). This is wrong; it is not permissible to interpret the Qur'aan in this way. What this implies is that you are testifying that this is what Allaah meant. This is a serious testimony and you will be questioned concerning that.

Whoever ponders the meaning of this aayah will find that this interpretation is incorrect, because this aayah comes after the aayahs (interpretation of the meaning):

“Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever. Then which of the Blessings of your Lord will you both (jinn and men) deny?” [al-Rahmaan 55:26, 28]

So we ask: did these people manage to pass beyond the zones of the heavens?

The answer is no, for Allaah says (interpretation of the meaning):

“If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)!” [al-Rahmaan 55:33]

Secondly: has there been sent against them flames of fire and copper?

The answer is no. So the aayah cannot be interpreted in this manner. We say that they reached what they reached through science and experimentation. But for us to distort the meaning of the Qur’aan and to try to make it fit this event, this is not correct and is not permitted.

[Fataawa Al-Shaykh Muhammad Ibn Saalih Al-‘Uthaymeen, Kitaab Al-‘Ilm, P. 150-152]

The Threat for Explaining the Qur’an Without Knowledge: Tafsir al-Baghawi

In the introduction to his famous book of tafsir, Imam Abu Muhammad al-Husayn al-Baghawi included the following chapter:

Chapter Regarding the Threat for Whoever Speaks About the Qur’an According to His Own Opinions Without Knowledge:

On the authority of ibn ‘Abbaas, Allah’s Messenger (sallallahu alayhi wa sallam) said, “Whoever speaks about the Qur’an according to his own opinions, let him take his seat in the hell-fire.”

On the authority of ibn ‘Abbaas, the Prophet (sallallahu alayhi wa sallam) said, “Whoever speaks about the Qur’an without knowledge, let him take his seat in the hell-fire.”

On the authority of Jundub ibn ‘Abdullah al-Bajali, the Messenger of Allah (sallallahu alayhi wa sallam) said, “Whoever speaks about the Qur’an according to his own opinions yet happens to be correct, he is still in error.” And this hadith is ghareeb.

Abu Bakr al-Siddeeq was asked about Allah’s statement: “and the fruit and the grass” [80:31] and he replied, “What sky will shade me and what earth will carry me if I speak about Allah’s Book without knowledge.”

Abu al-Dardaa’ said, “You will not have real understanding until you see many ways that the language of the Qur’an could be interpreted.” Hammaad said, “I said to Ayyub [one of the sub-narrators], ‘What is the meaning of this statement of Abu al-Dardaa’?’ So he pondered this question until I said, ‘Is it that you see multiple ways to interpret something, and so you are afraid to offer your own view?’ He replied, ‘That is it, that is it.’”

Our sheikh said: There is a threat of punishment for whoever speaks about the Qur’an according to his own opinions. That is regarding whoever says anything that emanates from himself without knowledge. But as for ta’weel – which is interpreting an ayah which could have several possible alternative meanings in a manner which matches the context without going against the Qur’an and the Sunnah in an effort to derive some knowledge-based benefit from it – then the people of knowledge have made allowances for this.

But as for tafsir – which is speech regarding the reasons, circumstances, or story behind an ayah – then it is not permissible to do this in any other way than by transmitted knowledge, and that is only after having affirmed the veracity of its chain of transmission.

[Tafsir al-Baghawi 1/45-47]

45. English Tafaseer which are available in the market:

- 1) Tafseer E Tabaree
- 2) Tafseer Ibne Kathir
- 3) Tafseer E Qurtubi
- 4) Tafseer E Sa’adi of Abdur Rehman Nasir as Sa’adi
- 5) Tafseer of Salahuddin Yusuf
- 6) Tafseer E Jalalayn of Suyuti and His Teacher

46. Seven (Readings) of Quran:

The seven ahruf (i.e readings) refer to seven different ways that the verse can be changed. In other words, the seven ahruf have the exact same meaning but different wordings. Whenever a difference is found between these ahruf, this type of difference will fall into one of the following seven categories:

1. Variations in the Placement of Diacritical Marks [i.e the Fatha, Kasra, and Dhamma are changed]:

“Fa’tallaqa” in [2:37] if it is read as “Fa’tulqa” (Then meaning changes)

“wala yuzzaarra Katibun wala shaheedun” can also be read as “wala yuzzaarru Katibun wala shaheedun” because here meaning doesn’t change.

2. Variations caused by transposition:

Ya’lamoon- Ta’lamoon

Siraath-Ciraath

3. Variation in nouns (i.e gender, numbers) and verbs:

Li’amaanaatihim-Li’amaanatihim

4. Variation in wordings:

For example, in 101:5 ka al ‘ihni il’-manfoosh is changed to Ka as -Soof il manfoosh, both of which have the same meaning.

5. Variation in word order:

For example, in 9:111, Fayaqtuloona wayuqtaaloon is changed to Fayuqtaaloon wa yuqtuloon.

6. Variation in inflection points/Syntaxes:

In (9:100),

Jannatin Tajri tahtahal anhaaru

Jannatin Tajri min tahtihal anhaaru

7. Variations of pronunciation/accent:

Variations in tafkhim, tarqiq, imalah, madd, qasr, izhar, idgham (Rendering sound heavy, soft, inclining it, prolonging, shortening, expressing clearly and assimilating).

Bála- it was read with inclination on kasrah.

Further, the same view has been adopted by the author of Manahilul Irfan fee uloomil Quran i.e Muhammad Abdur Raheem Zargani. This view was also accepted by Ibne Jazari in his book ‘An nashr fil qiraat’ and he also said that this view was also adopted by Ibne Qutaybah, Imam Abu Fadl Raazi. This was also the same explanation given by Imam Malik.

Questions:

What is the meaning of the seven readings of the Quran?

Where are they found?

47. The Qira’aat (i.e recitations) of Quran:

The names of the famous seven recitors:

1. Ibn Aamir ad- Dimashqee (d. 118 A.H.)
2. Ibn Katheer al - Makkee (d. 120 A.H)
3. Aasim al- Koofee (d.127 A.H.)
4. Abu Amr al Basree (d. 154 A.H)
5. Hamza al-Koofee (d. 156 A.H)
6. Naafi al Madanee (d. 169 A.H)
7. Al-Kisaa’ee (d.189 A.H)

A Brief Introduction to the Qiraa’aat: Sheikh Bin Baaz:

The science of the Qiraa’aat is well-known to the reciters and the people of knowledge. Its origin is that Allah revealed the Qur’an in seven dialects, and these dialects were very near to one another – sometimes they would differ in wording and sometimes they would differ in meaning while still being very close to one another.

Then when the people started to differ during the era of ‘Uthman, ‘Uthman (may Allah be pleased with him) and the Sahabah who were alive in his era such as ‘Ali (may Allah be pleased with him), Talhah, al-Zubayr and others prominent Sahabah decided to gather the Qur’an according to one single dialect so that there would be no more divisions among the people.

And as for the reciters who differ along the lines of the seven qiraa'at or the ten qiraa'at, these are only qiraa'at that for the most part do not differ in their meanings. They only differ from one another slightly, either by the addition of a letter, or the subtraction of a letter, or in a word taking a different case ending. So the differences among the seven qiraa'at and the ten qiraa'at are minor and none of them are outside of them all being from one single dialect in which Allah had revealed the Qur'an.

<https://binbaz.org.sa/fatwas/11398/>

The seven qiraa'at are well-known among the people of knowledge, as are the ten qiraa'at. And the reciters are also well-known. If you are able to do so, you should refer back to al-Shaatibi's book on this subject so that you can know the meaning of these qiraa'at as well as what has been said about the ten qiraa'at that make complete the ten.

These qiraa'at differ in some of their letters as it relates to idghaam or ithhaar, as it relates to whether a word takes the case ending of a subject or object, as it relates to whether a letter is elongated in recitation or not – however all of this finds its source in the official Mushaf which 'Uthman and the Sahabah recorded. They only differ in some minor things.

For example:

فَأَزَلَّهُمَا الشَّيْطَانُ compared to : فَأَزَّالَهُمَا الشَّيْطَانُ

Or another example:

نَزَّاعَةٌ لِلشَّوَى compared to: نَزَاعَةٌ لِلشَّوَى

And there are other similar examples.

All of this goes back to linguistic principles, for the differences between the reciters in their recitations are according to what was transmitted to them from their teachers, which was transmitted to them from the sahabah (may Allah be pleased with them and they with Him). These are minor differences which do not detract or impinge upon the recitations in respect to their meanings.

However a reciter must stick to what is written in the Mushaf so that he does not bring about differing and arguing among the reciters of his country. So if the people in his country are used to the Hafs recitation, then he should recite the Hafs recitation. And if the people of his country are used to some other recitation, such as Warsh or some other one, then he should recite with that while in the country where he lives among his people. This is so that conflict and differing will not occur. The Sharee'ah prohibits the things which bring about differing and

encourages the factors which bring about unity and togetherness. We ask Allah to guide us all.

<https://binbaz.org.sa/fatwas/29056>

Qiraa'at and their Conditions for Acceptance: Sheikh Muqbil

Sheikh Muqbil ibn Haadee al-Waad'iee was asked the following question regarding the different qiraa'at, or recitations of the Qur'an:

Question: Have the seven qiraa'at or the ten qiraa'at come to us through mutawaatir transmission (i.e. through a large number of independent routes of transmission)?

Response: The Qur'an has reached us through mutawaatir transmission, and most of the qiraa'at has reached us through mutawaatir transmission.

As for some of the individual letters, al-Shakwaani mentioned a variant reading in his explanation of the first ayah of surah al-Nisaa':

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

And have taqwa of Allah, through whom and through the ties of kinship you ask one another for your mutual rights with the word "ties of kinship" there taking the genitive case, while in the mushaf it comes as:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

And have taqwa of Allah, through whom you ask one another for your mutual rights, and have taqwa of the ties of kinship (i.e. do not break them) where the word "ties of kinship" takes the accusative case.

So al-Shawkaani mentioned that it is not proper to refer to this particular variant letter change as having reached us through mutawaatir transmission, although one may say that it is authentically attributed to the Prophet (sallallahu alayhi wa sallam).

Similarly, he also mentioned something like this under his explanation of Allah's statement:

"And likewise, they have made the killing of their children well-seeming to many of the polytheists..." [6:136]

Because of the noun phrase that occurs in the ayah. So, just as before, he mentioned that it is not correct to say that this variant reading has reached us through mutawaatir transmission.

And he also mentioned in his book *Nayl al-Awtaar* that, “Whatever fulfills all three of these conditions, then it is an authentic recitation even if it has not reached us via *mutawaatir* transmission,” and he then quoted the couplets on *ibn al-Jazari* on this subject:

Everything which is grammatically correct, **** and which was included in the leader’s ledger,

and which has an authentic chain of narration is the Qur’an **** These are the three conditions

Meaning:

- whatever is grammatically correct and not outside the bounds of the Arabic language
- “and which was included in the leader’s ledger” – meaning in the *mushaf* of ‘Uthman (may Allah be pleased with him)
- and whose chain of narration is authentically traced back to the Prophet (sallallahu alayhi wa sallam)
- then this is considered the Qur’an, and these are the three conditions that must be met.

So he did not stipulate that the variant reading had to be relayed through *mutawaatir* transmission; he only stipulated these conditions which you just heard.

Question: What about the hadeeth, “The Qur’an was sent down in seven ways”?

Excellent, this is a good question. The hadeeth, “The Qur’an was sent down in seven ways” is authentic, and there has been some differing among the scholars as to what it means. Some of them have said that this is referring to the seven *qiraa’aat*, and this is not correct. The correct position is that it was sent down in seven dialects, this is what is correct. It was sent down in the Yemeni dialect, and the Najdi dialect, and the Hijaazi dialect, and the Madhariyyah dialect, and so on with the various Arab dialects. So the correct meaning is that of Allah’s generosity towards this Ummah that He revealed the Qur’an in seven dialects. And this is as has come in some narrations of the hadeeth that the Prophet (sallallahu alayhi wa sallam) said, “Allah taught me the Qur’an (initially) in one way, but then I requested more so He gave me more. So then it was in two ways,

and I requested more...” until he said, “so then it was in seven ways.” And the intended meaning here is “seven dialects”.

https://www.muqbel.net/fatwa.php?fatwa_id=4619

‘Uthman’s Gathering the Qur’an According to One Harf: Sheikh Bin Baaz

It is reliably transmitted that Allah’s Messenger (sallallahu alayhi wa sallam) said, “This Qur’an has been revealed in seven ahurf, so recite whichever of them is easy for you.” And the expert scholars have said that these ahurf are very near in meaning but differ in wordings.

When news of the people differing reached ‘Uthman (may Allah be pleased with him) and Hudhaifah (may Allah be pleased with him) said to him, “Save the people!”, he consulted with the Sahabah who were alive during his era, such as ‘Ali, Talhah, al-Zubayr and others, and they advised him to collect the Qur’an according to one single harf so that the people would not differ.

So ‘Uthman (may Allah be pleased with him) collected it, and he created a four-person committee to do so, of which he placed Zayd ibn Thabit (may Allah be pleased with him) as its leader. So they collected the Qur’an according to one single harf, put it in written form, and distributed this to the various regions so the people could rely on that and would not be divided by differences.

As for the seven qiraa’at or the ten qiraa’at, these are present within what ‘Uthman (may Allah be pleased with him) gathered together – in terms of a letter being added or subtracted, or elongating certain letters or the articulation of the Qur’an. All of these things fall within the single harf which ‘Uthman (may Allah be pleased with him) gathered together.

And the entire purpose behind all this was to preserve the word of Allah and to prevent the people from falling into discord which would harm them and bring about tribulation between them.

And Allah did not make it mandatory to recite the Qur’an with all seven of the ahurf. Rather, what the Prophet said was, “Recite whichever of them is easy for you.” So uniting the people on one single harf was a good action and ‘Uthman and the Sahabah ought to be thanked for that (may Allah be pleased with them and they with him) due to the ease and simplification that came from this, as well as their ending this source of differing among the Muslims.

<https://binbaz.org.sa/fatwas/3109>

Why do the Qiraa'at Differ? Makki ibn Abi Taalib

Makki ibn Abi Taalib, one of the great scholars of the Qur'anic sciences among the earlier generations, posed the following question and answer in his book al-Ibaanah dealing with some foundational issues around the qiraa'at, or multiple recitations of the Qur'an. What follows is one chapter from this work:

Chapter: The Reason Why the Qiraa'at Differ Within the Bounds of the Text of the Official 'Uthmani Mushaf

If someone were to ask: What is it that causes the qiraa'at to differ within the bounds the text of the official 'Uthmani mushaf?

The reciters may recite variant wordings in how they are pronounced while the meaning is one, such as

لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جُدْوَةٍ مِنَ النَّارِ

... perhaps I may bring to you from there some information, or a judwah ... [28:29 according to the qiraa'ah of Hamzah and Khalaf]

لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جُدْوَةٍ مِنَ النَّارِ

... perhaps I may bring to you from there some information, or a jidwah ... [28:29 according to the qiraa'ah of Naafi', ibn Kathir, Abu 'Amr, and ibn 'Aamir]

لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جُدْوَةٍ مِنَ النَّارِ

... perhaps I may bring to you from there some information, or a jadwah ... [28:29 according to the qiraa'ah of 'Aasim]

And sometimes they recite variant wordings in terms of both their pronunciation and meanings, such as:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ

It is He Who enables you to travel through the land and the sea ... [10:22]

هُوَ الَّذِي يُنْشِرُكُمْ فِي الْبَرِّ وَالْبَحْرِ

It is He who disperses you throughout the land and the sea ... [10:22 according to the qiraa'ah of ibn 'Aamir]

And all the while none of these are in conflict with the text of the official ‘Uthmani mushaf in terms of its appearance (i.e. the form of the words without dots of tashkeel).

The response to that would be that during the time of the Prophet the Sahabah generally knew not to reject or criticize someone else if their recitation differed from their own due to the statement of the Prophet: The Qur’an was sent down in seven ahraf, so recite with whichever one you wish.

And due to his statement: The Qur’an was sent down in seven ahraf, all of them complete and sufficient and also due to the Prophet’s disapproval of arguing about the Qur’an. And there are many hadith narrations on this subject which I will bring towards the end of this book, inshaAllaah.

So each of the Sahabah recited the Qur’an as he had learned it, even if it differed from the recitation of his neighbor, just as the Prophet said, “Recite it as you were taught.” And the hadith of ‘Umar and Hisham ibn Hakeem is well-known, when ‘Umar disputed with him in front of the Prophet about the way he had heard him recite it. ‘Umar disapproved of the way Hisham had recited, so he took him to the Prophet while holding him by his shawl. The Prophet asked each one of them to recite, and said to each of them, “You have recited it correctly,” before saying, “This Qur’an was sent down in seven ahraf, so recite whichever one of them you wish.”

So the Sahabah would recite the Qur’an as they had learned it, and none of them would disapprove of another’s recitation. The Prophet sent some of them to various different lands in order to teach the people the Qur’an and the religion.

After the Prophet died, during the time of Abu Bakr and ‘Umar a number of Sahabah went to the major cities that had been recently conquered in order to teach the people the Qur’an and the religion, so each one of them would teach the people of his city according to how he had recited it during the time of the Prophet. So the recitations of the people of each city differed along the lines of the differences of recitations of the Sahabah who had taught them.

Then when ‘Uthman had the official mushafs written and sent them out to the major cities and he instructed them to adopt what they contained and leave off what differed from them, then the people of each major city recited the official mushaf which had been sent to them according to what matched both a) their way of reciting before the mushaf had come to them and b) the text of the official mushaf while leaving off whatever parts of the recitation they used to use which differed from the text of the official mushaf. As a result, the recitations of each city differed in ways that did not conflict with the text of the official mushaf, and

they all dropped any part of their previous recitations which did conflict with the official text.

So these recitations was passed down continuously from one generation to the next in every city, with the transmissions differing because of there aforementioned factors, until these lines of transmission reached the seven leading reciters in this manner. And so, these leading reciters differed in terms of what had been passed down to them according to the differences among the cities. But none of what these leading reciters transmitted falls outside of the text of the official mushaf just as none of what the reciters of the major cities before them transmitted falls outside of the text of the official mushaf which had been sent to them. And this is the reason why the transmitters of the recitations differed in what they transmitted, as well as the reason why the recitations of those who transmitted from them differed.

And each one of these leading reciters needed to accept or reject certain things from those under whom they studied. Naafi' said, "I recited to seventy of the taabi'oon. Whatever two of them held in common, I took it, and whatever someone was uncertain about, I left it. I did this until I arrived at following this way of recitation."

And al-Kisaa'i studied under Hamzah, although he differs from him in roughly 300 letters. That is because al-Kisaa'i also learned from others. So he chose his way of reciting from Hamzah and from others and ended up leaving a number of things from Hamzah. And this was also the case with Abu 'Amr, who studied under ibn Kathir despite differing from him in about 3,000 letters.

That is because he also studied under others and then selected some things from ibn Kathir's recitation and some things from others. So this is the reason for the differing that you asked about.

[al-Ibaanah 'an Ma'aani al-Qiraa'aat pg 46-51]

Where Do the Differences in the Qiraa'aat Come From? Ibn Taymiyah

Sheikh al-Islaam ibn Taymiyah once received a letter containing a series of questions related to the qiraa'aat [various recitations of the Qur'an]. What follows is part of his response:

Now we turn to the writer's question, "What is it that causes there to be differences among the reciters within the bounds of the text of the official 'Uthmani Mushaf?"

These differences go back to the transmission of the qiraa'at and to the Arabic language, for Allah allowed the people to recite the Qur'an in all of these ways as a means of ease for them. And none of these reciters recited the Qur'an merely according to his own opinion. On the contrary, the qiraa'at are a sunnah of the Prophet to be followed. So then, the reciters are all united in following the Qur'an that is written in the official 'Uthmani Mushaf, and then some of the reciters recite a word with the letter yaa' while others recite the same word with the letter taa', but none of them have gone outside the bounds of the official 'Uthmani Mushaf.

One of the things which clearly shows this is that in certain places all of the reciters recite with a yaa' or in certain places all of them recite with a taa', while in other places some will recite it one way while others recite it the other way. For example, all of the reciters are agreed in reciting this statement of Allah as such [i.e. with a yaa' and not a taa']:

وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ and Allah is not unaware of what they do [2:144]

While in other places they differ. And we have already explained that the relationship of one qiraa'ah to another is like the relationship of one ayah to another. So additional information that comes from multiple qiraa'at is like additional information that comes from multiple ayaat. The only difference between these two things is that in the case of multiple qiraa'at the same written form of a word is used for each qiraa'ah while the word form allows for different pronunciations, and this is more elegant and efficient.

Memorization of the Qur'an in the hearts is what is relied on for transmission of the Qur'an, not the written mushafs. This is according to an authentic hadeeth that the Prophet said:

My Lord told me to go to the Quraish and warn them. I said, "Lord, what if they break my skull?" He responded, "I will test you and test others through you. I am sending a book to you which cannot be washed away with water. You will recite it both while sleeping and awake. Send forth a regiment and I will send forth two like it, and fight alongside those who obey you against those who disobey you. Spend, and I will spend on you."

So Allah informed him that Allah's Book is not in need of pages whose ink can be washed away with water in order to preserve it. Rather, the Prophet will recite it in every situation, as comes in the one description of this ummah that "Their gospel is in their hearts". This is in contrast to the Jews and the Christians whose only preservation of their scriptures is in written form, and it is rare to find them reading it in its entirety- only from here and there, and not from memory.

And it is also well-established in authentic reports that the Qur'an was memorized during the time of the Prophet by a number of Sahabah, such as those four Ansar or 'Abdullah ibn 'Amr.

So what we have mentioned makes it clear that the qiraa'at which are attributed to Naafi' or 'Aasim are not the seven ahraf in which the Qur'an was revealed – and that is the consensus of the scholars of both the early and later generations.

Likewise, those seven qiraa'at are not the entirety of this one harf, which itself is one of the seven ahraf in which the Qur'an was revealed. This is a point of consensus among all the scholars whose views carry any weight.

In fact, the sound qiraa'at which have been authentically transmitted from the scholars of the qiraa'at – such as al-A'mash, Ya'qub, Khalaf, Abu Ja'far, Yazeed ibn al-Qa'qa', Shaybah ibn Nisaah, etc. – are on the same level of veracity as those sound qiraa'at which have been authentically transmitted from the seven reciters according to those who affirm this as it ought to be affirmed. This point is also something which none of the leading scholars of fiqh, qiraa'at, or other fields differ about.

In fact, when it comes to the official 'Uthmani Mushaf that the Companions of Allah's Messenger, those who strove to follow their way and the rest of the ummah after them have all united under, it is only some people from the later generations who argued over whether:

a) are qiraa'at which align with the text of official 'Uthmani Mushaf – whether the seven, or the other three which collectively make ten, or others – are part of just one of the seven huroof in which the Qur'an was revealed,

b) or do they represent all of the seven huroof?

Those are the two well-known positions regarding this issue. The first position is that of the leaders of the salaf and the major scholars, while the second is the position of some of the Ahl al-Kalaam, certain experts in the qiraa'at, and others. However, all are agreed that the seven huroof do not contradict one another in meaning. On the contrary, they affirm one another, just as the ayaat of the Qur'an all affirm and support one another.

And the reason for the presence of differences among the qiraa'at despite the fact that they all go back to the same official text is that this was something that Allah permitted in order to make things easy for the people. But all these differences go back to the what was transmitted from the Prophet and following him, not to people's own opinions or any thing that they made up.

Now, if one holds that the ‘Uthmani Mushaf contains all seven of the seven ahurf, then the reason for these differences among the qiraa’aat is of course clear. Similarly, if one holds that the ‘Uthmani Mushaf contains only one of the seven ahurf, then just as it had previously been completely fine for the Muslims to recite according to any of these seven ahurf – each of which was complete and sufficient in its own right, despite the variations that the written forms that these ahurf had – then likewise and even more so would the differences recitations within a single harf be permitted when their written forms are all the same, making the minor differences in wording even more easy to accept than was the case with the seven ahurf.

All of this was one of the reasons why the early generations left the early mushafs written without any vowel markings or dots – so that the forms of the official text could simultaneously accommodate two different readings such as a taa’ or a yaa’, or a fathah or a dhammah. In this way, they could pronounce the word in both ways. We could compare the case of a single written form of a word which can allow two different pronunciations which has both been aurally transmitted via recitation to the case of a single word which can carry two different meanings which have both been understood and transmitted.

[Majmoo’ Fataawaa 13/399-403]

The Seven Qiraa’aat are all Part of One Harf: Ibn Taymiyah

Sheikh al-Islam ibn Taymiyah once received a letter with a series of questions about the qiraa’aat in it, including:

The sheikh was asked about the Prophet’s statement, “The Qur’an was sent down in seven ahurf”

- (a) what is meant by these seven?
- (b) Are the qiraa’aat attributed to Naafi’ and ‘Asim and others the seven ahurf or just one of them?
- (c) What is it that causes there to be differences among the reciters within the bounds of the text of the official ‘Uthmani Mushaf?
- (d) Is it permissible to recite the recitation of al-A’mash or ibn Muhaysin or other such shadh [non-canonical] recitations? If so, is it allowed to pray with them?

We would greatly appreciate if you could deliver some verdicts for us.

[Majmoo' Fataawaa 13/389]

What follows is part of Ibn Taymiyah's response to these questions, touching on the fourth question (d) and the second question (b) while also addressing a number of related topics such as the collection of the Qur'an:

There are the shadh [non-canonical] qiraa'at which do not match with the text of the official 'Uthmani mushaf, such as the recitation of ibn Mas'ood and Abu al-Dardaa' (may Allah be pleased with them both) of:

وَاللَّيْلِ إِذَا يَغْشَى * وَالنَّهَارِ إِذَا تَجَلَّى * وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى

By the night when it comes over * and by the day when it appears * and by He who created the male and the female [compare to 92:1-3] as comes authentically in both al-Bukhari and Muslim.

And there is also the recitation of 'Abdullah ibn Mas'ood:

فَصِيَامُ ثَلَاثَةِ أَيَّامٍ مُتَّابِعَاتٍ So the fasting is three consecutive days [compare to 5:89]

and his recitation: إِنَّ كَانَتْ إِلَّا زَقِيَةً وَاجِدَةً [compare to 36:29] and so on.

So, if these are authentically attributed to some of the Sahabah, then is it permissible to recite with them during the salah?

There are two positions on this among the scholars, which are the two well-known opinions transmitted from Imam Ahmad, as well as both being transmitted from Imam Malik.

- 1) That it is permissible, for the Sahabah and the Taabi'oon used to recite with these huroof while praying.
- 2) That it is not permissible, which is the position of most scholars. That is because these qiraa'at have not been authenticated as having come from the Prophet through mutawatir transmission. But even if they were to be authentically traced back to him, they are still abrogated by the final review of the Qur'an, as is well-established in the authentic reports on the authority of 'A'ishah and ibn 'Abbaas (may Allah be pleased with them both) that:

Jibril (peace be upon him) used to make a review of the Qur'an for the Prophet once every year, but then in the year in which the Prophet died he reviewed it with him twice and the final review was in the qiraa'ah recited by Zayd ibn Thabit and others.

And that was the recitation which the Rightly-Guided Khulafaa' – Abu Bakr, 'Umar, 'Uthman, and 'Ali – commanded that the mushafs to be written in. During the khilaafah of Abu Bakr, he and 'Umar had that written down on loose sheets of paper, and he commanded Zayd ibn Thabit to write it. Then during his khilaafah, 'Uthman commanded for that same recitation to be written down in bound books and he then sent those mushafs to the major cities. And there was unanimous consensus on that [during the time of 'Ali] both from those who supported 'Ali and from the other camp.

This difference of opinion as to whether it is permissible to recite with the shadh [non-canonical] qiraa'aat or not revolves around one foundational point which the questioner asked about, which is whether or not the seven qiraa'aat are all part of just one of the seven ahurf or not.

The position of the majority of the scholars of the salaf and the imams of the fiqh schools is that the seven qiraa'aat all go back to just one of the seven ahurf. In fact they say that the official 'Uthmani Mushaf is one of the seven ahurf and that it holds the final review of the Qur'an which Jibril gave to the Prophet. And the well-known and detailed statements from the Prophet and from the salaf support this position.

However, a group comprised of some experts in fiqh, some experts in the qiraa'aat and some of the Ahl al-Kalaam held that the official 'Uthmani Mushaf contains all of the seven ahurf. And some of the Ahl al-Kalaam – such as al-Qaadhi Abu Bakr al-Baqilani and others – supported this position based on the idea that it is not permissible for the Ummah to overlook or abandon transmitting any part of the seven ahurf.

But in fact the Ummah unanimously agreed on transmitting this official 'Uthmani Mushaf and leaving off what it did not include when 'Uthman commanded the transmission of the Qur'an which Abu Bakr and 'Umar had had recorded in a collection of loose papers, and then after consultation and in agreement with the Sahabah 'Uthman had that sent to all of the major cities of the Muslims in the form of a mushaf and commanded the people to leave off anything other than that mushaf.

But those of the second opinion say that it is not possible that 'Uthman forbade the people from reciting any part of the seven ahurf.

However those who champion the first opinion sometimes respond to that point by mentioning what Muhammad ibn Jarir al-Tabari and others said: that reciting the Qur'an in all seven ahurf is not something that is obligatory upon the Ummah; rather it is only something which was permitted for the Ummah in order to

facilitate their recitation of the Qur'an, and Allah gave them the choice to select any harf they wanted. And this is like the situation of the arrangement of the surahs in the Qur'an – that the specific ordering that we have was not something obligatory which was explicitly stated by Allah or His Messenger. Rather, it was something left up to the ijtiḥād of the Sahabah. That is why the arrangement of the surahs in the mushaf of 'Abdullah ibn Mas'ood or others was different from the arrangement of the surahs in the mushaf of Zayd ibn Thabit.

As for the ordering of the ayaat within each surah though, that is a matter of direct and explicit divine revelation, such that they had no right to move any ayah in front of any other in the official mushaf in the way that they had been able to place any surah before any other. That is because there was explicit guidance for the arrangement of the ayaat, while the arrangement of the surahs was left up to their own ijtiḥād.

So, those who hold the first opinion say that this was also the case for the seven ahruf, that when the Sahabah saw the Ummah splitting, differing, and fighting when they were not united on one single harf, they united the people on a single harf, and this was something permissible,

and they were protected from ever coming to a false consensus. And this decision did not involve committing any sins or leaving off anything that was obligatory.

And some of those who hold the first opinion also say that the allowance that Allah granted to recite any of the seven ahruf was something for the early period of Islam due to the difficulty that the Muslims initially faced in sticking to any one single harf, but then once their tongues had become accustomed to reciting and once being united upon one harf was easy for them and actually better for them they united on reciting that harf which was used for the final review of the Qur'an. And those who say this also say that the final review abrogated the other ahruf.

And this is in line with the position of those who say that the ahruf of Ubay ibn Ka'b, ibn Mas'ood, and others which differ from text of the official 'Uthmani mushaf were abrogated.

And as for those who claim that ibn Mas'ood said that it is permissible to recite the Qur'an according to meaning [i.e. to wantonly change the wording so long as the general meaning remains], then these people have attributed a lie to him. What he actually said was, "I looked at the reciters and I saw that their recitations were very close to one another. It was like when someone says, 'come on', 'let's go', or 'come along'. So recite it the way you have learned it" – or something similar to this.

Then, there are those who hold that the qiraa'at which do not correspond to the text of the official 'Uthmani Mushaf but which have been authentically attributed to Sahabah are permissible to recite with. They hold this position because these recitations are part of the seven ahraf in which the Qur'an was revealed.

Those who do not consider such shadh qiraa'at to be permitted have three main reasons for holding that position:

- Sometimes they say that such qiraa'at are not actually part of the seven huroof.
- Sometimes they say that these qiraa'at fall under the abrogated huroof. Sometimes they say that one of the things which the Sahabah unanimously agreed upon was leaving off these qiraa'at of the other huroof.
- And at times they say that these qiraa'at have not been transmitted to us according to the same standard of veracity as the Qur'an that we have, which is a point of difference between the earlier and later scholars.

Stemming from the third argument above, there is an issue of fiqh – and this is the position which my grandfather, Abu'l-Barakaat, held – that if someone recites with one of these qiraa'at in an instance where recitation is mandatory – i.e. reciting surah al-Fatihah in the prayer for anyone with the ability to do so -, then his prayer is not valid. That is because it is not completely certain whether he has fulfilled that requirement of recitation since it is not authentically established that what he recited is actually part of the Qur'an. But if he recites with such a qiraa'ah in other parts of the prayer where reciting is not mandatory, then this would not invalidate his prayer. That is because it is not completely certain if he has done something which would invalidate his prayer, as it is possible that this is part of the seven ahraf in which the Qur'an was revealed.

And this position pivots around a fundamental question, which is: For that which has not been definitively affirmed as being part of the seven ahraf, it is obligatory for us to definitively declare that these are not part of the seven ahraf?

The position held by the majority of scholars is that it is not obligatory to take the stance which unequivocally declares such things to not part of the seven ahraf. That is because this issue is not one which requires us to take a definitive position.

But a group of Ahl al-Kalaam held that it was obligatory to definitively declare that such shadh qiraa'at were not part of the seven ahraf. In fact, some of them, such as al-Qaadhi Abu Bakr and others, even considered Imam al-Shaafi' to have erred in his position that the basmalah counts as an ayah of the Qur'an anywhere aside from its occurrence in the text of surah al-Naml. This position of theirs came from their assertion that there is no room for ijtihaad regarding the Qur'an and that

is is therefore necessary to definitively declare such things to not be part of the Qur'an.

However the correct position is that we can definitively declare them to be mistaken in that position. The basmalah is, in truth, an ayah of the Qur'an since the Sahabah wrote it in the 'Uthmani Mushaf and they did not write anything except for the Qur'an in the mushaf. They strictly limited what they wrote in the mushaf to the Qur'an only, without any of the symbols for divisions of the Qur'an or the names of the surahs. However, with that being said, it is not correct to say that the basmalah is part of the surah that follows it, nor is it part of the surah which preceded it. Instead, it is just as it is written: an ayah that Allah revealed at the beginning of every surah without being part of the surah. This is the most reasonable of the three opinions regarding this issue.

But regardless of what one says about the necessity of making a definitive statement on whether these things are or are not part of the Qur'an, that does not prevent this matter from falling within the realm of issues for which ijtiḥad is allowed without any fear of excommunication or criticism of people on either side of the issue. In fact, a group of scholars have voiced the position that both of these positions [about whether or not the basmalah is itself an ayah] are correct. They held that it is an ayah of the Qur'an in some of the qiraa'at, those being the qiraa'at which make a break between consecutive surahs, while it is not an ayah in other qiraa'at, those being the qiraa'at which allow for connection between two consecutive surahs without any break.

[Majmoo' Fataawaa 13/394-399]

The Valid Qiraa'at are not Limited to Seven: Ibn Taymiyah

In part of his letter regarding the qiraa'at – variant recitations of the Qur'an -, sheikh al-Islam ibn Taymiyah first addressed the issues of distinguishing the ahruf and qiraa'at, the lack of contradiction among the valid qiraa'at and stated that the seven well-known qiraa'at are all part of just one harf. He then began to clarify that the valid qiraa'at are not limited to only the seven well-known qiraa'at, as you can read below:

... Following from that, there is no difference of opinion among the scholars of the earliest generations or the later imams that it is not mandatory to only recite with the seven well-known qiraa'at in all of the Muslim lands. On the contrary, those who consider the qiraa'ah of al-'Amash – the teacher of Hamzah – or the qiraa'ah of Ya'qub ibn Ishaq al-Hadhrami or others like these to be reliably transmitted, just as others affirm the validity of the qiraa'ah of Hamzah or of al-Kisaa'i, then he can recite with those qiraa'at.

There is no difference of opinion on this among the scholars whose views deserve consideration and are counted as authorities of the highest level. In fact, most of the great scholars who were exposed to the qiraa'ah of Hamzah – such as Sufyan ibn 'Uyaynah, Ahmad ibn Hanbal, Bishar ibn al-Haarith, etc. – preferred the qiraa'at of Abu Ja'far ibn al-Qa'qa' and Shaybah ibn Nisaah among the reciters of al-Madinah or the qiraa'at of Ya'qub ibn Ishaq or other sheikhs of the people of al-Basrah more than the qiraa'at of Hamzah and al-Kisaa'i.

The statements of the leading scholars on this topic are well-known among the scholars. In line with this, there were some Iraqi scholars of the qiraa'at who affirmed ten or eleven qiraa'at as having the same level of authenticity and validity as the well-known seven qiraa'at.

These positions were widely held among the Iraqi scholars in their writings and they would recite with those qiraa'at both during the prayer and outside of it. This matter is a point of agreement among the scholars, and not a single scholars criticized the scholars of Iraqi for using these other recitations.

Now, as for what took place around the 5th century with al-Qaadhi 'Iyaadh and those who transmit his words of criticism towards ibn Shanboudh said about him reciting with shadh qiraa'at in the salaah – and this story has become well-known -, then this criticism was only in regards to those shadh qiraa'at that differ from the text of the official 'Uthmani mushaf, as we shall explain.

[Translators Note: Ibn Shanboudh was one of the leading scholars of the qiraa'at during his time. He considered it permissible to recite with shadh qiraa'at that differed from the text of the 'Uthmani Mushaf. This was a view that the scholars of his age criticized him for, with “the Selector of the Seven” Abu Bakr ibn Mujahid being at the forefront of them. There were a number of events related to this controversy which would be too long to mention here. Refer to the book Ghayah al-Nihayah 2/52 and elsewhere. And this issue of ibn Shanboudh's position has not received its due coverage in academic studies and analysis.]

Not a single scholar disapproves of the qiraa'at in the well-known list of ten. However, those who are not familiar with them or do not know of them – for example, such a person living in the Muslim lands of North Africa or some other distant place where some of the qiraa'at have not reached him -, then he should not recite with a qiraa'ah which he has not been taught. For the recitation of the Qur'an, as Zayd ibn Thabit said, is a Sunnah which is passed down from teacher to student.

The different qiraa'at are like the different types of opening supplication in the salaah, or the different ways to make the adhaan and iqamah, or the various ways

to perform the fear prayer, or other similar things for which multiple ways of performing them have been authentically transmitted from the Prophet. All of these ways are fine and it is legislated for those who have learned them to enact them and practice them. But it is not appropriate for someone who only knows of one way and has never been taught any other ways to turn away from what he knows to instead do what he has not been taught.

At the same time, it is also not appropriate for such a person to disapprove of those who know these authentic ways which he has not yet learned, nor is it appropriate for him to argue with them.

This is as the Prophet said, “Do not fall into disputing with one another, for those before you fell into disputing with one another and so they were destroyed.”

End Quote

[Majmoo' al-Fataawaa 13/393-394]

Attributing the Qiraa'at to the Seven Reciters: Muhammad Bazmool

You ought to know that the attribution of a certain qiraa'ah – a recitation of the Qur'an – to those scholars who were known for reciting in that way is merely an attribution that they did recite and transmitted and preferred that qiraa'ah, not attributing it to them as if they invented or created it! The qiraa'at are something received and followed, not something that people can create or invent themselves!

The role of the reciter to whom the qiraa'ah is attributed is only to select a certain recitation to recite, and then his selection becomes famous and so it is attributed to him. He simply chose one of the recitations of the Qur'an that he had learned which had been orally transmitted from the Sahabah from Allah's Messenger. So he recited the recitation he favored and then his students would transmit what they learned from him.

So this attribution is simply one of reciting it and following what had already been, not an attribution of inventing something new or creating something himself! This is an important point that people need to be made aware of.

<https://www.facebook.com/mohammadbazmool/posts/3034972076621258>

Benefits of the Multiple Qiraa'at: al-Suyooti

In his famous handbook on the Qur'anic sciences, Jalal al-Deen al-Suyooti devoted a section to issues related to the qiraa'at [modes of recitation] of the Qur'an. For an introduction to the qiraa'at, please see [here](#) or [here](#). What follows

is one excerpt from that section discussing the benefits that come from the differences in the qiraa'aat:

One of the latter-day scholars said that there are a number of benefits that come from the differences and variations in the qiraa'aat:

- First benefit is that this makes reciting the Qur'an easier, simpler, and less onerous for this ummah.
- another benefit is clearly demonstrating the virtue and honor of this ummah above other nations, for the scriptures of those nations were only revealed in one way.
- another benefit is the increased reward, since one could devote their efforts to perfecting their recitation and getting each word exactly correct, and even going into the lengths of the mudood and difference in the imaalaat.

Furthermore, there is the opportunity to look into the meanings of these different recitations and to derive benefits and legal rulings from what each wording indicates. Delving into these differences and examining them reveals what the ayah actually indicates, the reasoning for a ruling, and assists in weighing the merits of different interpretations.

- another benefit is clearly showing Allah's pleasure with His book, as well as His protection of it from any changes or contradictions despite it having come in these multiple ways.
- another benefit is to give even more weight and impressiveness to the Qur'an's miraculous inimitable nature by its brevity, as the variations in the qiraa'aat are treated as independent ayaat. For if the implications of each different wording were to be independent ayaat on their own, then it is no secret that this would considerably add to the length of the Qur'an. Along these lines is this example, that the word:

وأرجلكم ... and your feet [5:6] takes both the meaning of 1) washing the feet and 2) wiping over the khuffayn. Both these meanings are conveyed with this one phrase, through differences in its i'raab (grammatical declension).

- and another benefit is that some of the qiraa'aat make something that might be left general in another qiraa'ah clear. For example, the qiraa'ah of

يَطَهَّرْنَ they purify themselves with a shaddah clarifies the meaning of

يَطَهَّرْنَ they become purified [2:222] without the shaddah.

And the qiraa'ah of

فَامْضُوا إِلَىٰ ذِكْرِ اللَّهِ proceed to the remembrance of Allah [a shadh (non-canonical) qiraa'ah of 62:9] makes it clear that the intended meaning of the qiraa'ah of فَاَسْعُوا إِلَىٰ ذِكْرِ اللَّهِ hasten to the remembrance of Allah [62:9] is simply to go, not to walk quickly.

In his book, Fadhaa'il al-Qur'an, Abu 'Ubayd said:

One of the purposes of a shadh (non-canonical) qiraa'ah is to serve as an explanation of an accepted qiraa'ah and to clarify its meaning. This is like the qiraa'ah of 'A'ishah and Hafsa:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ صَلَاةِ الْعَصْرِ

Strictly guard the prayers, especially the middle prayer – the 'asr prayer [compare to 2:238]

And the recitation of ibn Mas'ood:

وَالسَّارِقِ وَالسَّارِقَةَ فَاقْطَعُوا أَيْمَانَهُمَا

and the male and female thief – cut off their right hands [compare to 5:38]

And the recitation of Jaabir:

فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ لَهْنٌ غَفُورٌ رَّحِيمٌ

... then after such compulsion, Allah is Oft-Forgiving, Most Merciful towards them [compare to 24:33]

And he also wrote:

So these huroof and others like them have come to serve as tafsir of the Qur'an. And these type of recitations serving as tafsir have also been transmitted from the Taabi'oon, meaning that they approved of this method of explanation. So then, what about when it was transmitted from some of the major Sahabah? In fact, these type of explanations were interpolated right into these recitation of the ayaat! So this is something even weightier than if they had just explained the ayah. And the very least that can be made of these huroof is that they can be used to arrive at the correct interpretation of the ayah.

End of quote from Abu 'Ubayd.

And in my book, Asraar al-Tanzil*, I have given attention to explaining every qiraa'ah which gives extra meaning to the well-known qiraa'at.

[Al-Itqan fee ‘Uloom al-Qur’an 1/274-275]

*Translator’s Note: This book is currently published under the title Qatf al-Azhaar fee Kashf al-Asraar [قطف الأزهار في كشف الأسرار للسيوطي], as identified by Dr. Abdulhakeem Alanees in his introduction to his study of al-Suyooti’s book al-Ishaaraat fee Shawaa’idh al-Qiraa’aat.

The Historical Spread of the Qiraa’aat: 300 AH to Present- Dr. Waleed Al-Maneese:

In part of his master’s thesis on the different qiraa’aat and their effects on religious rulings, Dr. Waleed Al-Maneese included the following chapter regarding the historical spread of the qiraa’aat in different regions of the Muslim world, with particular focus on the year 300 onwards.

A Collection of Points on the Historical Spread and Decline of the Different Qiraa’aat in the Various Lands:

What follows is material that I have gathered from various reports related to the historical spread of the different qiraa’aat in the various lands and their subsequent declines in popularity. It goes as follows:

- 1) From the time of the Prophet up through the time of Imam ibn Mujahid (also known as “The Selector of the Seven” who wrote his book on the qiraa’aat in the year 300AH), the seven qiraa’aat were recited in the major cities, however what was predominant was:
 - The qiraa’ah of Nafi’ among the people of al-Madinah
 - The qiraa’ah of ibn Kathir among the people of Mecca
 - The qiraa’ah of ibn ‘Aamir among the people of Syria
 - The qiraa’ahs of Abu ‘Amr and Ya’qub among the people of al-Basrah
 - The qiraa’ahs of ‘Aasim and Hamzah among the people of al-Kufah

Makki ibn Abi Taalib said:

At the beginning of the 200s, the people of al-Basrah were reciting with the qiraa’ahs of Abu ‘Amr and Ya’qub, the people of al-Kufah were reciting with the qiraa’ahs of Hamzah and ‘Aasim, the people of Syria were reciting with the qiraa’ah of ibn ‘Aamir, the people of Mecca were reciting with the qiraa’ah of ibn Kathir, and the people of al-Madinah were reciting with the qiraa’ah of Nafi’. It continued this way until at the beginning of the 300s ibn Mujahid placed al-Kisaa’i’s name of his list and left off Ya’qub.

The reason why ibn Mujahid did not include the qiraa'ah of Ya'qub in his book despite the fact that that qiraa'ah was the most popular among the people of al-Basrah during his time is that ibn Mujahid did not have a chain of narration for Ya'qub's recitation. So, in place of Ya'qub, ibn Mujahid listed the qiraa'ah of al-Kisaa'i of al-Kufah, despite the fact that he had already included two other reciters from al-Kufah (those being 'Aasim and Hamzah) and despite the fact that al-Kisaa'i was less well-known in al-Kufah than either of those, simply because he did hold a chain for Ya'qub's recitation.

- 2) In the time of ibn Mujahid, the riwayat of Hafsa 'an 'Aasim was not very widespread in al-Kufah while the riwayat of Shu'bah 'an 'Aasim was the most popular route of transmission of the qiraa'ah of 'Aasim in al-Kufah. Meanwhile, the qiraa'ah of Hamzah was actually more more popular than the qiraa'ah of 'Aasim in al-Kufah. This is shown by the statement of ibn Mujahid:

Some of the people of al-Kufah inclined towards the qiraa'ah of 'Aasim but it was not the predominant recitation among them. That is because the most precise and accurate student of 'Aasim was Abu Bakr ibn 'Ayyaash [a.k.a. Shu'bah] because, as some say, he learned the qiraa'ah from him five ayaat at a time. So out of those whom 'Aasim acknowledged as his pupils, the people of al-Kufah didn't want to follow anyone other than Abu Bakr ibn 'Ayyaash. But it was nearly impossible for Abu Bakr to meet all the demand that they people had for him. As a result, the qiraa'ah of 'Aasim was not very widespread in al-Kufah because of that, and it was even more rare to find someone who excelled in it. Therefore, the most common qiraa'ah among the people of al-Kufah until today is that of Hamzah ibn Habeeb al-Ziyaat.

- 3) In the fifth century, the qiraa'ah of Ya'qub was the most popular among the people of al-Basrah, as we can learn from the statement of al-Imam al-Haafidh Abu 'Amr 'Uthman ibn Sa'eed al-Dani (371-444). Abu 'Amr al-Dani said:

Most of the people of al-Basrah followed Ya'qub in his selection after they had previously mostly been following Abu 'Amr. I heard Tahir ibn Ghalbun saying, "The Imam of the main masjid of al-Basrah would not recite with anything other than the qiraa'ah of Ya'qub."

- 4) As for the people of Syria, they continued reciting with the qiraa'ah of ibn 'Aamir up until the end of the fifth century when one of the leading reciters of the time, ibn Tawoos, came to them. He began teaching the riwayat of al-Dawri 'an Abi 'Amr and reciting it to the people of Syria. So it gradually began to spread in Syria until it supplanted and took the place of the qiraa'ah of ibn 'Aamir. This is as we learn from ibn al-Jazari's statement:

Without exception, the people of Syria continued to use the qiraa'ah of ibn 'Aamir in their recitation, prayers, and teaching up until about the year 500, and it is said that the first person to teach the qiraa'ah of Abu 'Amr was ibn Tawoos.

- 5) Imam Warsh was the authority on recitation in Egypt. He then traveled to Nafi' [in al-Madinah], completed 4 entire recitations of the Qur'an with him, and then returned to Egypt. So the qiraa'ah of Nafi' began to spread by way of Warsh, and it spread throughout the North African Arab lands and to many African countries. And there was also another important reason for the spread on Nafi's qiraa'ah in the North African Arab lands, which is that it was the qiraa'ah of their Imam, Malik ibn Anas (may Allah have mercy on him). So just as the North Africans adopted the fiqh of the people of al-Madinah, they also adopted their qiraa'ah. This was the case for all of them except the people of the nearer west, i.e. Libya and Tunisia, and their neighboring African countries such as Chad. In those places, the riwayat of Qaloon 'an Nafi' spread due to its easiness and lack of the long mudood and imalah present in the riwayat of Warsh.
- 6) The riwayat of al-Dawri 'an Abi 'Amr was the most common recitation among the people of Iraq, al-Hijaz, Yemen, Syria, Egypt, Sudan and East Africa up until the tenth century. We learn this from the following narration from Imam ibn al-Jazari, who said:

Ibn Mujahid said: Wahb ibn Jarir told us that Shu'bah said to him, "Stick to the qiraa'ah of Abu 'Amr, for it will become a recitation that the people learn and transmit."

He also said: Muhammad ibn 'Eesaa ibn Hayyaan told me that Nasr ibn 'Ali told him that his father told him that Shu'bah said, "Pay attention to how Abu 'Amr recites and what he chooses to recite with, for that will become a recitation that the people learn and transmit." Nasr said to his

father, “How do you recite?” to which he replied, “According to the qiraa’ah of Abu ‘Amr.”

And I said to al-Asma’ee, “How do you recite?” to which he replied, “According to the qiraa’ah of Abu ‘Amr.”

Ibn al-Jazari said:

And what Shu’bah said came true for the qiraa’ah that the people of Syria, the Hijaz, Yemen, and Egypt use today is the qiraa’ah of Abu ‘Amr. You won’t find anyone teaching the Qur’an in any other qiraa’ah than his in these regions, even if they make have some mistakes in its rules of pronunciation. Syria had been reciting in the way of ibn ‘Aamir up until around the year 500 but then they left it because one of the people of Iraq came to them and taught the people the qiraa’ah of Abu ‘Amr in the Umayyad Mosque. So people flocked to him and that qiraa’ah became popular by way of him, and he continued teaching it for many years. That is what has been conveyed to me. Aside from that, I do not know why the people of Syria turned away from the qiraa’ah of ibn ‘Aamir and took up the qiraa’ah of Abu ‘Amr. And I would consider this prediction as a miraculous act of Shu’bah.

- 7) During the same time that the riwayat of al-Dawri ‘an Abi ‘Amr was spreading in the regions indicated in the previous paragraph (i.e. Iraq, the Hijaz, Yemen, Syria, Egypt, Sudan and East Africa), the riwayat of Hafis ‘an ‘Aasim was beginning to spread among the Turks, and the Ottoman Empire was beginning to spread its power over most of the areas of the Islamic world. So they began to send Turkish scholars, judges and reciters to the various parts of the Arab lands, thus spreading the riwayat of Hafis ‘an ‘Aasim. Furthermore, this riwayat was also spread by way of the mushafs which the Ottoman Empire produced according to the riwayat of Hafis. So the riwayat of Hafis ‘an ‘Aasim gradually began to overtake and replace the riwayat of al-Dawri ‘an Abi ‘Amr, eventually leading to a contraction of the spread of the riwayat of al-Dawri ‘an Abi ‘Amr until it only remained in Yemen, Sudan and the Horn of Africa. I once came across a Tajweed manual by Yemeni scholars written around the year 1370AH and it was written according to the riwayat of al-Dawri. And this is the same riwayat that is used in Hadramaut and many other parts of Yemen even until today.

And due to the weak hold that the Ottoman Empire had over the lands of Arab North Africa, as well as due to the strong attachment of the North African people to the Maliki madhhab, the qiraa'ah of Nafi' has remained dominant there until today.

In his tafsir "al-Tahreer w'al-Tanweer", ibn 'Aashoor mentioned that the qiraa'aat in use today across the Islamic lands is:

- The qiraa'ah of Nafi' according to the riwayat of Qaalon in some regions of Tunisia, certain parts of Egypt, and in Libya
- The qiraa'ah of Nafi' according to the riwayat of Warsh in some regions of Tunisia, certain part of Egypt, all regions of Algeria, and all parts of Morocco.
- These two are also present in the neighboring African countries
- The qiraa'ah of 'Aasim according to the riwayat of Hafs in all of the eastern Arab lands, most of Egypt, India, Pakistan, Turkey, and Afghanistan.

Ibn 'Aashoor said, "And I have heard that the qiraa'ah of Abu 'Amr al-Basri is used in Sudan.

8) It is no secret that the modern means of audio and visual mass communications of the present age have had a tremendous effect in spreading the riwayat of Hafs to those regions which were still using the riwayat of al-Dawri or Qaalon or Warsh. This spread has also occurred due to the mushafs published with the riwayat of Hafs being distributed in these regions. It has almost reached the point that the riwayat beside that of Hafs are practically extinct. But it is Allah who has decreed what came before and what comes, and His decrees have far-reaching wisdom. In any case, praise be to Allah that in recent years there have been signs of a great revival of the study of the Qur'anic recitations in a number of the different Islamic countries with the youth taking up the study, teaching, reciting and transmitting of the ten qiraa'aat. All of this is a welcome sign of revival.

[Athar Ikhtilaf al-Qiraa'aat al-Arba'ah Ashar pages 81-85]

48. Eight levels of understanding the content of Quran:

First Level:

We have to be sufficed with the authentic narrations (i.e. regarding Tafseer) of the Prophet (Sallallahu alayhi wa sallam) and his companions and their followers.

Second Level:

We have to comprehend the linguistic meaning of the words which have been used in the Quran. Then we have to collate it with the statement of the pious predecessors. We have to focus on the eloquent and rhetorical nature of the meaning of the word in the prescribed limits.

Third level:

We have to be fully aware of the parts of speech (i.e. prepositions, conjunctions, etc.) which are found in between the words.

Fourth level:

We have to understand the order/ structure of the sentence and its requisites.

Fifth level:

We have to understand the context of the ayah.

Sixth level:

We have to understand the purpose / central theme of the chapter (i.e surah) and its requisites.

Seventh level:

To combine and collect all the ayahs related to that specific verse (which we are trying to understand).

Eighth level:

To perform ijtihaad by considering the opinions of the previous imams (i.e scholars) of Tafseer.

[Al Maraahilus Samaan li Talib Fahamul Quran: Asim bin Salih al Uwayd]

Let's have a precise discussion over these eight levels,

First level: We have to be sufficed with the authentic narrations (i.e. regarding Tafseer) of the Prophet (Sallallahu alayhi wa sallam) and his companions and their followers.

Types of Tafseer that have been recorded from the Prophet (Sallallahu alayhi wa sallam):

1. Ahadith related to the virtues of the chapters and verses of the Quran.
 2. Ahadith related to the causes of revelations.
 3. Ahadith related to the explanation of a specific word of the Quran.
- a. Tafseer through statement or speech.

Imam Ahmad recorded in his Musnad that `Abdullah bin Masud said, When this Ayah was revealed,(It is those who believe and confuse not their belief with Zulm (6:82),) it was hard on the people. They said, ‘O Allaah's Messenger (sallallahu alayhi wa sallam)! Who among us did not commit Zulm against himself' He said, “(It is not what you understood from it. Did you not hear what the righteous servant (Luqman) said, (O my son! Join not in worship others with Allaah. Verily! Shirk is a great Zulm indeed.)[31:13].Therefore, it is about Shirk.”

- b. Tafseer through actions

Malik ibn al-Huwayrith reported: The Prophet (sallallahu alayhi wa sallam), said, “Pray as you have seen me praying. When the time of prayer arrives, let one of you announces the call to prayer for you and then let the older of you leader the prayer.”

[Ṣaḥīḥ al-Bukhārī 5662, Ṣaḥīḥ Muslim 674]

- c. Tafseer through character

Qatadah reported: I said to Aisha, “O mother of the believers, tell me about the character of the Messenger of Allaah, (sallallahu alayhi wa sallam).” Aisha said, “Have you not read the Quran?” I said, “Of course.” Aisha said, “Verily, the character of the Prophet of Allaah was the Quran.”

[Ṣaḥīḥ Muslim 746]

Second level: We have to comprehend the linguistic meaning of the words which have been used in the Quran. Then we have to collate it with the statement of the pious predecessors. We have to focus on the eloquent and rhetorical nature of the meaning of the word in the prescribed limits.

Precedence should be given to general or rhetorical meaning:

01. ‘Anbatath biha Makaana Qassiya’:

General Meaning: He became far from the community.

Rhetorical Meaning: He was made to suffer like untouchables. By pondering on the rhetorical meaning, we understand the intensity of the pain.

02. ‘Balaghath Minal Kibru atiyya’:

General Meaning: Old Man

Rhetorical Meaning: Someone whose skin and bones have dried and he is experiencing the extremeness of old age.

03. ‘Faja’a’ahal Maqaas’:

General Meaning: I came

Rhetorical Meaning: I was forced to come

04. ‘Inna arsalna shaa’ytuna alal kafeerena tu’waruhum izza’:

There is intensity in ‘Izza’ so it means ‘to change the condition’

Third Level: We have to be fully aware of the parts of speech (i.e. prepositions, conjunctions, etc.) which are found in between the words.

01. ‘Allazina hum an salaatihim sa’hoon’:

Abul Aliyyah said: “Mistake in the units of prayer”

Hasan replied: “The word ‘an’ is present in the ayah. Meaning, mistake in the timings of prayer”

02. 'Ba'asa fil ummiyyeena':

The word 'fil' means among. The word 'lil' means for. So, the prophet was sent among the Arabs, not for the Arabs.

03. 'Jameean minhu - Roohum minhu':

04. 'Noor wa kitaab Mubeen yahdee bihee':

Fourth level: We have to understand the order/ structure of the sentence and its requisites.

Noun (Ism) - Eternity

Verb (Fayl) -Action

Precedence (Taqdeem) – Importance

1. 'Iyyaka na'budu' - Precedence to show exclusivity
2. 'Qulin'kaana abaa'ukum' - Precedence to show importance
3. 'Iyyaka na'budu wa iyyaka nasta'een' - Precedence to show the cause of speech
4. 'Fa'alam annahu la ilaaha illa huwa' - Precedence to show importance and admonition
5. 'Ar Rehman allamal Qura'n' - Precedence to show cause
6. 'Innama amwaalukum wa aulaadukum' - Precedence to show warning

Fifth level: We have to understand the context of the ayah.

First example:

{Huwa ma'akum ayna ma kuntum}[57:4]

Abu Talib Ahmad bin Humaid asked Imam Ahmad bin Hanbal (d. 241.H) about a man who said: "Allaah is with us" and recited {There is no Najwa (secret counsel) of three, but He is their fourth},

so Imam Ahmad said: «This man has Tajahham (is talking like the Jahmyyiah) since they (Jahmyyiah) take the last part of Ayah and leave the first part of it, I recited {Have you not seen that Allaah knows...} so His Knowledge is with them.»

[Al-Uluw of Dhahabi (p.176)]

Second example:

In Surah Naziath, The story of Moses was mentioned after the description of the disbelievers of Makkah. We understand from the context that the destiny of the Makkah is going to the same that of the nation of Moses.

Third example:

Only those people refuse Al Ma'un whose belief in the Day of Judgment is very weak.

Sixth level: We have to understand the purpose / central theme of the chapter (i.e surah) and its requisites.

All Quranic surahs possess 'nazm' or thematic structural coherence. The division of the Quranic material into so many surahs indicates that each surah has a distinct theme; otherwise the whole of the Quran could have been made one surah. All the verses of the Surah revolve around this distinct theme.

This is the meaning of the 'Purpose of Surah'. This name was not popular among pious predecessors. Many sciences existed during the time of the companions of the Prophet (Sallallahu alayhi wa sallam) like the science of Arabic grammar, rhetoric, principles of fiqh, terminologies of ahadith, etc.. However, these names were not used. These names were determined by scholars.

1. Some scholars said that searching for distinct themes of the surah is an audacious act in the field of Tafseer. So, they reject this science.
2. Many scholars were sufficed with the narrations to understand the meanings of words and sentences of the Quran.

There are three groups of scholars regarding this style:

1. Deniers of Coherence:

They do not prefer this type of arrangement in the Quran. Izzuddin Ibne Abdis Salam (d.660 A.H) and Imam Shawkanee (d. 1250 AH) say the Quran was revealed in twenty-three years in piecemeal style according to the needs and necessities of the first addresses, so searching of such order is useless.

2. Supporters of Coherence:

Every ayah and surah has a distinct theme and there is a strong coherence between these verses and chapters. This view was held by Imam Biqae (in his book Nazmud Durar Fee Tanaasubil Ayaati Wa Su'ar) and Imam Suyuti. Ibnul Arabee has written a large volume of this science.

3.Moderate View:

Generally, every surah and ayah has a distinct theme. Similarly, every ayah can only be understood by reading it to the context. But, it is not necessary for every surah and verse. Sometimes, it is excusable and difficult to find out the distinct theme of the Surah.

The third view is a moderate view. This view was opted by Ibne Taimiyyah, Ibne Qayyim, Zarkashi, and Ibne Ashur.

The one who wants to apply this science should consider two principles:

1. We have to gather all the themes and purposes of surah without any hesitation. (Contrary to the method of Imam Biqae)
2. The one who is writing on this topic must be knowledgeable of the statements of the pious predecessors. Especially, he must be knowledgeable of arabic rhetoric. So that he can avoid mistakes.

We preferred the third view because of these two verses:

“(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allaah), who is All-Wise and Well-Acquainted (with all things).” [11:1]

“Do they not then consider the Qur'an carefully? Had it been from other than Allaah, they would surely have found therein much contradiction.” [4:82]

These verses state that all the verses of Quran are clear in nature and there is no contradiction among these verses.

This is from the perfection of the book of Allaah. It is impossible to appreciate the verses of the Quran without putting them in context. When one surah precisely surrounds a distinct theme then there can be no differences in the opinion of the purpose of the surah.

‘Ilm al-Munasabat and its Proper Place: Sheikh Saalih Aal al-Sheikh

Sheikh Saalih Aal al-Sheikh, current minister of Islamic Affairs for the Kingdom of Saudi Arabia, mentioned what follows in part of a lecture entitled discussing thematic tafsir of the Qur’an:

What do we mean by “the study of the themes of surahs”? We all know that Allah is the One who spoke this Qur’an and that the Qur’an is His speech:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety” [9:6]

So the Qur’an is the speech of the Lord, and according to experts in this field, what is meant by the “major themes of the surahs” are the topics and subjects which the ayaat are centered around. Meanings, at least one of the Qur’anic surahs, or most of them, or even all of them have certain topics which their ayaat are centered around and certain meanings which the surah contains. So if this theme or this objective or this point is known, then understanding the meanings of the surah becomes easy. Even more than that, a person will be much better able to understand the statements of the early generations as well as those of the later-day scholars who weigh the various opinions compared to if he had just looked at the individual ayaat themselves without knowing the larger theme of the surah, as we will see by looking at some examples, inshaAllaah.*

The start of investigating the maqaasid al-suwar [themes/objectives of surahs] did not begin at the earliest stages of Islamic scholarship. The research in this area that preceded this was known as “al-munasabat” [relationships, links, connections], and there are different views among the scholars regarding the subject of munasabat.

And when one talks about the munasabat of some ayaat, what they mean is: did this ayah come after that ayah for a certain reason? Is there a link between the first ayah and the second one? Or a relationship between the second and the third? Is there some sort of connection between the ordering of these ayaat and the theme of the surah as a whole?

This is looking into the field of tafsir and researching into the inimitable nature of the Qur'an, and because of that, a group of the scholars considered all of this to be part of the inimitable nature of the Qur'an, and this itself is a sign and a proof and a miracle for all of mankind. Meaning: One aspect of the Qur'an's inimitable nature is that a surah would have a certain theme which it centers around, that there is an interconnectedness between one ayah and the next, and that this story was placed after that one for a discernible purpose.

With all that being said, there were not many mufasssiroon or scholars who focused on the themes of surahs. There are several reasons for this, including:

First: This field of research contains a certain type of boldness towards Allah's Book. For this reason, a group of scholars held that the surahs do not have central topics and there are no relationships or connections between the ayaat. But it was only a few who voiced this position, and they were mistaken in this. For discerning the central topic of surah requires one to read the surah multiple times and to contemplate it, as well as knowledge of the scholars' statements explaining it, until we understand this surah and the theme that it centers around.

The second reason: That many of the scholars only approach the field of tafsir through the ayah-by-ayah school of tafsir. And this ayah-by-ayah school of tafsir can be further divided into two schools: 1) the narration-based school of tafsir and 2) the derived-rulings and scholarly discernment school of tafsir, but both of these schools ultimately go back to explaining each individual ayah and the words in that ayah. As for the connections between ayaat, then this does not fall into any of the widely-practiced schools of tafsir; it is not mentioned much or given much importance among the scholars of tafsir.

The third reason for the lack of renown for this field of tafsir: that whatever scholars would boldly embark on this task and writes on it, saying, "these ayaat have some relationship and these surahs have themes" would be met with refutations by a group of scholars who would say such people fell into mistakes.

Or what's more, they would accuse him of speaking about Allah without knowledge. Therefore, many of the scholars would fear entering into that arena in order to be free of any censure and in order to not burden themselves with something they could not bear – and this is a fine goal.

And there were also other reasons as well.

Having said that, some scholars did discuss the connections and relationships between ayaat, saying that this ayah comes after this ayah for some reason, and that this story follows this story for some purpose, and that the stories have certain themes and objectives.

The scholars fall into three different opinions regarding discussing these topics:

The first position is that there are no relations between ayaat. Instead, each ayah was revealed in light of circumstances and events at the time and was placed in the mushaf according to what Allah commanded Jibreel, who then instructed the Prophet to place this ayah in such-and-such surah in such-and-such place. And they say that the revelation of the ayaat was according to the contemporary events and situations, and so that does not entail any sort of relationships or connections between the ayaat.

The second position is that there is not a single surah of the Qur'an that lacks a theme and subject, and furthermore, there are not any two ayaat that lack a connection and relationship between them, and that there are links between the beginning and the ending of the same surah, and that that there is cohesion and connection in terms of content and themes between the end of one surah and the beginning of the next surah, and that so on and so forth with all the hidden gems and subtle benefits found in the field of tafsir. There were some who did not exempt any thing at all from this approach, but this was the position of only a small number of scholars, among them being al-Baqaa'ee in his work *Nathm al-Suwar*, as well as al-Suyooti and a group of scholars both before and after them.

The third position – and this one falls between the other two and is the most balanced of them – is that there are some surahs of the Qur'an whose themes make themselves clear to the expert and scholar of tafsir and whose ayaat make their connections clear. So then, if the themes and links become clear to him, there is no harm in him expressing and sharing that. This is because Allah has made the Qur'an complete, perfect, and in total harmony with itself:

“Alif Laam Meem – a Book whose verses are perfected and then presented in detail from the Wise and Well-Acquainted.” [11:1]

The Qur’an is a book which, if you were to search for shortcomings or a lack of harmony in it, you would never find that.

“Then do they not reflect upon the Qur’an? If it had been from any other than Allah, they would have found within it much contradiction.” [4:82]

So, if some sort of link or theme presents itself, then there is nothing to prevent one from saying that the theme of this surah in such-and-such, or that between this ayah and the one before it there is such-and-such connection. This is according to what naturally presents itself to the expert and scholar of tafsir, not that one would make it his aim to hunt these things down and go to extremes in that. For going overboard in searching for these may very well lead to speaking about something without knowledge, exerting oneself in something which ultimately doesn’t pay off, and it could lead to come significant differences of opinion.

So this third position is the balanced way which a group of the scholars of tafsir and exceptionally skilled scholars have tread. Among them was ibn Taymiyah (may Allah have mercy on him), ibn al-Qayyim, and a number of scholars who focused of sifting through the explanations of the Qur’an. And the correctness of this position will become clear to you if you look into the books that have been authored about the themes of the surahs, the connections between ayaat and different surahs and similar materials. These do contain some aspects of stretching for connections which are not really present, while also containing material whose value and merit is clear.

What’s more, if you look into these works and contemplate what has been said about the relationships and connections to the themes of the overall surah, it will increase your certainty that this Qur’an is nothing other than the speech of Allah. If you read a surah, you will find that the effect it has on you is not at all like the effect that it will have on someone who does not know the theme of that surah or the connections between its various ayaat.

So, we say that out of these three positions, the proper one is the third, and it is the one which should be given credence out of the different positions of the scholars, because there is much benefit that can come from it, inshaAllaah.

[An excerpt from the lecture entitled: Maqaasid al-Suwar wa Athar Dhalik fee Fahm al-Tafsir by sheikh Saalih Aal al-Sheikh]

Seventh level: To combine and collect all the ayahs related to that specific verse (which we are trying to understand).

Examples:

- i) Stages of making the fast obligatory on us
- ii) Stages of making alcohol prohibited for us

Eighth level: To perform ijtihaad by considering the opinions of the previous imams (i.e scholars) of Tafseer.

Questions:

Explain the summary of 8 levels of understanding the content of the Quran?

49. Causes of Abandoning the Quran:

1. The irresponsibility of the parent.
2. To assume that the Quran is a difficult book to understand.
3. Defects in the education system.
4. Ignorance of the gloriousness, virtues, benefits, and fruits of the Quran.
5. Excessive use of television, the internet, etc... In the homes.

50. Boycotting the Quran:

The definition:

The dictionaries haven't mentioned the meaning for (boycotting the Quran), but some scholars have defined the description for abandoning the Quran.

Ibn Kathir said: "Whenever the Quran was read to the Kuffar they used make noise and talk loudly, in order to not hear the words. This is boycotting the Quran. Moreover, not learning Allaah's Book and not memorizing it is a form of staying away from the Quran.

Furthermore, to not act by its commands and avoid its prohibitions is a type of boycotting the Quran. Lastly to give another kind of speech importance over the Quran such as; poetry, scholars' statements, music, idle talk and gossip ,as well as the guidance from anyone else is a type of abandoning the Quran.[Tafsir 6/120]

Allaah's Speech about boycotting His Book:

Allaah said: And the Messenger (Muhammad sallallahu alayhi wa sallam) will say: "O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and orders). [25:30]

Prophet Muhammad (sallallahu alayhi wa sallam) complained to Allaah about the actions of the Polytheists towards him and the Quran. They were arrogant and refused to accept Allaah's Speech. What's more is they refused to believe the Quran was Allaah's Speech, thus they turned away from it and abandoned it despite the fact it is obligatory for them to believe the Quran is Allaah's revelation.[Tafseer As-Sa'di 3/438]

Allaah said: But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and we shall raise him up blind on the Day of Resurrection." [20:124]

Generally speaking the scholars of tasfir view the words "Reminder" in this verse to mean the Quran. This was the legal opinion of Al-Baghawi, Al-Qurtubi, Ar-Razi, Ibn Jawzi, Ibn Al-Qayyim, Ash-Shawkani, As-Sa'di and others.

Prophetic Hadith dispraising Muslims boycotting the Quran:

The Messenger of Allaah (sallallahu alayhi wa sallam) said: "[Whoever recites a letter] from Allaah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter." [Jami' At-Tirmithi 2910]

Imran bin Husain passed by a reciter reciting then he began begging. So he ('Imran) said: 'Indeed we are from Allaah and to Him shall we return.' Then he said: 'I heard the Messenger of Allaah (sallallahu alayhi wa sallam) saying: 'Whoever recites the Qur'an, then let him ask Allaah by it. For indeed there will come a people who will recite the Qur'an asking from the people because of it.' [Jami' At-Tirmithi 2917]

The types of boycotting the Quran:

Regrettably, as Muslims we can quote the speech of a scholar faster than we are able to quote a verse from the book of Allaah. Today there are various forms of boycotting Allaah's speech and turning towards speech lesser in value. There are two prevalent types of boycotting practiced today the 1st type is to totally disregard the Book as being revelation and the 2nd is to not read or contemplate over its meanings. Imam As-Suyuti and Ibn Al-Qayyim both detailed the various ways of how the Quran is boycotted.

- 1) To say something about the Quran that is untrue. This is the action of the Kuffar. Allaah says: "O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and orders). [25:30]

Al-Qurtubi said: The Polytheists said the Quran was magic and poetry.

- 2) To reject its guidance. Allaah says: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome." [41:26]
- 3) To not recite it. Ibn Abbass (radi Allaahu anhu) said: The person who doesn't recite the Quran is similar to a destroyed house. [At-Tabari 9/385]
- 4) To forget the Quran after memorizing it. Allaah says: (Allaah) will say: "Like this, Our Ayat came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allaah's Mercy)."[20:126]
- 5) To not act by it.
- 6) To not use it a proof in the fundamentals of the religion.
- 7) To not use the Quran to cure the sicknesses of the heart, thus a person relies on other types of remedies apart from the Quran.

[Ibn Qayyim, Al-Fawa'id 123-124, As-Suyuti, al-Itqan 2/152]

The verdict for boycotting the Quran:

The verdict for the person boycotting the Quran varies based on the form of boycotting he practices. If the person boycotts the Quran by rejecting its guidance then this is disbelief. If staying away from Quran is related to acting by its guidance then this form of boycott makes the Muslim a sinner. He will either be committing a major or a minor sin due to the way he avoids the Quran. For example if a person abandons reading the Quran and has the ability to do so, then he is like shabby house ready to be knocked down. However if the Muslim doesn't have the ability to read the Quran, then Allaah doesn't burden a person beyond his capacity.

When a person forgets the Quran after learning it due his laziness in reciting it then some scholars consider this to be a major sin and Allaah knows best.

[Az-Zawajir (157)]

The Harms from boycotting the Quran:

There are always harms that result from boycotting, and sometimes there are benefits, but when abandoning the Quran there 6 harms for the one performing this action.

The heart if it's not occupied with the Quran, then Satan takes residence.

- 1) Boycotting the Quran weakens a person's faith in Allaah and in other unseen beliefs.
- 2) Whoever abandons the Quran, doesn't act by its command and doesn't avoid its prohibitions.
- 3) Whoever reads the Quran in order to earn money will arrive on the Day of Judgment with no skin on his face.
- 4) Whoever reads the Quran and doesn't act by it the Quran becomes a proof against him
- 5) Whoever reads the Quran to be seen and known by the people as a reader is a hypocrite.

[Nadharutun Na-eem vol 11/pg 5700]

51. Rights of the Quran:

01. To believe in the Quran and venerate it:

“The Messenger (Muhammad sallallahu alayhi wa sallam) believes in what has been sent down to him from his Lord, and (so do) the believers.” [2:285]

02. To recite the book:

“Or a little more; and recite the Qur'an (aloud) in a slow, (pleasant tone and) style.” [73:4]

03. To contemplate and ponder on the book:

“(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.” [38:29]

04. To implement the book (as much as possible):

“And whosoever does not judge by what Allaah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allaah's Laws).” [5:44]

05. To convey the message of the book:

“O Messenger (Muhammad sallallahu alayhi wa sallam)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message.” [5:67]

52. Etiquettes of reciting the quran:

1} Ta'awwuz (Seeking refuge in Allaah from Satan) [16:98]

2} Tasmiyah (Beginning In the Name of Allaah) [96:1]

3} And recite the Qur'an with measured recitation (i.e. Tarteel) [73:4]

4} To be recited for guidance, understanding, contemplation, remembrance, invitation and correction of the people's activities. [2: 185]

5} Shedding tears during the recitation [17:109]

6} It is permissible to repeat the same Ayat over and over again (for the sake of contemplation and understanding with pondering) (Ibn Majah: 1350, Sahi ibne majah: 1118)

- 7} Recite in the best voice (Sahi Muslim: 792)
- 8} Recite in a natural accent without difficulty (Sahih Bukhari: 5047)
- 9} Softening and trembling in the voice (state of humility and humbly submissiveness) (Sahi Targheeb: 1450)
- 10} It is permissible to recite in a high voice (without disturbing others) and also softly (Saheeh Al jame': 3105)
- 11} Do not disturb others in the mosque with your recitation (Musnad Ahmad: 11915, Saheeh al jame': 2639)
- 12} It is mustahab to seek refuge in the Ayat of fear and to seek mercy in the Ayat of mercy and do tasbeeh in the ayat of tasbeeh (Sahih Al-Jami ': 4782)
- 13} Take care of tajweed rules (avoid the mistakes of changes in meaning) (Sahih Bukhari: 5045)
- 14} Control yawning specially while reciting (Sahih Muslim: 2995)
- 15} It is permissible to recite the Qur'an while walking and travelling (Sahih Bukhari: 5047)
- 16} Recitation should be done when one is interested and enthusiastic and not in a state of boredom (Sahih Bukhari: 5060)
- 17} Do not finish the Qur'an in less than three days (Abu Dawood: 1394, sahi abu dawood: 1260). Some scholars have allowed it only in Ramadan, citing the actions of the Companions as evidence. (Lataaif al-Ma'arif Ibn Rajab: p. 171)
- 18} It is mustahab to finish the Qur'an once in one month (Sahih Bukhari: 5054)
- 19} According to one view, a man in the state of Taharah (non- junub) can touch the Qur'an without wuzu ', while another says that it is obligatory to touch with wuzu' (thus,it is better to do wuzu 'so that one can get out of disagreement). (Sahi Bukhari: 183)
- 20} A menstruating woman can touch the Mushaf while wearing gloves. Fatwa Ibn Baz (This is a form of getting out of disagreement) (Sahih Bukhari Mu'allaqan: 297)
- 21} Do not recite the Qur'an in the style of songs (Sahih Sahih: 979)

22} Do not interrupt the recitation for useless things.

23} Always make it a habit to recite and protect the Qur'an so that one does not forget what one has memorized. (Sahih Muslim: 789)

24} Read the Qur'an melodiously as much as possible. Allaah says "And recite the Qur'aan with measured recitation" "Adorn the Qur'an with your voice" (Sunan Abi Dawood: 1468, Sahih)

25} It is obligatory to remain silent while listening to the recitation of the Qur'aan, because Allaah says: So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy. (A'raaf: 204)

26} Respect the Mushaf (Qur'an), don't place it on the ground and do not place anything on it. (80:13, 14)

Unproven Etiquettes:

- 1) Facing the qiblah while recitation.
- 2) Using Miswak before reciting the quran.
- 3) To fast on the day of the completion of the quran.
- 4) To transfer the deed of recitation of quran to the deceased.
- 5) To recite the quran for the deceased.
- 6) To recite the quran before lifting up the deceased for burial.
- 7) To supplicate specifically after the completion of the quran.
- 8) To recite surah yaseen daily for a specific purpose (or) reciting surah yaseen for the deceased.

53. How to create 'Interest in Quran' in children?

1. Listening to the Quran during pregnancy.
2. Listening to the Quran while breastfeeding the child.
3. Reciting the Quran in front of the child.
4. To present the Quran as a 'Gift'
5. To narrate the 'stories of the Quran'.
6. Teaching the child through the Quran in the initial days.
7. To en task them (i.e to find out the words of the Quran).
8. Make the child carry "mushaf" always.
9. Using modern gadgets to memorize the Quran.
10. To encourage the child to record his recitation of the Quran.
11. To hear the child's narration and recitations of the Quran.

12. To appreciate the children for carrying out the responsibility of Imamate.
13. To take children to the circles of knowledge
14. To make them read the easy translations of the Quran (i.e. simple languages).
15. To make them read the easy commentaries of the Quran.
16. To ease the paths of knowledge for children.
17. To constantly repeat the terminologies of the Quran in front of the children.

54. How can we memorize the Quran:

01. Sincerity: The first matter you have to pay attention to is your intention (if you intend good you will get good). Make sure that the intention you are making is only for the sake of Allaah, to seek His Pleasure so that with His Mercy, we will be rewarded in the Aakhirah. It is not to show off in front of others that you have memorized a lot. Sincerity is not a onetime factor rather it's a continual battle that you always have to renew.

On the authority of Abu Hurayrah (may Allaah be pleased with him), who said:

I heard the Messenger of Allaah (sallallahu alayhi wa sallam) say: [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Quran. He will be brought and Allaah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. He will say: You have lied - you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Quran that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [It was related by Muslim 1905]

02. You have to strongly determine to memorize the quran:

“Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust (in Him).” [3:159]

03. By Abstaining from the sins, we can receive the mercy and help of Allaah:

04. Familiarity: You need to have your own copy of the Mushaf, it will later become so dear to you.

05. Learn quran from an expert scholar:

06. Timing:

The first thing you should do in the day is memorize – even do so before your breakfast, because this is your spiritual breakfast. The best time to memorize is right after Fajr.

07. Memorizing with the accurate rules of pronunciation:

Before you start memorize, listen to what you are about to memorize. The Prophet (sallallahu alayhi wa sallam) himself used to listen to the recitation of jibreel (alayhis salam).

08. To encourage the children to memorize the Quran by distributing prizes among them.

09. No kinds of extremism should be carried out on children for not memorizing the Quran.

10. To make the child memorize at an early age. As this is the best age for memorization (i.e. 7 to 15 years). Many of the companions who were the reciters of the Quran memorized the Quran at an early age. For example, Abdullah bin Abbas (was 10 years old when Prophet Sallallahu alayhi wa sallam died).

11. The more frequently you memorize, the easier it becomes. It is very essential to be consistent, and not to skip even one day. There is no weekend in worship.

12. Get a friend, a family member or someone you know who will listen to your recitation every day. Ideally, get someone who is also memorizing to create a peer pressure system.

13. What you have memorized. If you forget one portion, you will immediately rush towards the Qur'an and correct your mistake and you will never do this mistake again.

14. Read the translation before you start and try to match the Arabic words with their meanings.

15. Before you start memorize, listen to a best reciter of the quran.

55. Detesting and mocking the verses of the Quran:

“Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allaah is not unaware of what you do.” [2:85]

“That is because they hate that which Allaah has sent down (this Qur'an and Islamic laws, etc.), so He has made their deeds fruitless.”[47:9]

“If you ask them (about this), they declare: "We were only talking idly and joking."

Say: "Was it at Allaah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (sallallahu alayhi wa sallam) that you were mocking?" Make no excuse; you have disbelieved after you had believed. If we pardon some of you, we will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners, criminals, etc.).” [9:65-66]

56. Punishment for turning away from the Quran:

“"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and we shall raise him up blind on the Day of Resurrection." He will say: "O my Lord! Why have you raised me up blind, while I had sight (before).” [20:124-125]

57. Quran will intercede for its companions on the day of resurrection:

Muslim (223) narrated that Abu Maalik al-Ash‘ari said: The Messenger of Allaah (blessings and peace of Allaah be upon him) said: “The Qur’aan is evidence for you or against you.”

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said:

Either it will be for you, if you sought to draw close to Allaah means of it, and you fulfilled the obligations towards the Holy Qur’an, namely believing its stories, obeying its commands, heeding its prohibitions and venerating and respecting the Holy Qur’an, in which case it will be proof for you,

Or it will be the opposite, if you disrespected the Qur’an and neglected its words and meanings and failed to act upon it, and you did not fulfil the obligations towards it. In that case it will be a witness against you on the Day of Resurrection.

End quote from Sharh Riyadh as-Saaliheen, p. 30

Ibn Hibbaan narrated in his Saheeh (124) from Jaabir that the Prophet (blessings and peace of Allaah be upon him) said: “The Qur’an is an intercessor whose intercession will be accepted and an opponent whose testimony will be accepted. Whoever puts it in front of him, it will lead him to Paradise, and whoever puts it behind his back, it will drive him to Hell.”

Classed as saheeh by al-Albaani in as-Saheehah, 2019; ad-Daaraqutni mentioned it in al-‘Ilal, 5/102, where he said that it was mawqoof and its isnaad stopped at Ibn Mas‘ood.

Ibn Hibbaan said, commenting on this hadeeth:

This is a report from the wording of which one who does not have deep knowledge may think that the Qur’an is something created, but that is not the case. The Arabs may give the name of a thing to its cause and they may give the name of the cause to the thing. Because acting in accordance with the Qur’an will lead a person to Paradise, the name of that thing, which is acting in accordance with the Qur’an, is given to its cause, which is the Qur’an. It does not mean that the Qur’an is created.

an-Nihaayah, 4/636

an-Mannaawi (may Allaah have mercy on him) said:

It says in az-Zaahir: What is meant is that the one against whom the Qur’an testifies and says that he fell short and neglected it will be in Hell. And it is said: Do not make the Qur’an an opponent, i.e., to testify against you.

End quote from Fayd al-Qadeer, 4/699

58. The Rules and Signs of Stopping (Waqf) When Reading Quran:

Some of these symbols and indicators of the Sacred Manuscript are:

○ – The Conclusion of Verse

“Waqf e Taam” represents the finishing end of a specific verse of Furqan e Hameed. It is also known as the “Perfect Stop”. It is represented simply by a circle at the conclusion of a Quranic line. The reciter has to stop here and take a breath

before continuing reading further. It also shows the complete deliverance of the message in that sentence, so a narrator should look back at the verse, fully grasp its gist and get ready to learn about the following lines.

ﻡ – The Compulsory Stop

The sign of “Waqf e Laazim” bounds the reader to stop reading at this point, as the word laazim means imperative or to do at any cost.

It is so because if one does not take a pause here, the entire meaning of the sentence will alter radically.

ط – The Absolute Pause

“Waqf e Mutlaq” is stop sign to indicate to the reader to take a gap in reciting the long passage by taking breath and discontinue the recitation for an instantaneous period of time. It is better to stop here because it makes the reading process easier by fully grabbing the meaning of already read text.

ج – The Permissible Stop

“Waqf e Jaaiz” points toward completion of matter discussed in that fragment of the Ayah, so one needs to stop here, although it is not obligatory to do so, so that it can absorb the meaning discussed in previous part, and get ready to know about new matter in the following part of same verse.

ز – Continue Reading

The sign of “Waqf e Mujawwaz” means one does not need to take a pause and continue the recital process, although there is no prohibition on stopping here.

ص – The Licensed Pause

“Waqf e Murakh-khas” is a symbol that permits the reader to take a break and take a breath in case if getting tired only, but it is highly advisable to carry on reading.

ﻭﻟﻰ - Preference for Continuation

“Al-wasl Awlaa” indicates towards continue recitation of the verses with no need to stop.

ق – Better not to Stop

“Qeela ‘Alayhil-Waqf” is a sign that shows not to stop recitation although there are differing opinions on whether to stop reading the verses or not.

صل – The Permissible Pause

“Qad Yusal” specifies about the permission of continue reading although one should stop here.

قف – The Anticipation Mark

“Qif” is inserted on the stop sign when a reader might expect the pause sign was not necessary.

س – The Silence Symbol

“Saktah” is a sign at which the reader should take a brief pause without breaking its breath before keeping on reading further.

وقفته – The Longer Pause

“Waqfah” indicates the longer pause than Saktah with the same gist of not breaking one’s breath while taking the break.

لا – No Need of Stopping

One should not discontinue reading the verses at this sign of “Laa” as it would change the meaning of Quranic lines altogether, yet one can stop when it is used at the end of the Ayah with Circle Mark of conclusion.

ك – Similar Meaning as Previous Sign

“Kadhaalik or “like that” applies the same connotation of action as suggested by the preceding symbol.

∴ – The Embracing Stop

“Mu’aanaqah” is a sign that signifies about stopping at either of the triplet included in it, with no discontinuation simultaneously.

وقف النبي – The Pause of Prophet (sallallahu alayhi wa sallam)

“Waqf-un-Nabi” shows the parts of Quran where the Messenger (sallallahu alayhi wa sallam) of God Himself stopped and took pause.

وقف غفران – The Sign of Supplication

“Waqf e Ghufraan” is a symbol indicating a place where the recite and listener should stop to make a prayer in front of Allaah.

وقف منزل – The Pause Sign of Jibreel Alayhis Salam

“Waqf e Manzil” is the sign indicating the Angel, Jibreel`s stopping and taking pause at the time of revealing the Quranic Instructions over the (Prophet sallallahu alayhi wa sallam).

These are the signs and symbols that are used in the Holy Quran, which have their own significance and meaning.

59. Some Rules of Tajweed:

Tajweed literally means to adorn and beautify. In the context of the recitation of the Quran Shareef, tajweed refers to the correct pronunciation of the letters and applying the various rules of recitation.

The importance of Tajweed cannot be overemphasized. The recitation of the Qur’aan Shareef in salaah is compulsory. Often, due to not reciting the Qur’aan Shareef with Tajweed, the salaah is affected. It is therefore necessary to learn Tajweed so that the Qur’aan Shareef may be recited correctly.

Arabic is a very delicate language. A slight mispronunciation can completely change the meaning. The word Qalb means heart. If the Qaaf in Qalb is not pronounced correctly and instead, it is pronounced as a kaaf, the meaning changes to “dog!” In Surah Kausar the word “wan Har” means sacrifice. If the Haa is not pronounced correctly the meaning changes to “scold!” It is thus obvious that the rules of Tajweed must be applied in the recitation of the Qur’aan Shareef.

There are many detailed laws of tajweed which take a long time to study. However this disseratation of mine contains the most basic laws which, if learnt thoroughly, will enable a learner on the Maktab level to recite the Quran correctly.

It must nevertheless be remembered that the correct application of the rules of tajweed depends upon listening to its application by someone who has learnt how to recite the Qur’aan Shareef with Tajweed. Thus the teacher must clearly recite the various examples to the children, highlighting the particular rule that is being applied therein. The children must then be made to repeatedly practice the

examples in the book with additional examples from the Qur'aan in order to fully grasp the application of the rule.

1. The letters with Dhamm, Fathah and Kasrah will be pulled for the duration of one Alif.
2. Fathah denoted by double Fathah, Kasrah denoted by double kasra, and Dhamm denoted by double Dhammah is called Tanween.
3. A ghunnah is the sound made entirely by the nose [nasal passage]. It is almost like a hum and completes the sound of the noon or meem. Ghunnah is directly translated to “nasalisation” and this should not be longer than two counts. i.e. similar to the time it takes to say the words: “one – two”
4. There are three maddah letters (حُرُوفُ مَدَّةٍ). These are: alif (ا), yā' (ي) or wāw (و). If there is fathah before alif letter then it is called alif-maddah. If there is dammah before wāw sakin then it is called as wāw-maddah. If there is kasrah before yā then it is called yā-maddah. In all of the above cases, these letters are pronounced as one alif.
5. Madd means to prolong the sound of a vowel. The minimum prolongation of a vowel is to the measure of two vowels (2 counts), which is equal to the measure of one alif.
6. Madd Wajib Muttasil: Hamzah (ء) after one of the letters of Madd in the same word. Stretch for 4 or 5 vowel counts ex. جَاءَ
7. Madd Jaiz Munfasil: Hamzah (ء) after one of the letters of Madd in the next word. Stretch 4-5 vowel counts ex. كَمَا أَمْرٌ
8. Madd Laazim is that madd in which after a Letter of Madd comes a permanent sukun. All are stretched for 6 vowel counts.
9. The six unique throat letters: غ + خ (Ghayn + Khaw) ع + ح (Ayn + Haw) ه + أ (Haa + Hamza). They are also called as Huroof E Izhaar.
10. Letters of Qalqalah: ق , ط , ب , ج , د and they are collected in the sentence; قُطِبُ جِدٍ
11. First, the letter raa' exists in two cases: mutatarref and ghayr mutatarref.
The raa' al-mutatarref: is the raa' that exists at the end of a word.
The raa' ghayr mutatarref: is the raa' that exists in the middle, or beginning of a word. There are 7 cases which you must pronounce the raa' with tafkheem. There are 2 cases which you must pronounce the raa' ghayr mutatarref with taqeeq.
12. Directly translating the word shaddah, results in the meaning “[sign of] emphasis”. In general language, it means to pull or make something tight. But how does the shaddah actually function? It stresses a letter by doubling

it's sound. As given in a previous post [see "Al-Noon Al-Saakinah: rule four"], a shaddah consists of two letters [hence the doubling]: The first letter is a saakin, i.e. it has sukoon on it. The second letter has a respective diacritic, fat-ha, dammah, or kasrah.

13. Idghaam means to skip or to merge. Idghaam is divided into 2 types: 1- Idghaam with Ghunnah 2- Idghaam without Ghunnah

Idghaam with Ghunnah: The Letters for Idghaam with Ghunnah: ي-ن-م-و

Method of pronunciation: If the Noon Saakin or the Tanween is followed by any of these four letters, the reciter should Skip the Noon Saakin or the Tanween and pronounce the following letter with Ghunnah (from the nasal cavity).

Examples of Idghaam with Ghunnah: من يعمل

Idghaam without Ghunnah: The Letters for Idghaam without Ghunnah: ل-ج

Method of pronunciation: If Noon Saakin or the Tanween is followed by any of these two letters; the reciter should Skip the Noon Saakin or the Tanween and pronounce the following letter without Ghunnah.

Examples of Idghaam without Ghunnah: إن لم

60. The present order of the Quran it tawqeefi (i.e proven from Quran and Sunnah):

1. Hadith: No where you can see that the Prophet (Sallallahu alayhi wa sallam) rejected this order of the surahs.
2. Prophet (Sallallahu alayhi wa sallam) recited the entire Quran to Jibreel (Alayhis Salam) shows that the Quran was arranged in an order.
3. Saba, Tiwaal, etc. have been mentioned in the ahadith. It indicates the order of the Quran.
4. All the narrations disproving this order are unauthentic.
5. The same order was adopted by Abu Bakr and Uthman while they were compiling the Quran. This also proves the order of the Quran.

6. The companions of the prophet used to compile the Quran in the same manner as they have heard from the Prophet (Sallallahu alayhi wa sallam). (Imam Malik, Ibne Aliyyah)

[Al Burhaan Fee Uloomil Quran of Zarkashi; V.1, pg.257-258]

61. Some beneficial information regarding the Quran:

1. The documented Quran is called 'Mushaf'
2. 'Sipara' is a Persian word. [si = 30, para = parts]
3. There are 14 verses of prostration in the Quran. There is a difference of opinion regarding the 15th verse.
4. The longest surah of the Quran is suratul baqarah. [286 verses]
5. Surah Kawthar comprises of only three verses
6. The most virtuous verse of the Quran is 'Ayatul kursi'
7. The longest verse of the Quran is verse no. 282 of suratul baqarah
8. 'Wad' duha' comprises of 6 alphabets.
9. According to the correct opinion, 'Bismillah' is not the part of Surah Fatiha. [Ibn Katheer]
10. The word 'Quran' has been mentioned 70 times in the Quran.
11. The word 'Jalaala' has appeared 2697 times in the Quran.
12. The only companion of the Prophet (sallallahu alayhi wa sallam) mentioned by name in the Quran is Zaid bin Haris
13. The only women mentioned by name in the Quran is Maryam (Mother of Prophet Isa Alayhis Salam)
14. The first translation of the Quran into the English language was done by George Sale in 1734.
15. Every verse of the 'surah mujadilah' contains the word 'Allaah'. The word Allaah has appeared 40 times in this chapter.
16. The most frequent command in the Quran after monotheism is that of Salah. (i.e prayer)
17. "Fabi ayyi alai la rabbikuma tukadhibaan" has been repeated 31 times in the Surah Rehman.
18. "Wa laqad yassarnal" has been repeated 4 times in Surah Qamar.
19. "Waylun lil mukadhibeen" has been repeated 10 times in Surah Murasalat.
20. Quran has mentioned the names of 25 prophets.
21. The longest word in the Quran is 'Fa'asqayna'kumu'hu' (15:22)
22. Quran was revealed in the month of Ramadan (2:185)
23. The first ayah to be revealed was (96: 1)
24. (2:281) was the last revealed ayah

25. The first surah which was revealed was surahtul alaq and the last surah which was revealed was Suratun Nasr
26. Suratul Fatiha is the first surah of the Quran and Suratun Naas is the last surah of the Quran.
27. Quran is the speech of Allaah and it is not created (2:75)
28. Punctuation and vowel indicators in the mushaf was first introduced in response to a serious and urgent need at the time of Abdul Malik ibn Marwan in the 65th year of Hijra. In the beginning, dots were used instead of vowel symbols. A dot over the letter instead of fatha (vowel sign for “a”), a dot under the letter instead of the kasra (vowel sign for “i”), a dot in front of the letter instead of dhamma (vowel sign for “u”), and two dots instead of a sukun, (a stop) were being used. Even though the first usage of diacritics is said to have begun with Abu al-Aswad al-Dualy (d. 688), Hasan Basri (d. 728), Nasr ibn Asim (d. 707) or Yahya ibn Ya'mur, it seems more likely that Abu al-Aswad began this usage and the rest played important roles in its development. As a matter of fact, Nasr and Yahya were both students of Abu al-Aswad and were nominated to carry out this task on the order of Hajjaj.
29. Shah Waliullah translated the Quran into the Persian language.
30. The entire Quran was revealed in 23 years

62. List of 30 Para of Quran:

1. The first Para or Juz of the Quran is Alif-laam-meem (آلَم) which has 2 Surahs the first one is Surah Al-Fatiha and another one is Al-Baqarah.
2. The second Para or Juz of the Quran is Sayaqūlu (سَيَقُولُ) which have only 1 Surah that is Surah Al-Baqarah.
3. The third Para or Juz of the Quran is Tilka 'r-Rusulu (الرُّسُلُ تِلْكَ) which has Surahs the first one is Surah Al-Baqarah and second is Aal-Imran
4. The fourth Para or Juz of the Quran is Lan Tana Loo (تَنَالُوا لَنْ) which has 2 Surahs the first one is Surah Aal-Imran and second is An-Nisa
5. The Fifth Para or Juz of the Quran is Wal Mohsanat (وَالْمُحْصَنَاتُ) which has 1 Surah that is Surah is An-Nisa

6. The Sixth Para or Juz of the Quran is La Yuhibbullah (لَا إِلَهَ إِلَّا اللَّهُ) which has 2 Surahs the first one is Surah An-Nisa and second is Surah Al-Maidah

7. The Seventh Para or Juz of the Quran is Wa Iza Samiu (وَإِذَا سَمِعُوا) which has 2 Surahs the first one is Surah Al-Maidah and second is Surah Al-Anaam

8. The eighth Para or Juz of the Quran is Wa Lau Annana (وَلَوْ أَنَّا) which has 2 Surahs the first one is Surah Al-Anaam and second is Surah Al-Araf.

9. The Ninth Para or Juz of the Quran is Qalal Malao (الْمَلَأُ قَالَ) which has 2 Surahs the first one is Surah Al-Araf and second is Surah Al-Anfal.

10. The tenth Para or Juz of the Quran is Wa A'lamu (وَاعْلَمُوا) which has 2 Surahs the first one is Surah Al-Anfal and second is Surah At-taubah.

11. The eleventh Para or Juz of the Quran is Yatazeroon (يَعْتَذِرُونَ) which has 3 Surahs that are Surah At-taubah, Surah Yunus and Surah Hood

12. The twelfth Para or Juz of the Quran is Wa Mamin Da'abat (دَابَّةٍ مِنْ وَمَا) which has 2 Surahs that are Surah Hood and Surah Yusuf

13. The thirteenth Para or Juz of the Quran is Wa Ma Ubrioo (بَرِّئُوا مَا) which has 3 Surahs that are Surah Yusuf, Surah Raad, and Surah Ibrahim

14. The fourteenth Para or Juz of the Quran is Rubama (رُبَمَا) which has 2 Surahs that are Surah Hijr and Surah Nahl

15. The fifteenth Para or Juz of the Quran is Subhanallazi (الَّذِي سُبْحَانَ) which has 2 Surahs that are Surah Al-Isra and Surah Al-Kahf

16. The Sixteenth Para or Juz of the Quran is Qal Alam (أَلَمْ قَالَ) which has 3 Surahs that are Surah Al-Kahf, Surah Maryam and Surah Taha

17. The Seventeenth Para or Juz of the Quran is Aqtarabo (اِقْتَرَبَ) which has 2 Surahs that are Surah Al-Anbiya and Surah Al-Hajj

18. The Eighteenth Para or Juz of the Quran is Qadd Aflaha (أَفْلَحَ قَدْ) which has 3 Surahs that are Surah Al Muminoon, Al-Noor, and Surah Al-Furqan

19. The Nineteenth Para or Juz of the Quran is Wa Qalallazina (الَّذِينَ وَقَالَ) which has 3 Surahs that are Surah Al Furqan, Al-Shu'ara, and Surah Al Namal.

20. The twentieth Para or Juz of the Quran is A'man Khalaaq (خَلَقَ أَمَّنْ) which has 3 Surahs that Surah Al Namal, Al-Qasas, and Surah Al-Ankaboot

21. The twenty-one Para or Juz of the Quran is Utlu Ma Oohi (أَوْحِيَ مَا أُنزِلَ) which has 4 Surahs from Surah Ar-Room to Surah Al-Ahzab

22. The twenty-two Para or Juz of the Quran is Wa Manyaqnut (يَقْنُتْ وَمَنْ) which has 4 Surahs from Surah Al Ahzab to Surah Yaseen

23. The twenty-three Para or Juz of the Quran is Wa Mali (لِي وَمَا) which has 4 Surahs from Surah Yaseen to Surah Al-Zumar

24. The twenty-four Para or Juz of the Quran is Faman Azlam (أَظْلَمُ فَمَنْ) which has 3 Surahs from Surah Al-Zumar to Surah Fussilat

25. The twenty-five Para or Juz of the Quran is Elahe Yuruddo (يُرِدُّ إِلَيْهِ) which has 5 Surahs from Surah Fussilat to Surah Al-Jathiya

26. The twenty-six Para or Juz of the Quran is Ha'a Meem (حَم) which has 5 Surahs from Surah Ahqaf to Surah qaf

27. The twenty-seven Para or Juz of the Quran is Qala Fama Khatbukum (خَطْبُكُمْ فَمَا قَالَ) which has 7 Surahs from Surah Dhariyaat to Surah Al-Hadid

28. The twenty-eight Para or Juz of the Quran is Qadd Sami Allaah (اللَّهُ سَمِعَ) قَدْ which has 9 from Surah Mujadilah to Surah Al-Tahrim

29. The twenty-nine Para or Juz of the Quran is Tabarakallazi (الَّذِي تَبَارَكَ) which has 11 Surahs from Surah Al-Mulk to Surah Al-Mursalat

30. The thirty Para or Juz of the Quran is Amma Yatasa'loon (يَتَسَاءَلُونَ عَمَّ) which has 37 Surahs from Surah An Naba to Surah An-Nas

63. List of 114 Surahs of Quran:

- 1 Fatehah -- (The Opening)
- 2 Baqarah--- (The Cow)
- 3 Aal-e-Imran - -The Family of Imran
- 4 Nisaa --The Women
- 5 Maidah --The Table spread with foods
- 6 Al-Anaam --The Cattle
- 7 Al-Araaf --The wall with Elevations
- 8 Al-Anfaal --The Spoils of War
- 9 Tawbah --The Repentance
- 10 Yunus --The Prophet [Jonah]
- 11 Hud --The Prophet Hood
- 12 Yusouf --The Prophet [Joseph]
- 13 Ar-Ra'ad --The Thunder
- 14 Ibrahim --The Prophet [Abraham]
- 15 Hijr --The Rocky Tract
- 16 Nahl --The Bee
- 17 Israa --The Journey by Night
- 18 Al-Kahf--The Cave
- 19 Maryam-- Mary (Mother of Jesus)
- 20 Taha -- One of the Names of Prophet Muhammad
- 21 Al-Anbiya --The Prophets
- 22 Al-Hajj --The Pilgrimage
- 23 Al-Muminun --The Believers
- 24 Al-Nur --The Light
- 25 Al-Farqan --The Criterion
- 26 Ash-Shu'ara--The Poets
- 27 Al-Naml --The Ant
- 28 Al-Qasas --The Narration
- 29 Al-Ankabut --The Spider
- 30 Al-Rum --The Romans
- 31 Luqman-- Luqman (A wise Man)
- 32 As-Sajdah --The Prostration
- 33 Al-Ahzab --The Confederates

- 34 Al-Saba --Sheba (The Queen)
- 35 Al-Fatir --The Originator of Creation
- 36 Ya'sin --One of the Names of Prophet Muhammad
- 37 As-Saffat --Those Ranged in Ranks
- 38 Suad --Arabic Alphabet
- 39 Az-Zamar --The Groups
- 40 Al-Mumin --The Forgiver/The Believer
- 41 Hamim Sajdah --In Detail
- 42 Ash-Shura --The Consultations
- 43 Al-Aukhruf --The Gold Adornment
- 44 Al-Dukhan --The Smoke
- 45 Al-Jathiyah --The Kneeling
- 46 Al-Ahqaf --The Curved-Sand Hills
- 47 Muhammad-- The Prophet Muhammad
- 48 Al-Fath --The Victory
- 49 Al-Hujurat --The Dwellings
- 50 Q'af --Arabic Alphabet
- 51 Al-Dhariyat --The wind that Scatters
- 52 Al-Tur --The Name of Mountain
- 53 Al-Najm-- The Star
- 54 Al-Qamr --The Moon
- 55 Ar-Rahman --The Most Gracious
- 56 Al-Waqiah --The Event
- 57 Al-Hadid --Iron
- 58 Al-Mujadila --The Disputation
- 59 Al-Hashr --The Gathering
- 60 Al-Mumtahana --The Woman to be Examined
- 61 As-Saff --The Row or The Rank
- 62 Al-Jumah --Friday
- 63 Al-Munafiqun --The Hypocrites
- 64 Al-Taghabun-- Mutual Loss or Gain
- 65 Al-Talaq--The Divorce
- 66 Al-Tahrim --The Prohibition
- 67 Al-Mulk --Dominion
- 68 Al-Qalam --The Pen
- 69 Al-Haqqah --The Inevitable
- 70 Al-Maarij --The Way of Ascent

- 71 Noah --The Prophet Noah
72 Al-J'nn --Genie
73 Al-Muzammil --The One wrapped in Garment
74 Al-Mudashir --The One Enveloped
75 Al-Qiyamah-- The Resurrection
76 Al-Dahr --The Man
77 Al-Mursalat --Those Sent Forth
78 Al-Naba --The Great News
79 Al-Naziat --Those Who Pull Out
80 Abasa--The Frowned
81 Al-Takwir --Wound Round and Lost its Light
82 Al-Infitar --The Cleaving
83 Al-Mutaffafin ---Those Who Deal in Fraud
84 Al-Inshiqaq --The Splitting Asunder
85 Al-Bhruj --The Big Stars
86 Al-Tariq-- The Night-Comer
87 Al-A'la --The Most High
88 Al-Ghashiya--The Overwhelming
89 Al-Fajr --The Break of the Day/The Dawn
90 Al-Balad-- The City
91 Ash-Shams --The Sun
92 Al-Lail --The Night
93 Al-Duha --The Forenoon after Sunrise
94 Al-Inshira --The Opening Forth
95 Al-T'in --The Fig
96 Al-Alaq --The Clot
97 Al-Qadr --The Night of Decree (A blessed night)
98 Al-Beyinnah-- The Clear Evidence
99 Al-Zilzal --The Earthquake
100 Al-Aadiyat --Those Who Runs
101 Al-Qariah --The Striking Hour
102 Al-Takatur --The Pilling up of Emulous Desire
103 Al-Asr --The Time
104 Al-Humazah-- The Slanderer
105 Al-Fil --The Elephant
106 Al-Qureysh----A Famous Arab Tribe
107 Alma'un --The Small Kindnesses

108	Al-Kauthar	--A River in Paradise
109	Al-Kafirun	--The Disbelievers
110	Al-Nasr	--The Help
111	Al-Lahab	--The Palm Rope
112	Al-Ikhlâs	--The Purity
113	Al-Falaq	---The Day Break
114	Al-Nas	---The People

64. Shah Waliullah's Five Sciences Covering Quran in Al Fauz Al Kabir:

Shah Waliullah introduced a new dimension in the science of Tafsir. He emphasized a direct approach to the Qur'an. After a comprehensive survey of the contents of the Qur'an, he categorized the teachings of the Qur'an into five themes. This classification resolved many misunderstandings of the Qur'an as well as a number of problems in the sequence of the verses, their inter-relationship and thematic coherence. The significance underlying the arrangement of the Quran covered by a set of five themes is as follows:

01. The Science of Injunctions (Ilmul Ahkaam):

Under this theme there are incumbent, the recommended, the approved, the disapproved and the forbidden, covering worships, social dealings, household economy, and state politics? Its discussion is the responsibility of Jurists.

02. The Science of Disputation (Ilmul Jidaal):

This theme deals with four groups of erring and misguided sects: the Jews, the Christians, Polytheists, and lukewarm followers (munâfiqûn) and its discussion and analysis falls within the jurisdiction of dialecticians.

03. The Science of Divine Favors (Ilmuth Tadhkeer Bi Alaa'illah):

Reminding people of the benefits (conferred by or) of God? By explaining how heaven and earth were created, and by pointing out that thanks to divine instruction man can acquire the necessities of life by means of techniques required to control natural phenomena. This covers explanation of the creation of the

heavens and the earth, of the perfect attributes of Allaah and the guidance which the people received about necessities of life.

04. The science covering the important events which Allaah caused to take place, favoring the obedient and punishing the disobedient (Ilmuth Tadhkeer Bi Ayyaam'illah):

Reminding people of the Days of the Lord i.e. the lessons of history. This theme covers the important events which Allaah caused to take place, favoring the obedient and punishing the disobedient.

05. The Science relating to Death and what will follow it (Ilmuth Tadhkeer Bil Mawt Wa Ba'dal Mawt):

This theme reminds human beings of the death, and what will follow it, the resurrection, the gathering, the reckoning, the balance, the paradise, and the Hell.

65. Best Muslims learn the Quran and teach it:

Uthman bin Affan reported: The Prophet (sallallahu alayhi wa sallam) said, "The best of you are those who learn the Quran and teach it."

[Ṣaḥīḥ al-Bukhārī 4739]

66. Is it mustahabb to complete the Qur'aan in Ramadaan?

Shaykh Ibn 'Uthaymeen said:

Completing the Qur'aan in Ramadaan is not obligatory for the fasting person, but he should read the Qur'aan a great deal in Ramadaan, as that is the Sunnah of the Messenger of Allaah (sallallahu alayhi wa sallam), and he (sallallahu alayhi wa sallam) used to review it with Jibreel every Ramadaan. End quote.

[Majmoo' Fataawa Ibn 'Uthaymeen (20/516)]

67. Facing the Qiblah when reciting the Quran:

It is not an obligation to face the Qiblah (i.e. the direction of Ka'bah) when reciting the Quran, and it is permissible to recite the Quran while not facing the Qiblah. It is confirmed that the Prophet (sallallaahu `alayhi wa sallam) used to recite chapter Qaaf [Quran 50] on the pulpit, and of course, in this case, he (sallallaahu `alayhi wa sallam) had his back to the Qiblah.

However, the jurists them mentioned that it is desirable to recite the Quran while facing the Qiblah. Their evidence for this is the Prophetic narration which reads: "There is a Sayyid (i.e. Master) for everything, and the Sayyid of the manner of sitting is to face the Qiblah." [Al-Albaani classified this narration as authentic].

Therefore, it is permissible for you to recite the Quran while not facing the Qiblah, while leaning or in any position. It is confirmed that the Prophet (sallallaahu `alayhi wa sallam) used to recite the Quran while he was leaning on 'Aa'ishah's lap (may Allaah be pleased with her).

68. The Meaning of being sincere to the book of Allaah:

The Prophet (sallallahu alayhi wa sallam) said, "The religion is naseehah (sincerity)." We said, "To whom?" He (sallallahu alayhi wa sallam) said, "To Allaah, His Book, His Messenger, to the leaders of the Muslims and their common folk." (Muslim: 55)

So naseehah to the Book of Allaah means to believe in it, testify it reports, to believe that it is the speech of Allaah, to love it, to recite it, to act in accordance to it, to reflect and contemplate over its great meanings and to teach it to the people.

69. Showing respect for the Qur'an:

The Standing Committee for Scholarly Research and Issuing Fatwas said:

"It is obligatory upon every muslim to show respect towards the quran. Every act that leads to disrespecting the quran is prohibited. For example, taking the Mus-haf into bathrooms (toilets) and other unclean places, to use it as a pillow, to spread our legs towards it, to write the verses of quran on a filthy paper, to take the quran in the enemy's land etc..."

70. In how many days Quran can be completed?

It was narrated that ‘Abdullah – that is, ibn ‘Amr – said: The Messenger of Allaah (sallallahu alayhi wa sallam) said: “No one properly understands who reads the Qur’an in less than three days.”

Narrated by at-Tirmidhi (2949), Abu Dawood (1390) and Ibn Maajah (1347); classed as saheeh by al-Albaani in Saheeh Ibn Maajah.

“Or a little more; and recite the Qur’an (aloud) in a slow, (pleasant tone and style.” [73:4]

The prohibition on reading the entire Qur’an in less than three days is to be understood as referring to doing that persistently. But at auspicious times, such as the month of Ramadan, and especially on the nights on which Laylat al-Qadr is sought, or in auspicious places, such as Makkah for those who go there and are not residents, then it is mustahabb to read a great deal of Qur’an so as to make the most of that time or that place. This is the view of Ahmad, Ishaq and other leading scholars, and is indicated by the actions of other scholars, as mentioned above.

[Al-Adhkaar of Nawawi (p. 102), Lataa’if al-Ma‘arif of Ibn Rajab al-Hanbali, p. 171]

71. Ruling on reciting Qur’an in a state of minor impurity (without wudoo’):

There is nothing wrong with reciting Qur’an in a state of minor impurity (without wudoo’) [Shaikh Albanee]

There are no authentic ahadith concerning this matter which demonstrates that it is necessary to do wudoo’ if one wants to recite Qur’an and is in a state of minor impurity.

Allah says in the Qur’an,

“So, recite you of the Qur’an as much as may be easy for you.” [73:20]

According to another opinion, it is not permissible for a Muslim to recite the Qur’an when he does not have wudoo.

72. Ruling on a person touching the Qur’an without wudoo:

1. It is permissible for a Muslim to touch the Qur’an when he does not have wudoo. However, it is recommended to perform wudoo. [Shaikh Albanee]

2. It is not permissible for a Muslim to touch the Qur'an when he does not have wudoo. [This is the view of the four imams]

3. In order to avoid these differences, it's better to perform wudoo as a precautionary.

73. Ruling on a woman touching the Qur'an in a state of menstruation:

1. To bind wudhu as an obligation on menstruating women will be a verdict without evidences as there are no clear reports on this issue. [Shaikh Albaneer]

2. Shaykh Ibn Baaz (may Allah have mercy on him) said:

“It is permissible for the woman who is menstruating or bleeding following childbirth (nifaas) to recite Qur'aan from memory, because these conditions last for a long time, and drawing an analogy between them and the case of one who is junub is incorrect.

Based on that, there is nothing wrong with a female student reciting Qur'aan, or a teacher doing so for an exam or otherwise, if it is done from memory and not from the Mushaf. But if one of them needs to read from the Mushaf, there is nothing wrong with that on condition that it be done with a barrier.” [Majmoo'Fataawa Ibn Baaz, 6/360]

3. It is impermissible (i.e. prohibited)

74. Ruling on hanging verses and chapters of the Qur'an on walls, stores, vehicles to seek blessings from it:

The Standing Committee for Scholarly Research and Issuing Fatwas in the Kingdom of Saudi Arabia was asked regarding this issue and they replied:

01. This is an inappropriate use of the Quraan, as it was revealed to guide people and to be read regularly. The Quraan was not revealed to decorate walls, but to guide mankind.

02. This is contrary to the practice of the Prophet (sallallahu alayhi wa sallam) and the Rightly-Guided Khaleefahs (al-Khulafaa al-Raashidoon), may Allaah be pleased with them, who never did such a thing.

03. There is the risk that the Quraan may be used, in such cases, as a means of promoting ones business or increasing ones earnings. The Quraan should be protected from being used for such purposes.

04. Ayaat and soorahs of the Quraan are exposed to misuse and abuse by this practice.

05. Hanging up such pictures or plaques could lead to shirk, because some people think that these things are amulets that will protect the house and its people from evil and disease.

75. Is saying “Sadaqa Allaahu al-‘Azeem ” after reciting from Qur’an bid’ah?:

Shaykh Ibn Baaz (may Allah have mercy on him) said:

I do not know of any basis for the people’s habit of saying “Sadaqa Allaahu al-‘Azeem” when they finish reading Qur’aan, so it should not be taken as a habit. Indeed, according to the principles of sharee’ah it is more like bid’ah, if anyone believes that it is Sunnah. So this should not be done and should not be taken as a habit.

With regard to the aayah (interpretation of the meaning):

“Say (O Muhammad): ‘Allaah has spoken the truth...’”[Aal ‘Imraan 3:95] –

This is not speaking about this matter. Rather Allaah was commanding him to explain to the people that Allaah had spoken the truth in what He had said in His Books, the Tawraat, etc., and that He had spoken the Truth in all that He had said to His slaves in the Tawraat, the Injeel and all other revealed Books.

And He was speaking the truth in all that He said to His slaves in His Book the Qur’aan. But this is not evidence that it is mustahabb to say “Sadaqa Allaah al-‘Azeem” after reading the Qur’aan or after reading some aayahs or a soorah. This was not reported or known from the Prophet (sallallahu alayhi wa sallam) or his companions (may Allaah be pleased with them). When Ibn Mas’ood recited to the Prophet (sallallahu alayhi wa sallam) from the beginning of Soorat al-Nisaa’ until he reached the aayah (interpretation of the meaning):

“How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?”[al-Nisaa’ 4:41] –the Prophet (sallallahu alayhi wa sallam) said to him, “Enough.” Ibn Mas’ood said: “I turned to him and saw that his eyes were filled with tears”, i.e., he was weeping

because of the mention of this great status on the Day of Resurrection which is mentioned in this aayah, where Allaah says (interpretation of the meaning): “How (will it be) then, when We bring from each nation a witness and We bring you” – O Muhammad – “as a witness against these people?” – i.e., against his ummah.

The point is that there is no basis in sharee’ah for adding these words – “sadaqa Allaah al-‘Azeem” – when finishing reading Qur’aan. What is prescribed is not to do this, in accordance with the example of the Prophet (sallallahu alayhi wa sallam) and his companions (may Allaah be pleased with them). But if a person does that sometimes, without intending to, it doesn’t matter, for Allaah speaks the truth in all matters, may He be glorified and exalted. But making that a habit every time one reads Qur’aan, as many people do nowadays, has no basis, as stated above. End Quote

[Kitaab Majmoo’ Fataawa Wa Maqaalaat Mutanawwi’ah Li Samaahat Al-Shaykh Al-‘Allamah ‘Abd Al-‘Azeez Ibn ‘Abd-Allaah Ibn Baaz (May Allaah Have Mercy On Him), Vol. 9, P. 342 .]

76. What is the ruling on Sajdat al-Tilaawah?

Sujood al-tilaawah, whether during prayer or outside of it, is Sunnah, not obligatory, because evidence to that effect was narrated from the Prophet (sallallahu alayhi wa sallam), in the hadeeth of Zayd ibn Thaabit and in the hadeeth of ‘Umar (may Allaah be pleased with him).

01. Narrated ‘Ata’ bin Yasar: I asked Zaid bin Thabit about prostration on which he said that he had recited An-Najm before the Prophet (sallallahu alayhi wa sallam), yet he (sallallahu alayhi wa sallam) had not performed a prostration. [Bukhari: 1037]

02. Narrated Rabi`a: `Umar bin Al-Khattab recited Surat-an-Nahl on a Friday on the pulpit and when he reached the verse of Sajda he got down from the pulpit and prostrated and the people also prostrated. The next Friday `Umar bin Al-Khattab recited the same Sura and when he reached the verse of Sajda he said, "O people! When we recite the verses of Sajda (during the sermon) whoever prostrates does the right thing, yet it is no sin for the one who does not prostrate." And `Umar did not prostrate (that day). Added Ibn `Umar "Allah has not made the prostration of recitation compulsory but if we wish we can do it." [Bukhari: 1077]

Aishah narrated: “When the Messenger of Allah (sallallahu alayhi wa sallam) would prostrate (for recitation of) the Qur’an, he would say: ‘I have prostrated my face to the One Who created it, and made its hearing and vision, through His ability and power (Sajada wajhī lilladhī khalaqahū wa shaqqa sam’ahū wa baṣarahū bi ḥawlihī wa quwwatih).’”

[Sunan Tirmidhee: 3425, Mustadrak Hakim: 802]

77. Ruling on Disposing Old (i.e.worn out) Quranic Papers:

These papers can be put to good use by giving them to people who can benefit from them, or placing them in a library for that purpose.

If that is not possible, or the papers are not suitable for that purpose, then they may be destroyed by burning or by cutting them up so that the verses of the Quraan and the name of Allaah disappear, or they may be buried. If a part of the word remains there is no harm in that. There are machines that cut paper into long, thin strips (i.e., shredders), which may be used for this purpose.

Burning, i.e., burning old copies of the Mus-haf in a careful and respectable manner, in a clean and safe place, whilst ensuring that the words are consumed by the fire and the pages are changed.

The scholars based this view on what ‘Uthmaan (may Allaah be pleased with him) did with the Mus-hafs that differed from what the Sahaabah were unanimously agreed upon. Al-Bukhaari (may Allaah have mercy on him) narrated (hadeeth no. 4987) from Anas ibn Maalik that ‘Uthmaan ibn ‘Affaan (may Allaah be pleased with him) ordered Zayd ibn Thaabit, ‘Abd-Allaah ibn al-Zubayr, Sa’eed ibn al-‘Aas and ‘Abd al-Rahmaan ibn al-Haarith ibn Hishaam to make copies of the Mus-hafs. ‘Uthmaan said to the three Qurashi men: If you differ with Zayd ibn Thaabit concerning anything of the Qur’aan, then write it in the dialect of Quraysh, for it was revealed in their tongue. They did that, then when they had copied the pages in Mus-hafs, ‘Uthmaan returned the pages to Hafsah, and he sent to each country one of the Mus-hafs that they had copied, and he ordered that all other copies of the Qur’aan on pages or in books be burned.

It says in Fataawa al-Lajnah al-Daa’imah (4/140):

If the pages of the Mus-haf wear out and become tattered from being read from a great deal, or they become unfit to be used, or they found mistakes in it because of careless mistakes in writing or printing, and it is not possible to correct it, it is

permissible to bury it without burning it, and it is permissible to burn it and then bury it in a place far away from dirt or where people walk, so as to protect it against mishandling, and so as to protect the Qur'aan against any tampering or distortion or confusion due to propagating of Mus-hafs in which there are mistakes in writing or printing. End quote.

78. The Ruling on Placing the Quranic Mus-haf Upon the Floor:

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allaah have mercy on him) said:

Sincerity towards the Book of Allaah includes not putting it in places where it will be treated with disrespect, or where putting it there is a kind of disrespect towards it, such as a place where garbage is put and the like. Hence it is essential to avoid doing what some children do when they finish their studies, when they throw their books which may contain part of the Qur'aan in the streets or in the garbage and so on. Allaah forbid.

As for putting the Qur'aan on clean ground, there is nothing wrong with that, because this is not disrespecting the Qur'aan or mistreating it. It often happens that a person is praying or reading from the Mushaf and he wants to prostrate, so he puts it down in front of him. This is not regarded as disrespect or mistreatment of the Mus-haf, so there is nothing wrong with it. End Quote

[Sharh Riyadh al-Saaliheen (1/423), Dar Ibn al-Haytham, hadeeth no. 181]

79. There is no sin on a person who drops the Mus-haf unintentionally:

No Muslim doubts that it is obligatory to respect the Book of Allaah, and the scholars are agreed that the one who deliberately mishandles it is a kaafir.

No kind of compensation is proven from the quran and sunnah in this issue.

Although Islam tells us that we must repent from our sins and give them up, at the same time it warns us against falling prey to waswaas (insinuating whispers of the Shaytaan) and despairing of the forgiveness and mercy of Allaah.

Allah says in the Qur'an,

“And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know.” [3:135]

80. The ruling on one who swore on the Mushaf (Qur’an):

An oath is not binding unless it is sworn by one of the names of Allaah or by one of His attributes.

Swearing on the Qur’aan is swearing by the word of Allaah which is one of His attributes. As for swearing by the Mushaf, if what is meant is the words of Allaah contained therein, then it is an Islamically acceptable oath, but if what is meant is the paper and ink, then it is an oath by something other than Allah, which is shirk, as the Prophet (sallallahu alayhi wa sallam) said: “Whoever swears by something other than Allaah has committed an act of kufr or shirk.” Narrated by al-Tirmidhi (1535) and Abu Dawood (3251); classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

Hence it is better not to swear by the Mushaf, because the Mushaf contains the words of Allaah, and it contains paper and ink.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked about the ruling on swearing by the Mushaf.

He (may Allaah have mercy on him) replied: It is not permissible to make vows or swear oaths except by Allaah or by one of His attributes. If a person swears by Allaah, may He be glorified and exalted, then there is no need to bring the Mushaf for him to swear on it, because swearing on the Mushaf was not done at the time of the Prophet (sallallahu alayhi wa sallam) or at the time of the Sahaabah; even after the Mushaf was compiled in book form they did not swear on it, rather a person would swear by Allaah without swearing on the Mushaf. End quote from Fataawa Noor ‘ala al-Darb.

81. Ruling on quranic amulets and hanging them up:

It was narrated from ‘Uqbah ibn ‘Aamir al-Juhani that a group came to the Messenger of Allaah (sallallahu alayhi wa sallam) [to swear their allegiance (bay’ah) to him]. He accepted the bay’ah of nine of them but not of one of them. They said, “O Messenger of Allaah, you accepted the bay’ah of nine but not of this one.” He said, “He is wearing an amulet.”

The man put his hand (in his shirt) and took it off, then he [the Prophet (sallallahu alayhi wa sallam)] accepted his bay'ah. He said, 'Whoever wears an amulet has committed shirk.' (Narrated by Ahmad, 16969)

This hadeeth was classed as saheeh by Shaykh al-Albaani in al-Silsilah al-Saheehah, 492.

The scholars of the Standing Committee said:

The scholars are agreed that it is haraam to wear amulets if they contain anything other than Qur'aan, but they differed concerning those which do contain Qur'aan. Some of them said that wearing these is permitted, and others said that it is not permitted. The view that it is not permitted is more likely to be correct because of the general meaning of the ahaadeeth, and in order to prevent means of shirk.

Shaykh 'Abd al-'Azeez ibn Baaz, Shaykh 'Abd-Allaah ibn Ghadyaan, Shaykh 'Abd-Allaah ibn Qa'ood. (Fataawa al-Lajnah al-Daa'imah, 1/212)

There was a group of scholars who deemed it impermissible. This was the view of Ibn Mas'ood and Ibn 'Abbaas, and is the apparent meaning of the view of Hudhayfah, 'Uqbah ibn 'Aamir and Ibn 'Akeem (may Allaah be pleased with him). This was also the view of a group of the Taabi'een, including the companions of Ibn Mas'ood such as al-Aswad and 'Alqamah, and those who came after them such as Ibraaheem al-Nakha'i and others – may Allaah have mercy on them and Ahmad, according to one report which was chosen by most of his companions. It was also the view of the later scholars, who quoted this and similar ahaadeeth as evidence. The apparent meaning is that it is general in application and does not differentiate between amulets which contain Qur'aan and amulets which contain other things, unlike ruqyah where there is a differentiation. This is supported by the fact that the Sahaabah who narrated the hadeeth understood it to be general in meaning, as was quoted above from Ibn Mas'ood.

82. What is more superior Remembrance of Allaah or Reciting the Quran?

Shaikh Uthaymeen said:

“Generally, reciting the quran is more superior to remembrance. However, if there is a specific purpose of remembrance, then it takes precedence over reciting the quran. For example, articulating the recommended adhkaar after the finishing of five obligatory prayers is superior to reciting the quran at that specific time. Similarly, replying to the caller of prayer i.e. muaddhin takes precedence over reciting the quran at that specific time.

If there isn't a specific purpose, then reciting the quran is the most virtuos act.”

83. Will he be rewarded for listening to the Qur'aan from a radio or TV?

The Fatwa of the Permanent Committee for Islamic Research and Fataawa reads:

"Reciting and listening to the Quran are part of the religious duties of the believer in the worldly life; it is one of the best acts of worship. There are many Quranic verses and ahaadeeth that encourage the Muslims to read and listen to the Quran. As for listening to Quran recitation, one can listen to a person who is physically present, a radio stream, or a recorded tape. In all these cases, the listener earns great rewards, if Allaah wills. The listener should attentively ponder over the verses being recited and act upon them. This is the ultimate objective behind the revelation of the Quran to begin with; the Quran was not revealed so that we would settle for merely listening to it, like most people do."

84. Ruling on reciting the Qur'aan in the manner of singers:

It is not permissible for the believer to recite Qur'aan with melodies like those of songs or in the manner of singers. He has to recite it as it was recited by our righteous predecessors, the companions of the Messenger (sallallahu alayhi wa sallam) and those who followed them in truth. So it should be recited with the proper intonation (tarteel), in a solemn and humble manner, so that it may have an effect on the hearts of those who hear it and on the heart of the reciter himself. Reading it in the manner or way of singers is not permitted.

85. Ruling on hanging verses and chapters of the quran in the cars and stores:

Shaykh Ibn Baaz (may Allah have mercy on him) said:

There is nothing wrong with hanging verses and soorahs on the wall in offices and meeting places for the purpose of providing and exhorting, according to the correct view. Some contemporary scholars and others regarded it as makrooh, but

there is nothing wrong with that if it is done for the purpose of reminding and exhorting, and it is in an appropriate place such as a meeting place or office and the like. (There is also nothing wrong with) hanging a hadeeth of the Prophet (sallallahu alayhi wa sallam). All of that are exhortations and reminders. But if the aim behind it is something other than that, such as believing that they offer protection from the jinn or the evil eye and so on, it is not permissible to do this with that intention and that belief, because this is not narrated in sharee'ah and there is no basis for it. And Allah is the source of strength.

End quote from Fataawa Islamiyyah.

86. Ruling on reciting Qur'aan for another person, living or dead:

The Fatwa of the Permanent Committee for Islamic Research and Fataawa reads:

“With regard to reading Qur'aan, there is some difference of opinion among the scholars as to whether the reward from that will reach the deceased. According to the more correct of the two opinions, it does not reach them, because there is no evidence to that effect, and because the Messenger (sallallahu alayhi wa sallam) did not do that for the Muslims who died, such as his daughters who died during his lifetime, neither did the Sahaabah (may Allaah be pleased with them all) did not do that either, as far as we know. So it is better for the believer not to do that and not to read Qur'aan for either the dead or the living, or to offer salaah or fast voluntarily on their behalf, because there is no evidence for any of these things. The basic principle regarding acts of worship is to refrain from everything except that which is proven to be enjoined by Allaah or by His Messenger (sallallahu alayhi wa sallam).”

Shaykh Ibn Baaz (may Allah have mercy on him) said:

There is no report in the Holy Qur'aan or in the Sunnah of the Messenger of Allaah (sallallahu alayhi wa sallam), or from his companions (may Allaah be pleased with them) to indicate that it is prescribed to give one's reading of Qur'aan (or the reward thereof) to one's parents or to anyone else. Rather Allaah has enjoined reading Qur'aan so that one may benefit from it, learn from it, ponder its meanings and act upon it.

Allaah says (interpretation of the meaning):

“(This is) a Book (the Qur’aan) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember” [Saad 38:29]

“Verily, this Qur’aan guides to that which is most just and right” [al-Isra’ 17:90]

“Say: It is for those who believe, a guide and a healing” [Fussilat 41:44]

And our Prophet (sallallahu alayhi wa sallam) said: “Read the Qur’aan, for it will come as an intercessor for its companions.” And he (sallallahu alayhi wa sallam) said: “The Qur’aan will be brought on the Day of Resurrection along with its people who used to act upon it, preceded by Soorat al-Baqarah and Aal ‘Imraan, like two clouds or two flocks of birds, spreading their wings, pleading on behalf of their companions (i.e., those who used to read them).”

The point is that it was revealed to be acted upon and pondered, to be read as an act of worship and read a great deal, not to be given to the dead or to anyone else. I do not know of any reliable basis for giving it to one’s parents or anyone else. The Prophet (sallallahu alayhi wa sallam) said: “Whoever does any action that is not in accordance with this matter of ours will have it rejected.” Some of the scholars are of the view that that is permissible, and they said: There is no reason why the reward for reading Qur’aan and other righteous actions cannot be given to others, and they liken that to the case of charity and du’aa’ for the deceased and others. But the correct view is the first view, because of the hadeeth quoted above, and other similar reports. If giving the reward for reading to another was permissible or prescribed, the righteous salaf would have done it. It is not permissible to make analogies with regard to acts of worship, because they can only be proven by a text from the Book of Allaah, may He be blessed and exalted, or the Sunnah of His Prophet (sallallahu alayhi wa sallam), because of the hadeeth quoted above and other similar reports. End Quote

[Majmoo’ Fataawa al-Shaykh Ibn Baaz, 8/360, 361]

87. Ruling on giving a copy of the Qur’an with a translation to a kaafir:

Shaikh Abdullah bin Jibreen said:

“Giving Qur’an to a non-Muslim is permissible even if it contains the Arabic text for dawah purpose. It would be permissible to give copies of Qur’an to non-Muslims if: Their guidance is intended thereof. [And a person is reasonably confident that they will not disrespect the copy]”

[Fatawa wa Ahkaam ilad Dakhileen Fil Islam of Abu Anas Ali Hussain]

88. Virtues of the Qur'an:

Refer to the book "Fazaail E Quran" of Shaikh Iqbal Kailani.

89. Learn quran from the four companions:

Narrated Masruq: Abdullah bin `Amr mentioned `Abdullah bin Masud and said, "I shall ever love that man, for I heard the Prophet (sallallahu alayhi wa sallam) saying, 'Take (learn) the Qur'an from four: `Abdullah bin Masud, Salim, Mu`adh and Ubai bin Ka`b.' " [Bukhari: 3808]

90. Reward for reading the Qur'aan in translation:

The reward mentioned in the ahadeeth is only for the one who reads the Quraan as it is in Arabic, not for the one who reads the interpretation of the meanings in any other language. However, if a person reads a translation of the meanings in order to understand the meaning and benefit from what the aayaat are saying, then he will be rewarded for doing this, and his reward is with Allaah, because the Muslim will be rewarded for reading tafseer (explanation and commentary), and a translation is tafseer.

But there is no indication that the person who reads a translation will earn the reward mentioned in the hadeeth. The bounty of Allaah is immense.

91. Playing the Qur'aan (on tape) while not Listening to it:

Shaikh Albaneer said:

The answer to this issue varies depending on the different scenarios in which the Qur'aan is being recited from the recorder. So if the scenario is a gathering of knowledge, remembrance and the recitation of the Qur'aan, then in this situation, it is obligatory to pay complete attention to it. And whoever doesn't do so, is sinning because he is disobeying Allaah's statement in the Qur'aan: "And when the Qur'aan is recited, then listen to it and remain silent, in order that you may receive mercy." [Surah Al-A'raaf: 204]

And if it is not a gathering of knowledge, remembrance and recitation of the Qur'aan, but rather, a normal gathering, such as when a person works at home or studies or researches, then in this situation it is not permissible for this person to

turn the recorder on and raise the volume of the recitation such that the sound reaches the ears of the other people inside the house or gathering. This is since, in this scenario, these people are not responsible for listening to the Qur'aan, since they did not gather for that occasion. The one who will be held accountable is the person who raises the volume on the recorder and causes everyone else to hear it. This is since he is burdening the people and forcing them to listen to the Qur'aan in a situation in which they are not prepared to do this type of listening.

The closest example we can give of this is when one of us walks down a street and hears the sounds of the butter merchant and the falafel sellers as well as the one who sells these recorded cassette tapes. So the sound of the Qur'aan fills the street, and wherever you go, you hear its sound. So are those people who walk on the street – everyone on his separate way – responsible and required to remain silent for this Qur'aan that is being recited in other than its proper place?! No, rather the one who will be held accountable is only the person who burdens the people by causing them to hear the sound of the Qur'aan, whether because he does it for business purposes or because he wants to get the people's attention or for whatever other materialistic gains he does it for.

So therefore, they are treating the Qur'aan, from one perspective, as musical instruments, as occurs in some ahaadeeth. [Silsilat-ul-Ahaadeeth as-Saheehah: 979]

So they are purchasing a small gain with Allaah's verses through this method, which differs from the method used by the Jews and the Christians, about whom Allaah said: "They purchased a small gain with the verses of Allaah." [Surah At-Tawbah: 9] End Quote

[“Kayfa yajibu ‘alaynaa an Nufassir al-Qur’aan” (pg. 17-19)]

92. The ruling on staring with Basmalah when one reads Qur'aan:

The ruling on saying the Basmalah before reading Qur'aan depends on the situation:

1 – If it is at the beginning of a soorah – apart from Soorat Baraa'ah (al-Tawbah) – then the majority of imams have stated that “it is mustahabb to recite the Basmalah at the beginning of each soorah, in prayer or otherwise. This should be done as a regular practice, and some of them considered that a reading of the whole Qur'aan is incomplete if the Basmalah was not recited at the beginning of every soorah apart from Baraa'ah (al-Tawbah).” When Imam Ahmad (may

Allaah have mercy on him) was asked about reciting it at the beginning of every soorah, he said, “Do not neglect it.”

2 – If one is starting in the middle of a soorah – which is the case asked about in the question – then the majority of scholars and Qur’aan readers say that there is no reason why one should not start with it. It was said to Imam Ahmad, after he had said that it should not be omitted at the beginning of the soorah, “What if a person starts reading partway through a soorah?” He said, “There is nothing wrong [with saying the Basmalah].” Al-‘Abaadi narrated that al-Shaafa’i (may Allaah have mercy on him) regarded it as mustahabb (to say the Basmalah, when starting to recite) partway through a soorah.

The Qur’aan readers said: It is certain that one should say the Basmalah if the aayah which will be read after saying it contains a pronoun that refers to Allaah, such as the verses (interpretation of the meanings):

“To Him (Alone) is referred the knowledge of the Hour” [Fussilat 41:47]

“And it is He Who produces gardens”[al-An’aam 6:141]

because otherwise, if one recites these verses after seeking refuge with Allaah from the Shaytaan, the pronoun may appear to refer to the Shaytaan which would convey an abhorrent meaning.

3 – Reciting the Basmalah at the beginning of Soorat Baraa’ah (al-Tawbah); there is hardly any dispute among the scholars that doing this is makrooh (disliked).

Saalih said concerning some issues that he narrated from his father Ahmad (may Allaah have mercy on him): “I asked him about Soorat al-Anfaal and Soorat al-Tawbah, whether it is permissible for a man to separate them by saying Bismillaah il-Rahmaan il-Raheem. My father said: ‘With regard to the Qur’aan, reference should be made to what the companions of the Messenger of Allaah (peace and blessings of Allaah be upon him) were agreed on; nothing should be added to or taken away from that.’”

4 – Reciting it partway through Soorat al-Baraa’ah (al-Tawbah). The Qur’aan readers differed concerning that, as was narrated by Ibn Hajar al-Haythami in al-Fataawa al-Fiqhiyyah (1/52), and he said: “Among the leading Qur’aan readers, al-Sakhaawi said that there is no dispute that it is Sunnah to start with the

Basmalah when one starts reading partway through this soorah [al-Tawbah], as he differentiated between starting at the beginning and starting in the middle, but his explanation was facile and was refuted by al-Ja'bari from among the Qur'aan readers. This is more likely (i.e., the view that it is makrooh is more likely to be correct), because the reason why the Basmalah should not be recited at the beginning (of al-Tawbah) is that it came with the sword (i.e., the command to fight the kuffaar) and it exposes the hypocrites and their foul deeds in a manner that is not unlike any other soorah, and this theme is repeated throughout Soorat al-Tawbah. Therefore it is not prescribed to recite the Basmalah even if one starts reciting partway through this soorah, just as it is not prescribed at the beginning, for the reasons we have established.”

[See al-Adaab al-Shar'iyyah by Ibn Muflih, 2/325; al-Mawsoo'ah al-Fiqhiyyah, 13/253; al-Fataawa al-Fiqhiyyah al-Kubra, 1/52]

93. Will he be rewarded for listening to the Qur'aan without understanding it?

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was said:

The Holy Qur'aan is blessed, as Allah, may He be exalted, says (interpretation of the meaning): “(This is) a Book (the Qur'aan) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember” [Saad 38:29]. So man is enjoined to read it, whether he understands its meanings or not. But the believer who is enjoined to act upon it should not read Qur'aan without understanding its meanings. If a person wants to learn medicine, for example, and studies the books of medicine, he cannot benefit from them unless he understands their meanings and they are explained to him; in fact he will be very keen to understand the meanings so that he can apply them. So why do you think anyone should read the Book of Allah, may He be glorified and exalted, which is a healing for what is in the hearts and exhortation to people, without pondering and without understanding its meanings? For this reason the Companions (may Allah be pleased with them) would not move on from ten verses until they had learned them and learned the knowledge they contained and how to act upon it. So they learned the Qur'aan and knowledge and action all together.

A person will be rewarded for reading the Qur'aan whether he understands its meanings or not, but he should be very keen to understand its meanings and to

learn these meanings from scholars who are trustworthy in their knowledge. If he has no access to a scholar who can teach him the meanings, he may refer to the trustworthy books of tafseer, such as Tafseer Ibn Jareer, Tafseer Ibn Katheer and others which pay attention to the tafseer that is based on reports narrated from the Sahaabah and the Taabi‘een (may Allah be pleased with them).

End quote from Fataawa Noor ‘ala al-Darb, tape 85, side A.

94. Are Taha and Yaseen names of the Prophet (sallallahu alayhi wa sallam)?

Shaykh Ibn Baaz (may Allah have mercy on him) said:

Taha and Yaseen are not names of the Prophet (sallallahu alayhi wa sallam) according to the more correct of the two scholarly opinions; rather these are some of the separate letters that appear at the beginning of some soorahs, such as saad, qaaf, noon and so on.

End quote from Majmoo‘al-Fataawa, 18/54

95. Ruling on writing the Qur’an or part of it in an alphabet other than Arabic:

If it is not permissible to write the Holy Qur’an in anything other than ‘Uthmaani script, then it is more appropriate to note that it is not permissible to write it in anything other than Arabic letters.

The Islamic texts indicate, and the scholars of Islam are unanimously agreed, that it is obligatory to protect the word of Allah, may He be exalted, from distortion and alteration, and undoubtedly writing it in anything other than Arabic letters is one of the most likely ways that lead to distortion of its pronunciation and meanings, because of the clear difference between the nature of the Arabic language – with its letters, words, style, ways of writing, ways of pronouncing, and the usage of its native speakers – and other languages.

It says in the book Tahreem Kitaabat al-Qur’an al-Kareem bi Huroof ghayr ‘Arabiyyah (Prohibition on writing the Holy Qur’an in non-Arabic letters – 1/36): After studying the topic, discussing it and exchanging opinions concerning it, the Committee unanimously agreed that it is prohibited to write the Qur’an in Latin script or the letters of any other language, for the following reasons:

1. The Quran was revealed in a clear Arabic tongue, both letters and meanings. Allah, may He be exalted, says (interpretation of the meaning):

“And truly, this (the Quran) is a revelation from the Lord of the Alameen (mankind, jinns and all that exists), Which the trustworthy Rooh (Jibrael (Gabriel)) has brought down Upon your heart (O Muhammad (sallallahu alayhi wa sallam)) that you may be (one) of the warners, In the plain Arabic language” [ash-Shu‘ara’ 26:192-195].

What is written in Latin letters cannot be called Quran, because Allah, may He be exalted, says (interpretation of the meaning):

“And thus We have sent it down as a Quran in Arabic” [Ta-Ha 20:113]

“And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad (sallallahu alayhi wa sallam))." The tongue of the man they refer to is foreign, while this (the Quran) is a clear Arabic tongue” [an-Nahl 16:103].

2. The Quran was written down when it was revealed, and when it was compiled by Abu Bakr and ‘Uthmaan (may Allah be pleased with them), in Arabic letters. All the Sahaabah (may Allah be pleased with them) agreed to that, as did all the Taabi‘een, and those who came after them, until the present day, despite the fact that there were those who did not speak Arabic. And it is proven from the Prophet (sallallahu alayhi wa sallam) that he said: “You must adhere to my Sunnah and the way of the Rightly-Guided Caliphs after me...”

So it is obligatory to adhere to that, following what was done at the time of the Prophet (sallallahu alayhi wa sallam) and the Rightly-Guided Caliphs who succeeded him, and acting in accordance with the consensus of the ummah.

3. The letters of different languages are something that people agree upon and are subject to being changed and replaced with other letters. Therefore there is the fear, if this door is opened, that it may lead to change every time people decide to pronounce a certain letter in a different manner, and there is the fear that the recitation may change accordingly, which would lead to confusion with the passage of time, so that the enemies of Islam could find a way to criticise the Qur'an, as happened with the previous Scriptures. So it is essential to prevent that, in order to preserve the source of Islam and block the means that may lead to evil and corruption.
4. If a concession is granted allowing that or it is approved, there is the fear that the Quran may become a toy in people's hands, so each one may suggest writing it in his alphabet or in any other alphabet, and undoubtedly that will lead to differences and confusion. It is essential to protect the Quran from that, so as to protect Islam and preserve the Book of Allah from tampering and variations.
5. Writing the Quran in letters other than Arabic will discourage the Muslims from learning the Arabic language, in which they worship their Lord and learn and understand their religion.

And Allah is the source of strength; may Allah send blessings and peace upon Muhammad and his family and companions.

Council of Senior Scholars

96. Ruling on putting the verses of the Holy Qur'aan as a background on mobile phones, computers etc...:

There is nothing wrong with putting Qur'anic verses as a background on the screen of a mobile phone, computer and the like, subject to the following conditions:

1. That should be for the purpose of reminding and exhorting, not for adornment.

2. It should be written in the ‘Uthmaani script, in a way that is clear and legible, not as a kind of adornment, decoration and the like, and not in the shape of a bird or animal.
3. There should not be anything haraam in the background, such as music or other prohibited things.

97. Ruling on putting the Holy Qur’aan on a mobile phone or carrying it in one's pocket:

It is permissible to put the Holy Qur’aan on mobile phone, but it should be in the ‘Uthmaani script, unless that is not possible, in which case it is permissible to use a different one.

It says in Fataawa al-Lajnah al-Daa’imah (4/60):

Carrying the Mushaf in one's pocket is permissible, but it is not permissible for a person to enter the washroom carrying a Mushaf; rather he should put the Mushaf in a suitable place, out of respect and veneration for the Book of Allaah. But if he has no choice but to take it in with him, for fear that it may be stolen if he leaves it outside, then it is permissible for him to take it in with him, out of necessity. End quote.

98. Ruling on leaving the Mushaf open when one has finished reading from it:

Shaykh Sulaymaan al-Maajid (may Allah preserve him) said:

We do not know of anything in Islam to suggest that it is not allowed to leave the Mushaf open; similarly we do not know of anything in custom to suggest that this is disrespectful towards it. Based on that, there is nothing wrong with it, although it is preferable, in order to be more careful with it, to close it so as to protect it from any liquid or dust. And Allah knows best. End quote.

[<http://www.salmajed.com/node/4624>]

99. Ruling on kissing the Mus-haf:

Shaykh Ibn Baaz (may Allah have mercy on him) said:

We do not know of any evidence (daleel) to suggest that it is prescribed in sharee’ah to kiss it, but if a person does so, there is nothing wrong with that. It was narrated that the great Sahaabi ‘Ikrimah ibn Abi Jahl used to kiss the Mus-haf and say, “This is the word of my Lord.” Whatever the case, there is nothing

wrong with kissing it, but it is not prescribed to do so and there is nothing to indicate that it is prescribed in sharee'ah. But if a person kisses it as an act of veneration and respect if it falls from his hand or from a high place, there is nothing wrong with that, in sha Allaah.

[Fataawa Wa Maqaalaat Mutanawwi'ah Li Samaahat Al-Shaykh Al-'Allaamah 'Abd Al-'Azeez Ibn 'Abd-Allaah Ibn Baaz (May Allaah Have Mercy On Him), Vol. 9, P. 289]

100. The Chain of Narration Of Quran From Dr. Arshad Basheer Madani to Sayyiduna Jibreel (Alayhis Salam):

Arshad Basheer Madani-Muhammad Hameeduddin bin Muhammad Saifuddin-Irfaana Basheer binte Muhammad Basheer Muhiyuddin- Sayyid Kaleemullah Hussaini- Syed Abdul Haq Makki- Al Kaazmi- Al Jaresi- Mutawalli- Tahaami-Salmoonah- Ubaydee- Ajhoore- Asqatee- Masud- Mazahi- Shamsuddin-Shahaza- Tablawi- Zakariya al Ansari- Balbeesi- Muhammad Al Jazari – Abdur Rehman bin Muhammad al Baghdadi- Muhammad bin Ahmed- Ali bin Shujah- Abul Qasim Shatibee- Abul Hasan Balnasi- Abu Dawood al Andalusi – Abu Umar wa Uthman al Dani- Ibne Ghalboon – Al Hashmi- Al Ashnaee- An Nasheeli- Hafs bin Sulayman- Asim al Koofe- Zirr bin Hubaysh al Asadi- Abdullah bin Masud- Muhammad (sallallahu alayhi wa sallam) – Jibreel (Alayhis Salam).

101. Listening to the News Instead of the Qur'an:

There is nothing wrong in listening to the news or in reading a newspaper rather than listening to the Qur'an radio station because for each there is a time. So by listening to the news, you are not turning your back on the Qur'an so long as you allot time in your schedule for reciting and listening to the Qur'an.

[Fatawa al-Lajnah al-Dai'mah, Fatwa No.7108]

102. One Who Reads the Qur'an But is Not Able To Memorize It:

Even if one is not able to memorize the Quran, one is rewarded for reading, contemplating, and applying its verses. In a hadith related by ‘A’ishah (May Allaah be pleased with her), the Messenger of Allah (sallallahu alayhi wa sallam) said,

“The person who is proficient in the Qur’an is with the Safarah (the Messengers or the angels), the Kiram (those that are close to Allaah), and the Bararah (those that are obedient to Allaah). As for the person, who reads the Qur’an, though it is difficult for him and though he stutters, he has two rewards.” [Sahih Muslim: 898]

[Fatawa al-Lajnah al-Dai’mah, Fatwa No.6292]

103. Reciting the Qur’an While Lying Down:

You may read the Qur’an when you are standing, sitting, walking, jogging, riding a car, or lying down. Yet if you wish to fully benefit from your recitation, it is better to read when you are seated, facing the Qiblah: when you understand the meaning of the verses what you are reciting and when you contemplate their meanings.

[Shaikh Ibn Jibrin]

104. Reciting Qur’an as a Group:

If people recite verses as if they were one voice, each person in the group reciting in harmony with the others, all reciting each letter at exactly the same time, then it is a practice that is not allowed in the Shari’ah,

And at the very least, it is Makruh (hated, though not haram), because it is neither related from the Prophet (sallallahu alayhi wa sallam) nor from his companions.

If, on the other hand, the same practice is carried out, but for the purpose of instruction and education, we hope that there is nothing wrong in that.

And if, people get together to recite the Qur’an, not as one voice, but each person at his own pace and rhythm, then it is a practice that Islam recommends, since the Messenger of Allah (sallallahu alayhi wa sallam) said,

“No group of people gathers in one of Allah’s houses to recite His book and to study it among them, except that tranquility descends upon them, mercy envelops them, the Angels surround them, and Allah mentions them to those that are with Him.” [Sahih Muslim]

[Fatawa al-Lajnah al-Dai'mah]

105. Inscribing Verses of the Qur'an on Watches:

The Qur'an is a book of guidance, of laws, of moral lessons, and of a code for living; it is also a great miracle and an irrefutable proof with which Allah helped His Messenger. What it is not is a decoration piece that is to be written on a watch, to be marketed and sold, nor is its verses to be written down and used as charms to ward off evil.

When one writes the Qur'an on a watch or on something similar, one deviates from the true purpose for which the Qur'an was revealed; moreover, by wearing such a watch, one makes Allah's verses vulnerable to debasement by taking it into filthy places, for instance, the washroom. It is a practice that is contrary to the guidance of the Messenger of Allah (sallallahu alayhi wa sallam), the guidance of his companions, and the guidance of those pious Muslims from the early centuries of Islam.

If one truly believes in the Qur'an and the way of the Prophet (sallallahu alayhi wa sallam) and if one wants good to befall him, then one should seek blessings in his religious and worldly affairs from Allah by reciting Allah's Book, by applying it both in his worship and in his dealings. When one does that, Allah will bless him, increase for him his reward, and protect him in every situation.

The same can be said for the phrases that are written on the screen of the watch: Allahu Akbar, La ilaaha ill Allah, Muhammad ar Rasulullah. One speaks these phrases to glorify Allah and to praise Him; in fact, the first phrase is the key to entering Islam; it is the sign of faith, by which the blood and wealth of the person who speaks it are protected. The purpose of these phrases, then, is not to serve as an adornment, to make the watch look nicer. It is obvious that since the watches were manufactured to help people know the direction of the Qiblah, the writing down of the said verses and phrases is not a necessary part of fulfilling that purpose. Only as a marketing tool does the manufacturer inscribe them on the watch and then many consumers later on use them as a charm, to invite good and to ward off evil.

For the reasons mentioned above, our view is that, as long as they contain the said writings, the watches in question should not be imported.

[Fatawa al-Lajnah al-Dai'mah, Fatwa No.1683]

106. To Inscribe the Word “Allah” on a Water Cooler or Fridge:

There is no harm in that, for a fridge is not a place where Allah’s name can be belittled; also, perhaps it indicates that the water put inside is donated in the way of Allah, to visitors.

[Fatawa al-Lajnah al-Dai’mah, Fatwa No.11018]

107. Using Quranic Phrases as quotations or slogans:

This is more close to an allusion than it is to a quotation, because they have taken a verse from the Qur’an and presented it in the form of normal prose, not in the form of a verse from the Qur’an. Therefore, the rulings of the Qur’an do not apply to it.

[Fatawa al-Lajnah al-Dai’mah, Fatwa No.204]

108. Allah’s Name is written on Some Prayer Rugs:

It is not permissible to allow these items to enter the country because of the debasement that occurs when they are laid out on the floor and stepped upon. The argument that they are placed on a wall does not hold, since people will differ in how they use it: some may in fact hang it up on a wall but others will put it on the floor for prayer. One of the accepted rules in the Shari ah is that the door or way that leads to evil must be blocked.

[Fatawa al-Lajnah al-Dai’mah, Fatwa No.1614]

109. Resting one’s Head on the Qur’an:

Without a doubt, to use the Qur’an as a pillow is not just haram, but also a great sin. Muslims must protect the Qur’an from all forms of debasement and from those who are ignorant about the inviolability of the Qur’an; furthermore, mosques should be carefully guarded from such people. [Shaikh Ibn Jibrin]

110. When Praying, Some Worshippers Have to Turn their Backs on the Qur’an:

When doing so is necessary, we know of no violation being committed. [Shaikh Ibn Baz]

111. To Store Personal Items Within the Pages of a Book that Contains Either Verses of the Qur’an or Ahadith:

First, it is not permissible for a Muslim to store things or articles in between the covers or pages of a book that contains verses of the Qur'an or sayings of the Messenger of Allah (sallallahu alayhi wa sallam); nor may he throw away - in the street or garbage - books that contain those two categories of writing, for doing so means to violate the inviolability of the Qur'an and Sunnah, to belittle them. As for the first issue, one who claims that he finds only Islamic books to store his things in speaks an untruth - knowingly or unknowingly - for there are many ways to protect valuable possessions, enough to make it unnecessary to use books that contain verses of the Qur'an, sayings of the Messenger of Allah (sallallahu alayhi wa sallam), or invocations that contain Allah's name. In the end, the issue boils down to laziness and a weakness of faith.

Second, you may save yourself from sin and a guilty conscience by advising others not to use the aforementioned kind of books in ways that belittle Allah's speech and not to throw them away in the street or garbage. You are not, however, required to, as a full-time volunteer, scour the streets, trying to gather written material that is thrown away; rather, you are required to pick up what is easy and what does not entail any hardship.

[Fatawa al-Lajnah al-Dai'mah, Fatwa No.6901]

112. Using the Qur'an in Normal Speech:

It is advisable not to use such phrases during normal conversation. By avoiding this practice, we venerate the Qur'an and guard it from that which is not appropriate.

[Fatawa al-Lajnah al-Dai'mah, Fatwa No.3114]

113. It is forbidden to Use Verses of the Qur'an in Jest:

When you quote a verse of the Qur'an, it is forbidden to use it in jest. However, if there are certain phrases from the Qur'an that are commonly used in speech, and if one is not purposely alluding to the verse that he happens to have spoken, then the action is permissible.

[Fatawa al-Lajnah al-Dai'mah, Fatwa No.6252]

114. Summing up a Moral by Quoting a Verse From the Qur'an:

If one's aim or point is correct, then yes, it is permissible to quote verses of the Qur'an. But if one quotes such verses, making fun of them and mocking them, then he has apostasized - he has taken himself outside of the fold of Islam.

[Fatawa al Fawzan, Al Muntaqa 1:80, 81]

115. It is forbidden to Name Films After Verses of the Qur'an:

Because it debases the Qur'an and confuses between good and evil, it is forbidden to name films after certain verses of the Qur'an.

[Fatawa al-Lajnah al-Dai'mah, Fatwa No.8691]

116. May Children Touch the Qur'an?

The people of knowledge hold opposing views regarding whether one who is in a state of minor impurity (for example, one who has released gas, as opposed to the major impurity, which results from engaging in sexual intercourse) may touch the Qur'an.

One group of scholars rule that it is permissible, arguing that there is no clear proof to the contrary. They also base their view on the fact that all actions or things from this world are permissible in Islam, unless proven otherwise. In other words, the burden of proof lies upon those who say that it is impermissible, and in this issue they have no proof.

Another group of scholars rule that it is impermissible to touch the Qur'an unless one is in a state of purity (i.e. after having performed ablution). Their opinion is founded on a hadith narrated by 'Amrun ibn Hazm, in which the Messenger of Allah (sallallahu alayhi wa sallam) wrote to him,

“That only a person in a state of purity may touch the Qur'an.”

And this means someone who has performed the Islamic ablution.

This latter opinion is stronger than the first; although purity (Tahara) linguistically encompasses both physical and spiritual purity, we have to appreciate that whenever the Shari'ah mentions purity, it is for the most part referring to it in the physical sense. Purity in the spiritual sense means someone who has purified himself from disbelief, meaning the believer as opposed to the

disbeliever, and purity in the physical sense refers to one who is not in a state of major impurity and who has performed the Islamic ablution.

What remains, then, is to discuss the issue of children: before attending a Qur'an class, do they have to make ablution? Or are they exempt because in Islam, the general principle is that children are not held accountable for their actions?

Again, the people of knowledge differ: one group of scholars' rule that a child doesn't have to make ablution to touch the Qur'an, because he is not of age, which means that he is not held accountable for his actions.

Other scholars rule that he does have to make ablution, and this opinion is certainly not only more careful, but it is also one that carries an additional benefit children will learn to venerate Allah's speech. If the teacher has difficulty in forcing the children to make ablution, then he may allow them to touch the Qur'an using some kind of material as a barrier between it and their hands, a practice that is also permissible for someone who is not in a state of purity.

[Shaikh Ibn Uthaymeen]

117. The Audiotape that Contains a Recording of the Qur'an:

It is permissible for one who is Junub (i.e. in a major state of impurity) or one who is in a similar state to touch or carry an audiotape that contains a recording of the Qur'an.

[Fatawa al-Lajnah al-Dai'mah, Fatwa No.9620]

118. In the Absence of Water, May One Recite the Qur'an Even Though One is Not Purified?

If the situation is as described it to be, then one may read the Qur'an without having performed ablution.

[Fatawa al-Lajnah al-Dai'mah, Fatwa No.1777]

119. May One Who is Afflicted with Enuresis (Involuntary Urination) Read the Qur'an?

Based on one's circumstances, one may recite and touch the Qur'an, even when afflicted with enuresis condition. One may even pray when afflicted with this

condition, but one must clean himself and perform Wudu (Islamic ablution) for every prayer after the time that a given prayer begins. After the time of a prayer has begun, and after one has cleaned himself and performed Wudu, you are not affected by any urine that may come out, which means that you do not have to perform Wudu again for that prayer.

You should wash any body parts or clothes that the urine affects before praying, and your prayer is correct even if some urine comes out while you are praying, for Allah says:

“Allah burdens not a person beyond his scope.” [2:286]

“Allah has not laid upon you in religion any hardship.” [22:78]

[Fatawa al-Lajnah al-Dai'mah, Fatwa No.6984]

120. Placing something on the Quran:

You should remove whatever you find on the Mus-haf (the Quran hardcopy) even if you don't own it, on the condition that you don't cause any harm or damage to other people's property.

Shu'ab Al-Eemaan, authored by Al-Bayhaqi, stated when addressing the methods of glorifying the Quran:

“Among them is that one should not put another book on top of the Mus-haf, a garment, or anything else, unless one has two Mus-hafs, in which case, it is permissible to place one on top of the other.” [End of quote]

121. Putting the Mus'haf on One's Lap or Thighs:

Putting the Mus-haf on one's lap or thighs when reading is not a disdain to the Quran; rather, this act is permissible and there is nothing wrong with it.

Among honoring the Mus-haf is to always look at it (i.e. to recite it) and a person should not touch it except in a state of purity (i.e. while having ablution), and one should put it at the highest point in a library and the like.

Among the most important thing in honoring the Mus-haf is to act according to its teachings, and not to abandon it either by not reciting it, or by not referring to it for judgment, or not acting according to it, and not referring to it for Fatwa.

Disdaining the Mus-haf is putting it under the pillow, for example, or putting it in places that are not appropriate for it.

We advise you to refer to the book entitled at-Tibyaan, authored by Imam an-Nawawi for great benefit.

121. Taking pages from an incomplete mus-haf to complete another mus-haf:

We believe there is no religious impediment to taking some pages from one of the two incomplete mus-hafs to complete the other one so that you can have one complete mus-haf (with no missing pages).

122. Writing verses of the Quran on colourful papers:

We do not know of any impediment in the Islamic Law to using any color for paper on which verses of the Quran or Islamic subjects are written.

123. Putting pieces of paper that have verses from the Quran to repel scorpions and all other vermin:

These pieces of paper are but amulets even if they have verses of the Noble Quran. According to the preponderant opinion, it is not permissible to hang up such things to drive away fleas and the like. You can use the other prescribed means mentioned in the honorable Sunnah of the Prophet, sallallaahu ‘alayhi wa sallam.

It was narrated that Abu Hurayrah may Allaah be pleased with him said: “A man came to the Prophet, sallallaahu ‘alayhi wa sallam, and said, ‘O Messenger of Allaah, I was stung by a scorpion last night.’ He said, ‘If you had said, when evening came, “A‘oothu bi kalimaat Allaah At-Taammaat min sharri ma khalaq (I seek refuge with the Perfect Words of Allaah from the evil of that which He Has Created)”’, it would not have harmed you.” [Muslim]

Additionally, you may use the other normal measures that people do to protect their homes, but you have to keep away from things like burning them for it is forbidden in Sharee‘ah.

124. Downloading Quran and songs to the same mobile phone memory:

As regards downloading the Quran and songs to the same memory card of a mobile phone or any other device, then one should not do so;

And such an act could be a means for degrading the Quran whereas one should honor and glorify it. Allaah Says (what means):

{That [is so]. And whoever honors the Symbols of Allaah - indeed, it is from the piety of hearts.}[Quran 22:32]

Allaah also Says (what means): {That [has been commanded], and whoever honors the sacred ordinances of Allaah — it is best for him in the sight of his Lord.}[Quran 22:30]

Therefore, you should be careful and be keen on doing what pleases Allaah and avoid what incurs His Wrath.

Finally, it should be mentioned that loving songs and music may repel in one's heart the love of the Quran as they cannot coexist in the heart of the believer: the Quran is the words of the Most Merciful [i.e. Allaah] and songs and music are the flute of the devil.

125. Writing notes on the margin of the Mus'haf:

It is more appropriate to avoid writing on the margin of the Mus'haf (the Arabic text of the Quran) as a way of glorifying the Book of Allaah and fearing that this would cause confusion for the reader.

126. Getting rid of old Quranic tapes:

These tapes are among the wealth that a Muslim is obligated to preserve and avoid spoiling as a way of acting according to the prohibition that is mentioned in the Hadeeth narrated from Abu Hurayrah may Allaah be pleased with him that the Prophet (sallallaahu `alayhi wa sallam) said:

“Allaah disliked three things for you: idle talk, wasting wealth, and asking too many questions (about matters that yield no benefit).” [Al-Bukhari and Muslim]

Al-Munaawi may Allaah have mercy upon him said: “Wasting money means spending it in other than its legitimate fields and subjecting it to being spoilt as this is an act of corruption and Allaah does not like the corrupters.”

If there is no one in your country to benefit from it, then there might be someone in another country who may be in need of it. Therefore, we advise you to give it to any charity organization which, in turn, may take it to someone who may be in need of it.

If we presume that there is no one to benefit from them at all, then you may get rid of them by burning them, or drowning them, or burying them in the ground.

127. Reciting the Quran during a thunderstorm:

There is no blame for reciting the Quran when the wind blows or when there is a thunderstorm; and, to the best of our knowledge, there is no Sharee‘ah-based evidence to prevent that. On the contrary, there is a report from one of the Companions may Allaah be pleased with them that he recited a part of a Quranic verse on hearing the sound of thunder.

It is narrated by Maalik in his ‘Al-Muwatta’’, and Al-Bukhari in his ‘Al-Adab Al-Mufrad’ from ‘Abdullaah ibn Az-Zubayr may Allaah be pleased with him that whenever he heard the sound of thunder, he would stop talking and recite the part of verse 13:13 (which means): “Exalted be He (Allaah), with Whose praise the thunder exalts, and the angels [as well] from fear of Him.”

Furthermore, the Prophet, sallallaahu ‘alayhi wa sallam, exhorted the people to recite the Holy Quran during the hours of the night and the day, and he did not forbid it at any particular time.

He, sallallaahu ‘alayhi wa sallam, said: “If the holder of the Quran (i.e. the one who memorized the Quran) stands with it (in prayer) reciting it at night and during the day, he would remember it, and if he does not stand with it (in prayer), he would forget it.” [Al-Albaani graded it Saheeh]

The Prophet, sallallaahu ‘alayhi wa sallam, further said: “There is no envy (Ghibtah, i.e. to have the desire to achieve the good qualities that others have) except in two: a man whom Allaah has given the Quran and he recites it throughout night and day and a man to whom Allaah has granted wealth from which he spends (gives charity) throughout night and day.” [Muslim]

So, whoever claims that it is forbidden to recite the Quran at a particular time is required to establish the evidence for that.

128. Deleting SMS messages which contain Quranic verses:

Question:

Salam Aleikum, i want to know the authenticity of the claim which i got in a mobile message. Is there actually a hadith which says so?

Appeal: Don't SMS Ayaats of the Quran, they get deleted. This is one of the signs of Qiyamat that Muslims themselves would erase the Quran by their own hands. Frwrd to all frnd.

Answer:

All perfect praise be to Allaah, The Lord of the Worlds. I testify that there is none worthy of worship except Allaah, and that Muhammad sallallaahu `alayhi wa sallam is His slave and Messenger.

We do not know any source for the statement that among the signs of the Hour is that the Muslims would delete the verses of the Quran with their own hands, and none of the reliable books of the scholars that we have at hand has stated this. Rather, some scholars may Allaah have mercy upon them stated that it is permissible to write the Quran and delete it and then drink it with the purpose of being cured with it.

It could be that the writer of this message misunderstood what is reported about the lifting of the Quran at the end of times.

‘Abdullaah ibn Mas’ood may Allaah be pleased with him said: “This Quran that is with you is about to be taken away from amongst you.” He was asked: “How would it be taken away from amongst us while Allaah made it firm in our hearts and we made it firm in our Masaahif [plural of Mus-haf which is the Arabic text of the Quran]”? He said: “In one night it will be removed from the hearts of the people and there will remain nothing of it in the Masaahif and the people would be deprived from it (i.e. they would not remember anything of it), and then he recited the saying of Allaah (what means): {And if We willed, We could surely do away with that which We revealed to you then you would not find for yourself concerning it an advocate against Us.}[Quran 17:86][Ibn Abi Shaybah]

The scholars may Allaah have mercy upon them stated that 'the Quran will be lifted when there would be no believers left on this earth; it is only the wicked people who would remain and then the Hour will be witnessed by them.'

Here, we confirm what we have already said before that Muslims should be careful about such messages which include lies and Dha'eef or fabricated Hadeeths.

129. Internet “chain” messages:

Question:

I receive many emails and SMS messages like ‘Lailaha Illa Allah Muhammad ur Rashulullah’..... etc. send it to 9 persons and you hear good news over the night,

etc. etc. "What do you say about these things? What should I tell these people having this kind of faith? Is it allowed to have such faith in Islamic Shariah? Please guide me in relation with Qur'an and Hadith.

Answer:

Praise be to Allah, the Lord of the Worlds; and may His blessings and peace be upon our Prophet Muhammad and upon all his Family and Companions.

No doubt that conveying the message of Islam to those who do not know about it is among the obligatory and distinguished acts of Shariah.

Allah Sent the messengers to spread the message of Tawheed.

Allah Says (interpretation of meaning):

{And We did not send any Messenger before you (O Muhammad sallallahu alayhi wa sallam) but We inspired him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."}[21:25].

This is proved in a Hadith from Rabeea bin Abbas who said: 'I saw the Prophet (Sallallahu Alaihi wa Sallam) in Zi al-Majaz market who was saying: O! People say La Ilaha Illa Allah you will be successful". He used to go along the streets announcing these words while people would gather around him and he wouldn't stop talking, repeating the same call 'O! People say La Ilaha Illa Allah' you will be successful. [Ahmad, al-Arnawoot considered it as sound]

No doubt, all Muslim scholars and callers to Islam are advised to make use of all possible means to convey the message to all people. But the matters you are asking about consist of some unlawful activities which you should avoid.

1) Lying and fabricating lies concerning the good results of this act without having any basis from Qur'an or Sunnah.

2) Fixing the number of people to whom the message should be conveyed. As you know that determining the limitations such as numbers, etc. is a form of worship that could not be limited unless there is sound proofs of Shariah for that.

Once again, we emphasize that calling towards Islam is a good task and the one who carries out this job will be rewarded by Allah (Subhanahu Wa Ta'la) in this life and the Hereafter.

Allah Says (interpretation of meaning): {Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.}[3:104].

Know that encouraging people on doing good and preventing them from committing evil should be through what is proved in Shariah.

As for what people do by ascribing huge rewards for some good deeds and limiting the way of carrying those deeds without any basis it is not correct; one should avoid it and should not believe in it.

130. Ruling on selling Mus-hafs:

Dealing in Mushafs is permissible because it is a kind of cooperating in good deeds, and it makes it easy for people to obtain Mushafs, to memorize or read Qur'aan, to convey the message and establish proof.

[Fataawaa Al-Lajnah Al-Daa'imah, 13/47]

131. Receiving payment for teaching Qur'an:

All praise is due to Allah, the Lord of the Worlds. Peace and blessing be upon whom Allah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

Know that the majority of scholars consider that it is permissible to receive payment for teaching Qur'an. They based their arguments on what is established in Sahîh Al-Bukhâri on the authority of Ibn `Abbâs that the Prophet (sallallahu alayhi wa sallam) said :

“The payment that you receive the most deservedly is what you are given for Allah’s Book”

[Reported by Al-Bukhâri, chapter of “Medicine” (hadith 5737), Ad-Dâraqutni in his Sunan (hadith 3082) and Al-Bayhaqi in his Sunan, on the authority of Ibn `Abbâs]

It was established in two “Sahîh’s” (of Al-Bukhâri and Muslim) concerning the woman whom the Prophet married to a man on the condition that he teaches her what he knows of Qur'an.

[Reported by Al-Bukhâri, chapter of “The Merits of the Quran” (hadith 5029) and in chapter of “Marriage” (hadith 5132) and Muslim, chapter of “Marriage” (hadith 3454), on the authority of Sahl Ibn Sa`d]

The Prophet’s (sallallahu alayhi wa sallam) saying to `Umar Ibn Al-Khattab, “What Allah grants you from this property, without asking or being greedy for it, you would take it, increase it or give it in charity. Otherwise, you should not covet it.”

[Reported by Al-Bukhâri, chapter of “Zakat” (hadith 1473), Muslim, chapter of “Zakat” (hadith 1045) and An-Nassâ'i, chapter of “Zakat” (hadith 2605), on the authority of `Umar Ibn Al-Khattâb. The wording stated in the hadith is said by An-Nassâ'i. See As-Silsila As-Sahîha (2209)]

However, the argument of the Hanafites and those who agreed with them is the hadith narrated on the authority of `Ubâda Ibn As-Sâmit who said:

“I taught some persons of the people of As-Suffah [As-Suffah: a covered courtyard in Al-Masjid An-Nabawi (The Mosque of the Prophet) in which the poor used to take shelter] writing and the Qur'an. A man of them presented to me a bow. I said, “It cannot be a reckoned property; may I shoot with it in Allah's path?”. But when the Prophet sallallahu alayhi wa sallam was informed about it, he said, “If you want to have a necklace of fire on you, accept it”

[Reported by Abu Dâwûd, chapter of “Payment” (hadith 3416), An-Nassâ'i, chapter of “Commerce” (hadith 2157) and Ahmad (hadith 23357), on the authority of `Ubâda Ibn As-Sâmit. It is judged authentic by Al-Albâni in As-Silsila As-Sahîha (1/1/515)]

This hadith has other versions and arguments which prove its authenticity. The same meaning of this hadith is narrated on the authority of Ubay Ibn Ka`b , `Abd Ar-Rahmân Ibn Shibl and `Imrân Ibn Hossayn. They interpreted the hadith of Ibn `Abbâs as meaning by “Payment” “Reward”.

Others hold the opinion that this hadith is abrogated by other hadiths speaking about the warning against someone who receives payment in return for teaching the Qur`ân.

Among these hadiths, that of `Uthmân Ibn Al-`Âs who said, “The last instruction of Allah’s Messenger sallallahu alayhi wa sallam to me is that I should select a Muezzin who would not seek wages against the Âdhân (call to prayer) he called.”

[See some of these hadiths and the elements that support them in Irwâ' Al-Ghalîl (5/316) and in As-Silsila As-Sahîha (1/1/517)]

The majority of the scholars refute the argument of the Hanafites and stipulate that the hadith of `Ubâda has in its chain of narration Al-Mughhîra Ibn Ziyâd upon which there is divergence (among scholars of hadith). As for the other versions of the hadith, all are not valid and cannot be used as arguments.

That is why they considered preponderant the hadith reported on the authority of Ibn `Abbâs which is mentioned in Sahîh Al-Bukhâri, as there is no divergence as regards the narrators of this hadith; using thus the unanimous preponderance to prove that the narrator is trustworthy, this is one of the aspects of preponderance as regards the chain of narration, by considering each case of the narrators.

And even if we suppose that these hadiths make us think that it is not permissible and that they can be used as arguments, we will answer by saying that these hadiths do not absolutely contain a statement of prohibition, but they are only events which can be interpreted differently in order to be reconciled with the authentic hadiths as it is indicated by Ibn Hajar, and Ash-Shaukânî in Nayl Al-Autâr.

As for the interpretation of the term "Payment" by "Reward" in the hadith of Ibn `Abbâs, it is far from the reality, as the context of the hadith does not allow such interpretation. Moreover, saying that it is abrogated is discredited by the fact that abrogation cannot be proven by probability.

Some scholars chose to reconcile these hadiths, which seem at first sight contradictory. The most obvious way of reconciliation is to interpret the hadith reported by Ibn `Abbâs by saying that it states permissibility in general, including teaching the Quran, the Sharia sciences and receiving payment for the recitation of the Quran, when one is asked to do it, and for making exorcism; but there is exception [from that general rule], which consists of teaching the Mukallaf (a person meeting the conditions to be held accountable for his actions); apart from the latter, all is included in the general rule. This is the opinion of Ash-Shaukânî.

In my opinion, it is permissible to get a payment as a source of sustenance for devoting oneself to perform the acts of worship duly. This is not in fact a payment for the acts of worship, but it is for the support given to offer them. The reason is that if the teachers of the Qur'an devote themselves to seek for their sustenance and that of their family, this will cause the loss of the holy Quran and Sharia by

losing those who bear them. This neither annuls the fact that it is an act of worship, nor stains the sincerity; otherwise, the fighter would not merit the spoils. In addition, teaching the Quran and religious sciences helps spreading Islam and its tenets.

This is why the Shâfi`ites stated, exceptionally, a fatwa authorizing to get a payment for teaching the Quran, the jurisprudence and the hadith, renouncing then the opinion of their School [which says that it is not permissible to get a payment for the acts of worship] by way of Istihâsan and agreeing the overwhelming majority of the scholars.

All this is to be said only if the teacher is not paid by the concerned authorities or any other part. If he receives a payment from the ministry, it will not be valid for him to take additional money from the students' parents, because the determined work is paid, so by which right would he take additional money? Except if he does an additional work, without even being negligent as regards the original work nor causing irregularity in its process; in this case, he can bring help to himself and his family by providing them with sustenance and necessary things by taking the determined additional money for the determined additional work.

However, if he charges a second person to do his work in case of need, the latter should not take money for doing the work on which the first. Yet, he can give his substitute from his money, without the substitute asking him from it.

The perfect knowledge belongs to Allah. Our last prayer is all praise is due to Allah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and Brothers till the Day of Resurrection.

[Sheikh `Ali Farkous Al-Qubi from Al-Qubah Al-Qadîmah]

132. Rulings concerning the electronic Mushaf:

All praise is due to Allah, the Lord of the Worlds. Peace and blessing be upon whom Allah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers until the Day of Resurrection:

The electronic Mushaf can be defined in the recent idiomatic terminology as the material means in which is collected the Glorious Qur'an that is compatible in the order of its Âyât (verses) and Suwar (chapters) with the way or the script which is agreed upon by the Ummah (the Muslim Community) during the Caliphate of 'Uthmân Ibn 'Affân.

What can be seen from the foregoing definition is that it encompasses all types of Masâhif (pl. of Mushaf) whether ancient like: the ordinary known Mushaf which consists of papers and the letters that gather the Qur'an and are written between two protecting covers; or recent like: the Mushaf that is downloaded on the electronic memory cards as well as on CD-ROM. This also includes the protuberances using the Braille needle for writing on its specific papers, namely the Mushaf that is designed specifically for the blind people.

This being said, if the electronic Mushaf features some characteristics that are different from the printed Mushaf in its structure and letters; then it does not -in such a case- take the ruling concerning the printed Mushaf unless after switching the device on and displaying the Qur'anic Verses -on the screen- stored in the memory of the electronic Mushaf, so if the displayed Mushaf is identical to the ordinary Mushaf, then reading from the screen is like reading from the printed Mushaf whereby the reader deserves the reward mentioned in the hadith.

Ibn Mas'ûd narrated that the Prophet (sallallahu alayhi wa sallam) said: "Whoever recites a letter from Allah's Book (Qur'an), then he receives the reward for it, and the reward of ten the like of it. I do not say Alif Lâm Mîm is a letter, but Alif is a letter, Lâm is a letter, Mîm is a letter"

[Reported by At-Tirmidhî in "Fadâ'il Al-Qur'ân" (2910) from the hadith of Ibn Mas'ûd. Al-Albânî judged it authentic in "Sahîh Al-Jâmi'" (6469). See also: "As-Silsila As-Sahîha" (3327)]

According to another hadith (reported in a Marfû' way) of Abdullâh Ibn Mas'ûd:

"Whoever is pleased to know that he truly loves Allah and His Messenger, should recite in the Mushaf"

[Reported by Al-Bayhaqî in "Shu'ab Al-Îmân" (2027) from the hadith of Abdullâh Ibn Mas'ûd. It is mentioned in "As-Silsila As-Sahîha" of Al-Albânî (2342)] There are many other authentic hadiths that indicate the virtue of reciting the Qur'an abundantly.

And from the perspective of prohibition, entering the water closet with the electronic Mushaf without need or necessity is prohibited since the Qur'anic Verses are displayed.

Furthermore, it is forbidden to touch the device with a Najâsa (i.e. an impurity) or put the device or the cell phone on a Najâsa; that is because the sanctity of the Qur'an is maintained as soon as the device is switched on and the Qur'anic Verses are displayed on the screen.

However, the foregoing rulings of prohibition are negated concerning the electronic Mushaf in case the device is switched off and the Âyât are accordingly not displayed on the screen. The device in such a case -i.e. being switched off- is not considered as a Mushaf; hence, it is not subject to the rulings of the printed Mushaf.

On the other hand, it is permissible for the person who is in state of spiritual impurity whether it is a question of minor impurity or major impurity, it is permissible for him to touch parts of the mobile phone or other devices containing an electronic program of the Mushaf whether it is switched on or off. This is because the Qur'anic letters of the electronic Mushaf displayed on the screen are just a coded electronic waves processed in a consistent manner in way that they cannot be reflected and displayed on the screen unless through an electronic program.

Therefore, touching the screen does not imply a real touching of the electronic Mushaf, unlike the printed Mushaf where touching its papers and letters is considered as real and true touching of the Mushaf. Therefore, the purification is not enjoined on the person who is in state of spiritual impurity when coming to touch the electronic Mushaf unless from a perspective of precaution and piety.

The perfect knowledge belongs to Allah; and our last prayer is all the praises and thanks are to Allah, the Lord of the Worlds, and prayers of Allah are to Muhammad and his Family, Companions and Brothers until the Day of Resurrection.

[Sheikh `Ali Farkous Al-Qubi from Al-Qubah Al-Qadîmah]

133. The ruling concerning reading Quran or other things during work time:

It is permissible to recite Quran from the [Holy] Book or to read and leaf through books and magazines or browse them during the pauses at work or after work, so that the employee's reading will not take place in the time for which his enterprise

pays him, and he must consider the required decencies of reciting Quran while reading it.

[Sheikh `Ali Farkous Al-Qubi from Al-Qubah Al-Qadîmah]

134. Borrowing the Quran from the mosque:

To borrow the holy book is permitted for one who needs to read it and does not find but that one. Actually the fatwa among the hanabila is that to borrow it is a must since it is in conformity with the endowment aim, and because the need (for it) leads to its beneficial use and there is no harm to make it affordable as this does not cause any problem when we consider its availability.

And to borrow it for a home use does not nullify its endowment state, and this is quite clear when we consider that the loan doesn't have the meaning of a sale or a donation or an inheritance and does not justify any decision to make it (the loan) prohibited taking based on a hadith.

Ibn Umar's hadith concerning what the Prophet said: "Its bare ownership can neither be sold nor donated nor inherited"

[Reported by Al-Bukhârî (2772) and by Muslim (4311)]

As all the foregoing prohibitions are dealings which render the endowment state and its very purpose null.

Thus, the trustee of the mosque who is in charge of the loans has to deal with the borrower in a way and within the rules which prevent any interruption of the endowment advantages. So the borrower will have to return it (the holy book) after finishing with its use according to the saying of Allah the Great and Almighty:

"Indeed Allah commands you to render trusts to whom they are due" [4: 58]

The hadith: "Render the trust to those who entrusted you and do not betray those who betrayed you"

[Reported by At-Tirmidhî (1264) and Abû Dâwûd (3535) and the hadith has been authenticated by Al-Albânî in "As-Sahîha" (423)]

He (sallallahu alayhi wa sallam) also said: "What has been borrowed is to be returned"

[Reported by Abû Dâwûd (3567) and by At-Tirmidhî (1312) and by Ibn Madja (2489) and by Ahmad (5/267) and book it up in “Al-Irwâ” (2/245)]

As it is known that the trustworthy lender has to get the holy book back when he wills as long as he does not cause any prejudice to the borrower.

[Sheikh `Ali Farkous Al-Qubi from Al-Qubah Al-Qadîmah]

135. What is the Islamic view on the Quran Cube to listen to engage children to listen to the Quran?

It is permissible. In this era of gadgets, it is commendable to provide technological solutions to bring people closer to the Quran and Islam and provide an alternative to un-Islamic material.

136. Using WhatsApp for Quran Recitation:

It is permissible to use social media for good causes such as the recitation of the Qur`ân as long as the means is not regarded as an objective in itself, the organising method is not regarded Sunnah or necessary, users do not feel obliged, and the rules of Shariah are not violated, for example interaction with non-Maḥrams and the use of selfies and photos. The recitation of the Qur`ân is not dependent on WhatsApp, nevertheless, if social media can act as a means of encouragement, there is no harm in this subject to the conditions mentioned above.

Note: Many people waste a lot of time on social media and in particular WhatsApp whilst some others use it in violation of Islamic rules. Our general advice is to make minimal use of social media, and where necessary to use it in a responsible manner for the propagation of Islam and good causes. Only share information that is verified to be correct and authentic by scholars.

137. Turning the pages of the Quran with saliva on the finger:

Several jurists from the different schools of thought have cautioned against this. One should therefore exercise caution and avoid this.

138. Differing Levels of Merits for Certain Surahs and Ayaat: al-Lajnah al-Daa`imah:

Question:

Is it true that some surahs of the Qur'an, such as surah Yaasin, have greater reward and more merits and distinction for reading, reciting, and contemplating them than others? And what are these virtues?

Response:

Differing levels of virtues among the ayaat and surahs of the Qur'an is something authentically verified in the pure Sunnah, such as the merits of surah al-Fatihah, ayah al-Kursi, surah al-Ikhlaas, and others, while still believing that all of it is the literal speech of Allah.

These differing levels of virtue are due to certain meanings which some of the surahs and ayaat are distinguished by, along with what has been transmitted in the Sunnah clarifying their virtues as well. For holding a virtuous status is something determined by the textual evidences; it is not an area of personal judgement.

As for surah Yaasin in particular, we do not know of any authentic hadeeth from the Prophet (sallallahu alayhi wa sallam) singling it out for any special virtue or merit. And Allah knows best.

Success is from Allah, and may the peace and blessings of Allah be upon our prophet Muhammad, and upon his family and companions.

[al-Lajnah al-Daa'imah, Fatwaa #20414, (Vol. 3, pages 130).]

139. Inauthentic Narrations regarding the Virtues of Certain Surahs: Sheikh ibn 'Uthaymeen

The following questions were posed to Sheikh Muhammad ibn Saalih al-'Uthaymeen during the program Fataawaa Noor 'alaa al-Darb:

Moderator:

May Allah endow you with good.

We have a question here from a women in Dubai in the United Arab Emirates who has sent a series of questions and signed her name as F.H.A. Dubai. She says: I want to ask about the authenticity of some ahaadeeth. Allah's Messenger (sallallahu alayhi wa sallam) said, "Whoever recites surah al-Dukhaan (44) during the night, he will wake up with seventy thousand angels seeking forgiveness for him."

Sheikh: Yes, this is a weak hadeeth with no basis.

Moderator: The second hadeeth: Allah’s Messenger (sallallahu alayhi wa sallam) said, “Whoever recites surah al-Waaqi’ah (56) every night will not be stricken with poverty.”

Sheikh: This is also weak.

Moderator: And the final one: Allah’s Messenger (sallallahu alayhi wa sallam) said, “Whoever recites surah al-Ikhlaas (112) one thousand times during the course of a night, then he has purchased himself from Allah.”

Sheikh: This is also weak.

Moderator: OK. In her second question she says that you, Sheikh Muhammad, once mentioned —

Sheikh: — But this first question requires an additional note.

Moderator: OK

Sheikh: That note is that many of the ahaadeeth found regarding the virtues of such-and-such surah or such-and-such verses are weak or they might even reach the level of fabricated. So, this is something that needs attention, and a person should bring these ahaadeeth to the experts on Hadeeth so that the authentic ones can be distinguished from the inauthentic ones.

[Fataawaa Noor ‘alaa al-Darb tape #324. Retrieved from the sheikh’s website.]

140. Regularly Reciting Specific Surahs: al-Lajnah al-Daa’imah

Question:

I am a young person who regularly recites surah al-Waaqi’ah and surah al-Hadeed ever since I read some ahaadeeth mentioning their great virtues, that the former protects against and fends off poverty while the latter brings about the supplications of the angels upon the one who recites it. Am I doing anything wrong in regularly reciting these?

Response:

Reciting the Qur'an is something that is legislated at all times, but singling out any particular surah as one that a person should routinely recite every night is something that requires a textual evidence for doing so. So if an authentic textual proof indicating that reciting in this manner is found, then that is something legislated – as is the case with reciting ayah al-Kursi, surah al-Ikhlaas, and surahs 113 and 114 after every prayer and before sleeping, or reciting surah al-Ikhlaas and surahs 113 and 114 three times after salah al-Maghrib, salah al-Fajr, and before sleeping.

As for what is mentioned regarding the virtues of surah al-Waaqi'ah and surah al-Hadeed, it has been narrated, "Whoever recites surah al-Waaqi'ah every night will not ever be stricken by neediness." However this is a fabricated hadeeth narration that comes by way of Ahmad al-Yamaami from ibn 'Abbaas. al-Suyooti mentioned this in his book, "The Tails of Fabricated Ahaadeeth", and said, "Ahmad al-Yamaami was a habitual liar." And this report is also narrated by way of Abu Shujaa' – who is a weak narrator – from ibn Mas'ood. al-Dhahabi commented on it, saying, "Its chain of narration contains Abu Shujaa', who is an unknown and rejected narrator."

As for the recitation of surah al-Hadeed being a means to obtain the supplication of angels for the one reciting, this is not authentic nor has that been confirmed in an authentic hadeeth going back to Allah's Messenger (sallallahu alayhi wa sallam).

What a Muslim ought to do is to recite the Qur'an a great deal, for there is a good deed for him in each letter according to what al-Tirmidhi narrated in his hadeeth collection with a sound chain of narration,

That ibn Mas'ood (may Allah be pleased with him) said, "Allah's Messenger (sallallahu alayhi wa sallam) said: Whoever recites a single letter from the Qur'an, that is a good deed for him, and a good deed is rewarded tenfold. I am not saying that Alif Lam Meem is a single letter; rather Alif is a letter, Lam is a letter, and Meem is a letter."

Success is from Allah, and may the peace and blessings of Allah be upon our prophet Muhammad, and upon his family and companions.

[al-Lajnah al-Daa'imah, Fatwaa #18623, (Vol. 3, pages 113-114).]

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