

**An Exertion  
Towards Understanding  
Holy Qur'an**

*By*  
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## CONTENTS

	Preface	5
1.	Introduction	11
2.	What is Revelation (Wahi'yy)	13
3.	Introduction to Qur'an	19
4.	Language of the Qur'an	25
5.	How Revelation is Inspired	29
6.	Stages of Revelation	33
7.	Names of Qur'an	37
8.	Our Basic Creed on Qur'an	41
9.	The Preserved Tablet	45
10.	Honour due to Qur'an	49
11.	Our duty towards Qur'an	53
12.	Benifits of Reciting Qur'an	63
13.	Division of Qur'an	69
14.	The Makki and Madani Surahs	73
15.	Presentation of Surahs	79
16.	The Precise and Allegorical Ayats	89
17.	Challenges of Qur'an	93
18.	Preservation of Qur'an	101
	Reference	119

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Preface

This is an effort to explain some basic understanding related to Holy Qur'an in brief as possible which needs to be known to every Muslims and non-Muslims as well. As far my study and research goes, in the community in which we are living in, generally we Muslims have enough time to do all the other works but we are much ignorant towards Qur'an that we do not know even the basics of it. This is the reason for the current situation of Muslims. If we review our Islamic history we find, Muslims were far advanced in every field for the first 400 years of Islamic history because for them their success was based on Qur'anic principles and they took Qur'an as their *Imam*. They understood the true teachings of Qur'an and took its message seriously but now though we do have access to the same Qur'an yet we are failed in implementing it and taking it as our guide, which results in disgrace everywhere and this is an undeniable fact. Now a days we are experiencing the situation where an undignified person is pointing finger against Qur'an and its teachings and we cannot open our mouth at least to refute them because we do not know what our Qur'an says about that particular allegation and what is the wisdom behind it.

As in a hadith, Prophet (ﷺ) said, *"Allah will raise a nation because of this book and disgrace because of this book"*.

Many a time, asking to some of Muslims, that why they do not read Qur'an with understanding? They had different answers but the most common one is "I tried but could not understand". Actually it is a silly excuse and a delusion to satisfy own soul, but the fact is they never tried to learn Qur'an seriously because Allah(ﷻ) says in the Qur'an, "we have made Qur'an easy to understand" and who is there to speak more truth than Allah!

By the same Qur'anic guidance, thousands of non-Muslims get inspiration every year and embraces Islam globally without any compulsion so how could not Qur'an work for Muslims? Qur'an is guidance to the humanity not only for Muslims and it need to be conveyed to everyone and if Muslims will start thinking and talking like that, then how will the message of Qur'an will spread?

In Qur'an, prophet Muhammad(ﷺ) made to proclaim to the nation that "*And this Qur'an has been revealed to me so that I may warn you and to those whom it reaches*"(Surah Al-An' am 6:19).

Our prophet(ﷺ) accomplished his task with which he was sent and he conveyed his nation the message of their creator, but how will the message will spread to those who were not present with him? This is the responsibility of Muslim nation (individually or collectively) to convey the message and save them from the severe torment which is about to come, in which there is no doubt.

Therefore, "Those who follow the messenger of Allah ought to call to what messenger of Allah called to and warn against what he warned against".

In this age of technology, everyone can learn Arabic easily at least as much to understand Qur'an and ponder over it so that they may know what is the message for him from his creator.

Qur'an is a weapon through which all the problem of humanity can be bulldozed and Muslims can again be superpower of the world but it requires faith, foresightedness and intellect to understand and reflect which can only be possible by returning to the way of Allah (ﷻ) who always hears the call of his servants and by implementing Qur'an in everyday life and it should be treated as the most expensive possession for the Muslims.

*"It is He, who sent his messenger with guidance and true religion to manifest it over all religion".*

*(Surah Al-Fah; 48:28)*

My intention behind this effort is to bring the people of Qur'an to Qur'an and motivate them which is an open guidance to everybody who wishes to be guided. And we should not be like the previous nation about whom Allah(ﷻ) says;

*"The likeness of those who were entrusted with the Tawrah, but did not carry it, is as the likeness of a donkey which carries huge burdens of volumes [Books]".*

*(Surah Al-Juma 62:5).*

We also must realize the consequences of abandoning and maintaining distance with the Qur'an that in these days, there are various forces working night and day to weaken the true teaching of Islam whether it be from inside or outside, which are crucial and should be educated to our children and people.

From inside means the ignorance of Muslim towards Qur'an and its teaching that we are unable to

present the truth and etiquettes of Islam to our fellow Non-Muslims surrounding us.

The surrounding non-Muslims know our religion from so-called "Media" which is far away from the kernel of truth. These innocents are hammered daily in their mind the hatred against Islam, like the Islam is ruthless, violent and it subjugates Women. Therefore these stereotyped image is a kind of disease which should necessarily be healed which is possible only by educating ourselves and fellow Non-Muslims, because education eradicates the ignorance.

There are various organisations working against Islam and their only motive is to demean Islam whatever way may possible.

Continuously they arise propagandas against Islam and its teaching in order to cause hate in the heart of non-Muslim people and also there are various other things going behind our backs to which we are quite unaware of which is defaming the nobility of Islam. Now a days, because of the excessive use of gadgets, we have maintained the undesirable relationship with books due to which the "batil" is taking advantage of it.

Therefore it could be noted that the true teachings comes from educating ourselves and to others and gaining knowledge in right perspective so that ignorance can be overcome.

As Allah said in Qur'an;

رَسُوْلًا يَتْلُوْا عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ لِّيُخْرِجَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوْا  
الصّٰلِحٰتِ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ وَمَنْ يُؤْمِنْ بِاللّٰهِ وَيَعْمَلْ صٰلِحًا يُدْخِلْهُ  
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا ۗ قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ۝

*[He sent] a Messenger [Muhammad] reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darkness into the light. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision. (65:11)*

**Mohammad Sajid**  
(Mechanical Engineer)

## 1. Introduction

Indeed, all praise is due to Allah. We praise Him, seek refuge in him, and seek his forgiveness. We seek refuge in Allah from the evils of our souls, and the mistakes in our actions. Whoever Allah Guides, there is none who can misguide him, and whoever Allah misguides, there is none who can guide him. And I testify that there is no deity worthy of being worshipped except Allah, and I testify that Muhammad (ﷺ) is his servant and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ (آل عمران)  
*O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].* (3:102)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً. وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ (النساء)

*O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, an Observer over you.,* (4:1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿١٠٣﴾ يُضْلِعْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ. وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿١٠٤﴾ (الاحزاب)

*O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.* (33:70-71)

Indeed, the most truthful of speech is the Speech of Allah, and the best guidance is the guidance of Muhammad (ﷺ). The worst of affairs are those that are newly introduced, and every newly introduced affair is an innovation, and every innovation is a misguidance, and every misguidance leads to the Hell fire.

﴿﴾ ﴿﴾ ﴿﴾

## 2. What is Revelation (wahi'yy)

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا  
فَيُوحِي بِأُذُنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ ﴿٥١﴾

*“And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.”* (42:51)

Revelation is a mode of communication through which Allah (ﷻ) communicate with mankind and guide them by revealing his message to the chosen prophets. And after receiving revelation from Allah, it was liable on prophets to convey that message to the nation.

It is the blessing of Allah(ﷻ) that he created human beings and provided them everything essential for their existence and also sent down revelation time to time, to guide them from darkness to light and from the ignorance to the straight path, so that they may achieve goodness in this life and better in the hereafter.

It is not befitting for Allah to talk or inspire his message to everyone, so it is the tradition of Allah that he chooses prophets from mankind to bestow his mercy and to communicate with that prophet on a level which normal human mind cannot comprehend. All the prophets were inspired by Allah (ﷻ) either by

dream or by direct communication<sup>1</sup> or through angel Jibreel(as).

Like Allah(ﷻ) spoke to prophet Musa(as) directly on the Mount Sinai and spoke to Prophet Muhammad(ﷺ) on the night Journey of Isra wal Mi'raj.

### **The dream of the prophets are the revelation and true.**

During the initial phase of prophethood of Muhammad(ﷺ), for the first six month he used to see dreams<sup>2</sup> which happens to be true next morning and he was unaware that what is happening to him.

In the sixth year of *Hijra*, Prophet (ﷺ) saw a dream that he entered the sacred sanctuary of Makkah in security with his followers and performing the ceremonies of *Umrah*.

With the intention of doing *Umrah*, Prophet(ﷺ) along with some 1400 companion marched out towards Makkah during which the famous treaty, *treaty of Hudaibiyyah* took place. Likewise the sacrifice for Ismael (as) was also a dream of Ibrahim(as).

Sometime Allah (ﷻ) inspires non-prophet and other natural things also and this we can find in Qur'an at different places. And this type of inspiration means to put something in heart to execute certain task in a particular way or to give indication (a sign) in a secret manner. So inspiration could mean intuition, gesture,

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<sup>1</sup> Behind a veil

<sup>2</sup> The inspiration in dreams, though it happens to be true but are not included in Qur'aan.

sign, signal, evil whisper (only satan do, 6:121) and communication based on who has been inspired.

In surah Al-Qasas (S.28), we find, when the people of Pharaoh were searching all the children to be killed, Allah then inspired mother of Musa(as) to cast him into the river. Similarly In Surah Al-Ma'ida(S.5) we find Allah inspires the disciples of Eisa (as) to believe in Allah and his messenger.

To the natural things, we find Allah inspires the Heavens (41:12), Ants(16:68) and Angels(8:12).

In an authentic Hadith Allah's Messenger (ﷺ) said, Narrated Anas bin Malik:

*"A good dream (that comes true) of a righteous man is one of forty-six parts of prophetism."*

(Sahih Al-Bukhari 6983)

**Note:** *If anyone saw a good dream which happens to be true in future then it is from Allah, and the dream which is terrifying is from Satan.*

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ؕ فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٨﴾ (البقرة)

*"We said, "Go down from here, all of you. And when any guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve. (2:38)"*

The concept of revelation and Allah(ﷻ) sending prophets is a widely accepted phenomena among the Abrahamic faiths (Judaism, Christianity and Islam) only. In the beginning, Allah said that he will be sending guidance time to time when he created everything and then created man.

To make a long story short, as we know that when Allah created<sup>3</sup> Adam (as) and Eve (as) and placed them in paradise and commanded them to eat whatever they wish except the fruit from a specific tree. Iblees (The Satan) enticed them and caused them to exit from paradise.

Allah(ﷻ) then commanded them to go down and whenever any guidance comes to them from Allah(ﷻ), then whoever follows it, there shall be no fear on them neither shall they grief on judgment day and they shall be judge with supreme justice in the hereafter.

Down the ages Allah chose prophets and messengers to give his message to mankind as a 'manual', according to which they should lead their life and solve dispute among themselves.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ، وَكَلَّمَ

اللَّهُ مُوسَى تَكَلِيمًا ﴿١٦٤﴾ (النساء)

*And, [We sent] messengers about whom we have related [their stories] to you before and messengers about whom we have not related to you. And Allah spoke to Moses with [direct] speech. (4:164)*

It has been said in the Qur'an that Allah sent guide (prophets) and the book (revelation) as a manual to the every nation to warn them and to give the righteous servants, glad tiding of paradise beneath which river is flowing and they will get whatever they wish so that no one can argue on the day of resurrection that they were not warned.

In an authentic Hadith, Allah's Messenger (ﷺ) said there are about one hundred and twenty four

<sup>3</sup> Surah 2: 30-39

thousand prophets sent on the face of the earth time to time and given several revelations, but in Qur'an, we are known to only 25 prophets and four revelation.

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### 3. Introduction to Qur'an

Scholars in the past have given several definitions of Qur'an but most appropriate one is the following,

*"Qur'an is the Arabic speech of Allah (ﷻ), which he revealed to Muhammad (ﷺ) both in wording and in meaning<sup>4</sup>, and which has been preserved in the mushafs, and it has reached us by "mutawatir"<sup>5</sup> chain of narration, and it challenges<sup>6</sup> the mankind to produce something similar to it".*

Qur'an was revealed to prophet Muhammad (ﷺ), the last and final messenger of Allah to give the solution to the problem of humankind whatever they can require, physically and spiritually. Qur'an is a standard parameter or criterion to judge right from wrong. It advices the believers to enjoin what is good and forbid what is evil and immoral.

#### Description of "Qur'an" from Qur'an

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا  
حَسَابًا ﴿٣١﴾ (نبي اسرائيل)

<sup>4</sup> Each and Every letter of the Qur'an is revelation of Allah (swt) and its meaning also.

<sup>5</sup> Thousands and thousands of *sahaba* narrated to their children (*tabi'un*) with same wordings and those thousands to lakhs with same wording without an iota of difference in recitation.

<sup>6</sup> We will discuss this later under "Challenges of Qur'aan"

*“And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. (17:82)*

Qur'an has been sent down by Allah (ﷻ), The all Wise, Worthy of all praise, and it is a cure and a mercy for the believers.

It cures whatever confusion in hearts, doubts in mind, hypocrisy, disease of shirk and its derivatives and inclination towards falsehood. The Qur'an cures all of the psychological and physical problem if implemented its teaching in daily life. It is a mercy of Allah through which believers attain faith and wisdom and seeks goodness in this world and the hereafter.

But as for the disbeliever, who has done injustice on themselves by disbelieving and transgressing, when they hear the Qur'an, it only takes them away from the truth and increases in their disbelief, because they apply skeptical approach to judge the Qur'an and its authenticity and in a result of it, they remains deviated from the true way of life.

The problem lies within the disbelievers, not with the Qur'an as it clearly says that the same ayah<sup>7</sup> is sufficient for believer to believe and disbeliever to pervert who are arrogant and skeptics.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا (النساء)

*“O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.” (4:174)*

“*Burhan*” means proof and it is the general announcement made by Allah that unequivocal proof has come to them which eradicates all possibility of

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<sup>7</sup> Qur'an: 2:26

having an excuse, so there will be no argument entertained on the day of judgment and neither they shall be given any respite nor will they be reprieved.

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ؛ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ؛ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا؛ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٣٩﴾ (الرمر)

*"Indeed, We sent down to you the Book for the people in truth. So whoever is guided - it is for [the benefit of] his soul; and whoever goes astray only goes astray to its detriment. And you are not a manager over them."*

(39:41)

Those who accepts the true guidance and teaching of Islam, it will benefit none other than but him and he will be rewarded at the end and those who denies the fact even after several evidence presented to them, will be interrogated about his cause of disbelief on day of judgment.

As Allah took responsibility<sup>8</sup> on himself that even (suppose) no teaching of any prophet come to them, Allah (ﷻ) will certainly put his knowledge<sup>9</sup> in his heart and indeed Allah is witness over all thing.

Believing or disbelieving does, not increase or decrease anything from the treasure of Allah (ﷻ). It is only the mercy of Allah (ﷻ) that he is giving them respite so that people may understand and return to the straight path of guidance.

وَهَذَا إِذْ كُرِّمُكَ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٤١﴾ (الانبیاء)

*"And this [Qur'an] is a blessed reminder which We have sent down. Then are you with it unacquainted?"*

(21:50)

<sup>8</sup> Qur'aan 41:53

<sup>9</sup> Basic knowledge of one true God, worthy of all worship and praises and about the hereafter.

Qur'an is the blessed reminder, reminding people time to time of the covenant<sup>10</sup> they made with Allah (ﷻ) that they shall be faithful to him and his messengers but even after truth has been explicitly explained to them and they have no point to disagree, they are perversely bent on to deny the truth.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ  
وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٥٩﴾ (العنكبوت)

*"If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought." (59:21)*

In this ayah, Allah (ﷻ) has pointed out the severity of the Qur'anic message and emphasized the greatness of Qur'an, its high status and capability to humble the hard heart by explaining the parable that if Qur'an would have been revealed on mountain, despite of its huge structure and hardness, it would have rent asunder because of the heavy message and the matter that Allah, the almighty has sent down his own speech. Means the mountain, having less senses than human being even then they are fully obedient to Allah (ﷻ) and in fear it would collapse in devastation but human beings are so ignorant that their heart do not feel softness and humbleness from the fear of Allah. They did not care the Qur'an and reflected over its teaching as it is worthy to be. Their hearts are harder than mountain that it do not dissolve on hearing the Qur'an.

<sup>10</sup> أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ (Al-Āraf:172)

## Virtues of “Qur'an” described in Hadiths

- *Muhammad (ﷺ) said; Allah (ﷻ) elevates and degrades a nation because of this book.*

*(Sahih Muslim: 817)*

- *The Prophet (ﷺ) said, “Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.”*

*(Sahih al-Bukhari 4981)*

- *The Messenger of Allah! Said, “The likeness of the believer who reads the Qur'an is like that of citron; its taste is delicious and its scent is pleasant. And the likeness of the believer who does not read the Qur'an is like that of a date; its taste is delicious, yet it has no scent. And the likeness of a hypocrite who reads the Qur'an is like that of a basil; its scent is pleasant, yet its taste is bitter. And the likeness of a hypocrite that does not read the Qur'an is like that of a colocynth; its taste is bitter and it has no smell.”*

*(Sahih Al-Bukhari: 5020)*

- *The Prophet Muhammad (ﷺ) said, “The Qur'an is an intercessor and it's intercession is accepted and its plea is believed. Whoever makes it lead him – it leads him to Paradise and whomsoever places it behind him [the result will be] he is dragged to the Fire.”*

*(Ibn Hibban no. 124)*

- *Abu Malik at-Ash'ari reported: The Messenger of Allah (ﷺ) said: Cleanliness is half of faith and al-Hamdu Lillah (Praise be to Allah) fills the scale, and Subhan Allah (Glory be to Allah) and al-Hamdu Lillah (Praise be to Allah) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of*

*one's faith) and endurance is a brightness and the Holy Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves.*

*(Sahih Muslim: 223)*



## 4. Language of the Qur'an

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ  
وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٤٤﴾

*"And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise."* (14:4)

Qur'an is a speech of Allah (ﷻ) which was revealed to Muhammad (ﷺ) in the Arabic language.

It is *Sunnah* or tradition of Allah that He communicate with the prophet in the language which prophet and his nation knows and understand. Since the first addressing is to those who are with the prophets so revelation are also sent down in their own language so that it became *Hujjah* against them. Otherwise they may argue that "how we can grasp message which you want us to accept when you (prophet) are from us and the revelation is not in our language". Therefore Allah (ﷻ) already said;

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَبِيًّا لَقَالُوا لَوْلَا فُضِّلَتْ آيَاتُهُ أَتَعْجَبُونَ وَعَرَبِيٌّ قُلُّ هُوَ  
لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ  
عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ ﴿١٤٥﴾ (المائدة)

*"And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not*

*believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place."* (41:44)

Qur'an was revealed in Arab and Arabs were proud of their language and Arabic language was their one of a kind of weapon. They used to praise anyone and criticize through their poem. Their love for poetry and literature can be understand by the fact that there used to be seven poem hanging (*Muallaqat-e-sab'a*) in Ka'aba of seven eloquent poets written with gold inscribe on beautiful cloth and they used to recite that poem in their sermons.

So Allah (ﷻ) revealed his final revelation in their own language and challenges the disbelievers to bring anything like the Qur'an. And they knew that it is not humanly possible statements. Because when they used to hear prophet (ﷺ) reciting Qur'an, they feel amazed that "he is a man from us who never told any poem in his life, but suddenly how can he is able to recite something which is so eloquent and better than us and that is without any omission and correction in the text of his speech" but arrogance comes out to be better of them and majority of them rejected the message and the prophet (ﷺ).

**Note:** Qur'an in any language other than Arabic cannot be the Qur'an and it should be called "Translation of Qur'an", because Allah (ﷻ) says at nine different places that we have sent an "Arabic Qur'an". So translation can't be called "Qur'an".

كِتَابٌ فَضَّلْنَا آيَاتِهِ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ﴿٣١﴾ (المسجد)

*"A Book whose verses have been detailed, an Arabic Qur'an for a people who know."* (41:3)

### Translation of Qur'an:

Translation of Qur'an is the best effort of a translator to explain the text of Qur'an and to make its understanding easy for the non-Arabic speaking people in the language in which they are used to it.

In Qur'an, a single word may have the multiple meanings and each meaning of a particular word when applied to the sentence, gives the different understanding. But in translation, the translator chooses the meaning of a word which he thinks is the best suitable.

So if anyone is reading the translation of Qur'an, he is actually not reading Qur'an but its translation and he is reading Qur'an through the understanding of translator or through the eyes of translator, though it could be source of guidance for everyone if it is read with free mind. But when anyone is reading Qur'an in Arabic and if he knows Arabic, then the single word in front of him which has multiple meaning, he can be able to apply all the different meaning in the sentence and can experience its beauty by himself.

A famous exegete of Qur'an, Abdul Majid Daryabadi said "Qur'an is the most difficult book on the face of the earth to translate" because of its eloquence, dynamic meanings, flexibility and multi-dimensional understanding of ayats.

Recitation of Qur'an with understanding increases faith (*iman*) which only Arabic understanding person can experience and it is spiritual in nature thus this experience cannot be shared.

For example; In Surah-Al-Iqra (96:2);

The word *Alaqa* (علق) has got three meanings and all the three meanings fits good, giving different meanings and all are correct.

These are;

1. Leech: - The embryo during the '*alaqa*<sup>11</sup>' stage, do acquires an appearance which is very similar to that of a fresh-water leech.
2. A suspended like thing: - This is exactly the appearance which can easily be analysed in the attachment of the embryo (during the '*alaqa*' stage) to the uterus (womb) of the mother.
3. Blood clot: - During the '*alaqa*' stage, the blood is caught within the closed vessels because of which embryo acquires the appearance of a blood clot.

So if any translator will use *alaqa* in the translation, he will be using only one meaning which he thinks is good but when a person who is reading Qur'an with understanding (in Arabic), reflecting on each of these meaning, will have the provision to go through all of these different meanings and its interpretations and he will appreciate Qur'an even more which will lead to increase his *Iman*. That is why it is encouraged to learn Arabic at least to understand the book of Allah. This is one of a kind of example, and Qur'an is full of numerous other type of linguistic and scientific ayats (or miracle), to contemplate upon. As Allah says several times that "Do you not ponder"? or "Do you not understand"? or "Do you not take heed"?




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<sup>11</sup>The embryonic stages as exactly described in Surah Al-Mo'minoon

## 5. How Revelation is inspired

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ؛ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ  
وَسُلَيْمَانَ؛ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾ (النساء)

*"Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ismael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]." (4:163)*

From the childhood, Muhammad (ﷺ) was the respected person of Makkah and his fellow tribesmen gave him the title As-Sadiq (Truthful) and Al-Amin (Trustworthy) and in his entire life he did not worshipped or prostrated any idols, when whole community were swimming in that filth except the few<sup>12</sup>.

But when Muhammad (ﷺ) was about 40 years old, he started seeing dream which happens to be true next morning and Allah (ﷻ) put the love of solitude in his heart so he used to seclude himself from the crowd and go to the cave "Hira" (nearly 3 miles away) to meditate, to reflect upon the purpose of life and to worship one and only true creator, i.e. Allah (ﷻ), worthy of all worship and praises. He used to go there

<sup>12</sup>There were small group of people in Makkah at that time who were known as *Hanif*, following the true religion of prophet Ibrahim(as) like Zayd ibn Amr (father of Sa'eed ibn Zayd), Waraqa ibn Naufal, Qus ibn Sa'ida etc.

for two or three days with some food and this was his routine which continues for six months.

The commencement of the revelation is beautifully described in a Hadith in SahihAl-Bukhari through Aishah

Narrated Aishah(Ummul Mo'mineen);

*The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read"<sup>13</sup>.*

*The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.'" (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart*

<sup>13</sup> There is a prophecy regarding this very statement exactly what prophet(ﷺ) said in Old Testament of the Bible, In Book of Isaiah 29:12 which says "And the book is delivered to him that is not learned (unlettered), saying, Read this, I pray thee: and he said, I am not learned"

*beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" She covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."*

*Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.*

*Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said,*

*'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Qur'an):*

*'O you (i.e. Muhammad)! Wrapped up in garments! Arise and warn (the people against Allah's Punishment), up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly.'* (Sahih Al-Bukhari: Vol:1, Book:1 3 & 4)

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

*Indeed, We will cast upon you a heavy word. (5)*

The revelation would inspire on the prophet (ﷺ) by angel Jibreel (as) in two ways, either Jibreel (as) would come in the form of man and talk to him directly, and prophet (ﷺ) would grasp whatever Jibreel (as) inspires by the permission of Allah. And the other type of revelation comes to him like the ringing of a bell, means prophet (ﷺ) would feel too many noise around him and this form of revelation was the hardest of all and after prophet (ﷺ) would grasp and memorize the message, he would come back in normal state.

*In a hadith, ummul Mo'mineen, Aishahö said "Verily I saw the Prophet (ﷺ) being inspired and noticed the sweat dropping from his forehead on a very cold day as the Revelation was over".*

The message of Qur'an was so heavy that if he were to be on Camel, it would sit down because of the heavy message and if he (ﷺ) would be on lap of any companion, resting, and inspiration begins then it feels like leg will break.

It can be concluded that, our beloved prophet (ﷺ), even took physical pain to bring this message down for us, and we do not take little pain to read and reflect on this message. May Allah have mercy on our condition.

## 6. Stages of Revelation

All the previous revelation sent down to the prophets were sent down at a single time and Allah (ﷻ) commanded them what they need to be known at once, unlike Qur'an.

This is one of the reason, that the people at the time of the Prophet (ﷺ) were surprised that why the Qur'an is revealing in stages and they accuses that why did not Muhammad(ﷺ) bring all the Qur'an at once;

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً (الفرقان: ٣٢)

*"And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?"* (25:32)

Qur'an was revealed over a long period of 23 years throughout the prophetic life of Muhammad (ﷺ) slowly so that to strengthen the heart of prophet (ﷺ) and make it easy for the believers to grasp message and be guided from darkness to light. And most of the ayats of Qur'an has context that which ayat revealed at what scenario and what was the impending circumstances.

For example:

Some pagans from Makkah went to Madina (then *Yathrib*) and asks the Jews (because Jews has custom of prophets)what should we ask this man (ﷺ) who claims himself to be prophet of Allah so that we can

prove him a liar and that answer must no one knows, except the prophet of Allah!

So Jews told them to ask three questions;

1. What is *Rooh*?
2. About the companions in cave
3. About zul-Qarnain.

If Prophet Muhammad (ﷺ) was not a prophet (we seek refuge in Allah), then he would have utter anything of his desire or manipulated immediately to satisfy them but it is not the case.

The revelation delays for 15 days and then answer<sup>14</sup> came which we recite to this day. The whole motive of this discussion is that unlike other revelation, Qur'an was revealed in different stages and circumstances.

To all the revelation other than Qur'an, Allah (ﷻ) used the word "*Anzala*" (انزل) means to send down but for the Qur'an it is mention "*Nazzala*" (نزل) which has two meanings.

1. If one is sending, other acts as a recipient of that message, means Jibreel (as) is conveying Qur'an to Muhammad (ﷺ) by the permission of Allah.
2. To reveal little by little.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى حُكْمٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾ (بنی اسرائیل)

"And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively."  
(17:106)

<sup>14</sup>17:85, 18:9-26, 18:83-98

So here 'نزل' is used which the *ayat* clarifies itself its interpretation that Qur'an was revealed little by little.

For Qur'an انزل is also used in some places<sup>15</sup> which indicates that the Qur'an was initially in its original form was in the *Loh-e-Mahfooz* and in the Night of *Qadr* it was sent down at once at the lower heaven,

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ (القدر)

*"Indeed, We sent the Qur'an down during the Night of Decree."* (97:1)

And it was given security, so that no one (Satans) can pluck anything from it. And it was made forbidden for them to listen any whisper.

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلَئِكًا فَحَرَسَ كُلِّ شَيْءٍ بِإِذْنِ اللَّهِ وَأَنَّا كُنَّا نَقْعُدُ

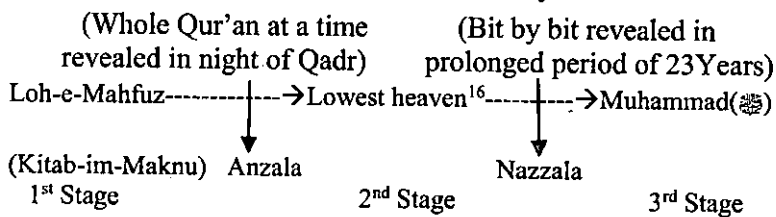
مِنْهَا مَقَاعِدَ لِلْمَسْمُوعِ، فَمَنْ يَسْمَعِ الْآنَ يَجِدْ لَهُ فِيهَا أَبَارِئِدًا ﴿٢﴾ (المن)

*"And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames. And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him."* (72:8-9).

In the very beginning, before the creation of Adam (as) Allah created Pen and order it to write, so pen asks "what should I write"? Allah says everything till judgment day. So among this writing Qur'an is also included. When the revelation begins Allah (ﷻ) sent it down in the night of *Qadr* (destiny) to the lowest heaven under the protection of exalted, honoured and purified angels and from there bit by bit Qur'an begins to reveal on Muhammad (ﷺ) by the permission of Allah (ﷻ) over a period of 23 years.

<sup>15</sup> Ayah like 3:3 & 4:136 explains this more in detail.

As Abdullah ibn Abbas<sup>ؓ</sup>, one of the greatest scholar among the companions, explains that “the Qur'an was sent in its entirety to the lowest heaven of the world (*Bait Al- Izza*) in one night, arriving from there to the earth in stages as necessary”.



<sup>16</sup> Baitul Izza-The honoured House

## 7. Names of Qur'an

The word "Qur'an" has been derived from the word "qara'a" which means to read, to recite or to proclaim so the verbal noun, root word would be "Qur'an" means, The Recitation or The Reading or which is to be recited or read again and again.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ (الاعراف)

*"And when the Qur'an is recited, then listen to it and pay attention that you may receive mercy." (7:204)*

The other opinion about Qur'an is that it is been derived from word "Qarn" means "To gather" or "to join". So then proper noun would be "Qur'an".

Means the ayahs are joined together to form surah and surahs are joined together to form Qur'an. Similarly one of the type of *hajj* in which *umrah* and *hajj* are joined are called "*Hajj-e-Qiraan*". But this opinion is weak among the scholars, so not often quoted or used.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَتَانًا وَرِءْيَاءًا ﴿١٩٧﴾ (مريم)

*"And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?" (19:74)*

Qur'an has been given several names in the Qur'an itself, due to which we can render the different understanding of the unique divine book. Some of them are;

### i) Al-Kitab:

*Al-Kitab* literally means 'The book', and definition of book according to the dictionary is "A collection of sheets of paper bound together to hinge at one edge, containing printed or written material, pictures, etc."

The names '*Qur'an*' and '*Kitab*' are in fact complementary to one another, since the '*Qur'an*' denotes that which is recited and preserved in the hearts, whereas the '*Kitab*' signifies preserved in writing. The Qur'an, therefore, has been preserved both by memorization and by writing.

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ۝۱ (البقرة)

*"This is the Book about which there is no doubt, a guidance for those conscious of Allah."* (2:2)

### ii) Al-Kalamullah<sup>17</sup>:

*Al-Kalamullah* literally Means "The word of Allah".

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَةَ اللّٰهِ (البقرة: ۶)

*"And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah."* (9:6)

### iii) Az-Zikr<sup>18</sup>:

*Az-Zikr* literally means "The remembrance" or "To take lesson" or "to memorize".

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ ۝ (الحجر)

*"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian."* (15:9)

<sup>17</sup> Dealt in the section "Qur'aan Created or Uncreated"

<sup>18</sup> Will be dealing in next topic.

#### iv) Al-Furqan :

*Al-Furqan* Means “The Criterion” or to differentiate truth from falsehood.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ (الفرقان: ١)

*“Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.” (25:1)*

Qur'an is a standard parameter to judge right from wrong, good from evil and truth from lies and guidance from deviation.

#### v) An-Noor:

Means “The Light” or “The Guidance” to the straight path so that humankind can be saved from the destruction and explain to them the clear path through which they can achieve the eternal life.

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾ (النور)

*“So believe in Allah and His Messenger and the Qur'an which We have sent down. And Allah is Acquainted with what you do.” (64:8)*

#### vi) Al-Hidaya:

Qur'an is a guide and it guide whosoever want to be guided. But how Qur'an guides? Qur'an guides when meaning of the ayats are understood. For example;

If someone is reciting or listening Qur'an in Salah and came across an ayah from surah An-Nisa mentioning that Allah (ﷻ) will forgive any sin if he pleases but for the sin of *shirk*<sup>19</sup>, he will never forgive. So if the person is sincere and God fearing, he will not go even close to *shirk* and its derivatives. Similarly

<sup>19</sup> Associating anything with Allah (swt)

Qur'an mentions several such filth to avoid and several such noble things to adopt, following those steps, he will be guided more and more but by the permission and mercy of Allah (ﷻ).

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَّ عَلَيْهِمْ مَا  
كَانُوا يَعْمَلُونَ ﴿١٣٨﴾ (الانعام)

*“That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing.”* (6:88)

Scholars in the past has given no less than 25 names or more but these are basics and should be memorized by everyone.

﴿﴾    ﴿﴾    ﴿﴾

## 8. Our Basic Creed on Qur'an

There are some belief regarding Qur'an which all the Muslim world unanimously agrees irrespective of their sects and thoughts unlike other religion.

Some basic points to be kept in mind are the following;

### **Qur'an is word of Allah (*Kalamullah*)<sup>20</sup>**

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْرِئْهُ  
مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿١٦﴾ (التوبة: ١٦)

*“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. That is because they are a people who do not know.”* (9:6)

All the Muslim in the world unanimously believes that Qur'an is 100% inspired word of Allah in wording and in meaning without the intervention of any individual and which is preserved at its dots and vowels. Irrespective of sects, all the muslims agrees that Qur'an has 114 surahs from *Al-Fateha* to *An-Naas* with same arrangement and with exact same number of ayats<sup>21</sup>.

<sup>20</sup>Will deal with this in later section.

<sup>21</sup>There are 6236 ayats in Qur'an.

## Qur'an was revealed to Prophet Muhammad (ﷺ)

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۗ (الأنف)

*"[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance."* (18:1)

Allah (ﷻ) chose Arab from all the nation of the world. From Arab, Allah chose *Quraish*. From *Quraish*, Allah chose *banu-Hashim* and from *banu-Hashim*, Allah chose our prophet Muhammad (ﷺ) for his final revelation and to bestow his mercy, An Arab who was unlettered but of the high moral character, respected personality among his people so much so that even his enemy couldn't ever accused him of lying or cheating. So Allah revealed his final message to him, a perfect way of life, a divine constitution and which is profitable for the salvation of entire world if they implement it in their life. So that they can be succeeded in both the life.

## Qur'an is infallible (without any error)

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا

كثيرًا ﴿٥٧﴾ (النساء)

*"Do they not ponder upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction."* (4:82)

This ayah is a response to those arrogant non-believers, atheist and orientalist who babbles against Qur'an and its teaching that it is outdated or not compatible to the modern advanced science. So Allah challenges them to come and prove any statement of Qur'an to be false. In fact those portion of the Qur'an which deals with the science, either confirm the

advanced science or it is ambiguous. But none of the ayah of Qur'an has yet been proven wrong and never will be in future.

### **Qur'an is preserved (Spiritually and Historically)**

Qur'an which is with us is as it was revealed to Muhammad (ﷺ). It was revealed in wordings and meanings and well preserved in the book form (ما بين دفتين)

Qur'an is spiritually preserved because Allah (ﷻ) said he will preserve the Qur'an and we (Muslims) as a whole believe it to be preserved but for non-Muslims, statement of Allah (ﷻ) is not enough and argues that the Qur'an is not historically preserved because Uthman bin Affan, the third Caliph of Islam in his reign of caliphate, burnt the Qur'an so it is not preserved. Qur'an which is with us today, reached us with the unbroken, *mutawatir (parallel)* mass transmission through generation upon generation.

And it is one of the beauty and uniqueness of Qur'an that it is memorised by the people of every age, whole or part of it and it is so preserved that no one can even change the vowels of Qur'an, because changing the vowels changes the meaning.

This can easily be observed in every Masjid, that if any *hafiz* makes any mistakes or forgets any ayah, then there are hundreds of people behind him to correct and no letter or word of Qur'an goes unnoticed.

And Islam is the only religion on the face of the earth, follower of which memorize his religious scripture and whose regression of memorization and recitation traced back to Prophet (ﷺ).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ (المجر)

*"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian."* (15:9)

**Note:** We will discuss later how Qur'an is historically preserve in great detail.

﴿﴾ ﴿﴾ ﴿﴾

## 9. The Preserved Tablet

Qur'an was revealed to Muhammad (ﷺ) for the first time in the night of *Qadr*(destiny) and then progressively revealed in the prolonged period of 23 years. The Original Qur'an is with Allah (ﷻ) in *Loh Al-Mahfuz* or *Kitab-e-maknoon* and no one touches it except the angels (pure and far from any sin).

فَلَا أُقْسِمُ بِمَوْجِعِ النُّجُومِ ۗ وَإِنَّهُ لَقَسَمٌ لَّو تَعْلَمُونَ عَظِيمٌ ۗ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۗ

فِي كِتَابٍ مَّكْنُونٍ ۗ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۗ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۗ (الرحمن)

*“Then I swear by the setting of the stars, And indeed, it is a [most] great oath - if you could know Indeed, it is a noble Qur'an. In a Register well-protected. None touch it except the purified. [It is] a revelation from the Lord of the worlds.”* (56:75-80)

The above ayats begins with the refutation of something, means *Kuffars* had different perceptions about Prophet (ﷺ) and Qur'an, some would say he (ﷺ) is soothsayer or other had opinion that he was a magician or poet. In fact they could not make up their mind. Whatever they percept against Prophet (ﷺ), Allah (ﷻ) would reveal about them in refutation of their opinion, like in surah Al-Haaqqa (69:41-52).

Therefore Allah is swearing by the setting of stars<sup>22</sup> that “No! Qur'an is not from *Jinn* or *Shayateen*, but it is a noble Qur'an, revealed by the Lords of

<sup>22</sup> Al-Jinn:8

world". These ayats are also interpreted that Qur'an should not be touched by non-Muslims or Muslims without ablution, but the dominant opinion is;

'Mutahharoon' here implies to the pure angels, free from any sin, they are guarding that noble Qur'an, evil *jinn* and *shayateen* are prohibited to hear any whisper and if they try to cross their bound, fire follows them. So there are no problems in non-Muslim touching the Qur'an or to give Qur'an as a gift to non-Muslims so that they may know what their Lord is addressing them because Qur'an and Prophet Muhammad (ﷺ) was sent for the whole of humanity. So the Original Qur'an, the speech of Allah is in the heaven. There are some other reference also which indicates the same.

فِي صُفْحٍ مُّكْرَمَةٍ ۖ مَرْفُوعَةٍ مُّطَهَّرَةٍ ۖ بِأَيْدِي سَفَرَةٍ ۖ كِرَامٍ بَرَرَةٍ ۗ (س)

*"[It is recorded] in honoured sheets, Exalted and purified, [Carried] by the hands of messenger-angels, honourable and obedient."* (80:11-16)

Abdullah Ibn Abbas said, "These are referred to the angels" and Imam Al-Bukhari said "they (angels) travel all around, rectifying matters between themselves. The angels when they descend with the revelation of Allah, bringing it like the "ambassador" (سَفَرَةٌ) who rectifies matters between people".

Allah (ﷻ) said about them that they are 'honourable (كِرَامٍ)' and 'obedient (بَرَرَةٍ)', means they are honourable in their creation. Their character and their deeds are righteous, pure and perfect.

In a Hadith Narrated by Aishah ̣;

Prophet ﷺ said, "Such a person who recites the Qur'an and masters it by heart, will be with the

(angels) "honourable" and "obedient" (in heaven).  
*And such a person who exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward.*" (Sahih Al-Bukhari: 4937)

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢﴾ (البروج)

"But this is an honoured Qur'an, [Inscribed] in a Preserved Tablet."  
 (85:21-22)

Qur'an in *Loh Al-Mahfuz* meaning, among the highest gathering, guarded from any increase, decrease, distortion, or change.

The preserved tablet should not be confused with modern day slate made of wood, stone or metal but it implies "preserved" and "un-corrupted" in its word, matter, meaning and essence.

﴿﴾ ﴿﴾ ﴿﴾

## 10. Honour due to Qur'an

“In a hadith, recorded in Sahih Muslim, Muhammad (ﷺ) said; Allah (ﷻ) elevates and degrades a nation because of this book”.

(Sahih Muslim: 817)

So, Whosoever wishes to be honoured and want glory in this life and in the hereafter, then he/she must return to Qur'an and hold it tight so that Allah may have mercy on them and guide to the path of eternal bliss, success, glory and salvation.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ (ال عمران)

“And hold firmly to the rope of Allah all together and do not become divided.” (3:103)

Qur'an was not revealed only to be kissed and to be kept on highest place in the room but the true honouring of the Qur'an is to recite with understanding and implementing in everyday life.

Allah (ﷻ) has nothing to do with the people who do not establishes the Qur'an and make an effort to be followed as the constitution. Allah is the creator of everything including humankind so he knows best what is good for everyone, therefore in Qur'an he has given a perfect divine unbiased<sup>23</sup> law and constitution which results in justice, peace and progression towards

<sup>23</sup> Now a days Orientalist and Feminist alike alleges that Qur'an has degraded the women in every field but the fact is Women has given impeccable freedom in Islam which no religion or community have ever thought of & which is based on wisdom.

a powerful civilization, if followed honestly. It contains all the problem of the humanity whether it be Physical, Psychological, Social, Global, or Spiritual.

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى  
 وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا  
 يَجْمَعُونَ ﴿٥٨﴾ (يونس)

*"O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."*

(10:57-58)

So whosoever make Qur'an his "imam" he will certainly attain success.

Qur'an will be act as arbiter on the Day of Judgement and will make "shifa'a" for the people who recite it and follow it. Prophet (ﷺ) and his companions and "tabi'un" were the true follower of the Qur'an, and by keeping Qur'an in heart and path shown by Qur'an they present us the Islamic empire which we claim to this day, but as the time passes Muslim forsook the teaching of Qur'an and maintained a parallel distance with it, due to which Muslims are in the position in which they are in today.

So if they want to achieve such goodness as companions lived, they have no other option but to establish the Qur'an and act upon it.

After the death of Muhammad (ﷺ), in battle of Qaddisiyya, Sa'ad ibn Abi-Waqqas would march along the camp of Muslims and if hear someone reciting Qur'an, would say "our victory will come

from here” and from the camp he would not hear, would say “our defeat is from here”.

### Let us examine, what happens when any entity associates with Qur'an;

- Qur'an revealed to Muhammad (ﷺ), he is the leader of all the prophets.
- Qur'an revealed in Night of *Qadr*, it becomes the best night and praying in that night is better than 1000 months of praying.
- Qur'an revealed in Ramadan, it becomes the most revered month of the year.
- Qur'an revealed to this nation, it became the best *ummah* of all nations. And the generation of prophet (ﷺ) was the best generation because they had the privilege to live with prophet (ﷺ) and witness revelation of Qur'an with their eyes.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ (آل عمران)

*“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.”* (3:110)

- Qur'an was first revealed in Makkah, it is the mother of all cities.
- Jibreel (as) was the Angel bringing down Qur'an by the permission of Allah, he is the leader of all angels.

So how Muslim *ummah* can lose hope and not again be elevated if they want and be “*imam*” to the world to guide them and extract them out of the darkness of ignorance.

As the famous companion Rab'i ibn Amir once said to Rustom, the army general of Persia during the battle of *Qaddissiyya*;

*"Allah has sent us and ordered to turn those whom he wants, from worshipping creatures to the worshipping the Creator of the creatures and from the narrowness of life to its vastness and from the injustice of religions to the fairness of Islam. Allah sent us with his religion to his creatures so that we would call them to him. If any accept this from us, we will accept it from them and will go back and leave them with their lands. Whereas, if anyone refuses, we will fight till we meet promise of Allah."*

This is the profound and eloquent speech which gives a lesson that what should be the motives of a Muslim, so that Islam become the source of justice, tranquility & shelter for the human kind, a true and only way of life.



## 11. Our duty towards Qur'an

Qur'an, indubitably is a complete guidance and a manual for mankind which enjoins some duty on the Muslims. Qur'an is not meant to be wrapped up in a beautiful cloth and reading occasionally. One may find, Qur'an is only recited either in Ramadan or over some deceased ones.

It is recorded in a hadith, that Qur'an to the mankind is the biggest blessing from Allah. So since it is biggest blessing, it require more worthy of thanking Allah (ﷻ).

For Allah there is no language barrier, he listens everyone's call in any language but since he chose Arabic to be the best language and revealed his final revelation in Arabic for this "*ummah*" so it is more befitting to thank Allah (ﷻ) in Arabic and read his "*kalam*" with an intention to seek guidance and to enhance life style, so acting on the Qur'an what it says and implementing in every day's life will leads to success in both the worlds. But the reality has the different perspective, people never tries to understand the virtue and status of Qur'an, the status of Qur'an among them is just a glorious book which is highly revered but what is in the book, barely anyone cares and knows in the family.

Since Qur'an is guidance from Allah to the humankind, it has some rights over the followers so some of them are listed<sup>24</sup>;

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<sup>24</sup> Qur'an and Our Responsibility by Dr. Israr Ahmad (rh.)

1. To believe in Qur'an as it is worthy to be believed!
2. To be recited!
3. To understand and ponder!
4. To be implemented!
5. To be conveyed/preached to other!

### 1. To believe in Qur'an as it is worthy to be believed

Every Muslim knows and believes that Qur'an is "kalamullah" but how certain he is in his faith, is world of a difference.

Believing in something, is hidden in heart and it is restricted between him and Allah (ﷻ), but certain in faith (يقين) demands action which increases "iman".

This can easily be understood with an example from Qur'an;

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَظْمَنُنَّ قُلُوبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾ (البقرة)

*"And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."*

(2:260)

Here Ibrahim (as) has *iman* no doubt but why then he is asking for live demonstration? He is seeking

miraculous action so that his "yaqeen" (يقين) increases and he may witness from his own eyes.

So implementing Qur'an in daily life increases *iman* and acting accordingly increases "yaqeen" and both (ایمان و یقین) are necessary for guidance and salvation for the believer. (Surah Al-Baqarah; 2:2-4)

## 2. To be recited as it is worthy to be recited

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ  
بِهِ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٢١﴾ (البقرة)

*"Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers."* (2:121)

There are several hadith regarding Qur'an recitation and its virtues that teaches how to recite. Some points which should always be kept in mind while reciting the Qur'an;

1. To be in state of Ablution
2. Clean cloth
3. Facing Qibla
4. Reading with intention to seek guidance
5. It should be in mind that Allah is talking to the recite (or assume Allah is asking let me see how you recite).
6. Before start reading, do not forget to seek protection in Allah (ﷻ).

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٠٨﴾ (الاعل)

*"So when you recite the Qur'an, seek refuge in Allah from Satan, the one who is expelled."* (16:98)

7. Recite Qur'an with good "*tajweed*". Means to pronounce each letter and word clearly because a slight mispronunciation of letter and vowels changes the meaning.

For example;

- i) The word قلب means "heart"  
The word كلب means "dog"
- ii) The word قل means to "say"  
The word كل means to "eat"
- iii) The word نسب means "lineage"  
The word نصب means "tired"

So to recite Qur'an with "*tajweed*" is quite necessary

8. To recite in beautiful eloquent voice.

Prophet Muhammad (ﷺ) said "beautify Qur'an with your voices". (Sunan Abu Dawood: 1468)

9. Recite Qur'an steadily and deliberately and do not haste while reciting.
10. Reciting daily with punctuality at a specific time which is suitable, either after *Fajr* or *Zohar*. Reciting in *Fajr* is encouraged.

### 3. To understand and ponder

Indeed Qur'an is indubitably the most readable book on the face of the earth but the sad part is that at the same time it is also the book which is most recited without understanding.

It is a sad reality of Muslim community that the average people spent some 30-35 years in study to lead

his next 20-30 years of life but for the hereafter, where to live forever, they do not spend even a year to understand and learn about his "deen" and Qur'an.

Qur'an asks the reader to do "tazakkur" and "tadabbur"

- Tazakkur comes from the root word "tazkeer" which means to remind/to take heed/to take lesson/to remember.

Among the various names of Qur'an, one is *Az-Zikr*, which means Qur'an is a reminder and purpose of reminder is to cause one to experience a memory (of someone or something) or to bring to the notice or consideration.

For example; As Allah (ﷻ) says in the Qur'an that all the humankind have given their oath (in *a'alam-e-arwaah*) to Allah that they will be trustworthy and will accept Allah (ﷻ) as the only cherisher and sustainer but since Mankind has forgotten his oath, Qur'an is reminding them to be aware that they are in "contract" with Allah.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿٥٠﴾ (الاعراف)

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

(7:172)

That is why “*ayats*” of the Qur'an cannot be called anything besides “*ayat*” because each “*ayat*” is a sign or reminder.

“*Zikr*” also means to remember and one of the uniqueness of Qur'an is that it is the only book on the face of the earth which is memorized from cover to cover of 600 pages irrespective of age limitations which in itself is a miracle.

فَأَمَّا يُسِّرُّهُ فَيَسِّرْهُ لِيُسَارِكَ لِجِبْرِيلَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَدُنَّا (مرء)

“So We have made this (Qur'an) easy on your tongue that you may give good tidings to the righteous and warn the hostile people.” (19:97)

- The word “*tadabbur*” comes from the root word “*dubr*” (دبر) which literally means “*back*” but in context means to think, to ponder, to contemplate, to reflect, to examine deliberately over each letter and word of the Qur'an. Thinking and pondering means to go in depth and elaborate the every word of it and its different possible meanings and interpretation.

In a hadith narrated;

*Hasan al-Basri [one of the Tabi'een] said, “There was not revealed a [single] Ayat from the Qur'an except that it has a Zahir [an apparent] and Batin [inner] and every letter has a value [measure] – and for every value is an ending.”*

(*Baghawi, Sharh us Sunnah no. 1/214*)

For “*tadabbur*” (contemplation) perspective, Qur'an is the most difficult book on the face of the earth because it is a revelation from Allah and it has to testify itself with respect to time.

There is many thing which Qur'an says about the modern facts and other aspects which mankind was

unknown until few years back, but when once facts establishes Qur'an confirms it. This is only to hint the non-believer that it is God's word and not because it is "science" book rather it is a book of "sign". And when the believer, recite those *ayats* they appreciate Qur'an more and thus it increases their faith.

Qur'an is like an ocean having no banks with infinite depth, so whosoever want to get priceless materials should have to swim or at least dive.

#### 4. To be acted upon as it is worthy to be followed

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ  
مَشْكُورًا ﴿٥١﴾ (نساء: ٥١)

*"Indeed, this Qur'an guides to whom who establishes it and gives good tidings to the believers who do righteous deeds that they will have a great reward.*

(17:9)

#### 5. To be conveyed to other

Qur'an was revealed for whole of the humanity irrespective of religion, race and ethnicity and it is meant to be followed entirely. Similarly Prophet Muhammad (ﷺ) was not sent only for the Muslims, he is "*rahmatullil a'alameen*" and sent as warner, guide & mercy for whole of humanity.

When Muhammad (ﷺ) passed away in 11th year of hijra, there were around 140 thousand companions and more than half of them died outside their home.

What they were doing? They were preaching the book of Allah, tradition of Muhammad (ﷺ) and volunteering to the cause of Allah.

At the Farewell pilgrimage, Muhammad (ﷺ) interrogated the gathering, asking;

Have I conveyed the message to you, and they all said "yes you have conveyed the message, accomplished your duty and offered sincere advice" then prophet gestured with his forefinger towards the sky and then towards the gathering and said "O Allah bear witness, O Allah bear witness, O Allah bear witness" (means these people are testifying that I have accomplished the task which you had laden unto me).

Then prophet said "All those who listen to me shall pass on my words to others and those to others again; and it may be that the last ones understand my words better than those who listen to me directly".

Now, the liability to convey message of Islam to the world is on Muslims but sad reality is that the Muslims has forgotten his task and duty which Allah and his messenger has enjoined on Muslim world.

The purpose of prophetic mission was to supersede Islam over all religion but after few years this mission stopped except the few who understood the message and take it as his responsibility to do the prophetic work.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ  
الْمُشْرِكُونَ ﴿٦١﴾ (صف)

*"It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it."*

(61:9)

As the poet of the East, A'Ilama Iqbal said;

وقت فرست ہے کہاں کام ابھی باقی ہے  
نور توحید کا اتمام ابھی باقی ہے

(علامہ اقبال)

There is no leisure, lots of work is still to be done, Accomplishment of the Light of Oneness is still to be done.

Allah (ﷻ) said in the Qur'an;

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ (البقرة: ۱۴۳)

*"And thus we have made you a middle community that you will be witnesses over the people and the Messenger will be a witness over you."* (2:143)

From this ayah it is quite clear that if Muslims will not realize their responsibility and do their job as been commanded then they will be held responsible and have to face his Lord to answer.

﴿﴾ ﴿﴾ ﴿﴾

## 12. Benifits of Reciting Qur'an

اقم الصلوة لذلوك الشمس إلى غسق الليل وقرآن الفجر إن قرآن الفجر  
كان مشهودًا ﴿٥٠﴾ (تيسراكل)

*“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.”* (17:78)

From ahadiths, we come to know that angels changes their shift two times in a day, at Fajr and at Asr. During Fajr it is a time when white thread is separating from black thread, means day is overlapping the night and so angels are watchful over the people. And at this time reciting Qur'an is witnessed more and encouraged;

- Allah knowing well yet asks the angel, “in what state do you find my servant” Angels replies “he was reciting Qur'an “so Allah reward him.
- Indeed! Reciting Qur'an has a great blessing. There is no other book on the face of the earth and never would be in the future which is read on the regular basis irrespective of age limits with an intention to get blessings of Allah and every reader of Qur'an knows it as a speech of Allah and reading it will benefit him.

In a hadith narrated in jama'i Al-Trimidh from Muhammad bin Ka'b Al-Qurazi;

*“I heard 'Abdullah bin Mas'ud saying: 'The Messenger of Allah said: "[Whoever recites a letter]*

*from Allah's Book, then he receives the reward from it, and the reward often 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."* (Jama' Al-Trimidh: 3158)

In this hadith, clearly it is not a liable condition to understand<sup>25</sup> Arabic. Irrespective of whether anyone understand Arabic or not unless he is a Muslim, he will be rewarded if he read with good intention. So there is no excuse left for anyone to abandon reciting Qur'an only because of not understanding Arabic.

- Now what about those who are not so fluent in reading Arabic, is there any excuse for them?

No, of course not, but for those reward is double because he is making an effort to read book of Allah. And it is not possible that anyone makes an effort in the way of Allah and he is not succeeded and rewarded.

In a hadith narrated in Sunan Abu-Dawood by umm-ul-Mo'mineen Aisha that Prophet (ﷺ) said;

*"One who is skilled in the Qur'an is associated with the noble, upright recording angels, and he who falters when he recites the Qur'an and finds it difficult for him will have a double reward".*

(Sunan Abu-Dawood: 1454)

It is a blessing from Allah that he do not want anyone to be despaired from his mercy. Allah makes things easy for the believer so that they may remember Allah (ﷻ) at any time and at any condition.

- Allah (ﷻ) encourages the believer to recite Qur'an in night prayer (*tahajjud*) which a

<sup>25</sup> Understanding here implies to know translation.

person is able to do according to his capability thus Allah says further;

فَاقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَأُوا مَا تيسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٧٧)

*“So recite what is easy [for you] of the Qur’an. He has known that there will be among you those who are ill and others travelling throughout the land seeking [something] of the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it and establish prayer and give zakah and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.” (73:20)*

There are some other command also given in this ayah but the focus is on reciting Qur'an, that Allah is well aware of the situation of every individual so he says to recite while stand up in night prayer which you can easily perform and it is a time to remember your Lord when the world is at peace and calm.

- For the Parents who encourages their children and teach them Qur'an and if their children acted upon it, will be adorn on the day of judgment with cloths and bracelet, parables of which is out of human imagination.

*The Prophet Muhammad (ﷺ) said, “Whoever recited the Qur’an, studied it, and acted according to what it contains; on the Day of Judgment his parents will be dressed with a crown of light, its brightness is like that*

*of the sun. And his parents will be adorned with two bracelets, of which the whole world is not equivalent to them [in worth]. So they will say, 'Why are we being adorned with these?' It will be said, 'This is because of your child taking [the recitation, teaching and acting upon] the Qur'an.'* (Tafseer ibn Katheer)

- “Fasting and the Qur'an will intercede for the slave on the Day of Resurrection. Fasting will say: 'Oh my Rabb! I prevented him from food and desires, so accept my intercession for him.' And the Qur'an will say: 'I prevented him from sleep during the night, so accept my intercession for him.' He ! Said: "And they will (be allowed to) intercede.”(Sahih Al-Muslim)
- For those who memorizes Qur'an will get level of paradise on the basis of how much he has memorizes the Qur'an and how good he is in reciting.

Narrated 'Abdullah bin' Amr;

*That the Prophet (ﷺ) said: “It shall be said - meaning to the one who memorized the Qur'an -Recite, and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last Ayah you recited.”* (Trimidhi: 3162)

- Doing *tazakkur-e-Qur'an* in groups and sitting with scholars and knowledgeable person benefits in many ways. The more discussion (but in right way) increases *iman*, every letter and ayah are appreciated, knowledge increases. These are some worldly benefits but spiritual benefits are beyond counts.
- In a hadith narrated in Sunan Abu Dawood; Abu Hurairah reported the Prophet (ﷺ) as saying:

*No people get together in a house of the houses of Allah (i.e. a mosque), reciting the Book of Allah, and learning it together among themselves, but calmness (sakinah) comes down to them, (Divine) mercy covers them (from above), and the angels surround them, and Allah makes a mention of them among those who are with Him.* (Sunan Abu Dawood: 1455).

- One day prophet Muhammad (ﷺ) came out in masjid and saw companions doing *tazkir*, he became happy and smiles. Asks the companions "Do you witness that There is no deity worthy of worship except Allah (ﷻ) and I am his messenger?" "They replied: "yes".

Then he said which is recorded in a hadith;

*The Prophet Muhammad (ﷺ) said, "Indeed this Qur'an is a rope – one end of it is in the Hand of Allah and the other end is in your hands. So hold firmly to it [the result would be] that you would never go astray and never be destroyed [no matter what the circumstance]."* (Ibn Hibban no. 122)

- For those two person one is teaching and other is learning are the best and will be rewarded.

Narrated Uthman bin Affan;

*The Prophet (ﷺ) said, "The best among you (Muslims) are those who learn the Qur'an and teach it."*

(Sahih al-Bukhari: 5027)



### 13. Division of Qur'an

In the Qur'an, basically division has been made on following basis.

- i) Manzil
- ii) Surah
- iii) Juz
- iv) Hizb
- v) Ruk'u

#### i) Manzil

The *Manzil* are the early division in Qur'an from the time of prophet (ﷺ) and it was the routine of companions to recite Qur'an at night in *tahajjud* prayer and they would love to recite more and more Qur'an. So they used to recite one *manzil* of Qur'an everyday which consists of four to five juz of Qur'an.

If Surah Al-Fateha to be kept separate because it is *ummul* Qur'an and are read in every raka't, there are seven manzil of the Qur'an.

Manzil	Surah	Number of Surah
1.	02-04	03
2.	05-09	05
3.	10-16	07
4.	07-25	09
5.	26-36	11
6.	37-49	13
7.	50-114	65

Manzil of the Qur'an is 'complete' in the sense that context do not breaks while changing the Manzil. If someone wish to recite whole Qur'an in seven days he must recite one Manzil a day.

## ii) Surah

The Surah are also the early division in the Qur'an, from the time of prophet (ﷺ) and companions. Every Surah is complete in itself with complete context unlike division of the Juz. Reciting any surahs from beginning to the end do not breaks the context and gives the content of what it says.

It is uniqueness of the Qur'an unlike other book that one need not have to go surah by surah to understand the later content of any surah.

For example;

To read and understand Surah Ar-Rahman (55), It is not necessary or obligatory to first understand surah Al-Baqarah (2).

## iii) Juz

The *Juz* literally means part or portion. The Qur'an is divided into 30 portions of approximately equal in length. The *Juz* separation is not from the time of prophet (ﷺ) and it came much later.

It was an effort to make easy for the reciter that if someone wishes to recite whole Qur'an in a month or in *taraweeh* then he must recite a *juz* daily. But unlike other division, it do not follow the content rule.

Many times we find that content breaks in between while changing the *Juz* and the story or context

remains incomplete, the best example is surah Al-Yusuf.

The *huffaz* who do not know Arabic translation, stops at the end of 12<sup>th</sup> *juz* which is incomplete in its context and this can easily be experienced in *taraweeh*, but the context completes in the next ruk'u of the 13th *juz*.

#### iv) Hizb

*Hizb* (النصف) is the half of *juz*, so every *juz* contains two *hizb*. Each *Hizb* is further divided into halves, known as Rub'aa (الرّبع). Thus in Qur'an there are 60 *hizbs*. Qur'an printed in Arab countries are generally divided in *hizbs*.

#### v) Ruk'u

Ruk'u literally means to bow down. In each Surah, there are different number of ruk'u. It is a short paragraph in the Qur'an. In Ruk'us, the sentence completes but context need not necessarily be completed.



## 14. The Makki and Madani Surahs

- Makki Surahs are those portions of Qur'an which was revealed to prophet (ﷺ) before the migration (hijra) in the span of thirteen years.

And out of 114 surahs, about 85 of them were revealed in Makkah and these portion mostly contains the sign and favour of Allah (ﷻ), warning, guidance, day of judgment, transgression of previous nation, wisdom, Scientific ayats, abstaining from shirk, worshipping one and only true deity, the parables and many more.

In Makki Surah of Qur'an, there are hardly mention about *the Ahl-al-kitab* because there were no Jews and Christians in Makkah.

- The Madani Surahs are those portions of the Qur'an which revealed after the migration in the span of 10 years and these are about 29 in numbers.

Madani surahs are generally large in size like Surah Al-Baqarah (286 ayats), Surah Al-Imran (200 ayats), Surah Al-Tauba (129 ayats).

Madani Qur'an mostly deals with the *Ahl-al-kitab* (people of the scriptures), means Jews and Christians, rulings, different battles and its causes and purpose, about *Munifiqoons*, Rulings of social and the economic life, Sacrifice, Hajj etc.

Regarding Surah Al-Hajj (22), there is difference of opinion that either it is Makki or Madani surah, but

in fact it seems like both. Surah Al-Hajj do contains some ayats of Makkan period and some ayats of Madani period.

Madani ayats of Surah Al-Hajj are the earliest revelation in Madina and some ayats indicate that;

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

*“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.” (22:39)*

This ayah is Madani because there was no permission of retaliation in Makkah or even raising hand or sword in self-defence.

This is also an opinion about Surah Al-Hajj that it was revealed during the journey of *Hijra* which is also seems correct. There are some ayats and surahs which were revealed during farewell pilgrimage (*Hajjatul wada*), at *treaty of Hudaibiyah* and during conquest of Makkah where prophet (ﷺ) stayed for 15-20 days but since these incidents are of post migration therefore these ayats are also considered as the part of Madani Surah.

The Makki and Madani surah are beautifully arranged in the Qur'an as a group and can easily be memorized.

It can be classified in seven groups;

Group	Makki	Madani	Total	Except
1.	01	02-05	05	
2.	06-07	08-09	04	
3.	10-23	24	15	13,22 <sup>26</sup> (Madani)
4.	25-32	33	09	
5.	34-46	47-49	16	
6.	50-56	57-66	17	
7.	67-114		48	76,98, 99,110(Madani)
Total			114	

There are some ayahs in Makki surah which was revealed in Madina and vice-versa. Which is explicitly preserved in the Islamic literature that which ayah revealed when, according to the impending circumstances with negligible difference of opinion between the scholars.

### Why it is necessary to know the Makki and Madani Surah?

Knowledge of the Makki and Madani surahs have been derived from the time of *sahaba* and *tabi'un* because they witnessed the revelation and well aware of the occasions of revelation.

Abdullah ibn Mas'ud ؓ narrated that "I swear by Allah, besides whom there is no other God, there is no surah in the Qur'an except that I know where it was revealed! And there is not a single ayah in the Qur'an except that I know the reason behind its revelation! If there were any person that knew more about the Qur'an than me, and it was possible for me to reach him, I would ride (on my camel) towards him (to get this knowledge). So for almost of the ayahs, we

<sup>26</sup>This is a surah in which ayahs of Makkah and Madina both included and some of ayah revealed during migration or it can be said that it is a surah of ending Makkan Period and beginning of Medinian period.

exactly know the purpose, place and time of its revelation.

Similarly Ali ibn Abi Talib ؓ use to tell his students, "Ask me! For I swear by Allah, that there is nothing that you will ask me except that I will answer you. Ask me concerning the book of Allah! For I swear by Allah, there is not a single verse in the Qur'an except that I know whether it was revealed at night or during the day, or on a Mountain or on a plane!"

Therefore, to know the origin and order of some of the revelation is important for understanding its context and proper meaning which can often be more easy to grasp if one knows the related time and circumstances of revelation. For instance, many ayah from the Makkan period may be especially meaningful to Muslims living in a strongly un-Islamic environment, by taking heed that in what state Muslims were in Makka and what was their role in that particular situation, because in Makkah, Muslims were in persecuted minority. Thus it is beneficial to know the steps taken by Prophet (ﷺ) in such dire situation. While some of the Madani period would sound good to those Muslims who are in the process of formation of the pure Islamic civilization. In some cases, unless one knows which of two or more related verses was revealed first, one cannot decide which legal ruling is liable upon the Muslims at that particular time and place.

### **Chronology**

It is also important to know the chronology of verses in order to understand the gradual development

of many Muslim practices, attitudes and laws such as prohibition of alcohol, marriage, dealing with pagans, fighting<sup>27</sup> etc. and to see how these matter developed historically step by step, i.e. during the lifetime of the Prophet (ﷺ) in order to understand their full implications.

The other benefits of knowing the chronology of revelation is that the whole prophetic life of Muhammad (ﷺ) is explained, his character, suffering, sorrow, supplication, physical and psychological torcher, migration, development of Islamic empire, war, rulings and many more things. In short the life journey of prophet Muhammad (ﷺ) i.e. "Seerat-un-Nabi"

Chronological<sup>28</sup> order of the Surah revealed to prophet (ﷺ);

### Makki Surah

96 68 73 74 1 111 81 87 82 89 93 94 103 100 108  
 102 107 109 105 113 114 112 53 80 97 91 85 95 106  
 101 75 104 77 50 90 86 54 38 7 72 36 25 35 19 20 56  
 26 27 28 17 10 11 12 15 6 37 31 34 39 40 41 42 43 44  
 45 46 51 88 18 16 71 14 21 23 32 52 67 69 70 78 79  
 82 84 30 29 83

<sup>27</sup>as far as fighting with the enemy is concerned, the first verse revealed on this particular subject is from Sura al-Hajj (22). This verse is from the Madinan period as discussed earlier and it becomes clear from this that Muslims were not allowed to fight against the non-Muslims before the migration.

<sup>28</sup>For example, first 5 ayah of Surah Al-Alaq(96<sup>th</sup> in Qur'aan) was the first to reveal, then some ayah of Surah Al-Qalam(68<sup>th</sup>) and so on. Rest of the ayah of respective surahs revealed later. And this was the way of revelation.

### Medani Surah

2 8 3 33 60 4 99 57 47 13 55 76 65 98 59 24 22 63  
58 49 66 64 61 62 48 5 9 110

Putting together the Makki surah, it is about 11 ju'z of the Qur'an while Madani surah constitute about 19 ju'z of the Qur'an.

Many surahs of the Qur'an do contain ayats from both periods of revelation, and in some cases there are difference of opinion among scholars concerning the classification of a particular passage. But as a whole the above given chronology is widely accepted and a very negligible difference of opinion.

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## 15. Presentation of Surah

There are 114 surahs in Qur'an from Al-Fateha to An-Naas.

The word “*surah*” came from the root word sur (سور) which means a barrier or a wall. In the context of the Qur'an, it means that every surah in itself is complete in every aspect and nothing can be added or taken out or can be interchanged from its place.

فَضْرِبَ بَيْنَهُمْ بِسُورٍ (المائدة: ١٣)

“*And a wall will be placed between them.*” (57:13)

Now we have already discussed earlier that surahs revealed to the prophet (ﷺ) in random mode and at a time more than one surah would reveal so when any ayah would come, prophet (ﷺ) would dictate to his companions, and also to arrange accordingly.

For example, we know Surah Al-Baqarah, the longest surah in the Qur'an was revealed in Madina and simultaneous with it, many other surah also commenced. Like ayah from Surah Al-Hajj(22:39), has a command of retaliation which was revealed simultaneously with Al-Baqarah, but when this ayah revealed, prophet (ﷺ) asked them to put in Surah Al-Hajj, not in Al-Baqarah. So in the lifetime of prophet (ﷺ) the Qur'an and its order was finalised and since then nothing has been added nor have been subtracted from it either.

Each letter and each word of the Qur'an deserve the place where it exists and it keeps a lot of sense and alteration of this causes problem which can easily be experienced by the one who read Qur'an and understand Arabic.

As Allah took responsibility on himself for this;

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ (القياس)

*"Indeed, upon Us is its collection and its recitation."*

(75:17)

Each surah starts with in its own style which can be categorise in some 12 ways.

### i) Praising statement for Allah (ﷻ):

There are about 16<sup>29</sup> surah in the Qur'an which begins with the glorification statement of Allah.

It is beyond our limit of thought or to invent a word to praise Allah (ﷻ) as he is worthy to be praised. It is only He, the almighty Allah teaching mankind to praise him as he is worthy. Allah says in Qur'an;

وَاذْكُرُوا كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَبِنَ الضَّالِّينَ ﴿١٩٨﴾ (البقرة)

*"And remember Him, as He has guided you, for indeed, you were before that among those astray."*

(2:198)

So it is befitting, to praise Allah (ﷻ) as he want to be praised as given in Qur'an.

For example; حمد

Word 'حمد' has two meaning, Praise and Thanks.

<sup>29</sup> Surahs in this section are 1, 6, 17, 18, 25, 34, 35, 55, 57, 59, 60, 61, 62, 64, 67, 87 = 16

- ⇒ Praise is given for "someone's characteristics", or for what "someone has done extremely well to someone" or "appreciation of someone's work".
- ⇒ Thanks are given by "someone who has received some favour", not merely for characteristics.

Therefore, when 'حمد' is used for Allah, then in this 'حمد', thanks and praise are combined and these are due to the innumerable favours and bounties he bestowed on humankind that only he knows. Allah's bounties include foremost the gift of Islam, the sustenance that he provide us in this life, and the comfortable life he has granted, without anything or anyone compelling him and asking him to do so, the physical health etc. Allah also warned his creation and alerted them about the means and methods with which they can earn eternal dwelling in the residence of everlasting happiness. So all thanks and praise are due to Allah (ﷻ) for the favours which are beyond count from beginning to end.

## ii) Haruf-e-Muqattaa'at

There are 28 letters (if 'ا' & 'آ' are considered as one) in the Arabic alphabet and half of them are used in haruf-e-muqattaa'at. These letters are;

ا-ل-م-ر-ع-ص-ك-ه-ي-ط-س-ح-ق-ن

And these abbreviated letters occur in 29<sup>30</sup> surahs of the Qur'an, separately and in combination as well. And

<sup>30</sup> Surahs are 2, 3, 7, 10, 11, 12, 13, 14, 15, 19, 20, 26, 27, 28, 29, 30, 31, 32, 36, 38, 40, 41, 42, 43, 44, 45, 46, 50, 68 = 29

these surahs are the following;

Alif-Lam-Mim: - 2, 3, 29, 30, 31, 32

Alif-Lam-Raa: - 10, 11, 12, 14, 15

Alif-Lam-Mim-Raa: - 13

Kaf-Ha-Ya-Ain-Sad: - 19

Ta-Ha: - 20

Ta-Sin-Mim: - 26, 28

Ta-Sin: - 27

Ya-Sin: - 36

Sad: - 38

Ha-Mim: - 40, 41, 42, 43, 44, 45, 46

Ha-Mim Ain-Sin-Qaf: - 42

Qaf: - 50

Noon: - 68

These abbreviated letters are recited separately like 'الم' (Alif-Lam-Mim), one cannot read it as الم (alam).

Its meaning and interpretation is best known to Allah alone and except him no one knows it. Prophet (ﷺ) ordered the companions to read separately so no companions ever asked its meaning despite of their thirst in seeking knowledge.

Many of the companions, *tabi'un* and scholars have tried and given their view regarding haruf-e-muqattaa'at.

For example, الم,

- Some of them suggested it indicates 'انا الله اعلم' (I, Allah know best), they took first letter 'ا' morf انا the middle 'ن' from الله, the last 'م' from اعلم

This is the opinion of Abdullah ibn Abbasؓ.

- Some suggested, it indicates الله-جبريل - محمد (Allah - Jibreel - Muhammad).

But since Allah and his messenger (ﷺ) did not disclosed it to the *ummah*, then there must be some wisdom behind it. So nothing more can be said about its exact interpretation.

Since Arab at that time were proud of their language and they uses some indicated letters before their poem but when Qur'an revealed and challenges the Arab, they did not dare to mock it despite of their forged lie about Muhammad (ﷺ) and Qur'an and it has been clear to them that this is not the speech of normal human being.

### iii) Seeking readers attention<sup>31</sup>

There are more than 140 references of such kind in the Qur'an in which a person or a group is addressed to seek attention of the audience. Most of the time Allah is warning or guiding in these references.

And it is in fact true that if someone is addressed directly by an authority, then he listen with all his mind and soul to respond. The very first command in the surah Al-Baqara is;

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ  
تَتَّقُونَ ﴿٢١﴾ (البقرة)

*"O mankind, worship your Lord, who created you and those before you, that you may become righteous."*

(2:21)

The straight and to the point, the creed with which all the prophet were sent i.e., to worship one and only

<sup>31</sup> 4, 5, 22, 33, 49, 65, 66, 73, 74

true creator who created them and the people who preceded them. And this ayah is not directed to Muslims only but to the whole of mankind.

Once a man asked Abdullah bin Mas'ud, "Advise me!" He said, "When you hear Allah's statement, يَا أَيُّهَا الَّذِينَ آمَنُوا (O' you who believe), then pay full attention, for it is a righteous matter that either he is ordaining or an evil thing that he is forbidding".

Similarly other addressing in the Qur'an are;

(66:7) يَا أَيُّهَا الَّذِينَ كَفَرُوا

(66:1) يَا أَيُّهَا النَّبِيُّ

(33:32) يٰۤاَيُّهَا النَّبِيُّ

#### iv) Questions

This type of surah starts with either the reply to some inquisition of idolater<sup>32</sup>, or quoting their question directly about the severe punishment on the Day of Judgment and other type of question is directed to prophet (ﷺ)<sup>33</sup>

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ (النبا)

"About what are they asking one another?" (78:1)

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾ (المعون)

"Have you seen the one who denies the Recompense?"

(107:1)

<sup>32</sup> 70, 78, 88

<sup>33</sup> 8, 94, 105, 107

**v) Declaration/tautology<sup>34</sup>**

بِرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۗ (التوبة)

"[This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists." (9:1)

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (الرمر)

"The revelation of the Qur'an is from Allah, the Exalted in Might, the Wise." (39:1)

**vi) Warning<sup>35</sup>**

إِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۗ (الانباء)

"[The time of] their account has approached for the people, while they are in heedlessness turning away." (21:1)

**vii) Glad tiding<sup>36</sup>**

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۗ (المؤمنون)

"Certainly will the believers have succeeded." (23:1)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۗ (الفتح)

"Indeed, We have given you, [O Muhammad], a clear conquest." (48:1)

**viii) An Oath<sup>37</sup>**

In these categories of Surahs, Allah is swearing by his various creation, like stars, Moon, angels, wind, constellation, sun, night etc. And there are 18 such surahs.

<sup>34</sup> A command or statement of fact; 9, 24, 39, 58, 63, 71, 80, 97, 98

<sup>35</sup> 16, 21, 47, 69, 102

<sup>36</sup> 23, 48 & 110 (prophecy), 108, 110

<sup>37</sup> 37, 51, 52, 53, 54, 75, 77, 79, 85, 86, 89, 90, 91, 92, 93, 95, 100, 103

وَالنَّجْمِ إِذَا هَوَىٰ ۝ (النجم)

"By the star when it descends." (53:1)

لَا أُقْسِمُ بِتَوَارِثِ رَبِّكَ ۝ (التوبة)

"I swear by the Day of Resurrection." (75:1)

وَالْعَصْرِ ۝ (العصر)

"By time." (103:1)

### ix) Dealing with Time/Day of Judgment<sup>38</sup>

There are 6 surahs that begins with reminding Day of Judgment and the past (76).

إِذَا وَقَعَتِ الْوَاقِعَةُ ۝ (الواتد)

"When the Occurrence occurs." (56:1)

إِذَا الشَّمْسُ كُوِّرَتْ ۝ (الحجر)

"When the sun is wrapped up [in darkness]." (81:1)

### x) A Command<sup>39</sup>

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝ (الجن)

"Say, [O Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an.'" (72:1)

قُلْ يَا أَيُّهَا الْكٰفِرُونَ ۝ (الكافرون)

Say, "O disbelievers," (109:1)

There are 6 such surahs.

### xi) Calamity<sup>40</sup>

وَيْلٌ لِّلْمُطَفِّفِينَ ۝ (الطائفين)

<sup>38</sup> 56, 76, 81, 82, 84, 99

<sup>39</sup> 72, 96, 109, 112, 113, 114

<sup>40</sup> 83, 104, 111

*"Woe to those who give less [than due] "*, (83:1)

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ (المز)

*"Woe to every scorner and mocker"* (104:1)

## xii) The Cause<sup>41</sup>

لَا يَلْفِ قُرَيْشٍ ﴿١﴾ (القرش)

*"For the accustomed security of the Quraysh"* (106:1)

﴿﴾ 《﴾ 《﴾

## 16. The Precise and Allegorical Ayats

There is no matter that humanity needs to know about their religion or worldly life except that Qur'an discussed it. It does so by mentioning it directly, or by providing a general principle that covers it, or by referring to another source like the Sunnah, juristic consensus, or juristic analogy. In this way, every issue of this world and the next that concerns people individually or collectively is dealt with, from the matters of faith and morality to social, political, and economic problems. It is all found in the Qur'an, but it is only a matter of faith and sincerity to contemplate over the Qur'an. If it is not mentioned specifically, then it is covered as part of something broader.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ  
مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ  
وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ  
كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٣٧﴾ (ال عمران)

*"It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding." (3:7)*

According to above mentioned ayat, there are two types of ayats found in Qur'an and that are "*Muhkam*" and "*Mutashabih*".

- "*Muhkam*" comes from the root word *ha-ka-ma* which means "To judge". And among the names of Allah (ﷻ), one is "*Al-Hakim*" with "*ism-mubalgha*" which means "the one who Judges". In the context of the ayah it means the ayah which is entirely clear and plain, which are the foundations of the book and which are plain for everyone to understand and to take heed.

To understand "*muhkam*" ayats, there is no requirement of scholars to interpret. Any person who knows Arabic and reads Qur'an will understand what his Lord want to say to him in *muhkam ayats*.

For example;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ (النساء)

"O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying." (4:43)

Allah (ﷻ) says that if anyone is in state of intoxication then do not come close to Salah. To understand this ayah, further interpretation is not required and text makes it clear by itself.

The "*Muhkam*" are the Ayat that explain the rulings, the allowed and prohibited, laws, limits, obligations and rulings that should be believed in and implemented.

- And there are the ayat in the Qur'an that are "*Mutashabih*" which are allegorical. They describe the profound world of *Ghaib* (Unseen) in human language.

So "*Mutashabih*" ayats should not be an excuse to abandon reading whole Qur'an, as many of the people say "do not read Qur'an or you will be misguided". Qur'an is a source of guidance, how can it misguide someone?



## 17. Challenges of Qur'an.

### Why Challenge?

Every prophet was given miracle in order to convince their respective people that they are the divinely appointed prophets and messengers from Almighty God. And what they can perform (miracle) with the permission of God, no one can compete with it. So Allah (ﷻ) sent prophets with miracles related to the kind of knowledge in which their nation used to be most excelled in. Like in case of Musa (as), the people to whom Musa(as) was sent were excelled in magic, the form of the miracle which he(Musa) challenged them, was of a magical nature. So the magicians who observed Musa (as) performing miracle were among the first to believe in him and in Allah. Because they were in a better position than others to judge the "kind of miracle" that this is not the ordinary magic but it is some kind of a supernatural work of a divine power, they were overwhelmed by what they witnessed and fell in prostration being obedient to Allah (ﷻ) and his messenger, irrespective of the fear of crucifixion and death which they had but they found themselves exposed to reality.

Similarly, the people to which Eisa (as) was sent were focused on medical phenomena because they were well advanced in medicine. So Allah gave him miracle pertaining to match their scale through which Eisa (as) could restore sight to the blind, cure lepers,

reviving the dead and demonstrated powers beyond human intellect.

Similarly, Qur'an is a miracle given to the prophet (ﷺ), because Makkans were excelled in poetry and literature in Arabic language, so Allah Challenges them in their language to produce anything compare to the Qur'an in order to test their linguistic skills. But when the Arabs failed to match the eloquent language of the Qur'an, they accused Muhammad (ﷺ) of sorcery, inspired by *Satan* and even of being insane.

Thus, in the Qur'an at 5 different places, Allah challenges the non-believer to bring or produce other Qur'an or somewhat similar to the Qur'an if they are truthful. Despite the fact that *kuffars* of Makkah were sarcastic people and always wanted to humiliate and make fun of the Prophet (ﷺ) physically and orally in every way possible, but they did not even tried to attempt those challenges because truth had been revealed to them and they knew that this is not the ordinary speech But it is divine speech as the magician at the time of Musa (as) recognised the miracle of Musa (as). But out of arrogance they refused to accept the truth. When they hear Qur'an, they would mesmerize and moved. Many of the non-believers who knew this is the truth and Islam is *Haqq* even then they denied. Among them was Abu Jahl, Ummayya ibn Khalaf, Walid ibn Mugheera, Akhnas bin Shariq and many others.

For the non-believers of Arabs at that time the challenges meant for them was the Arabic language, rhythm, the way of speech and its eloquence and the rhyming which they used to use in poetry. Because they were so boastful of their language and live with

that pride, So Allah challenges them in their language at different stages and reduces their level of challenges bit-by-bit. In the last ayah of challenge, Allah (ﷻ) concluded that they will not be able to complete the challenge ever.

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ  
بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ (نساء: ٨٨)

Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."  
(17:88)

Surah Al-Isra is the Makkan surah and in this surah, Allah challenging the non-believers to produce a Qur'an like this. Further Allah (ﷻ) pointed out the great virtue of the Qur'an, by saying that if mankind (intellect) and the *Jinn* (power beyond human comprehension) were all to come together and agree to produce something like which has been revealed to the Messenger (ﷺ) they would never be able to do it, even if they were to cooperate and support and help one another. Because this is something which is impossible. Obviously it makes complete sense that "how could the word of the beings which themselves been created be like the Words of the creator who has no equal partner and peer and there is nothing like unto Him"?

When *kuffar* failed to respond the challenge for a period of time then Allah (ﷻ) made the challenge a level easy and said;

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيْنَ وَادْعُوا مَنِ  
اسْتَطَعْتُمْ مِنْ دُونِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٠﴾ (٢٠)

*Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful." (11:13)*

It was the open challenge and will be forever that none can be able to imitate Qur'an which in itself is a miracle.

**Note:-**Miracle is something which cannot be imitated by any normal being and it is beyond the laws of sciences. Miracles do not follow the Newton's or Thermodynamic laws so miracle is given to the prophets so that the nation of prophet shall recognize him as the divinely appointed men to preach the message of Allah (ﷻ).

Therefore in a hadith prophet Muhammad (ﷺ) said. Narrated by Abu Hurairahؓ:

*The Prophet (ﷺ) said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection." (Sahih al-Bukhari 4981)*

The statement "my followers will outnumber the followers of the other Prophets on the Day of Resurrection" can be analysed that, all the previous miracles of the prophets were time bound and those miracles were only witnessed by the people of that generation. We simply believe those miracles because of the record we find in our scripture. So no one can ever be able to travel time in back and witness those miracles. But Qur'an is the everlasting miracle and access to everyone. Therefore Qur'an itself proves its miraculous nature time to time to convince people.

And in a hadith<sup>42</sup>, it is referenced that Muhammad (ﷺ) said, "I hope that you will be half of the people of paradise".

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُونِ  
اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٠﴾ (يونس)

*"Or do they say [about the Prophet], "He invented it?" Say, "Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah, if you should be truthful." (10:38)*

Therefore, it is impossible to produce anything similar to the Qur'an, nor ten Surah or even something like it. The eloquence, the clarity, the precision, the rhythm and grace of the Qur'an cannot be from anyone besides Allah (ﷻ). Similarly the great and abundant principles and profound meanings within the Qur'an which are of great benefit in this world and for the hereafter cannot be from anyone besides Allah.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ ۖ وَادْعُوا  
شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا  
فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ (البقرة)

*"And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful. But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers." (2:23-24)*

Ayah here indicating that dis-believer and arrogant people will never be able to answer the challenge given by Allah (ﷻ). Which is the another miracle of

<sup>42</sup> Sahih Al-Bukhari: 3348

Qur'an that Allah (ﷻ) clearly bragging without a shadow of doubt that the challenges of Qur'an will never be answered for eternity. How can anyone be able to produce something like the Qur'an which is the Word of Allah who created everything! The Qur'an is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike other Arabic and other types of poems that contains lies but Qur'an is a telegraphic message.

The poem of the poets in the past mainly contains descriptions of women, horses, swords and alcohol. Their poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion or other types of items and objects. Such praise or descriptions do not bring any benefit, except it beautifies the poet's ability who eloquently describe such items.

But as for the Qur'an, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions will concur.

When someone reads through the stories in the Qur'an, he will find them fruitful, whether they were in extended or indication, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'an does not become old when someone repeats reciting it or someone does not gets bored while reciting even thousands of time and each time they may experience that the same ayah is representing itself in a new and unique way.

When the Qur'an mentions the subject of warning and promises, it presents truths that would make solid firm mountains shake, but what about the

comprehending and understanding hearts of the people. When Qur'an promises the believers, it opens the hearts and the ears, making them eager to attain the abode of peace i.e., paradise and to be the neighbours of the "throne of the most beneficent" for eternity.

Now in the 21<sup>st</sup> century challenges of Qur'an can be understand more clearly that in the same surah, there is poetic<sup>43</sup> rhythm, warning, guidance, scientific facts, true stories and many more thing which mankind is still unaware of. It is like a bundle of colour coded threads the more it unbounds, the more beautiful, brighter and productive it become.

Since the Qur'an is guidance to humanity, it ought to prove itself in every age, it proved itself in the past, it is today's guidance and it will be the guidance in the future. Everyone in the world, educated or uneducated, weak or strong, Farmer or Doctor, everyone finds something productive of their benefit and understanding in the Qur'an when they recite it according to their capability to comprehend.




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<sup>43</sup> Qur'an is not a poem (69:41) but everyone find for himself something beneficial if he read it, so does poet

## 18. Preservation of Qur'an

When talking to the “people of the book”, they argue about this topic mostly and try to allege and forge lies against Qur'an by saying that Qur'an is not preserved in its original form as prophet Muhammad (ﷺ) left with the companions as it was never compiled and manuscripts were destroyed by the order of Uthmanؓ.

Their concern of accusation is that when Uthmanؓ, the 3rd caliph of Islam burnt the manuscripts of Qur'an in his reign of Caliphate then how come we boast that Qur'an is historically preserved. Because they have been trained to talk like this without proper study of the subject but they fail to realize that the Glorious Qur'an is preserved in multiple ways, either spiritually or historically.

Burning manuscripts of Qur'an is a “fact” but this is used by the non-believers to manipulate and misguide innocent Muslims as though Qur'an has been lost.

Let us examine both spiritual and historical aspects of preservation of Qur'an one by one.

### Spiritual Aspect

Allah (ﷻ) says in the Qur'an;

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٠١﴾ (الم)

*"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian."* (15:9)

Since Allah says he will guard the Qur'an, all affairs belongs to him, he guard as he pleases but we know that the immediate addressing (Arabs) of the Qur'an were known as "ummi'yeen" means those who do not know how to read or write or as his mother brought him forth. As a whole they do not believe in reading and writing but they were master in memorization. They had a God gifted memory so they used to memorize anything and everything like the names of their ancestor<sup>44</sup> up to many generation and their tribes, their character and trait, who marries who, their children and which person belongs to which tribe etc.

This gift of God i.e. memorization plays an important role in preservation and indubitably this was all setup from Allah (ﷻ) as he said;

إِنَّا عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿٧٥﴾ (الشمس)

*Indeed, upon Us is its collection and its recitation.*

(75:17)

The famous companion Abdullah ibn Mas'ud narrated that directly hearing Qur'an from the prophet Muhammad (ﷺ) he memorized 70 surahs out of 114.

There were many companion who completely memorized the Qur'an by heart without having any copy of the Qur'an. And they were able to do that by reciting continuously to one another or in *Salah* five times a day at least, doing discussions, passing down the message to others, implementing in their daily

<sup>44</sup> This branch of study is known as "ilm-ul-ansab" or "knowledge of the Genealogy", but in present days it is almost forgotten science.

lives, teaching their respective disciples so they do not require any "*Mushafs*" to memorize the Qur'an.

Companion like Ubayy ibn Ka'ab, Zayd ibn Thabit, Muadh ibn Jabal and Abu Zayd were those who memorized the whole Qur'an in the lifetime of Muhammad (ﷺ), along with three of the Ummul Mo'mineen namely Aisha<sup>ؓ</sup>, Hafsa<sup>ؓ</sup> and Umm Salama<sup>ؓ</sup> were the *hafizah* and they memorized whole Qur'an within few months after the demise of Prophet Muhammad (ﷺ).

This type of "Preservation" is known as the "oral transmission" which is followed to this day in different parts of the world. There is a list of consistent unbroken chain of transmission of Qur'an from Prophet Muhammad (ﷺ) to this day. And such scholar's regression<sup>45</sup> can be traced back to the prophet (ﷺ). Scholars teaches their disciples not only the reading and memorization but also the recitation in a meticulous way. And when they find their disciples to be qualified enough, they gave their student authority to transmit Qur'an to their own student.

Zayd ibn Thabit, the main compiler of Qur'an was very young in age at that time and played a crucial role in the compilation of Qur'an. He was the main scribe of Muhammad (ﷺ) and his house was very close to Masjid. So whenever new revelation would come, prophet (ﷺ) use to call out Zayd to come with his writing materials and use to dictate him the revelation and he use to write those revelations on wood, rock, scapula and leather.

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<sup>45</sup> Who taught who

There were some ayah which was abrogated by Allah (ﷻ) himself as mentioned in Qur'an (2:106, 16:101). But in the last year of Muhammad's (ﷺ) life, he recited the whole Qur'an to Jibreel (a.s) two times in the month of Ramzan and Zayd ibn Thabit and Ubayy ibn Ka'ab accompanied him in the final recitation<sup>46</sup> so he witnessed which ayats are abrogated and which is included and part of Qur'an.

Narrated Abu-Huraira:

*"Gabriel used to repeat the recitation of the Qur'an with the Prophet once a year, but he repeated it twice with him in the year he died. The Prophet used to stay in I'tikaf for ten days every year (in the month of Ramadan), but in the year of his death, he stayed in I'tikaf for twenty days."* (Sahih Al- Bukhari: 4998)

It is obvious that the compilation of Qur'an in the lifetime of prophet (ﷺ) in the single copy could not have been possible because Qur'an was continued to come down and at a time there were more than one surah simultaneously used to reveal with alternate ayats and so prophet (ﷺ) would instruct the scribes (like to put this ayah to the certain place of that surah and so on). And since there was no provision of cut and paste, therefore it was hard to compile at one place, though all the revelation was written down by the companions but within the year of his passing when it was required, whole Qur'an was compiled in front of almost all the elite of companions who knows the Qur'an best in the world and no one objected its authenticity and abrogation. From then, generation upon generation Qur'an has been transmitted in mass, this is how Allah (ﷻ) has preserved the Qur'an in the

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<sup>46</sup> Tahir Al-Jaza'iri, Al-Tibyan Page 126

hearts of the Muslims and made Qur'an easy in memorization. Its demonstration can be seen in any part of the world that 7-8 year child memorizes whole Qur'an cover to cover with proper reading and *tajweed*. Even today the people who are blind have also memorized the Qur'an only by listening the *Qirats*. Is it not something to be amazed of?

### **How does *mutawattir* (mass transmission) work?**

There were many Companions who were famous for their knowledge of the Qur'an, among them were the four Khulafaa ar-Rashidoon (Abu Bakr, Umar, Uthman and Ali), Abdullaah ibn Mas'ood, Abdullaah ibn Abbaas, Ubay ibn Ka'ab, Zayd ibn Thaabit, Abu Musa al-Ash'aree, Abdullaah ibn Zubayr, and Aishah (peace be upon them all).

The later generation following the companions of prophet (ﷺ), the Successors, studied eagerly under the wise guardianship of the companions. These students took over their predecessor's responsibilities, and passed this knowledge faithfully to the next generation like Abdullah Ibn Abbas students, Sa'eed ibn Jubayr, Mujaahid ibn Jabr, Ikrimah al-Barbari and many more who were all famous in Makkah. Ubay ibn Ka'ab's students, Zayd ibn Aslam, Abu al-Aaliyah and Muhammad ibn Ka'ab, were the teachers of Madina. And in Iraq, Abdullah ibn Mas'ud left behind his great legacy to Alqamah ibn Qays, Masruq ibn al-Ajda, al-Hasan al-Basree and Qatadah. These three places, Makkah, Madina, and Kufa (Iraq), were the leading centres of all the sciences of Islam, including *tafseer* and *uloom al-Qur'an*.

Thus the knowledge of the Qur'an was passed on by the trustworthy scholars of the *ummah* with the exactly same wordings, who protected it from the alterations of the heretics, the false claims of liars, and the false interpretations of the ignorant.

This is how Qur'an is protected spiritually so that a single letter cannot be taken out or can be added in Qur'an. So how can it be even possible that Qur'an would lost or ayahs be forgotten when Allah (ﷻ) himself took responsibility to guard his Qur'an and He is the most knowledgeable, most wise and the best of planner.

Even if anyone doubts its authenticity and preservation then challenges of Qur'an is yet there because man can make mistakes but Allah can never, and it is not befitting for him to make error as he says;

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا  
كَثِيرًا ﴿٥٠﴾ (النساء)

*"Do they not contemplate (ponder) upon the Qur'an? If it had been from anyone beside Allah, they would have found within it much contradiction."* (4:82)

All praise is due to Allah (ﷻ) that there is not a single error in the Qur'an and it is as preserved as it was with the prophet (ﷺ) and companions.

### Historical perspective

This can be understand in two parts,

- i) Abu Bakr's Compilation
- ii) Uthman's Compilation

## i) Abu Bakr's Compilation

In the lifetime of prophet (ﷺ), Qur'an was not officially compiled in a single book form because pages and sheets were unknown to Arabia then and was not very common. So the companions who were scribes of wahi'yy used to write Qur'an on Scapulae, leather, tree's barks, stone and wood. And they used to memorize any new revelation right then and there only by listening to prophet (ﷺ).

There are around 60 of the companion who are known to write the revelation chosen by prophet (ﷺ) himself and these are known as *Katib-al-Wahi'yy* (scribes of the revelation) or *Kuttab-an-Nabi* (scribes of the prophet).

Some of them are<sup>47</sup>;

Abu Bakr, Abu Ayyub Al-Ansari, Umar bin Khattab, Uthman Ibn Affan, Jafar ibn Abi Talib, Ali ibn Abi Talib, Abdullah ibn Masud, Usaid ibn Hudair, Zayd ibn Thabit, Ubayy ibn Ka'ab, Abu Sufyan, Muawiyya ibn Abi Sufyan, Khalid ibn Al Walid, Abu Khuzaima Al-Ansari, Az-Zubayr ibn Al-Awwam, Sad ibn Ubada, Talha, Abdullah ibn Abu Bakr, Amir ibn Fuhayrah, Abbas, Muadh bin Jabal, Amr ibn Al-Aas, Thabit ibn Qais.

We also have the records that there are numerous indications in the literature of hadith that several of the companions of the Prophet (ﷺ) had prepared their own written manuscripts in the lifetime of the Prophet (ﷺ) so a list of such companions of whom it is related that they had their own written collections are the following:

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<sup>47</sup>History of the Qur'aanic text, Revelation to compilation by M.M. Azami

Abdullah Ibn Mas'ud, Ubay bin Ka'b, Ali ibn Abi Talib, Abdullah Ibn Abbas, Abu Musa Al-Ashari, Hafsa bint Umar, Anas bin Malik, Zayd bin Thabit, Abdullah Ibn Al-Zubair, Abdullah ibn Amr, A'isha, Salim, Umm Salama.

These manuscripts of the companions were personal but not official so they have their differences in ordering of the surah (because of random revelation) and in their manuscripts they used to put some foot notes and tradition (*sunnah*) of the prophet (ﷺ) related to particular ayah, so in order to eliminate the differences so that later generation should not be confused with those personal notes and may take it as the part of Qur'an, official copy of the Qur'an was necessary and thus Allah (ﷻ) opened the heart of Abu Bakr<sup>o</sup> for this purpose and he ordered that "official" Qur'an be compiled in pure form.

Even after the demise of prophet (ﷺ) companions initially did not thought to compile the Qur'an and was not required at that particular time. It was only during the battle of *Yamama* against Musaylamah Al-Kazzab (an apostate) during the caliphate of Abu Bakr<sup>o</sup> when many of the companions from As-Suffah<sup>48</sup> who were known for the knowledge of Islamic science and memorization of Qur'an, martyred then Umar<sup>o</sup>, the second caliph realizes that what if more and more

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<sup>48</sup> The people of As-Suffah were known for their knowledge in different field, personally trained by prophet (ﷺ) and they were resident of Masjid An-Nabawi, they used to be very poor so they devoted their life to study *Deen*. And whenever any new tribe would accept Islam, prophet (ﷺ) would send teachers from As-Suffah to teach them Qur'an and Prayer.

*sahaba* dies then it may be possible that some ayahs or surah may lost because of battles.

So, Umar<sup>ؓ</sup> share this thought with Abu Bakr<sup>ؓ</sup> and tried to convince him to compile the Qur'an in single book form, but he was hesitant initially because he thought it could be an innovation in religion, and said if it was required then prophet (ﷺ) must have done that or he could have ordered us to compile. But Umar<sup>ؓ</sup> continued to press him until Abu Bakr<sup>ؓ</sup> understand the wisdom and got convinced and agreed.

At this, Abu Bakr<sup>ؓ</sup> called Zayd bin Thabit, the young and famous companion from Madina to do this heavy task.

Why Zayd bin Thabit?

- *He was very young in age, probably 21-23 years old.*
- *He had an excellent memory.*
- *He was the main scribe of revelation.*
- *He has the largest collection of written revelation.*
- *He himself was the Hafiz of Qur'an.*
- *He was an eloquent reciter.*

This credential is enough to say that he was the perfect man to do that unique and noble job. Even Zayd bin Thabit initially restricted to do this job thinking that it is innovation but Abu Bakr<sup>ؓ</sup> convinces him and he agreed too.

Then Umar<sup>ؓ</sup> makes a public announcement that whosoever have learnt Qur'an directly from Prophet (ﷺ) should bring it forth with testimony that ayats were written verbatim in prophet's (ﷺ) presence. Bilal<sup>ؓ</sup> also did the same in the streets of Madina, asking Muslims to volunteer for this noble project.

Abu Bakr<sup>ؓ</sup> said to Zayd<sup>ؓ</sup> to sit at the entrance of prophet's (ﷺ) Masjid and record whoever bring you ayats of Qur'an with two witness. At this companions of the prophet (ﷺ) rushed to him with whatever they had in writing and in memorization<sup>49</sup>. The other members of this panel were Ubayy ibn ka'ab, Muadh ibn Jabal and Abu Zayd and all of them were hafiz. During the compilation, Zayd<sup>ؓ</sup> took at most care while copying the text, ensuring that copying ayats are directly dictated by prophet (ﷺ) or written in presence of him with his cross verification.

Zayd bin Thabit himself narrated a hadith recorded in Sahih Al-Bukhari;

Narrated Zayd ibn Thabit Al-Ansari;

*Who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). 'Umar was present with Abu Bakr who said, 'Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'an.' Abu Bakr added, "I said to 'Umar, 'How can I do something which Allah's Apostle has not done?' 'Umar said (to me), 'By Allah, it is (really) a good thing.' So 'Umar kept on pressing, trying to persuade*

<sup>49</sup>One thing should be kept in mind that he himself was an hafiz of Qur'an so anyone bringing Qur'an to him, means he knows that either it is part of Qur'an or not and it confirms to him that what he knows is right and it work for him as a witness.

*me to accept his proposal, till Allah opened my chest for it and I had the same opinion as 'Umar."* (Zayd bin Thabit added:) Umar was sitting with him (Abu Bakr) and was not speaking to me). "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript). "By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and Umar. So I started locating Qur'anic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Abu Khuzaima<sup>50</sup> Al-Ansari two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were):--

*"Verily there has come to you, an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)"* (9.128)

*The manuscript on which the Qur'an was collected, remained with Abu Bakr till Allah took him unto Him,*

<sup>50</sup> The last ayat of Surah-At-Tauba was only with Abu Khuzaima in written form but he had no witness other than him, Zayd knew that it is the part of Qur'an because he was hafiz and he had his own copy also but he could not take that ayat unless two witness so luckily Abu Khuzaima Al-Ansari is the same companion about whom Prophet (ﷺ) earlier said that his testimony is equal to the two men because of his truthfulness.

*and then with 'Umar till Allah took him unto Him, and finally it remained with Hafsa, Umar's daughter.*

*(Sahih Al- Bukhari: 4679)*

After Qur'an compiled in a book form, irregular in shape and written on leather, Abdullah ibn Mas'ud suggested a name "*Mushaf*" which means collection of sheets. This *Mushaf* remained with Abu Bakr until he died and then with Umar as Government possession until he died. But after Umar's death this "*Mushaf*" was inherited by Hafsa bint Umar because of delay in electing the new Caliph<sup>51</sup>.

But after Uthman<sup>ؓ</sup> elected as caliph yet "*Mushaf*" remains with Hafsa<sup>ؓ</sup> as she love it dearly.

## ii) The Uthman's Compilation;

The purpose behind the compilation by Abu Bakr<sup>ؓ</sup> was to gather Qur'an in a book form so that no ayah of the Qur'an can be lost but the purpose of Uthman's<sup>ؓ</sup> Compilation was to standardize the dialects<sup>52</sup> and way of reading the Qur'an.

Narrated 'Abdullah bin 'Abbas:

*Allah's Apostle 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 Al-Bukhari: 4991)*

<sup>51</sup>At the death bed, Umar<sup>ؓ</sup> nominated six *sahaba* (Uthman ibn Affan, Ali ibn Abi Talib, Talha ibn Ubaidullah, Zubayr ibn Awwam, Sa'ad ibn Abi Waqqas and Abdur Rahman ibn Awf) to have discussion among themselves and elect Khalifa at which each one agrees.

<sup>52</sup>Dialects means the synonymous words With different reading, like Qureshi call wool *Ahin* but People of Syria call it *s'uff*.

Qur'an was revealed in Arabic language and in seven dialects (*Aharuf*<sup>53</sup>) and all are correct. But as Islam expands Muslims from outside Arab like Iraq, Yemen and Syria they used to recite Qur'an in their own dialect though they speak Arabic. But when they met one another in battles, they boast that their Qur'an is the best.

During the conquest of Azerbaijan, Armenia the same incident happened so the famous companion Huzaifa bin Al-Yaman<sup>ؓ</sup> realizes the tension and left the battle in between and rushed to Madina as soon as possible and went directly to Masjid and asked Uthman<sup>ؓ</sup> to gather the Muslim *ummah* on one Qur'an before it is too late and Muslim start fighting one another like Jews and Christians. Basically he was asking to gather Muslim nation on one dialect i.e. Qureshi dialect.

Uthman<sup>ؓ</sup> gathered the companion and asked their opinion. They realized that there is no further

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<sup>53</sup>This is in itself a different topic, but in short, Qur'an was revealed in 7 dialects by the request of Prophet (ﷺ) in order to make easy in memorization and recitation of the Qur'an for Arabic speaking newly converted people because they have different dialects of Arabic in different province. And since there were people who were old and young men and women, and also those who have never read. Therefore, the limitations of the Qur'an being in only one dialect was removed by Allah (swt) as a blessing for them. And Prophet (ﷺ) used to teach the different companions in different *aharufs* depending on the condition and situation of that Companion. The famous example being recorded in hadith that Prophet (ﷺ) teach Surah Al-Furqaan to Umar <sup>ؓ</sup> and Hisham ibn Hakim <sup>ؓ</sup> in different *aharuf*. But in present day, all the *aharuf* are preserved or not is difference of opinion among major scholars.

necessity<sup>54</sup> of other dialects and thought to compile Qur'an in Qureshi dialects and burn<sup>55</sup> rest of the parchment and records which companions and others use to write for their own reading in order to eradicate the chances of difference in recitation

So again a panel of companions were handed the task but among them were three Qureshi (Makki) and One from Ansari (Madani), Zayd bin Thabit. But since the motive of Uthman<sup>o</sup> was to standardize the language in Qureshi dialect, so this time Zayd was only accompanying other three as they were Madani (Abdullah ibn Az-Zubayr, Sa'id bin Al-Aas, Abdur Rahman bin Al-Harith). Though they all speak Arabic but dialect were different. So Uthman<sup>o</sup> instructed that if they differ in any dialects then Qureshi dialects will supersede.

Then Uthman<sup>o</sup> sent out for the "*Mushaf*" which Hafsa<sup>o</sup> had but she make sure that the "*Mushaf*" should be returned to her when compilation is done.

So five to seven copy<sup>56</sup> of the Qur'an were compiled and Uthman<sup>o</sup> sent a copy with reciter to every Islamic province (Makka, Damascus, Kufa, Basra and Madina) and keeps one copy for himself and returned the original to Hafsa<sup>o</sup>. And ordered the

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<sup>54</sup> As Islam was expanding night and day, and Islam obligated to seek knowledge for everyone. Due to which the illiterate nation becomes the most civilized nation, humanity ever witnessed.

<sup>55</sup> It is the Islamic tradition that if Qur'an or any other book is overused or torn so that it can no longer be used then it should either be burnt or buried in ground which is the noble way to eliminate the book with respect. But in the modern philosophy burning is done either in protest or in disrespecting the book.

<sup>56</sup> Initially the concept of putting vowels was not required so the copy were written without vowels for flexibility.

Governor of each province to burn each and every parchment differing with the newly compiled *mushaf* so that there should be no difference of opinion left and ummah should have no other option but to be united on single "*Mushaf*". And if anyone wishes to copy then copy it from copy which Governor has.

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 Arminya and Adharbijan. 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 Zayd bin Thabit, 'Abdullah bin Az Zubair, Said bin Al-As and 'Abdur Rahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. 'Uthman said to the three Quraishi men, "In case you disagree with Zayd 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. Said bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thabit Al-Ansari. (That Verse was):*

*'Among the Believers are men who have been true in their covenant with Allah.'* (33.23)

*(Sahih Al-Bukhari: 4987)*

So it is a great blessing for Uthman<sup>ؓ</sup> and it was his wisdom that today each Muslim is access to the same Qur'an without any difference of opinion irrespective of which sect they belong to. Non-Muslims, especially Christians raises this issue to misguide the Muslims but they themselves know nothing except "UTHMAN BURN THE QUR'AN" but WHY? They do not know.

As mentioned earlier that Abdullah ibn Mas'ud<sup>ؓ</sup> said "I swear by Allah, besides whom there is no other God, there is no surah in the Qur'an except that I know where it was revealed! And there is not a single ayah in the Qur'an except that I know the reason behind its revelation! If there were any person that knew more about the Qur'an than me, and it was possible for me to reach him, I would ride (on my camel) towards him (to get this knowledge). So for most of the ayahs we exactly know the purpose, place and time of its revelation. And Ali ibn Abi Talib<sup>ؓ</sup> use to tell his students, "Ask me! For I swear by Allah, that there is nothing that you will ask me except that I will answer you. Ask me concerning the book of Allah! For I swear by Allah, there is not a single verse in the Qur'an except that I know whether it was revealed at night or during the day, or on a Mountain or on a plane!

Therefore it can be concluded that if so minutiae details about the ayah are so preserved then how it is possible that Qur'an would not be preserved? Qur'an is well preserved in its perfect form as it was revealed to the Prophet (ﷺ) which came to us by mass

transmission through memorization and in recorded sheets which everyone can access to this day and supposedly if whole Qur'an on the face of the earth is somehow disappear then within a day or two the whole Qur'an will again be produced without even a difference in dot.

So it is quite necessary for every Muslims to know these fact and share with others and if any Christian accuses any blasphemy against Qur'an then every Muslim should know how to response.

### The Final Verdict

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾  
(المائدة)

*"Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy."* (41:42)

Indeed! It is a mighty book sent by the Lords of the world which is well preserved both in the hearts and in writing and there is no chance of corruption in the Qur'an.

Qur'an creates confusion and misguidance to the babblers but for the people of faith in true creator and his guidance, it increases for him nothing but faith and give them glad tidings of the matter which has been promised.

As Abdullah ibn Abbas said;

*"How can you ask the people of the Scriptures about their Books while you have Allah's Book (the Qur'an) which is the most recent of the Books revealed by Allah, and you read it in its pure undistorted form?"*

(Sahih Al-Bukhari: 7522)

-----ALLAH KNOWS BEST-----

اللهم ارحمنا بالقرآن العظيم- واجعله لنا اماماً نوراً ومدى ورحمة  
 - اللهم ذكّرنا منه ما نسينا وعلّمنا منه ما جهلنا وارزقنا تلاوة آناء  
 النهار واجعله لنا حجة يارب العالمين-

*Ya Allah have mercy on us through Mighty Qur'an.  
 And make this for us a leader, a light and a source of  
 guidance and mercy. Ya Allah remind us through this  
 book which we have forgotten and teach us in which  
 we are ignorant and grant us the provision to recite  
 this in the night and at the day time and make this an  
 argument in our favour(on Day of Judgment) O  
 sustainer of the worlds.*



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