An Introduction to the Sciences of the Qur'aan

by Abu Ammaar Yasir Qadhi
Dedicated to:

Ammi and Abbi,

without whom,
after the blessings of Allaah,
all this would not be possible.

«O My Lord! Bestow your Mercy on them, even as they reared me when I was young» [17:24]
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INTRODUCTION

All Praise is due to Allaah. We praise Him, seek His help, and ask His forgiveness. We seek refuge in Allaah from the evil of our souls, and the adverse consequences of our deeds. Whoever Allaah guides, there is none that can misguide him, and whoever He misguides, then none can guide him.

I bear witness and testify that there is no deity that is worthy of worship except for Allaah; He is alone, having no partners. I bear witness and testify that Muhammad (صلى الله عليه وسلم) is His perfect worshipper, and messenger.

«O you who have faith! Have taqwa of Allaah, as He deserves, and die not except as Muslims» [3:102]

«O Mankind! Have taqwa of your Lord, Who created you from a single person, and from him, He created his wife, and from these two, He created multitudes of men, and women. And have taqwa of Allaah, through whom you demand your mutual rights, and (do not cut off) the ties of kinship. Verily, Allaah is Ever-Watching over you» [4:1]

«O you who you have faith! Have taqwa of Allaah, and say righteous speech. He will direct you to do righteous deeds, and He will forgive your sins. And whoever obeys Allaah and His Messenger has indeed achieved the ultimate success» [33:70-71]

As to what follows, then the best Speech is the Speech of Allaah, and the best guidance is the guidance of Muhammad (صلى الله عليه وسلم). And the worst of affairs
are newly-invented matters, and every innovation is a misguidance, and every misguidance is in the fire of Hell.¹

In this short speech, which the Prophet (ﷺ) would give every time he spoke, and which he (ﷺ) taught the Companions to give every time they spoke, the Prophet (ﷺ) summarized the essence of Islaam. The words, despite their brevity, are deep in meaning. The speech, despite its lightness, carries great import.

In the first two paragraphs, the Prophet (ﷺ) outlined the fundamentals of faith (eemaan). The first paragraph consists of acknowledging the ‘Oneness of Allaah in His Existence’ (Tawheed ar-Rubuobiyyah), and in affirming His unique Names and Attributes (Tawheed al-Aamaa wa as-Sifaat). The fact that a person testifies that Allaah is worthy of all types of praise, and that He is the One who is asked in all matters, automatically implies that He exists, and possesses such Names and Attributes that make it deserving and obligatory upon the creation to do these acts.

The second paragraph is the testimony of faith (shahaadah), and with it a Muslim testifies that he will worship Allaah, and only Allaah, and that this worship will be based upon the teachings and Sunnah of the Prophet Muhammad (ﷺ). This is the essence of the ‘Oneness of Actions’ (Tawheed al-Uloobiyyah); that all of a person’s acts will be performed with one goal in mind: the pleasure of the Creator.

The three verses that the Prophet (ﷺ) would recite have one central theme: the importance of taqwa. The famous student of Ibn 'Abbaas, Mujahid ibn Jabr (d. 103 A.H.) defined taqwa as, “It is that you obey Allaah, so that He is never disobeyed, and you are conscious of Him, so that He is never forgotten, and that you thank Him, so that He is never disbelieved.”² The taqwa of Allaah is the life of the heart; without it all actions are as if dead.

In the last paragraph, the Prophet (ﷺ) summarized the source of all guidance, and the source of all misguidance. Guidance comes only from the two inspirations – the Qur’aan and the Sunnah. The Qur’aan is described as the best of all Speech. If this is the case, then it must contain in it the best of all matters in all that is needed by mankind. The Sunnah, the best guidance, is superior to all other philosophies and methodologies that mankind has invented, for the Sunnah is the perfect example of the worship of Allaah, manifested in the life and actions of the Prophet Muhammad (ﷺ). All that is opposed to the Qur’aan and Sunnah – and in this opposition lies the source of all evil – are termed newly-invented innovations, destined to the fire of Hell.

The work that is in the reader’s hands is a brief discussion of certain aspects of the first source of guidance – the Qur’aan. It is by no means comprehensive, for there can be no such thing as an exhaustive work on the sciences related to the Qur’aan. It is,

¹ This speech is a translation of what is called Khutbat al-Huaajah, which the Prophet (ﷺ) would give whenever he started a speech. See al-Albaanee’s ‘Khutbat al-Huaajah’ (al-Maktab al-Islamee, Damascus, 1980) for details.
² Reported by al-Nawawee in his Risheer, 4/248.
however, an introduction to certain concepts that the scholars of the past have discussed under the topic of 'uloom al-Qur'aan.

Work on this book began in the summer of 1995, when I had received my acceptance letter to the Islamic University of Madeenah. I had initially planned to study in the 'College of Qur'aan and Islamic Sciences' in the University, and, as preparation for the studies ahead, I started reading the few books that I had on 'uloom al-Qur'aan. This initial research formed the basis of the first draft of this work, which was completed by the time I had arrived in Madeenah. However, due to my limited literary resources (my primary sources for this draft were as-Suyoootee's Itqaan, az-Zarkasheee's Burhaan, and Qattaan’s Mubaahith), I felt the need to critically revise and edit the work.

Even though I eventually did not enter the 'College of Qur'aan' (due to certain factors, I chose to study in the 'College of Hadeeth' instead), I was still greatly fascinated by the subject of 'uloom al-Qur'aan. This fascination was the primary motive that led me to continue editing and revising the work over the next two years. The acceptance of the publication of this work by al-Hidaayah was the final catalyst that was needed to complete the work.

In Madeenah, I had access to and benefited from many references, and the constraints that I had felt whilst writing the initial draft were removed. The primary sources for this book were the general books of 'uloom al-Qur'aan – both classical and modern. Apart from the three primary works mentioned above, I also particularly benefited from az-Zarqaaani’s Munaahil, and as-Sabti’s analysis and critique of az-Zarqaaani’s work, which he presented as his master’s dissertation to the College of Qur’aan and Islamic Sciences in the University of Madeenah. In addition, for most chapters I also utilized books that were specialized to that chapter’s subject. This was done to ensure as much authenticity of the contents as possible.

Not all topics that are found in the works of 'uloom al-Qur’aan have been discussed in this work. Some have been left out due to the language barrier – certain sciences are so intricately related to the Arabic language that their explanation would be of little use in another language (a cursory look at many of the topics of the Itqaan or Burhaan will give the reader examples of what I am referring to). Other topics were not dealt with in this edition, and it is hoped that they may be added in later editions, inshaa Allah. Yet other topics were discussed, but not in great detail, primarily due to the fact that their understanding and practicality are dependent on a knowledge of Arabic (example of this are the 'aam and khaas, the mutlaq and muqayyad, and other word pairs). The science of tajweed I purposely avoided, as this is not the place to explain this science, nor is it discussed in the classical works of this field.

Apart from these points, however, I feel confident in stating that the present work will give the reader a general understanding and introduction to the field of 'uloom al-Qur’aan. The fundamental and important topics related to this science have all been mentioned, in enough detail, inshaa Allah, for an English-speaking audience to benefit from. Although a previous knowledge of certain aspects of 'uloom al-Qur’aan
would help in understanding the concepts in this work, I have purposely ensured that such a knowledge is not a prerequisite to benefit from the work. Therefore, this book is written with the assumption that the reader has not had any previous exposure to *uluom al-Qur'aan*.

The first fifteen chapters form the main portion of the work, and discuss the standard topics of *uluom al-Qur'aan*. Throughout the work, the nature of the audience was kept in mind, and concepts were presented and developed in (what is hoped is) a style that is suitable for an English-speaking audience.

The last two chapters in particular have been added with the Western audience in mind: 'The Translation of the Qur'aan', and 'The Qur'aan and Orientalists'. In the first, I have discussed the various topics related to the translation of the Qur'aan from an Islamic perspective, and given a history of its translation in English. The chapter was concluded with brief reviews of some of the more important translations. In the second, certain views of Orientalists were given concerning the 'authorship' of the Qur'aan, and three important works by Orientalists were critiqued. It is hoped that these two chapters—in particular—are of practical benefit to the audience.

As was mentioned earlier, the initial purpose of writing this book was to benefit myself. As Imaam Muslim ibn al-Hajjaj (d. 261 A.H.) wrote in the introduction to his *Saheeh*: "... if (the writing of this book) were enforced upon me, and it was willed that I complete it, then the first person who would partake from the benefits of it would be myself in particular, before anyone else of mankind..." And as the Andalusian scholar Ibn Rushd (d. 595 A.H.) wrote in the introduction to his famous work *Bidaayat al-Mujtahid wa Nihayat al-Muqtasid*, "My purpose in writing this book is so that it may serve as a reminder for myself concerning the opinions of the scholars in the various matters pertaining to the laws (of Islam)..." The work being written, I cannot help but recall the words of al-'Imaad al-Asfahaanee (d. 597 A.H.), who wrote,  

I have noticed that no author writes a book and finishes it, except that the next day he says, 'If I had only changed this part, it would have been better; and if only I had added this fact, it would have been appreciated more; and if I had only made this section earlier, it would have been easier to comprehend; and if I had only left this section out, it would have been more beautiful.' And this, in fact, is one of the greatest lessons and points to ponder over, for it is a clear indication of the inferiority of the nature of man.

How accurate his observations are! 'Alaa ad-Deen al-Khaazin (d. 741 A.H.), a famous scholar and interpreter of the Qur'aan, outlined the aims of his work when he wrote, in the introduction to his *tafsir*:

It is appropriate that every author, whenever he writes a book concerning a topic that has already been written about, ensure that his work incorporates five benefits: that it brings forth something new; that it combines...  

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3 *Saheeh Muslim*, v. 1, p. 8.
information that was previously scattered; that it explains concepts that were previously unclear; that it systematically explains the material; and that it avoids unnecessary and undue elaboration. And I hope that this book of mine is not bereft of any of these characteristics that I have mentioned.\(^6\)

Of course, human enterprise is associated with error, and no work can claim perfection. As Imaam ash-Shaafi‘ee (d. 204 A.H.) wrote, “Allaah has refused to allow perfection to any work except His Book.”\(^7\)

Therefore, instead of concentrating on the mistakes that are sure to be found in this work, the reader is requested to gloss over the flaws that might exist, and benefit from the rest of the work. In addition, the reader is kindly requested not to be parsimonious in sharing with me his sincere advice, and affording me his constructive criticism, for I am in great need of them, and, ‘the religion is the giving of advice’. All comments may be directed care of the publisher.

Of course, no project of this nature can ever be the sole product of one person; there are many that have helped along the way. The book is dedicated to my parents, for it is their upbringing and support (along with the constant blessings of Allaah), that has brought me where I am today. I am honoured by the fact that my teacher, Shuykh ‘Abd ar-Raza‘ee ibn ‘Abd al-Mu‘min al-‘Ahaad, took time out of his busy schedule to go over the portions of this book related to ‘aqeedah, and to benefit me with his vast knowledge of the subject. I am also indebted to Dr. Muhammad Anwar Sahib for reading over most of the critical portions of this work, despite the fact that he was highly pressed for time, as he was then in the final stages of completing his doctoral dissertation. My friends and fellow students of knowledge, Abu Abdillah and Abu Sulaymaan, deserve my gratitude for going over the manuscript and sharing with me their valuable advice, as do David Dillon and Abu Sufi‘aan for their help in proof-reading the final text. Jamaal al-Din Zaraboro also deserves my gratitude for all that I have benefited from him while I was in America, and for his valuable comments and advice on the initial draft of the work. My thanks are also extended to al-Hidaayah Publishing and Distribution for their acceptance of the work. Lastly, I would like to thank the many scholars, students of knowledge, and peers that have helped me with various portions of the work, by answering my questions, giving me advice, or simply encouraging me in my efforts. May Allaah reward all of them!

A note must be added concerning the mention and refutation of certain views of the Ash‘arees. This group is mentioned, in particular, in the sections concerning the Qur’aan as the kalaam of Allaah, the Attributes of Allaah as mutashaabih, and the Attributes of Allaah as majaaz. Although these refutations are not, in general, found in the works of ‘uloom al-Qur’aan, and are perhaps more relevant to the books of ‘aqeedah, they were nonetheless included in this work for a number of reasons. Firstly, the concepts discussed are not in reality outside the realm of ‘uloom al-Qur’aan, and a discussion and refutation of certain incorrect views regarding these topics will only

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\(^6\) Tafseer al-Khuza‘ee, p. 3.

\(^7\) cf. as-Sakhaawi, p. 34.
help explain each concept better. Secondly, during the last few years, the ideas of this group have started spreading with renewed vigour and enthusiasm in the West, and their vitriolic attacks and scathing accusations against the Ahl as-Sunnah wa al-Jama'ah have made it essential that a refutation be written against them. As of yet, no thorough refutation exists in English. Naturally, this book is not meant to be a complete refutation of the Ash‘arees, and as such the refutations mentioned in this book are not exhaustive. However, it was decided to include in this work those issues which the Ash‘arees differed with Ahl as-Sunnah and were common to 'uloom al-Qur’aan at the same time, thus affording the English audience a glimpse of such refutations. It is hoped that the brief discussions that are mentioned in this work are enough to caution any person that might have been influenced by this group, and cause him to re-examine the beliefs of the Ash‘arees. Lastly, the inclusion of these sections will perhaps give the reader an example of how deviation occurs, and the correct Islamic methodology in solving them.

One last note: the author wishes to make it clear that he is only a student of knowledge—not a scholar, nor a specialist in the field of 'uloom al-Qur’aan. Therefore, this work does not in any way represent original research material; all the views and opinions in it are merely quotations from other scholars. If there is any credit to be given, it is in the collection, editing, translation and presentation of the material, for that is all that the author has done.

All that is correct in this work and of benefit to the readers is from Allaah, and all that is incorrect is from myself and Shaitaan.8

I sincerely pray that this work helps bring Muslims closer to their religion; that it causes them to grow in their love for the Qur’aan; and that it induces them to further their knowledge of this magnificent and glorious book—the “best of all Speech” (39:23)! Ameen!

Abu Ammaar

The City of the Prophet (ﷺ) – al-Madeenah an-Nabaweyyah

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8 This statement is based upon a statement of the Companion Ibn Mas’ood, who, after responding to a question, would make this statement. See Mustad Ahmad, 6/137.
CHAPTER 1

AN INTRODUCTION TO 'ULOOM AL-QUR'AAAN

1. Definition of 'Uloom al-Qur'aan

The knowledge of 'uloom al-Qur'aan, or 'The Sciences of the Qur'aan', deals with the knowledge of those sciences that have a direct bearing on the recitation, history, understanding and implementation of the Qur'aan. It is, therefore, a vast field of Islamic scholarship, and one that is of primary importance.

Thus, for example, with regards to recitation, 'uloom al-Qur'aan deals with the science of pronunciation (tajweed), the different methodologies of reciting the Qur'aan (the qira'at), the blessings of reciting the Qur'aan, and the etiquette of its recitation.

With regards to the history of the Qur'aan, 'uloom al-Qur'aan deals with the stages of revelation of the Qur'aan, the compilation of the Qur'aan, the art and history of writing the Qur'aanic script (rasm al-masaahif), and the preservation of the Qur'aan.

With regards to its understanding and implementation, 'uloom al-Qur'aan covers the causes of revelation (asbaab an-nuzool), the knowledge of the makkee and madanee revelations, the knowledge of the various forms (ahruif) it was revealed in, the understanding of its abrogated rulings and verses (naasikh wa al-mansookh), the knowledge of the various classifications of its verses (muhkam and mutashaabih, 'aam and khaas, muṭlaq and mughayyad, etc.), the knowledge of the inimitable style of the Qur'aan (i'jaaz al-Qur'aan), the knowledge of its interpretation (tafseer), the grammatical analysis of the Qur'aan (i'raab al-Qur'aan) and the knowledge of those words whose usage has become uncommon over time (ghareeb al-Qur'aan).

It has been said that the knowledge of 'uloom al-Qur'aan is in reality the knowledge that one is required to know in order to properly interpret the Qur'aan. Therefore, to call this branch of Islamic knowledge 'The Procedure and Methodology of Interpretation' ('Ilm Usool at-Tafseer) instead of 'uloom al-Qur'aan would not be far from the truth. However, 'uloom al-Qur'aan also includes topics that have very little or no bearing on tafseer, such as the compilation of the Qur'aan, and the development

of the script of the Qur'aan. Therefore, the knowledge of 'uloom al-Qur'aan is more general than 'Ilm Usool at-Tafseer.

II. Benefits of Studying 'Uloom al-Qur'aan

There are many benefits to the knowledge of 'uloom al-Qur'aan. Firstly, it enables the reader to realize the wealth of knowledge and insight that exists with regards to the Book of Allah. As some of the scholars of the past said, “True knowledge is to know one’s ignorance.” Only when a person realizes what he does not know will he appreciate how little he does know. Secondly, it enables the student of knowledge to better understand the Qur'aan, in that he will be familiar with the history of its revelation and collection, and the various aspects that aid its comprehension. When he reads the books of tafseer, he will be able to understand the terms used, and benefit from the knowledge in them to a greater extent. In other words, he will be equipped to further increase his knowledge and to learn more about his religion. Thirdly, it increases a person’s belief (eamnuun), because he will realize the beauty of the Qur'aan and the great blessings that he has been given through its revelation. He will not be fooled by the fallacious claims of its enemies, and his heart will be at ease with regards to its authenticity. He will understand the miraculous nature of the Qur'aan, and thus better cherish the greatest Book that mankind has been given. Fourthly, he will be able to defend the Qur'aan against its enemies, since he will be equipped with the true and pristine knowledge of the Qur'aan, unadulterated by the prejudices of its opponents.

It is no exaggeration to say that, once a person learns the essentials of his religion and what is required for him to know, the first knowledge he should turn his attention to is the knowledge of the Qur'aan and its sciences. As Allah says in the Qur'aan,

"(This is a) Book that We have sent down to you, full of blessings, so that they may ponder over its verses, and that men of understanding may remember" [38:29]

III. The History of 'Uloom al-Qur'aan

Like all the sciences of Islaam, the knowledge of 'uloom al-Qur'aan initiated with the Prophet (ﷺ) himself. The Companions used to question the Prophet (ﷺ) about any concept that they did not understand in the Qur'aan. For example, concerning the verse,
they asked, “O Messenger of Allah! Who amongst us does not do injustice (to his soul)?” They had understood that the verse was referring to those believers who did not commit any injustice, or sin. The Prophet (ﷺ) replied that the injustice referred to in this verse was *shirk*, or the association of partners with Allah.  

Such was the enthusiasm of the Companions in seeking this knowledge that they were able to not only explain any verse in the Qur’aan, but also give its history and the cause of its revelation. Ibn Mas’ood said, “I swear by Allah, besides whom there is no other god, there is no *soorah* in the Qur’aan except that I know where it was revealed! And there is not a single verse in the Qur’aan except that I know the reason behind its revelation! If there were any person that knew more about the Qur’aan than I did, and it was possible for me to reach him, I would ride (on my camel) towards him (to get this knowledge).”  

*Alice* ibn Abee Taalib told his students, “Ask me! For I swear by Allah, 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’aan except that I know whether it was revealed at night or during the day, or on a mountain or on a plain!”

There were many Companions who were famous for their knowledge of the Qur’aan, among them the four Khulafaa ar-Raashidoon,14 'Abdullaah ibn Mas’ood (d. 32 A.H.), 'Abdullaah ibn 'Abbaas (d. 68 A.H.), Ubay ibn Ka’ab (d. 32 A.H.), Zayd ibn Thaabit (d. 45 A.H.), Aboo Moosaa al-Ash’aree (d. 50 A.H.), 'Abdullaah ibn Zubayr (d. 73 A.H.) and 'Aa’ishah (d. 57 A.H.).

The generation that came after the Companions, the Successors, studied eagerly under the wise guardianship of the Companions. These students took over their predecessors’ responsibilities, and passed this knowledge faithfully to the next generation. Ibn 'Abbaas’ students, Sa’eed ibn jubayr (d. 95 A.H.), Mujahid ibn Jabr (d. 100 A.H.), Thirmah al-Barbaree (d. 104 A.H.), Taaawoos ibn Kaysaan (d. 106 A.H.), and 'Aqaa’ ibn Rabaah (d. 114 A.H.), were all famous in Makkah; Ubay ibn Ka’ab’s students, Zayd ibn Aslam (d. 63 A.H.), Aboo al-Aaliiyah (d. 90 A.H.) and Muhammam ibn Ka’ab (d. 120 A.H.), were the teachers of Madecnah; and in Iraq, 'Abdullaah ibn Mas’ood left behind his great legacy to 'Alqamah ibn Qays (d. 60 A.H.), Masrooq ibn al-Ajda’ (d. 63 A.H.), al-Hasan al-Bagreec (d. 110 A.H.), and Qataadah as-Sadoosee (d. 110 A.H.). These three places, Makkah, Madecnah, and Koojah, were the leading centres of all the sciences of Islaam, including *tafseer* and ‘uloom al-Qur’aan.

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11 Reported by al-Bukhaaree.
12 Reported by al-Bukhaaree.
13 ar-Rooomee, p. 37.
14 A term that means 'The rightly-guided Caliphs', used to denote the first four caliphs, Aboo Bakr, 'Umar, 'Uthmaan and 'Alee.
Thus the knowledge of the Qur'aan was passed on '..by the trustworthy (scholars) of the ummah, who protected it from the alterations of the heretics, the false claims of liars, and the false interpretations of the ignorant.'

Early scholars did not write on 'uloome al-Qur'aan in general, but rather wrote separate tracts on each science of the Qur'aan. This was due to the fact that, during the early stages of Islamic history, the oral transmission of knowledge occupied a more important status than the written transmission. In addition, the general level of knowledge was high, and did not warrant the extensive writing down of knowledge.

The first and most important of the topics to be written on was tafseer. For example, each of the following scholars wrote a tafseer of the Qur'aan, composed of statements from the Prophet (saww) and the Companions: Sufyaan al-Thawree (d. 161 A.H.), Sufyaan ibn 'Uyaynah (d. 198 A.H.), Wakee' ibn al-Jaraah (d. 197 A.H.), and Shu'bah ibn al-Hajjaj (d. 160 A.H.).

Following his predecessor's footsteps, Muhammad ibn Jareer at-Tabaree (d. 310 A.H.) wrote the monumental Jaami' al-Bayaan 'an Ta'weel aay al-Qur'aan, a tafseer that all later scholars would benefit from. Other early tafseers were written by Aboo Bakr ibn Mundhir an-Naysaabooree (d. 318), Ibn Abbe Haatim (d. 328), Ibn Hibbaan (d. 369), al-Haakim (d. 405) and Ibn Mardawayh (d. 410). All of these tafseers were based on reports from the Prophet (saww) and the Companions and Successors, and included the chains of narration (isnaad) of the reports.

After the books of tafseer followed a plethora of books on the other sciences of the Qur'aan: 'Alee al-Madeenee (d. 234 A.H.), the teacher of Imaam al-Bukhaaree, wrote a book on Asbaab an-Nuuzool; Aboo 'Uhayed al-Qaasim ibn Sallaam (d. 224 A.H.) wrote two books, one on the science of the Qira'aat (which was one of the first of its kind), and one on abrogation in the Qur'aan, Naasikh wa al-Mansoorkh; Ibn Qutaybah (d. 276 A.H.) wrote a book on rare words in the Qur'aan, Mushkiil al-Qur'aan; Aboo Ismaaq az-Zajjaaj (d. 311) wrote a grammatical analysis of the Qur'aan, 'Iwaab al-Qur'aan; Ibn Durstawayh (d. 330) composed a tract on the miraculous nature of the Qur'aan, 'Ijaaz al-Qur'aan; Aboo Bakr as-Sijistaanee (d. 330 A.H.) wrote another book on the rare words in the Qur'aan, Ghareeb al-Qur'aan; Aboo Bakr al-Baaqillaanee (d. 403) wrote his famous treatise, also related to the miraculous nature of the Qur'aan, 'Ijaaz al-Qur'aan; Imaam an-Nasa'ee (d. 303 A.H.), the author of the Sunan, wrote one on the merits of the Qur'aan, Fadaa'il al-Qur'aan; Aboo al-Hasan al-Waahidee (d. 468) wrote his famous book on Asbaab an-Nuuzool, 'Ilm ad-Deen as-Sakhaawee (d. 634) wrote one on the various qira'aat, and so on.

It must also be mentioned that, in addition to these books, many of the books of hadith, such as the Saheehs of al-Bukhaaree and Muslim, included sections on various topics of 'uloome al-Qur'aan. For example, most of the books of the Sunnah have chapters on the tafseer of the Qur'aan, the benefits of reciting the Qur'aan, the history of its compilation, and other topics.

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15 A paraphrase of an authentic hadith of the Prophet (saww), reported by Ibn 'Adee and Ibn 'Asaakir. The beginning of the hadith is, 'This knowledge will be carried by the trustworthy of the ummah, who will protect...'
Finally, the scholars of the later generations started compiling all of these sciences into one book, and thus began the era of the classic works on 'Uloom al-Qur'aan. The first works of this nature were actually meant to be works of tafseer. One of the first works that is reported in later references (but is not extant) is that of Aboo Bakr Muhammad ibn Khalaf ibn al-Marzabaan (d. 309 A.H.), entitled 'al-Haawee fee 'Uloom al-Qur'aan. Another work, of which manuscript copies of fifteen of a total of thirty volumes are extant, is that of Alee ibn Ibraheem Sa'eed (d. 330), otherwise known as al-Hoofoee, which he entitled, 'Al-Burhaan fee 'Uloom al-Qur'aan'. This book is primarily one on tafseer, but also discusses all related aspects of a verse. So, for example, after each portion of the Qur'aan, it includes information about the verses' meaning, its interpretation, its purpose of revelation, its proper method of recitation, the different qira'aat of the verse and how they affect the meaning, where to stop and where not to, and so forth. This work is considered to be the first of its kind in its expansive approach to all the related sciences of the Qur'aan.

There appeared after this, books of a similar nature, until finally Badr ad-Deen az-Zarkasheen (d. 794 A.H.) appeared with his monumental Al-Burhaan fee 'Uloom al-Qur'aan (the same title as al-Hoofoee's work). This is one of the great classics on 'Uloom al-Qur'aan available in print. A little over a century later, another classic appeared, that of Jalaal ad-Deen as-Suyoootee (d. 911 A.H.), entitled al-Itqaan fee 'Uloom al-Qur'aan. These two works are considered the standard resource works on 'Uloom al-Qur'aan, and both have been printed a number of times during the last few decades.

Books on 'Uloom al-Qur'aan continued to appear throughout the centuries, and these last few decades have been no exception. The better known books of this era have been Manaahib al-Ifras fee 'Uloom al-Qur'aan by Shaykh Muhammad 'Abd al-Adheem az-Zarqasaanee; al-Madkhali li Dirasaat al-Qur'aan al-Kareem by Muhammad Aboo Shahmah; and two books, both of which are entitled Mabaaith fee 'Uloom al-Qur'aan, one by Dr. Suhheeq Saalih and the other by Dr. Mannaa al-Qaataaan.

Unfortunately, there does not seem to be great interest in English circles concerning this topic. Other topics, such as hadith and fiqh, have been given greater attention. In English, the only work present is Ahmed Von Denffer's book, "Uloom al-
Qur'aan: An Introduction to the Sciences of the Qur'aan. It is a useful book in that it presents a summary of many concepts of 'Uloom al-Qur'aan, and is meant for a young adult audience. However, probably due to the nature of the audience, the author does not go into great detail.
Chapter 2

The Qur'aan

1. The Linguistic Meaning of the Word ‘Qur'aan’

There are a number of different opinions concerning the linguistic meaning of the word ‘qur'aan.’

The most popular opinion, and the opinion held by at-Tabarce (d. 310 A.H.), is that the word ‘qur'aan’ is derived from qara'a, which means, ‘to read, to recite.’ ‘Qur'aan’ would then be the verbal noun (masdar) of qara'a, and thus translates as ‘The Recitation’ or ‘The Reading.’ Allaah says in reference to the Qur'aan,

\[\text{وَفَ户籍َانَ فَوفَاءً} \]

‘And (it is) a Qur'aan which We have divided into parts...’ [17:106]

and He says,

\[\text{إِنَّا نَجِبُهُ وَنَبِّيُونَهُ وَنَرَاهُ فَأَنَّهُ فَوَلِّيٌّ وَغَلَّبَانِينَ} \]

‘It is for Us to collect it and to Recite it (Ar. qura’anah). When We have recited it, then follow its Recitation (Ar. qura’anah)’ [75:17-8]

On the other hand, Imaam ash-Shaafi‘ee (d. 204 A.H.) held the view that the word ‘qur'aan’ was a proper noun that was not derived from any word, just like ‘Torah’ or ‘Injeel’\(^{22}\). He recited the word without a hamza, such that ‘Qur'aan’ would rhyme with the English word ‘lawn’. One of the qira‘aat\(^{23}\) also pronounced it this way.

Another opinion\(^{24}\) states that the word ‘qur'aan’ is from the root qara‘a, which means, ‘to join, to associate’. For example, the pilgrimage in which ‘Umrah and Hajj are combined is called Hajj Qiraan, from the same root word. Therefore the meaning of the word ‘qur'aan’ would be, ‘That which is joined together,’ because its verses and soorahs are combined to form this book. In this case, the word would be pronounced the same way as Imaam ash-Shaafi‘ee pronounced it, without the hamza.

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\(^{22}\) The books given to Moosaa and ‘Eesa, respectively.

\(^{23}\) The qira‘a of Ibn Kathir. See Ch. 11, ‘The Qira‘aat of the Qur’aan’ for more details on the various qira‘aat.

\(^{24}\) That of Aboo al-Hasan ‘Alee al-Ash’aree (d. 324 A.H.), the famous theologian.
A fourth opinion is that 'Qur'aan' comes from the word *qarad* in, which means 'to resemble, to be similar to'. Hence, the Qur'aan is composed of verses that aid one another in comprehension, and *soorahs* that resemble each other in beauty and prose.

Yet another opinion is that 'Qur'aan' is from *qar*, which means 'to combine'. It is called such since it combines stories, commands, promises and punishments.

However, the opinion that is the strongest, and the one that the majority of scholars hold, is the first one, namely that the word 'Qur'aan' is the verbal noun of *qara'a* and therefore means, 'The Recitation'. The proof for this is that it is named such in the Qur'aan (and most of the *qira'aat* pronounce the word with a *hamza*), and the word conforms with Arabic grammar as the verbal noun of *qara'a*.

It may be asked: does one explain the fact that some *qira'aat* pronounce the word 'Qur'aan' without a *hamza*, as it is well known that all the *qira'aat* are equally authentic (as shall be discussed in greater detail)? The response to this question is that this particular pronunciation is due to the peculiar rules of recitation (*tajweed*) of those *qira'aat*, and affects many words. In other words, the *qira'aat* that pronounce the word 'Qur'aan' without a *hamza* do not intend to change the pronunciation of the word 'Qur'aan' itself, but rather this occurs due to a particular rule of recitation (*tajweed*) that affects many words in the Qur'aan, including the pronunciation of the word 'Qur'aan'. Therefore, even though the pronunciation of the word 'Qur'aan' is different in these *qira'aat*, the actual word is still the same.

II. The Definition of the Qur'aan

There are many definitions of the Qur'aan, but they differ in wording only. There is no difference of opinion as to what the Qur'aan is, but merely what the best way to define it is.

One of the more appropriate definitions is as follows: The Qur'aan is the Arabic Speech (*qalaam*) of Allaah, which He revealed to Muhammad (ﷺ) in wording and meaning, and which has been preserved in the *mus-hafs*, and has reached us by *mutawaatir* transmissions, and is a challenge to mankind to produce something similar to it.

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25 Thalhiyih ibn Ziyad ad-Daylamee (d. 207 A.H.), better know as al-Farraa', a famous grammarian from Kufah.


27 This is the opinion of Ibn al-Ataee (d. 606 A.H.) in his *an-Nihayaah*, v 5, p. 30.

28 A good definition must include everything that is essential, exclude everything that is extraneous, and be as succinct as possible.

29 cf. az-Zarqamee, v 1, p. 21.
The Breakdown of the Definition

The statement in the definition, 'The Qur'aan is the Arabic... implies that the Qur'aan is in the Arabic language. This, therefore, implies that a translation of the Qur'aan into any other language cannot be considered the Qur'aan.' Imaam az-Zarkasheen said, "Know that the Qur'aan has been revealed in the language of the Arabs. Therefore, it is impermissible to recite it in any other language."

There are eleven references in the Qur'aan that it is in the Arabic language, amongst them the verses,

وِهَدَايْنَا عِنْصَرٌ ثُمَّ بَيْتٌ

«...this (the Qur'aan) is in a clear Arabic tongue» [16:103]

and,

إِنَّا أَرْسَلْنَا فَرَاتِيجَ عَرَبِيَّةَ

«Verily, We have revealed this as an Arabic Qur'aan» [12:2]

and,

وَكَذَٰلِكَ أُحِيَّاهَا لِكَمَالَهَا عَرَبِيَّةَ

«And thus We have inspired you with an Arabic Qur'aan» [42:7]

Since the Qur'aan has described itself as being in Arabic, it is clear that any non-Arabic speech cannot be the Qur'aan.

However, is every single word in the Qur'aan originally from the Arabic language? In other words, does the Qur'aan use words from other languages? There exist narrations from some of the Companions, and many grammarians after them, concerning certain words in the Qur'aan which were claimed to be of non-Arabic origin. Thus, for example, Ibn 'Abbaas claimed that the word toor was Syriac for mountain, tafqa meant 'to intend' in the Roman language, hudnau was Hebrew for repentance, sijl was Persian for book, sundus meant a soft cloth in Hindi (probably referring to Sanskrit), mishkaat was a shining lamp in an Ethiopian language, and sirri was Greek for a small river. His student 'Ilkrimah was also of the same opinion.

This opinion led some later scholars to come forth with numerous examples of words that were claimed to be non-Arabic in origin, yet mentioned in the Qur'aan. As-Suyooqee (d. 911 A.H.) compiled a list of over a hundred words in the Qur'aan that were claimed to be non-Arabic in origin, and even versified these words in a poem.

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30 See Ch. 15, 'The Translation of the Qur'aan,' for a more detailed discussion of this point.
31 az-Zarkasheen, v1, p. 287.
32 Examples taken from az-Zarkasheen, v1, p. 288.
33 as-Suyooqee, v1, p. 181-84.
Other scholars, however, denied the claim that there could be any non-Arabic words in the Qur'aan. Basing their evidences on the Qur'aanic verses quoted above, they held the view that these verses precluded the existence of foreign words in the Qur'aan. Imaam ash-Shaafi'ee (d. 204 A.H.) was particularly strict in this matter, for he wrote concerning some grammarians of his time, “And some have spoken in this topic (of foreign words in the Qur'aan), and had they restrained themselves from speaking it would have been better, and safer for them! For some of them have presumed that the Qur'aan is part Arabic and part foreign! Yet the Qur'aan is explicit that there is nothing in the Book of Allaah except that it is in the language of the Arabs…”

In attempting to refute the opinion that the Qur'aan contains foreign words, al-Tabarree (d. 310 A.H.) claimed that these particular words were used by both of these languages simultaneously, and thus the Companions' claims that these words were non-Arabic only meant that they were also used by other languages as well. However, this is not a satisfactory explanation, as the word must have originated in one of the two languages.

Aboo Ubayd al-Qaasim ibn Sallaam (d. 224 A.H.) explained the above narrations from Ibn 'Abbaas correctly when he said,

The correct opinion with me is that both of the above opinions [meaning that there are foreign words in the Qur'aan, and that the Qur'aan is only in Arabic] are correct. This is because the origin of these words is foreign, like the scholars said [referring to the narrations of Ibn 'Abbaas]. However, these words entered into the Arabic language, and were transformed to Arabic words, and the foreign letters were exchanged for Arabic ones, until they became a part of Arabic. Then the Qur'aan was revealed, and by this time these words had mixed in with the Arabic language. Therefore, he who says that the Qur'aan is only in Arabic is correct, and he who says that there are some foreign words is also correct.

In other words, these particular phrases are originally non-Arabic in origin. However, as is the case with any language, these words were ‘borrowed’ by Arabic, and were used so commonly that they became a part of the Arabic language. Thus, for all practical purposes, these words became ‘a part of fluent Arabic, and were used in poetry… and if an Arab were ignorant of these words, it was as if he were ignorant of other Arabic words.'

Therefore, the correct opinion is that there are no non-Arabic words in the Qur'aan, although there are words that have non-Arabic origins. Due to the continued usage of these words by the Arabs, however, they can no longer be considered foreign.

The next part of the definition of the Qur'aan states that it is the ‘...Speech (kalaam) of Allaah...’ The Qur'aan is the Speech (kalaam) of Allaah, that He spoke in a manner

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34 az-Zarkashee, v. 1, p. 287, quoting from ar-Risaalah.
35 as-Suyoouqi, v. 1, p. 178.
that befits Him. This excludes all speech that emanated from men, jinn, and angels. Due to the importance of the fact that the Qur’aan is the kalaam of Allaah, and the different philosophies that have evolved concerning this topic, this part of the definition will be discussed in greater detail in the next section.

The next part of the definitions states: ‘...which He revealed to Muhammad (ﷺ)...’. This excludes any other Speech (kalaam) of His that He spoke. The kalaam of Allaah is infinite, as the Qur’aan says,

وَأَنَّا فِي الْأَرْضِ مِنْ سَجْرَةٍ أَقْلَدْنَاهُ وَأَبْحَرْنَاهُ مِنَ الْبَرْقِيَّةِ سَبِيعَةً أَنْهَرَ

«And if all the trees on the earth were pens, and the sea (were ink wherewith to write), with seven seas behind it to add to its supply, still the Words (kalaam) of Allaah would not be exhausted. Verily, Allaah is All Mighty, All Wise» [31:27]

Therefore, this part of the definition limits the Qur’aan to the kalaam that Allaah revealed to Muhammad (ﷺ), and excludes any Speech that He spoke to other than the Prophet (ﷺ). The Qur’aan is specifically the revelation sent down to the Prophet (ﷺ).

وَاللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَىٰ صَرْطٍ مُّبِينٍ

«And truly, this Qur’aan is a revelation from the Lord of the Worlds; which the Trustworthy Spirit (Angel Jibreel) brought down; Upon your heart (O Muhammad) so that you may be among the warners» [26:192-4]

The next part of the definitions states: ‘...in wording and meaning...’. This part of the definition affirms that the words of the Qur’aan are from Allaah, and not from Jibreel or even Muhammad (ﷺ), as some of the innovated sects of Islam, such as the Ash’arees, allege. According to some scholars, this part of the definition also excludes hadeeth Qudsee,38 since, according to these scholars, hadeeth Qudsee is only inspired in meaning, while its wording is from the Prophet (ﷺ).

The next part of the definition states: ‘...which has been preserved in the mus-hafs...’. A mus-haf is a written copy of the Qur’aan. When used in this definition, it refers specifically to the copies that the Caliph ’Uthmaan ordered to be written.39 Therefore, it includes one hundred and fourteen soorahs, starting with Soorah al-Faatihah and ending with Soorah an-Naas. The Qur’aan must be written in any one of the mus-hafs

38 A hadeeth Qudsee is defined to be a hadeeth in which the Prophet (ﷺ) says, “Allaah says...”, attributing the speech to Allaah. This type of hadeeth is discussed in more detail in the next chapter, under the heading, 'The Difference between the Qur’aan and Hadeeth Qudsee'.
39 See Ch. 8, 'The Collection of the Qur’aan,' for further details.
of 'Uthmaan.

This part of the definition excludes the verses that used to be a part of the Qur'aan, such as those whose recitation was abrogated (the mansoohk), and those readings that were abrogated by the Prophet ( ﷺ) before his death, when he recited the Qur'aan for the last time.40 The reading must be in at least one muq-haf of 'Uthmaan, and not necessarily in all of them.41

The next part of the definition states: ‘...and has reached us by mutawaatir transmissions...’. A transmission is called mutawaatir when it is reported by a large number of people, such that they could not all be mistaken or intentionally forge a lie. The Qur'aan has reached us through mutawaatir chains of narration.42 In other words, in each generation so many people narrated it that there is no question of its authenticity. There are some readings, however, that have not reached us in mutawaatir form (in other words, they are ahaad43). Such readings are not considered part of the Qur'aan. This point will be further elaborated in a later chapter.

The last part of the definition states: ‘...and is a challenge to mankind to produce something similar to it.’ This part of the definition is extraneous in that it does not remove anything that should not be a part of the Qur'aan (unless one believes that hadeeth Qudsee is inspired in meaning and wording, in which case this portion would remove hadeeth Qudsee as being part of the Qur'aan). This portion is essential, however, in that it mentions the miraculous nature (i'jaaz) of the Qur'aan. Allaah has challenged mankind to produce even a chapter similar to it, and this challenge is reserved for the Qur'aan, and not for the hadeeth.44

It should be mentioned that the word ‘Qur'aan’ can be used for the whole Qur'aan and for a part of the Qur'aan. Thus, if someone has recited a few verses from the Qur'aan, or has completed the recitation of the whole Qur'aan, it is possible to say in either case, “You have recited the Qur'aan.”45

III. The Qur'aan as the Speech of Allaah

The detailed discussions of the Qur'aan as the Speech (kulaam) of Allaah are typically not found in the books of 'uloom al-Qur'aan, but rather in the books of 'ageedah (faith). However, it was felt that this topic deserved greater attention in this work for a number of reasons: Firstly, due to the importance of this topic, since it deals with some of the Characteristics (sifaat) of Allaah, and of the Qur'aan; secondly, this topic

40 See Ch. 10 and 13, ‘The Abrogation of the Qur’aan,’ and ‘Abrogation in the Qur’aan’ for an explanation of the mansoohk and variant readings.
41 The muq-hafs that ‘Uthmaan wrote were not exactly the same. See Ch. 8 for further details.
42 See ‘The Conditions for an Authentic Qur’aan’ in Ch. 11 for a more detailed discussion of this point.
43 Meaning the shawadh readings, and not the ‘ahad definition of as Suyootee; see Ch. 11 for further details.
44 See Ch. 15, which is entirely devoted to discussing the concept of i’jaaz in the Qur’aan, for further details.
45 cf. az-Zaraqanee, v 1, p. 22.
has been the subject of great controversy during the history of Islam, and great scholars have been persecuted because of it, therefore it deserves some discussion and elaboration; thirdly, there still exist incorrect concepts and ideas concerning the meaning of the kalaam of Allah, primarily amongst innovated sects which claim to be in the fold of Ahl as-Sunnah wa al-Jama'ah⁴⁶, and, lastly, there does not exist any discussion of this topic in English.⁴⁷

Before discussing the Qur'aan in particular as the kalaam of Allah, it is necessary to understand the concept of the kalaam of Allah.

**The Concept of the Kalaam of Allah**

The topic of the kalaam of Allah deals with one of the Attributes that Allah has described Himself with, namely, that of Speech (kalaam). When dealing with the topic of the Names and Attributes of Allah, two basic principles must be understood.

The first principle is that Allah has described Himself with the Best and Most Perfect Names and Attributes; Names and Attributes of Beauty, Majesty, Grandeur, Perfection and excellence; in other words, all Names and Attributes that befit Him. Allah says in the Qur'aan,

> «And to Allah belong (all) the Most Beautiful Names, so call on Him with them» [7:180]

In addition to affirming these Names and Attributes, Allah has also negated all attributes of imperfection from Himself, such as sleep and tiredness (2:255), forgetfulness and error (20:52) and other attributes that do not befit His Glory.⁴⁸

The second principle is that Allah's Names and Attributes are Unique, and do not resemble the attributes of His creation. Allah says,

> «There is nothing that is similar to Him, and He is the All-Hearer, All-Seeing» [42:11]

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⁴⁶ An expression that translates as 'The Followers of the Sunnah and the Right Group,' to differentiate those who do not follow the Sunnah, or the Companions of the Prophet (ﷺ). The Prophet (ﷺ) predicted, in a number of hadith, that his ummah would divide into seventy-three sects, all of which would be in the fire of Hell except one. When asked what the characteristics of this saved group were, he (ﷺ) replied, "They are (that group) that follow what I am following today, and my Companions" (Narrated by at-Tirmidhi); meaning the Ahl as-Sunnah wa al-Jama'ah.

⁴⁷ However, it should be kept in mind that this is a relatively brief discussion, and it is hoped that perhaps a more detailed explanation of this, and other, concepts of faith be available soon, Inshaa Allah.

⁴⁸ The affirmation of Allah's Names and Attributes, in general, occurs specifically: each Name and Attribute is mentioned and affirmed individually. For example, 'The All-Seer', 'The Ever-Living', 'The Bestower of Mercy', etc. As for negation, this occurs in general, unspecific terms (most of the time); for example, 'There is nothing that is similar to Him', 'There is none that is equal to Him', etc. Negation of specific attributes (such as forgetfulness and error) is rare, and only for a purpose.
Therefore, since Allah's Attributes are unique, it is not possible for mankind to understand the exact nature of Allah's Names and Attributes, even though it is possible to understand the concept that any Name or Attribute refers to. For example, Allah has described Himself in the Quran as al-Hayy, which means, 'The Ever-Living.' Mankind understands that Allah is Ever-Living; that He was always with Life, and will always be with Life. He also understands that, even though he himself is 'alive' (hayy), the life that he has is very different from the one that Allah describes Himself as having, for man's life was given to him, and it shall be taken away from him, in contrast to the characteristic of life that Allah describes Himself with. In addition, man does not have the power to create life, unlike Allah. So man has the characteristic of life, and Allah describes Himself as having the characteristic of Life, but the actuality of the two characteristics differ as much as man differs from the Creator. Therefore, mankind understands the concept of Allah's name al-Hayy, but can never understand the actuality of it. The same analogy applies for the other Names and Attributes of Allah.

It is essential, therefore, when dealing with the Names and Attributes of Allah, not to deny or distort the meanings of these Names and Attributes, since Allah has described Himself with these Names and Attributes. Likewise, it is not allowed to try to make these attributes similar to those of the Creation, nor try to delve into the 'how-ness' of His Attributes, since the attributes of the creation are imperfect, whereas the Attributes of Allah are Perfect and Unique.

With these two basic principles in mind, we now proceed to the concept of the kalām of Allah.

Allah, all Praise and Glory be to Him, has described Himself as having the characteristic of kalām in over two dozen verses in the Quran. Amongst these verses are the following:

«And Allah spoke directly (kāllama) to Moosaa» [4:164]

«And the Word (kalām) of your Lord has been fulfilled in truth and justice» [6:115]

«Say, 'If the oceans were ink wherewith to write the kalām of my Lord, the oceans would be exhausted before the kalām of my Lord would finish, even if We brought (another ocean) like it for its aid.'» [18:109]
"And the Word of Allah (kalima) is the uppermost" [9:40]

"(It will be said to the people in the Heavens) 'Peace be on you,' a Word from a Lord who is Most Merciful" [36:58]

Therefore, we affirm what Allah has affirmed for Himself, namely, that He Speaks when He wishes, and to whomever He wishes. As Allah says,

"وَلِللَّهِ الْقُوَّةُ وَاللَّهُ رَبِّ الْعَالَمِينَ (2:253)

"These are the prophets, some of them We have honoured and blessed over others, (and) some of them Allah spoke to" [2:253]

In addition, the kalaam of Allah is heard by His creation, and consists of words and letters. The fact that the kalaam of Allah can be heard is clearly proven in the Qur’aan and Sunnah. For example, in the story of Moosaa, the Qur’aan mentions that Allah spoke to Moosaa and addressed him:

"And when he (Moosaa) came (to the fire), he was called, 'O Moosaa, Verily, I am your Lord...and I have chosen you, therefore listen to that which is inspired to you'" [20:11-13]

In another verse, the Qur’aan says,

"وَلِلَّهِ الْقُوَّةُ وَالَّذِينَ مُؤْمِنِينَ مَعَهُ (79:15-16)

"Have you heard the story of Moosaa? When his Lord called him in the sacred valley of Taowa" [79:15-16]

These verses are clear that Allah spoke to Moosaa and Moosaa heard this speech. The Prophet (ﷺ) also described a meeting between Aadam and Moosaa, in which Aadam asked Moosaa, "Are you the one whom Allah spoke to, from behind a veil, and there was no interpreter between you, nor was their any messenger?" Moosaa answered, "Yes." The hadeeth is explicit in that Allah’s kalaam to Moosaa was without any intermediary. In another authentic hadeeth, the Prophet (ﷺ) clearly stated that Allah’s kalaam is with sound, for he said, "When Allah decrees a matter in the skies, the angels move their wings in humility for His speech, which sounds like a

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49 Reported by Aboo Daawood, and others.
chain over a rock..." In this hadith, the Prophet (ﷺ) gave a description of the sound of the kalām of Allāh, which clearly proves that Allāh’s kalām is with sound.

This was also the belief of the salaf. Imaam Ahmad ibn Hambal (d. 241 A.H.) was asked by his son 'Abdullaah (d. 290 A.H.), “When Allāh spoke to Moosaa, did He speak with a sound (that was heard by Moosaa)?” Imaam Ahmad answered, “Yes, indeed! Your Lord speaks with sound, and all of these hadith (of the kalām of Allāh), we narrate them as we heard them.” Imaam al-Bukhārī (d. 256 A.H.) narrated in his book al-Adab al-Mufrad the hadith of the Prophet (ﷺ) referring to the Day of Judgement, and the reckoning that will occur, and it is: “...and their Lord will call them with a voice, the one who is close can hear it just as the one who is far can, and He will say, ‘I am the King...’” After narrating the entire hadith, which is also explicit in the fact that Allāh speaks in a kalām that can be heard, Imaam al-Bukhārī said, “Allāh, all Praise and Glory be to Him, speaks with sound. Those who are close can hear it just as those who are far can, and this is only so for Allāh. And in this is proof that the sound of Allāh does not resemble the sound of mankind.”

It is, of course, essential to keep in mind that the Speech of Allāh does not resemble that of His creation, and therefore it is impermissible to ask how Allāh speaks, for Allāh says,

لَا يَكُونُ مِثَالُهُ مَثَالٌ ﻟِّهَا وَهُوَ ﺍﻟْـﻳَـبْـنُ ﺍлـْـمِـكْـبَرُ

“There is nothing similar to Him, and He is the All-Hearer, All-Seer.” [42:11]

The fact that the kalām of Allāh consists of words and letters is something that does not require proof, and can be seen even by the most ignorant person. The Qur’ān (and it is part of the kalām of Allāh, as shall be proven in the next section) consists of words and letters. For example, every Muslim knows that the verse,

قَلْ ﻛَيْبَرَ اﻟﻠَّﻪُ أَنَّى ١١٢:١

“Qul hoon wa Allāhu akhād” [112:1]

consists of four words, each word of which consists of a number of letters. It therefore follows that the kalām of Allāh consists of words and letters. The Prophet (ﷺ) himself mentioned that the Qur’ān is composed of words and letters, for he (ﷺ) stated, “Whoever recites one word from the Book of Allāh will have ten rewards. And I do not say the Alif-Laam-Meeem is (counted as) a word, but rather Alif is a word, and Laam is a word, and Meeem is a word.” Therefore, the Prophet (ﷺ) divided the

50 Reported by al-Bukhārī. Some groups allege that the sound described in the hadith refers to the movement of the angel’s wings. This can be rebutted by a number of ways: firstly, other narrations of this hadith are explicit that the sound refers to Allāh’s kalām, and not the angels’ wings (cf. al-Ju’dah, p. 167); secondly, the tense that is used for the sound is masculine, whereas the wings are feminine, so if the wings of the angels were the object of the sound, the tense would have been feminine also.
51 Reported by ‘Abdullaah ibn Ahmad ibn Hambal in Kitāb as-Sunnah, # 533.
52 Reported by Ahmad, and al-Bukhārī in al-Adab al-Mufrad.
54 Reported by al-Bukhārī.
Qur'aan into words and letters.

The *kalaam* of Allah is not limited to the Arabic language. Allah revealed the Torah and the Injeel, in Hebrew, and this was also a part of His *kalaam*. As Imaam ad-Daarimee (d. 288 A.H.) wrote, concerning those who deny this concept, “Woe to you! Verily... Allah is knowledgeable of all languages, and He speaks in whichever language He wishes. If He wishes, He speaks in Arabic, and if He wishes, in Hebrew, and if He wishes, in Syriac, so He has made the Qur'aan His *kalaam* in Arabic, and the Torah and Injeel His *kalaam* in Hebrew, since He has sent the prophets with the language of their peoples.”

In other words, just as Allah has sent every prophet to preach in the language of his nation, the *kalaam* of Allah to any nation (when Allah revealed a Book to that nation) was also in its language.

Another characteristic of the *kalaam* of Allah is that it is uncreated. There are clear proofs from the Qur'aan, the Sunnah, the statements of the salaf, and clear logic for this belief.

The Qur'aan says,

\[
\\text{أَلَمْ يَتَّقَلَّبَ الْخَالِقُ مَنْ يَتَّقِلَبُ وَالْبَارِزُ\\}
\]

«Verily to Him (Allah) belongs the Creation and the Command» [7:54]

In this verse, Allah differentiates between the creation, which includes the world and all that is in it, and between the Command, which is His Speech. The Speech is in fact the cause of the creation, as Allah says,

\[
\\text{إِنِّي أَخْرِجْتُ لِكُمْ جِنْسٍ مَّلِئٍ كَفُوُّهُ كَمَيْكَونُ\\}
\]

«Verily, Our Word unto a thing when We intend it, is only that We say unto it: ‘Be!’ – and it is» [16:40]

Therefore the Speech of Allah, by the Will of Allah, is the cause of the creation, so it cannot be created, for if it were created, it would mean that a created characteristic has itself created another object, and this is not possible! In other words, a created object does not have the ability to create another object; only the Creator has this ability. Sufyaan ibn 'Uuyynah (d. 198 A.H.) said, “He has lied (who says that the Qur'aan is created)! Allah has stated, “To Him belongs the Creation and the Command,” so the creation is the creation of Allah, and His Command is the Qur'aan.”

Imaam Ahmad ibn Hambal (d. 241 A.H.) also used this verse to prove that the *kalaam* of Allah is not created.

The Prophet (ﷺ) said, “Whoever dismounts at any place, and says, ‘I seek refuge in the kalimaat of Allah from the evil that is created, nothing will harm him until he moves from his stop.” This hadith also proves that the *kalaam* of Allah is not cre-

55 ad-Daarimee, *ar-Radd*, p. 123.
57 *Ibid*.
58 Reported by Muslim and others.
ated, since the Prophet (ﷺ) commanded the believers to seek refuge in the *kalaam* of Allaah from all types of evil. Refuge can only be sought from the Creator (and His Attributes), and not from the creation. Imaam al-Bukhaaree (d. 256 A.H.) stated, “In this hadeeth is proof that the *kalaam* of Allaah is not created,” and his teacher, Nu'aym ibn Hammaad (d. 228 A.H.), stated, “It is not permissible to seek refuge in the created, nor in the speech of men, jinn or angels.” In other words, the very fact that a person seeks refuge in the *kalaam* of Allaah proves that it is an uncreated Attribute of Allaah, for it is not allowed to seek refuge in a created object.

A simple logical proof that the *kalaam* of Allaah is not created is as follows: If the *kalaam* of Allaah were created, it would mean that one of Allaah’s attributes (that of speech) had a beginning, yet Allaah’s attributes do not change with time, for the Qur’aan says,

"He is the First (i.e., there is nothing before Him), and He is the Last (i.e., there is nothing after Him)..." [57:3]

and His attributes are a part of Him. The *kalaam* of Allaah is an Attribute of Allaah, and all of Allaah’s attributes are eternal and uncreated.

**The Qur’aan as the Kalaam of Allaah**

In the last section, certain characteristics of the *kalaam* of Allaah were discussed. In this section, it shall be proven that the Qur’aan is a part of the *kalaam* of Allaah. It therefore has the same characteristics that the *kalaam* of Allaah has. Some narrations of the earlier scholars have already been mentioned concerning the fact that the Qur’aan is the *kalaam* of Allaah. However, in this section, this topic will be discussed in greater detail, along with a brief history of the deviations that have occurred with regards to this belief.

The proof that the Qur’aan in particular is the *kalaam* of Allaah is that Allaah Himself has referred to it as His *kalaam*. For example, Allaah says,

"And if any of the idolaters seeks your protection, then grant him protection, so that he may hear the Word (*kalaam*) of Allaah..." [9:6]

meaning until they hear the Qur’aan. The Prophet (ﷺ) also said, “Verily, the Quraysh have prevented me from spreading the Word (*kalaam*) of my Lord,” meaning that they prevented him from spreading the Qur’aan. The Prophet (ﷺ) also said in refer-

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59  al-Ju’ayy, p. 131, from al-Bukhaaree’s *Khaalq Al’Aal al-Ibaad*.

ence to the Qur'aan, "The superiority of the kalaam of Allaah over all other kalaam is (like) the superiority of Allaah over His Creation."\(^{63}\)

The belief that the Qur'aan is the kalaam of Allaah was the belief of all of the Companions, and the belief of the scholars of Ahl as-Sunnah wa al-Jama'ah after them. Hundreds of statements from the scholars of the first three generations exist concerning the fact that the Qur'aan is the kalaam of Allaah, and is characterised by the same characteristics as the kalaam of Allaah. In fact, no group amongst Muslims actually denied that the Qur'aan was the kalaam of Allaah; they only differed concerning the characteristics of this kalaam.

As was proven in the last section, the kalaam of Allaah is not created. This, of course, implies that the Qur'aan is not created either. Ibn 'Abbaas, in explaining the verse,

\[\text{"A Qur'aan without any crookedness" [39:28]}\]

said, "This means that the Qur'aan is not created."\(^{62}\) 'Amr ibn Deenar (d. 126 A.H.) stated, "I have met the Companions of the Prophet (ﷺ), and those that came after them for seventy years, all of them said, 'Allaah is the Creator, and everything besides Him is created, and the Qur'aan is the kalaam of Allaah, from Him it came, and to Him it will return.'"\(^{65}\) Imaam Aboo Haneefah (d. 150 A.H.) wrote in his Fiqh al-Akbar, "The Qur'aan is the speech (kalaam) of Allaah, written in the mus-hafs, preserved in the hearts, recited by the tongues, and revealed to the Prophet (ﷺ)," and in another place he mentions that, "...the Qur'aan is not created."\(^{64}\) Imaam Maalik (d. 179 A.H.) was asked concerning one who says that the Qur'aan is created, what should be done to him? He replied, "He should be forced to repent, and if he refuses, then his head should be cut off?"\(^{65}\) Imaam ash-Shaafi’ee (d. 204 A.H.) stated, "Whoever states that the Qur'aan is created is a disbeliever."\(^{66}\) Imaam Ahmad ibn Hanbal (d. 241 A.H.) stated, "It has been narrated from many of our salaf that they used to say, 'The Qur'aan is the kalaam of Allaah, and it is not created.' This is also what I believe, and I am not a person of philosophy, nor do I think that philosophy plays a part in any (of our beliefs). The only (source) is the Qur'aan, or the hadeeth of the Prophet (ﷺ), or a statement of the Companions or Successors. As for anything besides these (sources), then none of it is praiseworthy."\(^{67}\)

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61 Reported by Ahmad and others. For a detailed discussion of the authenticity of the hadeeth, see al-Albaanee’s ad-Da’eefah, #1333, and for the other side, al-Ja’dah, p. 87.
62 Reported by al-Laaliika’ee, # 355.
63 Reported by al-Bayhaqi in his Sunan.
65 Reported by al-Laaliika’ee, # 494.
66 al-Khaamees, p. 44.
67 Reported by ‘Abdullaah ibn Ahmad in his ar-Sunnah, #108.
Imaam at-Tahaawee,⁶⁸ in his famous Ageedah at-Tahaaweeeyah, wrote:

The Qur’aan is the Speech (kalaaum) of Allaah. It originated from Him as an articulated speech in a manner that is not questioned and was revealed to His Prophet (ṣallallahu 'alayhi wa sallam) by inspiration. The Believers testify to its revelation. They are certain that it is the actual kalaaum of Allaah, not created, unlike the speech of humans. Whoever hears it and thinks it is the speech of a man is a disbeliever whom Allaah has condemned and threatened with the Fire of Hell, for Allaah says,

«I will burn him in the Hell-Fire» [74:26]

to him who said,

«This (the Qur’aan) is nothing but the words of a mortal» [74:25]

(By these verses) we know and are certain that this (the Qur’aan) is the kalaaum of the Creator of humans, and it does not resemble the speech of mankind.⁶⁹

The narrations from the salaf concerning the fact that the Qur’aaan is not created has reached and far exceeded the level of mutawaatir, and this is a fact that no one can deny. To give one example alone, the great scholar of the Sunnah, Aboo al-Qaasim Hibatullaah ibn Hasan al-Laaliika'ee (d. 418 A.H.) transmitted reports from over five-hundred and fifty scholars of the salaf, all of whom stated the same fact: “The Qur’aaan is the kalaaum of Allaah, not created, and whoever states that it is created is a disbeliever.” After naming all of these scholars, Imaam al-Laaliika'ee wrote,⁷⁰

So these are five-hundred and fifty scholars or more, from the Successors, and the generation after them, and the scholars whom the ummah has accepted and are well-pleased with, not including the Companions, from all different places and generations. And of these over a hundred were Imams, whose opinions and madh-habs the people used to follow. And were I to busy myself in compiling the quotes from modern scholars [meaning those after the first three generations](on top of these names), then the

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⁶⁸ He is Abu Ja'far Ahmed ibn Muhammad ibn Salamah al-Azadi at-Tahaawee, d. 321 A.H. In the introduction to his work, he said, “This is the fundamentals of the beliefs of the Ahl al-Sunnah wa al-Jama‘ah, upon the methodology of the jurists of this ummah. Aboo Hancelah Nu'man ibn Thaabit, and Aboo Yusaaf, and as-Shaybaanee... (the two primary students of Aboo Hanifah), and their beliefs concerning the fundamentals of the religion.” This work of his is an extremely important one in that it gives a clear and lucid explanation of the basics of the belief of the Ahl al-Sunnah wa al-Jama‘ah. In addition, it clearly shows that the beliefs of Aboo Hancelah were the same as the beliefs of the Ahl as-Sunnah; yet, the irony is that many of those who claim to follow this great Imaam in fiqh absolutely ignore Aboo Hancelah’s beliefs, and instead follow the Ash’aree or Maturidee faith! The book has a valuable commentary by Ibn Abd al-Haaz al-Hanafee (d. 792 A.H.).

⁶⁹ Mute al-Ageedah at-Tahaaweeiyah point # 33, Sharh Agedeh at-Tahaaweeiyah, p. 168.

⁷⁰ al-Laaliika'ee, v. 1, p. 344. For these numerous quotes, see the previous hundred pages (250-345).
The first person to claim that the Qur’aan was created was a person by the name of Ja’ad ibn Dirham (d. 124 A.H.). Ja’ad was one of the leaders of innovation of his time, denying most of the attributes of Allaah, including that of kulaam. He was executed by the governor of his time for holding this and other heretical beliefs. However, his student, Jahm ibn Safwaan (d. 128 A.H.), was able to spread his ideas to a much greater extent, and it is after him the group known as the Jahniiyyah emerged. This group was considered by the scholars of Islaam to be outside the fold of Islaam for their heretical beliefs. The Jahniiyyah claimed, amongst other things, that the kulaam of Allaah (and thus the Qur’aan) was created.

Less than a century later, Ahmad ibn Abbe Du’aad (d. 240), one of the callers to this belief of the Jahniiyyah, even though he himself was of the Mu’tazilah, succeeded in converting the ‘Abbaasid Caliph Ma’moon (during the year 218 A.H.) to this ideology. Ma’moon then used his power as the Khaleefah to begin a relentless persecution of the scholars of his time, forcing many of them to renounce the belief of the salaf, and claim that the Qur’aan was created. The most prominent scholars from all over the Muslim lands were ordered to publicly proclaim this ideology. Those that refused were brutally tortured. Only a few brave scholars, led by Imaam Ahmad ibn Hambal (d. 241 A.H.), managed to last through this torture without relenting. Imaam Ahmad was jailed for a number of years, and beaten and whipped so severely that doctors pronounced him on the verge of death. This was one of the greatest trials to ever inflict the Muslim ummah, and it was only during the Caliphate of Muttawakil (during the year 237 A.H.) when orthodoxy was finally redeemed.

During this period, due to the great controversy that was generated over this issue, three different groups – besides the Ahl es-Sunnah – evolved with regards to the belief of the eternal nature of the Qur’aan.

The first group, comprised of the Jahniiyyah and the Mu’tazilah claimed that the Qur’aan was created. It was this group that temporarily gained popularity among the people, and due to the power of the Caliph Ma’moon, many scholars were forced to verbally agree with them.

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71 The Jahniiyyah denied all of the names and attributes of Allaah. This led them to believe that Allaah would not be seen in the Hereafter, that Allaah is not above (istawaan) His Throne, that He does not have the attribute of kulaam, that He does not have the attributes of qadil and noun (‘Hand’ and ‘Face’), and so forth. If one examines the belief of the Ash’arees, it is clear that, despite their verbal disassociation from the Jahniiyyah, in reality many of their beliefs are almost the same as those of the Jahniiyyah, as shall be elaborated in the next section.

72 For an interesting account of this Inquisition from an orientalist’s perspective, see Walter M. Paton’s Ahmad ibn Hambal and the Mihna. Leiden, 1897.

73 The Mu’tazilah were a group that tried to harmonise Greek philosophy with Islaam.
The second group were known as the Waaqifiiyyah. This group did not give an explicit opinion on this issue, and said, “We do not say it is created, nor do we say that it is not created.” It should be pointed out that the Waaqifiiyyah were not ignorant of the status of the Qur’aan, but rather had studied the evidences, and had come to the conclusion that it was unclear whether the Qur’aan was created or not. Since the proofs of the eternal nature of the kalaam of Allaah were so clear, and the scholars of Ahl as-Sunnah united on this issue, the innovation of the Waaqifiiyyah was a new innovation, and thus the scholars of their time were very severe in the refutation of this group. One of the salaf was asked concerning this group, and he replied, “The Qur’aan is the kalaam of Allaah, and it is not created. And can it be other than this? Or can anyone say other than this? We can never have any doubts about it, ever!” And Imam Ahmad (d. 241 A.H.) said, “As for the Waaqifiiyyah, then be in no doubt of their disbelief.”

The last group that formed during this time were the Lafidhiyyah. They claimed that the Qur’aan was the kalaam of Allaah, and that it was not created, but the recitation of the reciter of the Qur’aan was created. The scholars of Islam declared that the investigation into this matter was not praiseworthy, since the statement, “My recitation of the Qur’aan is created,” can have two meanings, one of which is correct, and the other incorrect. The incorrect meaning, which is what most of the Lafidhiyyah intended, is that the actual recitation, meaning the Qur’aan, is created, and thus the Lafidhiyyah agreed with the Jahmiyyah. However, if the person intended that the sound expelled by the reciter of the Qur’aan was created, then this is a correct meaning, since the voice is created, but the actual recitation (i.e., what is recited) is not.

Imam Ahmad ibn Hambal (d. 241 A.H.) said, concerning the above three groups, “The Jahmiyyah are of three types: One group of them says that the Qur’aan is created; another says that it is the kalaam of Allaah, and stop at that; and the third say, ‘Our recitation of the Qur’aan is created.’ For me, these three groups have the same status (in another narration, he added:) and all of them are of the Jahmiyyah, disbelievers. They should be forced to repent, and if they do not do so, then they should be killed.”

After this period, different groups evolved, the most prominent amongst them that of the Ash’aaree. Since this group is still present to this day, it will be discussed in greater detail than the other groups.

74 al-Laalika’ee, #531.
75 ibid., #544.
76 For further details, see al-Laalika’ee, pp. 385-399.
78 This group, during the fifth and sixth century of the hijrah, became extremely popular due to historical reasons, and the effects that this had are still present to this day. Many of the famous scholars of the past were influenced by the Ash’aaree, including most of the authors of the classical works on ‘ilm al-Qur’aan. The scholars that follow the Ash’aaree faith today are many and wide-spread, even such famous institutions such as al-Azhar University, Daar al-Uloom and Deoband are primarily Ash’aaree.
A Rebuttal of the Ash'arees

The Ash'arees are a group that take their 'aqeedah, and their name, from the teachings of Abū al-Ḥasan 'Alī ibn Iṣma‘īl al-Ash'ārī (d. 324 A.H.).

With regards to the kalām of Allāh, the Ash'arees brought forth an 'aqeedah that was unknown to the salaf. They claimed that Allāh does possess the Attribute of Speech, and that the Qur'ān was the kalām of Allāh, and in this they agreed with the Ahl as-Sunnah. However, they explained this attribute in a unique way, for they claimed that Allāh's kalām was an 'internal' kalām – a kalām that could not be heard by anyone. They equated it with the concept of thinking, and stated that, just as the thoughts of men are a type of speech that cannot be heard, likewise the kalām of Allāh is an internal speech that cannot be heard. Therefore, they claimed that Allāh does not speak with sound, and that his kalām does not consist of words or letters. They further stated that Allāh's kalām is not related to His Will; in other words, according to the Ash'arees, Allāh is continually speaking, and will always be speaking – He does not speak when He wishes. They further claimed that the kalām of Allāh is in fact one meaning, and cannot be divided into parts. This led them to claim that the Torah, Injeel and Qur'ān are all in fact 'expressions' of the same kalām, but the actual kalām of Allāh is without any language, and is of the same meaning. Therefore, according to them, the essence of the Torah, the Injeel and the Qur'ān is the same. Since they claimed that Allāh's kalām is an internal kalām, they then followed up this principle by stating that the actual text of the Qur'ān is created, but the kalām of Allāh is not. The Arabic Qur'ān, according to the Ash'arees, is not the actual kalām of Allāh, but rather an 'expression' of the kalām of Allāh.

79 It should be pointed out that Abū al-Ḥasan al-Ash'ārī himself went through three phases during his lifetime. During the first phase, he was a Mu'tazilī. However, after the scholars of the Mu'tazilī school could not satisfy his questions on particular issues of faith, he left them and started teaching the 'aqeedah of Abū Muḥammad ʿAbdullāh ibn Sa'īd ibn Kullāh (d. 240 A.H.). Ibn Kullāh, and al-Ash'ārī during this stage, tried to refute the beliefs of the Mu'tazilī and defend the teachings of Ahl as-Sunnah, but unfortunately the methodology that they used to refute the Mu'tazilī was itself greatly influenced by Greek philosophy. Thus, they themselves fell into many errors, especially in the area of the Names and Attributes of Allāh. (Only one of their errors will be elaborated in this section, but it should be kept in mind that a refutation of one point of belief of any group is an ipso facto refutation of that group's claim to be Ahl as-Sunnah, since the beliefs of Ahl as-Sunnah must be perfect.) During the last stage of his life, al-Ash'ārī rejected the teachings of Ibn Kullāh, and accepted the 'aqeedah of Ahl as-Sunnah. It was also during this stage that he wrote his book al-ʿUṣūl, in which he defended the 'aqeedah of the salaf, and believed in the Attributes of Allāh, such as 'islāma (raising over the throne), wujūd, ādāb and other attributes. Therefore, as reality, those who claim to be Ash'ārites are not truly following Abū al-Ḥasan al-Ash'ārī, for if they were, they would follow the 'aqeedah that he had at his death, and not the 'aqeedah of Ibn Kullāh, which he renounced before his death.

80 It should be mentioned that this section is also a refutation of the sister group of the Ash'arees, the Mu'tazilites. The beliefs of these two groups with regards to the kalām of Allāh are practically the same for our purposes.

81 These are the primary points of difference between the Ahl as-Sunnah and the Ash'arees with regards to the kalām of Allāh. It must be mentioned that some of these points are based upon certain principles that the Ash'arees use to distort many of the Attributes of Allāh. However, due to the brevity of this discussion, these will not be mentioned or refuted. For a full refutation, see Nāṣir's doctoral dissertation on the subject, quoted in the Bibliography.
Aboo Haamid al-Ghazaalkee (d. 505 A.H.), one of the leaders and expounders of this 'ageedaah, wrote, "Allaah speaks without words, sounds and letters... and His Speech is the Speech of the mind (i.e., internal speech). Just as the speech of the mind has no sound or words, so His Speech has no sound or words." 82

The primary principle that led the Ash'aarees to distort many of Allaah's Names and Attributes is that they wished to remove all resemblance between Allaah's Names and Attributes, and between those of the creation. This principle, which in essence is correct, was taken by the Ash'aarees to an extreme. They used their intellect and logic to decide which of Allaah's Names and Attributes gave some type of resemblance, or anthropomorphic 83 qualities, and those Names and Attributes which did not. Based on this classification, they then interpreted those Names and Attributes which they felt gave anthropomorphic qualities contrary to their literal, understood meanings, thinking that by doing this they were removing any fear of resemblance between Allaah and His creation. In reality, their over-zealousness to free the Names and Attributes of Allaah from resembling those of His creation led them to deny and distort many of His Names and Attributes. They used their intellect as the criterion to understand Allaah's Names and Attributes. Whatever they felt was not befitting to Allaah, even if Allaah Himself had affirmed it, they interpreted until it satisfied their intellect.

As Aboo Haamid al-Ghazaalkee, wrote, "All that is found in the traditions (the Qur'aan and Sunnah) (concerning the attributes of Allaah) is examined. Then, if the intellect can agree with it, it becomes obligatory to believe in it... But as for those (attributes) which are deemed by the intellect to be impossible, then it becomes obligatory to interpret what has been found in the traditions (the Qur'aan and Sunnah), for it is not imaginable that the traditions will contain something that contradicts the intellect. As for the hadeeth which contain characteristics of resemblance (of Allaah between His creation), then most of them are not authentic, and those that are authentic are not explicit, but rather can be interpreted." 84

Therefore, they took their intellect to be their criterion to accept and understand the Attributes of Allaah, so whatever their intellect agreed with, they accepted, and whatever their intellect could not understand, they rejected or re-interpreted. And had they believed in them, without asking, "How?" or "Why?" it would have been better for them. However, they neglected a very crucial point, and that is that Allaah, all Glory be to Him, is more aware of His Names and Attributes than His creation is, and Allaah is more eloquent than any of His creation is. Therefore, it is not appropriate to re-interpret any Name or Attribute that Allaah (or the Prophet 85) has described Himself with, merely because our minds cannot comprehend the actuality of an Attribute. They also neglected the fact that it is not possible to compare Allaah's

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82 cf. al-Ghazaalkee, Abu Haamid: "Hyaan 'Uloom al-Din", Ashrafl Publishers, Lahore, n.d., v.1, p.133. It is claimed that Imaam al-Ghazaalkee, at the end of his life, recanted from the 'ageedaah of the Ash'aarees and accepted the 'ageedaah of the salaf.
83 Anthropomorphic: To give an object human-like characteristics.
84 From his al-Iqtiyasad fee al-Hisquad, p. 132. Taken from Nour, v.1, p. 90.
Attributes and to try to understand them by making analogies with the attributes of the creation.

Imaam al-Barbahaarree (d. 329), one of the scholars of the salaf, said:

May Allaah have mercy upon you! Know that speculative speech about the Lord, the Most High, is a newly invented matter, and is an innovation and misguidance. Nothing is to be said about the Lord except what He has described Himself with in the Qur’aan, and what the Messenger of Allaah (ﷺ) explained to the Companions. No one says about the attributes of Allaah, “How?” or “Why?” except one who has doubts about Allaah. The Qur’aan is the kalaam of Allaah, His Revelation and Light.85

Yet, the Ash’arees delved into concepts that could not be understood by men, and tried to reason the actuality of the Attributes of Allaah.

To illustrate this example, with regards to the attribute of kalaam, the Ash’arees reasoned that the one who speaks must speak with sound and breath, and these are created. In addition, they argued that speech must come from a combination of organs, such as the tongue, throat and mouth, but Allaah is free of these. They also reasoned that words, composed of letters, can never be eternal, since one letter follows another, and has a specific place in each word. Therefore, since each letter is sequential, following the one before it, it cannot have existed from eternity.86 Therefore, according to them, it was not possible for Allaah’s kalaam to be with sound, or for Allaah’s kalaam to be composed of words and letters, for if it were, it would be created.

It can be seen, then, that the Ash’arees used their logic to distort clear, explicit concepts in the Qur’aan and Sunnah, by first comparing the Attributes of Allaah to those of the creation, and then reasoning that, since Allaah is not like His creation, these Attributes must have a different meaning. Had they only understood that Allaah is Unique, and there is nothing similar to Him, and that it is not possible to understand Allaah’s Attributes by comparing them to those of the creation, it would have saved them from falling into the error of denying these Attributes.

As for their belief that the kalaam of Allaah is without sound, this contradicts the proofs that were given in the previous section from the Qur’aan, Sunnah and statements of the salaf. The presumption that sound must come from organs is a presumption based upon the characteristics of humans. Therefore, it is not necessarily true for all objects. Allaah, all Glory and Praise be to Him, has made the Heavens and the Earth speak, for they responded to His Command and said,

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86 cf. al-Ijdaa’, pp 375-379, and Noor, pp. 517-542, for these and other logical proofs that the Ash’arees bring, along with their refutation. The Ash’arees also try to prove the fact that the word kalaam signifies an internal thought, and not necessarily a spoken word. Their primary proof is a line of poetry attributed to a pre-Islamic Christian. However, this meaning that they seek to prove contradicts the understood meaning of the word kalaam in the Arabic language. In addition, Allaah uses other words besides ḥalaam (such as nidah) to denote His Speech, and these words all denote speech with sound. See the above references for a more detailed discussion.
and Allaah, all Glory and Praise be to Him, will make the skins of the disbelievers speak on the Day of Judgement,

«And they (the disbelievers) will say, 'Why did you (our skins) testify against us?' They will say, 'Allaah has caused us to speak, as He causes all things to speak...'» [41:21]

Allaah caused these objects to speak, yet these objects do not have the organs that humans need to speak. Is not Allaah, the one who created all things, capable of speaking as He wishes?

Imaam Ahmad (d. 241 A.H.) stated,

"As for their claim (meaning the claim of the jahmiyyah, which was later taken by the Ash'arees) that sound can only occur from a combination of the throat, and lips, and tongue, then did not Allaah say to the Heavens and Earth

أَنْفَسُواْ عَلَيْهِمْ أَنْقَسَمُواْ أَنْقَسَمُواْ أَنْقَسَمُواْ أَنْقَسَمُواْ أَنْقَسَمُواْ

«Come willingly or unwillingly!» They both said, 'We come, willingly!'» [41:12]

And did not Allaah say,

وَسُحْرُواْ بِهِمُ الْجَبَلَاتِ وَالْجَزَائِرَ وَالْفَجْرِ وَالْيَوْمِ الْآخِرِ

«And We subjected the mountains and the birds to glorify Our praises, along with (Prophet) Daawood.» [21:79]

Do these people presume that they (i.e., the mountains, the Heavens and the Earth) glorified with a throat, and lips, and tongues? And how about when a disbeliever's limbs will testify against him... Do you think that they will testify with throats, lips and tongues? Nay, rather Allaah will make them to speak, as He wishes, without any throat or lips or tongues!

Therefore, to claim that if the halaam of Allaah were with sound, it would entail giving these characteristics to the Creator, cannot be accepted, for it is an analogy of Allaah with man, and this is improper. 'Abdu'llah ibn Ahmad ibn Hambal (d. 290 A.H.) said, "My father (Imaam Ahmad) said, 'The hadeeth of Ibn Mas'ood states that when Allaah Speaks, a sound is heard which sounds like (the moving of) a chain over

87 ur-Radd 'ala al-jahmiyyah, p. 131; cf. al-Harbee, p. 375.
a rock. And this (hadith) is denied by the Jahmiyyah. These people are disbelievers, they wish to cause confusion and deceive the people. Whoever presumes that Allaah does not speak is a disbeliever! Verily, we will continue to narrate these hadith as they came to us!” "91 In this narration, Imaam Ahmad is stating that any person who denies the fact that Allaah speaks with a sound is of the Jahmiyyah. In another narration, ‘Abdullaah said, “I asked my father: Some people are claiming that Allaah does not speak with a sound.” Imaam Ahmad replied, “Nay! Allaah speaks with a sound, and the only people who deny this are the Jahmiyyah. They wish to confuse the people and deny (the Attributes of Allaah).” 91

Imaam ash-Shahrastaanee (d. 548 A.H.), while discussing the historical development of the various sects related to the kalaam of Allaah, wrote, “Then (Aboo al-Hasan) al-Ash’aree came, and invented a third opinion, and claimed that all sound must be created. And with this (opinion), he contradicted the consensus (ijmaa’). Before him, for he claimed that what we recite is not the actual kalaam of Allaah. And this (belief) is the essence of innovation.” 92

In addition, if the Ash’arees maintain that the kalaam of Allaah is without sound, then the following points must be answered:

1) If the kalaam of Allaah is without sound, then what did Moosaa hear when Allaah spoke to Him? If they respond that Allaah created a sound, and caused Moosaa to hear that created sound, then this means that this created object stated,

("O Moosaa, Verily, I am your Lord...Verily, I am Allaah, there is not god save me, so worship Me...") [20:12-14]

Therefore, if they state this, it implies that this created object claimed to be Allaah, and asked Moosaa to worship it! However, if they state that it was the actual kalaam of Allaah, then it must be asked, “How then did Moosaa hear it if you claim that Allaah’s kalaam is without sound?” The scholars of the Ash’arees have not been able to provide a satisfactory response for this.

2) If the kalaam of Allaah is without sound, then what special status do those prophets whom Allaah spoke to gain? In other words, what is the superiority of Moosaa over the other prophets if he did not hear the kalaam of Allaah? The Qur’aan mentions that one of the blessings that certain prophets have been given is that Allaah spoke to them directly:

88 This author adds: And the Ash’arees!
89 Reported by ‘Abdullaah ibn Ahmad in as-Saamah, # 534.
90 al-Harbee, p. 373.
91 Nihaayat al-Iqdaam, p. 313; taken from al-Harbee, p. 365.
«These are the Messengers! Some of them We blessed (with a higher status) over others. Some of them Allaah spoke to...» [2:253]

Also, if Allaah speaks to a prophet, but that prophet cannot hear him, then of what difference is this type of inspiration to the other types of inspiration? Allaah says,

«It is not possible for any human being that Allaah should speak to him, unless it be by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He will by His Permission. Verily, He is the Most High, Most Wise» [42:51]

This verse mentions different types of inspirations. If, according to the Ash'arees, the kalaam of Allaah cannot be heard, then when Allaah speaks from 'behind a veil,' how is this different from the other forms of inspiration?[^92]

3) If the kalaam of Allaah is an ‘internal’ kalaam, similar to the ‘speech’ of the mind, then what is the difference between the Knowledge (‘ilm) of Allaah, and His Speech. Allaah has described Himself with both of these characteristics in the Qur'aan. If the Speech of Allaah cannot be heard, and is an internal Speech, then this implies that it is the same as the Attribute of Knowledge.

There is another point that the belief of the Ash'arees implies, and this is a very dangerous implication: Just as the attribute of speech is a noble attribute, its opposite, muteness, is a characteristic that is not desired, nor is it considered praiseworthy. It is well known that the one who is mute is not like the one who speaks. Therefore, to claim that Allaah does not possess the attribute of speech (or to interpret it away as the Ash'arees do) is in reality blasphemous, as this then implies that the Creator is mute, yet Allaah is free of all attributes of imperfection. In fact, this principle of faith was one of the most powerful arguments that the prophets used to deny the worship of other than Allaah! The stories of Ibraheem and Moosa clearly show this.

**The Story of Ibraheem**

The story of Ibraheem and the idols is well known: Ibraheem destroyed all of the idols of his people except the largest one. When his people discovered this, they questioned him as to whether he was the culprit. Ibraheem answered, as mentioned in the Qur'aan,
"Rather, this one, the largest of them, did it! (Why don’t you) ask them, if they can speak?" So they turned to themselves, and said, ‘Verily, you are the wrong-doers (since you left the idols unguarded).’ Then they turned to themselves (again) and (responded), ‘You know very well (O Ibraaheem) that these (idols) do not speak.’ (Ibraaheem) replied, ‘Do you then worship besides Allah objects that can neither profit you nor harm you? Lie to you, and upon that which you worship besides Allah! Have you no sense?’” [21:63-67]

In these verses, Ibraaheem showed his people that their idols were not worthy of worship, primarily because they could not speak. After they themselves acknowledged this, Ibraaheem rebuked them, and asked them, “Have you no sense?!” meaning, “How can an object that cannot even speak be worthy of worship?” Notice that Ibraaheem was referring to a speech that could be heard, for Ibraaheem’s people did not answer Ibraaheem with the belief of the Ash’arees, “Our god speaks, but a speech that is not heard – an internal speech of the mind!” for they understood what Ibraaheem meant! This is why they turned to themselves, and realised the foolishness of their actions, and could only reply with the feeble response that everyone knew that their idols could not speak!

The Story of Moosaa

Likewise, when the Children of Israa’eele took the calf that they had built as an object of worship, they were reprimanded in the Qur’aan. Allah says,

«Did they (those who worshipped the calf) not realise that it (the calf) could not respond to them with a (single) word, nor did it have any power to harm or benefit them?» [20:89]

In another verse, Allah says,
And the people of Moosaa made in his absence, out of their ornaments, the image of a calf that made a sound (like the mooing of a cow). Did they not realise that it could not speak to them, nor guide them to the (straight) path? [7:148]

In these two verses, Allaah reprimanded the Children of Israa’ee l for worshipping the calf, since the calf was not a perfect object, and one of the clearest indications that it was not worthy of worship was that it could not speak! Even though the calf made noises, it was not capable of intelligent speech.

Therefore, these two stories show that muteness and incoherent speech are attributes that do not befit the Creator, and thus the people of Ibraaheem and Moosaa were rebuked for taking gods that were mute. Yet, the Ash’arees, thinking that they were removing all negative attributes from Allaah, in reality equated the Creator with the attributes of these idols, and thus fell into the same error as the people of Moosaa and Ibraaheem did with regards to the attribute of speech! This is why Haaroon ibn Ma’aroof (d. 231 A.H.), one of the scholars of the salaf, said, “Whoever presumes that Allaah does not speak, then in reality he is worshipping idols.”

The Ash’arees also claim that the kalaaum of Allaah is not related to His will, which implies that Allaah does not speak when He wishes to, but rather He is continually speaking. The fact that Allaah’s kalaaum is related to His Will (in other words, Allaah Speaks when He wishes to Speak) is clearly shown in the Qur’aan. Allaah says,

«Verily, His Command, whenever He intends a thing, is only that He says, 'Be'! - and it is.» [37:82]

In this verse, Allaah clearly shows that His kalaaum is related to His Will, for whenever Allaah intends a thing, He says to it “Be!” which proves that Allaah Speaks when He wishes. Likewise, Allaah states,

«And when Moosaa came to Our appointed time and place, and his Lord spoke with him...» [7:143]

This verse shows that Allaah spoke to Moosaa after Moosaa had arrived to the meeting point; not before it, nor after it – once again proving that Allaah speaks when He wishes.
The Ash’arees also claim that the kalaam of Allah is all the same meaning, and cannot be divided into parts. This principle then leads them to state that the Qur’an, Torah and Injeel are in essence the same, and they only differ in their expressions and languages.

If this were the case in reality, then the Qur’an, Torah and Injeel, when translated into one language, should be the same, since their essence is the same. However, it is well known that each of these three books differs from the other greatly.

In addition, if the kalaam of Allah cannot be divided into parts, and is one whole concept, then this raises a problem that the Ash’arees must solve. The following conversation between one of the scholars of Ahl as-Sunnah, Aboo Nasr as-Sijazee (d. 444 A.H.) and one of the scholars of the Ash’arees will prove interesting.94

Aboo Nasr said to the Ash’aree, “What do you say when Allah spoke to Moosaa? Did he understand all of the kalaam of Allah (i.e., if the kalaam of Allah cannot be divided into parts, then did Moosaa hear all of the kalaam of Allah)?”

The Ash’aree hesitated a little, and questioned, “What do you intend by this question?”

Aboo Nasr responded, “Forget what I intend, and respond to my question!” but the Ash’aree refused to respond until Aboo Nasr told him what he meant by this question.

Aboo Nasr then responded, “What I intend is as follows: If you respond to my question by stating that Moosaa understood all of the kalaam of Allah, then this implies that there is not a single kalaam of Allah except that Moosaa comprehended it, and this is blasphemy and disbelief (for this would imply that Moosaa had been given all of the knowledge of Allah)... but if you do not say this, then you are forced to state that Allah made Moosaa comprehend some part of His kalaam, and by this statement you have caused yourself to fall into the same thing that you pretend to run away from, and that is the belief that Allah’s kalaam can be divided. You also claimed that one who says that the kalaam of Allah can be divided is a disbeliever, yet you have been forced to say it yourself. Therefore, your opponent will be the victor over you, since he believed in what was stated in the Qur’an and Sunnah, (which came) from Allah and His Messenger (s.a.w.), but you refused to submit to them, and instead claimed that it was obligatory to turn to your intellect (to understand these concepts). Yet, your intellect has forced you to agree with the revelation (in that the kalaam of Allah can be divided into parts), and in the process you have humiliated yourself.”

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94 It should be pointed out that the Ash’arees scholars themselves have differed with regards to this point. Some of them claim that the kalaam of Allah can be divided into commands, prohibitions, and facts, others gave different classification, but the majority did not agree with this. This difference of opinion is and of itself is an indication of the people of innovation. The scholars of the Ahl as-Sunnah do not disagree amongst themselves in primary matters of Ta’weed.

95 Reported in Dar Ta’awwud al-Aql wal-Naql, 2/30. Taken from Noon, p. 537, with some changes.
The Ash'aree responded, "This requires some time for me to think," and left the conversation.

In other words, if the *kalaam* of Allaah is one essence, and cannot be divided into parts, then when Allaah spoke to Moosaa, did Moosaa hear all of the *kalaam* of Allaah? If so, then this implies that Moosaa gained all the knowledge of Allaah, and this is not possible. However, if this is not so, then this implies that Moosaa understood a part of the *kalaam* of Allaah, which is what the *Ahl as-Sunnah* believe.

The final point that will be discussed is in fact the most dangerous consequence of the belief of the Ash'arees. Since the Ash'arees claimed that Allaah did not actually speak the Qur'aan with a voice that is heard, and that His *kalaam* is not in any language, and not composed of words and letters, they then had to answer a number of questions, including: "Where did the Qur'aan that is present amongst us originate from? And what, then, is the Arabic Qur'aan, with its words and letters?"

In other words, since the Ash'arees claimed that Allaah's *kalaam* could not be heard, then where did the Qur'aan come from? And who was the first to recite it? And if, as the Ash'arees claim, the *kalaam* of Allaah is not in any language, and neither is it composed of words and letters, then what is the relationship of the Qur'aan, which is in Arabic and composed of words and letters, with the *kalaam* of Allaah?

Concerning this point, the Ash'arees were forced to admit that the Qur'aan is not the actual *kalaam* of Allaah (since it is in Arabic, and composed of words and letters), but instead an 'expression' (Ar. 'hikaayah', or 'ibaarah') of the *kalaam* of Allaah. As to who (or what) was the first to actually 'express' it, the Ash'arees differed amongst themselves into a number of opinions, all of which are equally blasphemous! Most of them stated that the Qur'aan was first created in the *Laab al-Mahfooth* (in other words, the Arabic words of the Qur'aan did not exist until they were created by Allaah in the *Laab al-Mahfooth*), thus explicitly claiming that the Qur'aan was created; others stated that Allaah made Jibreel understand the meaning of the Qur'aan, and Jibreel was the first to verbalize it, thus making the Qur'aan the speech of Jibreel; yet others stated that the Qur'aan was inspired in meaning and first spoken by the Prophet (saw), thus making the Qur'aan the speech of the Prophet Muhammad (saw).

In other words, the Ash'arees were forced to admit that the Arabic Qur'aan is not the actual *kalaam* of Allaah, and that it is created. This is due to the fact that they differentiated between what they called an 'internal *kalaam*' of Allaah, which is without language, sound and words, and between the actual Qur'aan, which is in Arabic, recited and heard, and composed of words. This 'internal *kalaam* ' of Allaah, according to them, is not created, but the Qur'aan, since it is only an 'expression' of the 'internal *kalaam* ', and not the actual *kalaam* of Allaah, must be created.

Thus, the Ash'arees explicitly state and believe that the Qur'aan is created, even though they then follow up this statement with the phrase, "...but the *kalaam* of Allaah is not." As one of their most famous scholars, Ibraaheem al-Baajooree (d. 1277 A.H.), wrote, "The belief of the *Ahl as-Sunnah* (intending the belief of the Ash'arees) is that the Qur'aan, meaning the internal *kalaam* (of Allaah) is not created, but the Qur'aan,
meaning the one that we recite, is created.”

Therefore, in essence, the Ash'arees agreed with the Jahmiyyah and the Murtazilah that the Qur'aan is created.

It must be asked: When all of the scholars of the salaf vehemently spoke against those who believed that the Qur'aan was created, and even accused them of disbelief, were they referring to this concept of ‘internal kalaam’ that the Ash'arees invented, or where they referring to the Qur'aan that is well known to all Muslims? And when Imaam al-Laaliika'ee (d. 418 A.H.) quoted over five-hundred scholars of the salaf stating that the Qur'aan is the kalaam of Allaah, and not created, did any of these scholars differentiate between this ‘internal kalaam’ and the actual Qur'aan, and state that the Qur'aan is only an ‘expression’ of this ‘internal kalaam’?

The answer is very clear: none of the salaf preached or believed the doctrines that the Ash'arees invented, and none of them differentiated between an ‘internal kalaam of Allaah’ and the Qur'aan. What the salaf were referring to when they said that the Qur'aan is the kalaam of Allaah, and that the Qur'aan is not created, is the actual Qur'aan, and not an imaginary and invented ‘internal kalaam’. None of them, not even a single scholar (before Aboo al-Hasan al-Ash'aree and his teacher Ibn Kullaab), mentioned this concept of an ‘internal’ kalaam, and differentiated between it and the actual Qur'aan! The salaf are all quoted as saying,”The Qur'aan is the kalaam of Allaah, and is not created,” yet the Ash'arees state, “The Qur'aan is only an expression of the kalaam of Allaah, and is created”!!

«Are these two examples the same? Alhamdulillaah; but most of them do not know!» [39:29]

In fact, some of the early scholars during the time of the salaf explicitly refuted the beliefs of the Ash'arees. Ahmad ibn Seenan al-Waaizitee (d. 256 A.H.), one of the teachers of Imaam al-Bukhaaree (d. 256 A.H) and Imaam Muslim (d. 261 A.H.), said in refutation of the belief of Ibn Kullaab (which was later taken by Aboo al-Hasan al-Ash'aree), “Whoever presumes that the Qur'aan is two things (i.e., an ‘internal’ kalaam and an expression of that kalaam), or that it is only an ‘expression’ (of the kalaam of Allaah), then by Allaah, besides whom there is no other god, he is a heretic (zindeeq) who wishes to destroy Islaam. He is a disbeliever in Allaah. This Qur'aan is the Qur'aan that Allaah revealed through Jibreel to the Prophet (ﷺ)…” The scholar Aboo al-'Abbaas Ahmad ibn ‘Umar ibn Suraj (d. 303 A.H.), whom Imaam adh-Dhahabi called the ‘Renovator’ (mujaddid) of the fourth century, and because of whom the fiqh of Imaam as-Shaafi’ee (d. 204 A.H.) was popularised, wrote,

96 Reported in Kifayat al-'Awasim, p. 104. Taken from Juday', p. 398. Al-Baani'ee was perhaps the most famous scholar of the Ash'arees during the last century. He has an extremely popular explanation to the jawaabah (the basic text book of the Ash'arees faith), entitled, Tahfiz al-Minued ala Jawaabah al-Tawheed.
97 Juday', p. 436.
98 adh-Dhahabi, Siyar, 14/201.
And it has been affirmed and agreed by all the people of this religion, of the sunnah and jama'ah, from the salaf that past, from the Companions, and the Successors, and the famous and rightly guided scholars to this time of ours, that all the verses pertaining to the Attributes of Allâah, and the authentic narrations coming from the Prophet (saw) concerning the Attributes...that it is mandatory to believe in them, in each and every one of them, just as they came, and to leave the actuality of them to Allâah...(and he mentioned some Attributes, many of which the Ash'ârees deny, and then said)...and to affirm the kalam (of Allâah), with letters, and with sound, and in different languages, and in words, and sooarats... and all of this, we accept it, and do not reject it, nor do we interpret them with the interpretations of the other (groups), or with the anthropomorphism of the anthropomorphists... Rather, we say what Allâah has said, and interpret it as the Prophet (saw) interpreted it, and the Companions, and the Successors, and the scholars of the salaf, those who are well known for their religion and character. And we agree upon that which they agreed upon, and do not talk with what they did not talk about (i.e., we do not give interpretations that were not given by them), but rather we accept the apparent meanings of the narrations (of the hadeeth) and the verses (of the Qur'aan)... And we do not give for these verses the interpretations of the Mu'tazilah, or the Ash'ârees, or the Jahmîyyah, or the disbelievers, or the anthropomorphists... but rather, we accept it (these Attributes), all without any re-interpretation (i.e., we accept the apparent meanings of it), and believe in it without comparing them to the Creation. And we state, 'The belief in these (Attributes) is obligatory, and to speak of them is from the sunnah, but to try in re-interpret (ta'ween) it (i.e., the way these groups have done) is an innovation!".

In addition, the beliefs of the Ash'ârees are very similar to the beliefs of the Lâfđhiyyah (mentioned above), who believed that a person's recitation of the Qur'aan is created. Since the Ash'ârees believe that the actual text of the Qur'aan is created, this automatically implies that they believe that the recitation of the Qur'aan is also created, for the recitation, according to the Ash'ârees, is of a created text! Imam Ahmad (d. 241 A.H.) stated, "The Lâfđhiyyah are in reality encircling the belief of Jahm (ibn Safwaan), for they believe that Jibremeel came with something created (to the Prophet (saw))." In another narration, Imam Ahmad was asked, "What is your opinion concerning those who say, 'Our recitation of the Qur'aan is created'?" Imam Ahmad replied, "These people are worse than the Jahmîyyah. Whoever believes this, then he believes that Jibremeel came with something created, and the Prophet (saw) preached something created!" It should be noted that the belief that Jibremeel came with something created, and the belief that the Prophet (saw) preached something created, is exactly the belief of the Ash'ârees, for they believe that the Arabic Qur'aan is created.

99 Ijâda', p. 438.
100 adh-Dhhabah, al-Lîhaw, p. 191.
101 adh-Dhhabah, al-Lîhaw, p. 212.
Conclusion

The Attributes of Allah as mentioned in the Qur’aan and Sunnah are absolutely Unique. These Attributes are understood literally (in the case of the Attribute of kalaam, that Allah Speaks, whenever He wishes, with a sound, in different languages, and this Speech is composed of words and letters, and is not created), but the actuality and ‘how-ness’ of these Attributes are not delved into, and any negative similarity between these Attributes and the attributes of the creation are negated (in the case of this Attribute, that the speech of the creation is created, but the Speech of Allah is not). Understanding these Attributes ‘literally’ does not mean understanding them in the manner that they are found in the creation, or comparing them with the attributes of the creation; rather, it means affirming the linguistic meaning of that Attribute in a manner that befits the Creator, and will never completely be understood by mankind.

The beliefs and deviations of the Ash‘aaree are all based upon their anthropomorphic understanding of the Attributes of Allah. If they had only understood that the Attributes of Allah cannot be compared to the attributes of the creation, nor are they based upon the attributes of the creation, they would not have had to resort to try to ‘rationalise’ these Attributes to remove this supposed anthropomorphism from them. The Ash‘aaree also failed to realise that, in their over-zealousness to remove this imaginary anthropomorphism that they believed existed in the Qur’aan and Sunnah, they ended up comparing Allah’s Attributes with the attributes of inanimate objects.

The Ash‘aaree are an example of how deviation occurs when the proper Islamic methodology is not followed; they wished to refute the beliefs of the Mu‘tazila and the Jahmiyyah, and affirm the Attributes of Allah, but since they were so influenced by the principles of Greek logic and rationalism, they ended up agreeing with the beliefs of the same groups that they sought to refute, and stated that the Qur’aan is created.

In conclusion, the scholar of the Sunnah, Imaam Muhammad ibn al-Hasan al-Aajurree (d. 360 A.H.) stated:

Therefore it is essential that Muslims fear Allah, and teach each other the Qur’aan... and not argue over it. And they should know that it is the kalaam of Allah, not created. So if a Jahrnee argues with them, and says, “It is created!” or says, “The Qur’aan is the kalaam of Allah!” and stops at that (i.e., a Waqifee), or says, “My recitation of the Qur’aan is created!” (i.e., a Lafihee), or says, “The Qur’aan is only an ‘expression’ of what is in the Laah al-Mahfoooh!” (i.e., an Ash‘aaree), then the ruling with regards to such a person is that he be left, and not talked to, nor prayed behind, but rather warned against.

And upon you, O Muslim, are the narrations from the Prophet (saw), and the narrations from the Companions after him, may Allah be pleased with them, and the statements of the Successors, and the scholars of the Muslims. And leave debating (about the religion by using your intellect), and useless arguementation, and contention! And whoever is upon this path,
then I hope for him all good from Allah... 102

102 *ash-Shaveelah*, v. 1, p. 239. Concerning saying one's prayer behind an *Asharee*, it is best to avoid praying behind them. However, if one is forced to pray behind them, the prayer is still valid and need not be repeated. Notice how al-Ajurrumee equated the beliefs of the *Asharee* with the beliefs of the *Jahmiyyah*, and considered it to be one of the sects of the *Jahmiyyah*!! It should be pointed out that some of the *Asharee* claim that the *'Aqeedah* of *Abi* *as-Saunnah* *wa al-* *Jama'a* (part of which was elaborated in this section) is an invention of Ibn Taymiyyah (d. 728 A.H.). They claim that the first person to claim that the Attributes of Allah are not taken in their literal meanings was Ibn Taymiyyah, and therefore he was the first to claim that the *kalaam* of Allah can be heard, and that the Qur'an is the *actual kalaam* of Allah. In order to refute this view, this author purposely avoided quoting even one statement of Ibn Taymiyyah throughout the last three sections. This was done to prove that the right to formulate *'Aqeedah* does not belong to Ibn Taymiyyah, but rather to Allah and to His Messenger (S.A.W.). In addition, the belief of all of the Companions, Successors, and the scholars of *Abi* *as-Saunnah* after them was *one*, and that is the belief that was elaborated upon and defended above. Every single scholar quoted above lived centuries before Ibn Taymiyyah, therefore how could Ibn Taymiyyah be the first to propagate these views? Instead, it must be asked of the *Asharee*, *Can you name even one person before Abu al-Hasan al-Ash'aree, and Ibn Kullaah, who held the views that you hold? As for us, we have quelled the Qur'an, and the *Sunnah*, and the statements of the Companions and Successors, and the scholars of the first generations, the likes of Imam Ahmad, Aboo Hanifaah, as-Shaafi'i, Maalik, as-Bukharaee, and al-Darimeeh to defend our beliefs. Who is there, he hails al-Ash'aree, and his teacher Ibn Kullaah, and the innovator al-Hajj ibn Safiwan, who held the beliefs that you hold?* But if they cannot respond to you—and of a certainty they cannot respond to you—then know that they are a people who have turned away from accepting the Qur'an and *Sunnah*, unless and until it agrees with their intellect and desires!

Another manner by which they seek to confuse the people is by quoting famous and well-known scholars throughout Islamic history who were *Asharee* or influenced to a certain degree by the beliefs of the *Asharee*. So, for example, they quote the likes of al-Baqillani (d. 403 A.H.), al-Qurashi (d. 671 A.H.), al-Nawawee (d. 676 A.H.), Ibn Hajar al-Asqalani (d. 852 A.H.), as-Suyooqee (d. 911 A.H.), Ibn Hajar al-Hashimee (d. 974 A.H.) and many more respected and loved scholars, and claim, *"If all of these scholars are misguided Ash'aree, then who are the *Abi* *as-Saunnah*?* This may be refuted in a number of ways. Firstly, it is very clearly noticed that all the scholars mentioned lived after the first three generations of the *hijrah*, and these are the generations that the Prophet (S.A.W.) himself stated would be the best of all generations! The *Asharee* cannot quote even one respectable scholar from the time of the actual *Salaf* that was on their beliefs, for the simple reason that there were none. The *Asharee* beliefs were founded and propagated during the fourth century of the *hijrah*, and became increasingly popular after that. We are commanded by the Prophet (S.A.W.) to take from the first three generations of *Islam*, and we consider following them as part of our religion of *Islam*. As for the generations and scholars that came after this time, then we look at them individually, and what is good from them we take, and what is incorrect we do not take. Secondly, we do not agree that all of these scholars were pure *Asharee*. The likes of al-Baqillani and Ibn Hajar al-Asqalani were influenced by the *Asharee*, but at the same time agreed with the *Abi* *as-Saunnah* in some points (in fact, as-Suyooqee even criticizes the belief that *ustawa* means 'in conquered' (*ustawa*) in his *al-Iqtidraan*). Therefore it is not accurate to describe them as being pure *Asharee*. Thirdly, these scholars were great scholars in their own fields, but we excuse their mistakes in *'Aqeedah*, and say that, due to the environment that they were in, they were not exposed to the proper *'Aqeedah* and therefore followed the *'Aqeedah* of their scholars and teachers, which happened to be the *Asharee* *'Aqeedah*. We consider them as our scholars, and love and respect them, but do not take from them in those matters in which they disagreed with the *Salaf*, for the *Salaf* are more beloved to us than those who came after them. Fourthly, these names that you quote may be responded to by quoting other names, names of famous scholars that were on the correct *'Aqeedah* during the times of these scholars. In other words, not all the scholars of later generations were *Asharee*, for the scholars of the correct *'Aqeedah* have always existed and will always exist. The likes of Ibn 'Abd al-Barr (d. 463 A.H.), al-Baghaawee (d. 510 A.H.), Ibn Qudaamah (d. 610 A.H.), Ibn Taymiyyah (d. 728 A.H.), al-Dhahabee (d. 748 A.H.), Ibn al-Qayyim (d. 758 A.H.), Ibn Katheer (d. 774 A.H.) and other scholars before them, during their time, and after them, may be quoted. The point is that all these scholars of later generations are not the criterion; the *Asharee* may quote famous names, and the *Abi* *as-Saunnah* may quote famous names. Rather, the true criterion are the actual scholars of the *Salaf*, and those that follow their *'Aqeedah*, and
IV. The Names of the Qur’aan

The Qur’aan has referred to itself by a number of names, including:

1) The Qur’aan (Recitation): This name is mentioned seventy-three times; thus it should be no surprise that it is by this name that the Book of Allah is best known. In one verse, Allah says,

قُلِّ أَيُّهَا الَّذِينَ آمَنُوا أَتَأْتُونَ الْقُرْآنَ مِثْلَ مَا كَانَ مِنْهُ أَنْ تَأْتُونَ إِلَىَّ مَنْ أَنْبَأْنَهُ الْقُرْآنَ

لاَيَأْتَونَ بِهِ مِثْلَهُ وَلَوْ كَانَتِ صُدْرُهُمُ الْمُهْرَبَةُ (88)

“Say: ‘If all of mankind and jinn were to gather together to produce something similar to this Qur’aan, they would not be able to produce it – even if they helped one another’” [17:88]

2) The Kitaab (Book): This name has been mentioned seventy-seven times in the Qur’aan. This is the Book that Allah sent down upon His final Prophet (ﷺ), containing all the guidance that they need.

الْقُرْآنُ ذَلِكَ الْمُكْتَبُ لَأَرْبَىٰ فِيهِ هَذَا

الْمَّنْفُوقِينَ

«Alef Laam Meem. This is the Book, there is no doubt in it, a guidance for the pious» [2:1-2]

The names ‘Qur’aan’ and ‘Kitaab’ are complementary to one another, since the ‘Qur’aan’ denotes that which is recited and preserved in the hearts, whereas the ‘Kitaab’ signifies the preservation by writing. The Qur’aan, therefore, has been preserved both by memorisation and by writing.

3) The Furqan (Criterion): Allah has used this name four times in reference to the Qur’aan. The Qur’aan is the Criterion between tawheed and shirk, truth and falsehood, and good and evil. Allah says,

بَارِكَ الَّذِينَ مُتَقَامِنَ عَلَى الْقُرْآنِ عَلَىٰ هَذَاٰ لِيَكُونُ لَهُمْ شَرَابًا وَسَبِيلًا

«Blessed be He Who sent down the Criterion (Furqan) to His Slave (Muhammad ﷺ) so that he may be a warner to mankind» [25:1]

4) The Dhikr (Remembrance, or Narrative): This name occurs fifty-five times in the Qur’aan. The ‘Dhikr’ signifies that the Qur’aan is a Guidance and a Remembrance of the purpose of life, as it describes the purpose of creation, the history of the past nations, and the descriptions of Heaven and Hell. Allah says,

وَإِنَّهُ لِذُكْرِ اللَّهِ وَلْفَوْقَى

«And verily this (Qur’aan) is a Reminder (Dhikr) for you and your people» [43:33]

5) The Tanszeel (Revelation): This name, along with all of its derivatives, is used to describe the Qur’aan in over one hundred and forty verses. The root word ‘nazala’ signifies the descent of an object from a higher place to a lower place. 104 The Qur’aan, therefore, is a Revelation that was sent down from Allaah to the Prophet (ﷺ). As Allaah says,

«And it is indeed a Revelation from the Lord of the Worlds» [26:192]

This name shows the unique status of the Qur’aan in that it is from Allaah, all Glory be to Him. This name is also one of the many proofs that Allaah, all Glory be to Him, is above His creation, and not everywhere, as some innovated sects claim, as He is the one who ‘sent down’ the Qur’aan.

There are many other descriptions of the Qur’aan which some scholars have taken as ‘names’, but it is more appropriate to say that they describe the Qur’aan, and are not ‘names’ as such. Imaam az-Zarkasheeh lists over fifty ‘names’ of the Qur’aan in the Qur’aan, but, as mentioned earlier, these are more descriptive than appellative in nature. 105

v. The Qur’aan as it Describes Itself

The best and most authentic way to describe the Qur’aan would be to quote what it has to say concerning itself. The number of verses that deal with the Qur’aan are too numerous to mention here, 106 therefore only some of them will be quoted.

The believers are told to rejoice in the revelation that Allaah has sent down,

«Quraan. Say: ‘In the Bounty of Allaah and His Mercy, let them rejoice; this is better than all the (wealth) they can amass» [10:58]

The ‘Bounty’ and ‘Mercy’ referred to in this verse have been interpreted by the scholars of tafsir to mean Islaam and the Qur’aan.

Some of the verses that describe the Qur’aan are as follows:

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104 This word is used for three different meanings in the Qur’aan: i) the descent from Allaah to the Prophet (ﷺ), and this is specific to the Qur’aan, ii) the descent from the skies to the earth, such as, “...and We have caused the rain to descend from the sky...” (15:22), in) the descent of Allaah’s mercy and blessings, such as “...and He sent down tranquillity upon them (the believers)...” (48:18). cf. Damishq, p. 64.
105 cf. az-Zarkasheeh, v. 1, p. 274-76. Some of these ‘names’ are quoted in the next section.
106 For one of the best discussions of the names and descriptions of the Qur’aan, see Buladh, Saalih ibn Ibrahim: Al-Huda wa al-Bayan fi Asmaa al-Qur’aan, [3], 1977, where he lists and discusses over eighty names and descriptions in his book.
"O mankind! Verily, there has come to you a convincing proof from your Lord, and We have sent down to you a Manifest Light.\textsuperscript{[4:174]}"

"O mankind! There has come to you a good advice from your Lord, and a healing for the (sicknesses) of the heart – a guidance and mercy for the believers.\textsuperscript{[10:57]}"

"All Praise and Thanks be to Allaah, Who Has sent down to His slave the Book, and has not placed in it any crookedness (falsehood). (He has made it) Straight to give warning of a severe punishment from Him, and to give glad tidings to the believers.\textsuperscript{[18:1-2]}"

"And We send down in the Qur'aan that which is a healing and a mercy to those who believe.\textsuperscript{[17:82]}"

"Allaah has sent down the best of statements, a Book, its parts resembling each other in goodness and truth, oft-repeated.\textsuperscript{[39:23]}"

"Verily, We have sent down to you the Book for mankind in truth. So whoever accepts this guidance, it is only for himself, and whoever goes astray, he strays only for his own loss.\textsuperscript{[39:41]}"

"And this is the Blessed Reminder which We have sent down; will you then (dare to) deny it?\textsuperscript{[21:50]}"
«And thus We have sent down to you an Inspiration from Our Command. You did not know what the Book (Qur’aan) was, nor faith (eemaan), but We made it a light by which We Guide those whom We will» [42:52]

«This (Qur’aan) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have certain faith» [45:20]

vi. The Sunnah as it Describes the Qur’aan

The importance of the Qur’aan is so great that the Prophet (ﷺ) said, “The best of you are those who learn the Qur’aan and teach it to others.” Although this hadeeth is most often used in the context of teaching the recitation and memorisation of the Qur’aan, there is no reason not to extend the meaning of this hadeeth to include all the sciences of the Qur’aan. After all, of what good is the recitation of the Qur’aan if that recitation is not accompanied by understanding and action?

Again, as with the number of verses about the Qur’aan, there exist numerous hadeeth about the merits of the Qur’aan and its reciter. There are many treatises written specifically on this topic, such as the famous one by Imaam an-Nasaa’ee (d. 303 A.H.) entitled ‘Fadwa’l-al-Qur’aan’, and one by the famous interpreter, Ibn Katheer (d. 778 A.H.), with the same title. Some of these hadeeth are as follows:

**The Status of the Qur’aan**

Jubayr reported that the Prophet (ﷺ) said, “Rejoice! For verily, this Qur’aan – one part of it is in the Hands of Allaah, and the other part is in your hands. Therefore hold on to it, for you will never be destroyed, not will you ever go astray after it!” (Musnad Ahmad).

‘Umar reported that the Prophet (ﷺ) said, “Indeed, Allaah will raise (or honour) people (i.e., in this world and the Hereafter) by this Book, and He will debase others by it” (Muslim).

Aboo Maalik al-Ash’aree stated that the Prophet (ﷺ) said, “The Qur’aan is either an evidence (or proof) for you, or against you.” (Muslim).

Anas reported that the Prophet (ﷺ) said, “Verily, Allaah has chosen people amongst mankind. The People of the Qur’aan – they are the People of Allaah, and His Chosen

107 Reported by al-Bukhaaree.

108 All of these ahadeeth have been taken from Muhammad Naasir al-Deen al-Albaani’s Saheeh al-Jami’ al-Sagheer wa Ziyadah, Maktab al-Islaami, Beirut, 1988, and are graded saheeh by him.
ones” (an-Nasa‘ee). The ‘People of the Qur’aan’ are those who know it and practice it.

Ibn Mas‘ood reported that the Prophet (ﷺ) said, “The Qur’aan is an intercessor, and an intercession that is accepted, and a maaahit,109 and a credible (book). Whoever puts it ahead of him, it will lead him to Paradise, and whoever throws it behind him, it will drag him into Hell” (at-Taharaanse).

Nawwaas ibn Sam’aan reported that the Prophet (ﷺ) said, “Allaah has set forth the following as a parable: There is a road which leads straight to the destination. On either side of the road there is a wall in which there are open doors with curtains hanging on them. From the remote end of the road, a voice calls, ‘Proceed straight and don’t turn to any side!’ Whenever someone intends to lift a curtain from the door, another voice calls from above: ‘Beware! Don’t lift the curtain, otherwise you will be lured inside.’ (The Prophet (ﷺ) explained:) The straight path is Islaam; the walls are the limits (hudaad) of Allaah (which he has placed on actions); the open doors are the things that He has prohibited; the voice which calls from the end of the road is the Qur’aan, and the voice which calls from above is Allaah’s monitor in the heart of every believer” (at-Tirmidhee).

Ibn ‘Amr reported that the Prophet (ﷺ) said, “The Book of Allaah is the Rope of Allaah which is dangling from the Heavens down to the earth” (Musnad Ahmad).

There is a narration in at-Tirmidhee which is a very eloquent and beautiful description of the Qur’aan; however, it is not an authentic statement of the Prophet (ﷺ), as has been pointed out by at-Tirmidhee himself.110 Most likely, it is a statement of Alee ibn Abce Taalib,111 and is as follows: “The Book of Allaah – it has the tidings of those before you, and the news of those after you; it is the Judge between you; it is the Criterion; it cannot be taken lightly. Whoever abandons it due to arrogance will be destroyed by Allaah, and whoever seeks guidance by other than it will be misled by Allaah. It is Allaah’s strong rope; it is the Wise Remembrance; it is the Straight Path. It is not strayed by (one’s) desires, nor are the tongues confused by it. Its wonders never cease, and the scholars never satisfy themselves of it. Whoever speaks with it has spoken the truth; whoever works upon it will be rewarded; whoever judges according to it will be just; and whoever calls to it will be guided to the Straight Path.”

**THE REWARDS FOR THOSE WHO RECITE AND PRACTICE THE QUR’AAN**

Aboo Moosaa al-Ash’aree reported that the Prophet (ﷺ) said, “Part of showing glory to Allaah is to show respect to a white-haired Muslim, and a carrier of the Qur’aan who does not exaggerate in it (i.e., overstep its bounds) nor ignore it (i.e., leave it), and a just ruler” (Aboo Daawood).

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109 Maaahit is one who is persistent in his intercession, and goes to all extremes to save a person, cf. an-Nihayaah, v. 4, p. 303.
110 cf. Dacef at-Tirmidhee, p. 349
111 See al-Albaanee’s comments on it in Shaar Aqueedah at-Tanwee’iyah, p. 71
'Aalishah reported that the Prophet (SAW) said, “The person who reads the Qur'aan fluently is with the honourable and obedient scribes (i.e., the angels), and he who reads it with difficulty, (even) he shall get (at least) a double reward” (Aboo Daawood).

Ibn Mas'ood reported that the Prophet (SAW) said, “Whoever wishes to love Allaah and His Messenger, let him read the mus-haf” (Ibn Nu'aym in his Hilya).

Ibn 'Amr reported that the Prophet (SAW) said, “There is no cause to be envious except in two cases: (the first is of a) person whom Allaah has taught the Qur'aan, and he recites it in the day and night, and one of his neighbours hears him and says, ‘Woe to me! I wish I had been given what he has been given, then I would do what he is doing!’ (The second is of a) person whom Allaah has blessed with wealth, and he spends it in good causes, so a person (who sees him) says, ‘Woe to me! I wish I had been given what he has been given, then I would do what he is doing!’” (al-Bukhaaree)

Aboo Hurayrah reported that the Prophet (SAW) said, “The Qur'aan will be brought on the Day of Judgement, and it will say, ‘O My Lord! Adorn him (the one who read and practised it)!’ So he will be adorned with a crown of glory and honour. It will then say, ‘O My Lord! Increase this!’ So he will be clothed with the clothes of glory and honour. Then it will say, ‘O My Lord! Be pleased with Him!’ So He (Allaah) will be pleased with him. It will be said, ‘Recite! And rise!’ and every verse he recites will bless him with a good deed” (at-Tirmidhee).

Ibn 'Amr reported that the Prophet (SAW) said, “It will be said to the companion of the Qur'aan after he has entered Paradise, ‘Recite, and rise!’ For every verse he recites, he will rise one level (in Paradise), until he recites the last verse with him (i.e., in his memory).” (Aboo Daawood).

Ibn Mas'ood reported that the Prophet (SAW) said, “Recite the Qur'aan, for verily you will be rewarded for it. I am not saying that Alif-Laam-Meem will count as a word, but rather that Alif has ten (rewards), Laam has ten (rewards), and Meem has ten (rewards), so this is thirty (rewards).” (Khateeb al-Baghdaadee).

'Ismah ibn Maalik reported that the Prophet (SAW) said, “If the Qur'aan is enclosed by skin (i.e., if a person memorises the entire Qur'aan), then Allaah will never burn it in the Fire (of Hell)” (al-Bayhaqee).

Aboo Hurayrah reported that the Prophet (SAW) said, “Never do a group of people gather together in one of the houses of Allaah, reciting the book of Allaah and pondering over it, except that peace descends upon them, and mercy surrounds them, and the angels encircle them, and Allaah remembers them in His gathering” (Aboo Daawood).

112 This is one of the two interpretations that classical scholars have given to this hadeeth (cf. an-Nihaayah; Majma' Bilaah al-Ameen, v. 1, p. 136). This author also asked a number of scholars concerning this hadeeth, and they stated that this interpretation is an acceptable understanding of the hadeeth. The other interpretation of the hadeeth is that if the mus-haf was wrapped in a leather skin during the lifetime of the Prophet (SAW), then thrown in a fire, it would not be burnt, so the hadeeth is an indication of one of the miracles of the Qur'aan. There is no contradiction if both of these meanings are understood from this hadeeth, and Allaah knows best.
Aboo Moosaa al-Asha’aree reported that the Prophet (ṣaheeh) said, “The believer who recites the Qur’aan is like a citrus fruit – its fragrance is pleasing and its taste is sweet. The believer who does not recite the Qur’aan is like a dry date – it has no fragrance but its taste is sweet. The hypocrite who recites the Qur’aan is like a basil – its fragrance is sweet, but its taste is bitter. The hypocrite who does not recite the Qur’aan is like a colocynth – it has no smell, and its taste is bitter” (Muslim).
1. The Concept of Wahy

Since the creation of mankind, Allaah has communicated with them by choosing some of them as prophets and messengers, and inspiring them with His message, to guide mankind from the darkness of shirk to the light of Islaam, and from the immorality of their desires to the purity of worship. Allaah said when He sent Aadam down to Earth,

«...then whenever there comes to you (mankind) Guidance from Me – and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve» [2:38]

In another verse, He stated,

«O Children of Aadam! If there comes to you messengers from amongst you reciting to you My verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve» [7:35]

In fulfilment of these promises of messengers, Allaah says in the Qur'aan,
"Verily We have inspired you (O Muhammad) as We inspired Noah and the prophets after him; And We inspired Isra'aee1, and Ismaa'eel, and Ishaq, and Ya'qoob and the Tribes (of the Children of Isra'eel), and 'Eesaa, and Ayyyub, and Yoonus, and Haaroon and Sulaymaan, and to Daawood We gave the Psalms (Zaboor). And there are messengers whom We have mentioned to you before, and messengers whom we have not told you about – and to Mousaa, Allaah spoke directly. Messengers (who came) as bearers of good news, and as givers of warning, in order that mankind should have no plea against Allaah after the messengers. And Allaah is Ever-Powerful, All-Wise." [4:163-65]

In fact, this inspiration of Allaah to His prophets has been so common, that when the disbelievers of Makkah were amazed at the prophethood of Muhammads (ﷺ), Allaah revealed,

أُرِيَتُمْ مِثْلَ هَذَا عَلَيْنَا أُرِيُّوهُ إِلَيْ رَبِّي مَثَلًا

"Is it a cause of wonder for mankind that We have sent Our inspiration to a man from among themselves..." [10:2]

This has been the only way that Allaah has communicated with mankind as a whole; that of inspiring one of their own with the message of truth.

The final recipient of any revelation from Allaah, and the last of the prophets that was ever to be inspired by Allaah, was Muhammad, the son of 'Abdullaah, the Arab, the Qurasheen, (ﷺ). When he (ﷺ) was called by his Lord to return to his eternal resting place, his servant Umm Ayman was found crying. She was told, "Do not grieve; Verily he (ﷺ) is now in a better place than where he used to be." She responded, "(I am not crying because of his death, for) indeed I know that what he (ﷺ) has received from his Lord is better for him (than this life). I am crying because now Allaah has stopped His revelation to mankind!" When she said this, Abbo Bakr and 'Umar started weeping with her.[113]

II. The Meaning of Wahy

'Wahy' means to inspire, or to communicate in a manner that is not obvious or apparent to anybody else, in a swift manner. The word 'wahy' in its linguistic meaning has been used in a number of places in the Qur'aan to denote the following:

1) The natural order and laws of nature. For example, Allaah says,

فَقَامَ وَكَانَ بَيْنَا سَمَاءَ وَأَرْضَيْنَ فِي قَرَاءَتِ أَمْرِهَا

"Then He completed and finished their creation (as) seven heavens, and He inspired in each heaven its affair." [41:12]

This can be considered as the natural laws of nature, such as the orbits of the planets and the rotation of the earth, etc.

113 Reported by Muslim.
2) Natural animal instinct. For example, Allah says:

«And your Lord inspired the bee, saying, Take as habitations mountains, and in the tree and in what (mankind) builds. Then, eat of all fruits, and follow the ways of your Lord...» [16:68-69]

This signifies the natural animal instinct that every creature is endowed with; bees, for example, instinctively build their hives and search for nectar from flowers.

3) Human intuition and emotion. This type is also called ilhaam. Allah said,

«And we inspired the mother of Moosaa, ‘Suckle him! But when you fear for him, then cast him into the river and fear not, nor grieve’» [28:7]

In this case, the mother of Moosaa knew that if she were to leave her baby to float on the river, Allah would protect him, since she had received this ilhaam from Allah. This type of inspiration, however, does not make its recipient a prophet.

4) Signals or gestures to communicate. When Allah forbade Zakariyyah from speaking for three days,

«...he came out unto his people, and inspired them (by gestures and signs) to glorify Allah's praises in the morning and afternoon» [19:11]

In this verse, the gestures that Zakariyyah did to his people have been called an 'inspiration' since he did not verbalise his intent.

5) Evil whispers from Satan. Allah says,

«...and of a certainty the devils inspire their cohorts (amongst mankind) to dispute with you...» [6:121]

and again,
6) Guidance to the angels from Allah. Allah says,

«(Remember) when your Lord inspired the angels, ‘I am with you, so keep firm those who have believed’»...[8:12]

7) The inspiration to the prophets. This category is the subject of discussion of this chapter, and is the meaning of the word ‘wahy’ when used in the context of Islamic sciences.

The primary verse that discusses the types and categories of wahy is Allah’s statement:

«It is not possible for any human being that Allah should speak to him unless it be by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Permission. Verily, He is the Most High, Most Wise» [42:51]

These categories shall be the topic of discussion of the next section.

iii. The Procedure of Wahy

Wahy can occur in two ways: without an intermediary, and with an intermediary.

A. WITHOUT AN INTERMEDIARY

In this case, Allah reveals His message directly to His servant. This can occur in two forms:

1) By way of dreams.

This is the first type of inspiration that the Prophet (ﷺ) received. A’ishah re-
ports. "The commencement of the divine inspiration upon the Prophet (ﷺ) was in the form of good dreams; he never used to dream about anything except that it came true like the rising of the sun." In other words, before the Prophet (ﷺ) received his mission of prophethood, he (ﷺ) would see dreams of events which would eventually come true, just like the sun rises every morning.

The dreams of all the prophets are an inspiration from Allaah. In these dreams, the prophets are either shown some event of the future, or given commandments by Allaah. This is proven by the dream in which Ibraaheem saw himself sacrificing his son Isma'eeel. Ibraaheem understood that this dream was a command from Allaah, directing him to sacrifice his son.

«And when he (Isma'eeel) was old enough to walk with him, he said, O my son! I have seen in a dream that I am slaughtering you, so what do you think?» (Isma'eeel) said, 'O my father, do what you have been commanded! Verily, you will find me, insha' Allaha, from amongst the patient'. [37:102]

Ibraaheem understood that this was a command from Allaah, as did Isma'eeel, even though it was in the form of a dream.

Another example of this is the Treaty of Hudaybiyah. The Prophet (ﷺ) had been shown a vision in which the Muslims were performing the rites of ‘Umrah, and the Companions set out with the Prophet (ﷺ) from Maddedah to Makkah hoping to perform the ‘Umrah. The pagans of Makkah, however, did not allow the Muslims to enter Makkah, and a treaty was enacted between the Muslims and the pagans, later to be known as the Treaty of Hudaybiyah. One of the conditions of the treaty was that, in the following year, the Muslims would return and complete the rites of ‘Umrah. As the Muslims returned sad-hearted to Maddedah, Allaah revealed,

«Indeed, of a surety shall Allaah fulfil the dream which He showed His Messenger; you shall enter the Masjid al-Haram, if Allaah wills, secure, with your heads shaved or trimmed (after performing the rites of pilgrimage), fearing none» [48:27]
The following year, the Muslims performed the 'Umrah as per the terms of the agreement. The dream that the Prophet (ﷺ) had seen eventually came true.

The Prophet (ﷺ) never received any Qur'an in this manner,\(^\text{115}\) but he did say, "Nothing is left of prophethood except 'mubashirat' (glad tidings)." When he was asked what this was, he replied, "A true dream."\(^\text{116}\) In other words, the only type of inspiration that is left after the death of the Prophet (ﷺ) is in the form of true dreams to a believer. In another narration, he (ﷺ) said, "A true and pious dream is one out of forty-six parts of prophethood."\(^\text{117}\)

2) Direct speech from Allaah.

This is the second way in which Allaah communicates to the prophets directly. This is the meaning of the verse.

\[\text{وَمَا كَانَ لِمُحَرَّرٍ أنْ يَكُلِّمَهُمُ اللَّهُ إِلَّا وَجِيَّدًا وَمَهْدًى وَأَنْصَرًى جَالِبًِلُوَبَبًِ}\\

«It is not possible for any human being that Allaah should speak to him unless it be... from behind a veil...» [42:51]

Allaah speaks directly to the prophet, but the prophet does not see him.

An example of this was when Allaah spoke to Moosaa on Mount Toor:

\[\text{وَلَمْ يَكُنَّ مُوسَى مَوْسُومًا إِلَّا وَجِيَّدًا وَمَهْدًى وَأَنْصَرًى جَالِبًِلُوَبَبًِ}\\

«And when Moosaa came at the time and place appointed by Us, and his Lord spoke to him, (Munaaq) said, 'O My Lord! Allow me to look at You!' (Allaah) said, 'You will not see Me...» [7:143]

This method of \textit{waqiy} occurred once with the Prophet (ﷺ), when he went on his journey of al-Israa wa al-Mi'raaj.\(^\text{118}\) The Prophet (ﷺ) did not see Allaah, since there was a veil of light between them. Aboo Dharr asked the Prophet (ﷺ), "Did you see your Lord (on the journey of al-Israa)?" The Prophet (ﷺ) replied, "Light – how could I see Him?"\(^\text{119}\) meaning that there was a veil of Light that was between the

\(^{115}\) Although some researchers claim that the Prophet (ﷺ) did receive some Qur'an in this manner, the evidence that they use is not explicit. The particular narration is on the authority of Anas ibn Maalik, who stated that once the Prophet (ﷺ) was sitting amongst them, when he dozed off. He then raised his head and smiled. They asked him, "What makes you smile, O Messenger of Allaah (ﷺ)?" He replied, "A soorah has just been revealed to me..." (Reported by Muslim). This is not explicit evidence since the narration does not mention that the revelation occurred during the Prophet's (ﷺ) sleep. It is possible that the inspiration could have occurred before the Prophet (ﷺ) dozed off. It is also possible that the Prophet (ﷺ) was not actually asleep, but the Companions presumed him to be so. Therefore, it is not possible to use this narration as evidence against other stronger and clearer proofs to the contrary.

\(^{116}\) Reported by al-Bukhaaree.

\(^{117}\) Reported by al-Daarimee from al-Nawwaas ibn Sama'aan. Some commentators have explained the fraction as being the time that the Prophet (ﷺ) received true dreams before his prophethood (six months) over the total time of his prophethood (23 years); hence one out of forty-six, and Allaah know best.

\(^{118}\) The journey which occurred during the late Makkah stage of the Prophet (ﷺ), in which he (ﷺ) was taken from Makkah to Jerusalem, and then to the Heavens.

\(^{119}\) Reported by Muslim.
Prophet (ﷺ) and Allaah. In fact, seeing Allaah before the Day of Judgement is not possible for any human.¹²⁰

Some scholars claim that the last two verses of Soorah al-Baqarah were revealed in this manner (i.e., the Prophet (ﷺ) received them from Allaah, without an intermediary, during the night of al-Isra wa al-Mi'raaj). However, there is no authentic, explicit proof for this opinion, therefore, it cannot be accepted.

B. WITH AN INTERMEDIARY

This is the primary and most common method of inspiration. This method of wahy is when Allaah sends an angel to inspire His Messenger. This is the meaning of the phrase,

وَمَا كَانَ

 inadvertent, and so He inspires him with what He wills..." [42:5]

This messenger was sometimes seen by the Prophet (ﷺ) and sometimes hidden. The messenger whom Allaah chose to communicate with His prophets was the Angel Jibreel. Allaah says,

مِن كَانَ عَدْوًا لِجِبَرِيلَ فَإِنَّمَا يَعْرِضُ اللَّهُ عَلَى قَلْبِكَ إِذَا أَذَهَّبَ وَإِذَا آتَى

"Whoever is an enemy to Jibreel (let him perish), for indeed he has brought this (Qur'aan) down to your heart, by Allaah's permission." [2:97]

In another verse,

وَهُمْ لَا يَعْقِلُونَ مِمَّا ذَكَرَهُمُ الْقُرْآنُ إِنَّ الْقُرْآنَ لَبِكْرَانٌ عَلَى الْمُؤْمِنِينَ

"And truly this (the Qur'aan) is a Revelation from the Lord of the Worlds; which the Trustworthy Spirit (Jibreel) brought down; Upon your heart (O Muhammad) that you may be among the warners." [26:192-194]

When the Prophet (ﷺ) saw Jibreel for the first time, his wife Khadeejah took him to her uncle, Waraqah ibn Nawfal, who had converted to Christianity, and was knowledgeable of the Torah and Injeel. After the Prophet (ﷺ) informed him of what he had

¹²⁰ For the proof of this, see Sharh 'Aqeedah at-Tahawiyah, p. 196-7.
seen, Waraqah told him, “This (angel) is the same one, the Naamoos (Keeper of Secrets), whom Allaah sent to Moosaa!”\(^{121}\)

When discussing this concept of wahy, it is essential to discuss two types of inspirations: firstly, how Allaah inspires Jibreel with the Qur'aan, and, secondly, how Jibreel inspired the prophets, and specifically the Prophet Muhammad (ﷺ).

**The Revelation of the Qur'aan to the Angels**

In the last chapter, the Qur'aan as the kalaam of Allaah was discussed, and the fact that Allaah spoke the Qur'aan in a manner that is befitting Him, not similar or comparable to the speech of humans, was proven. It was also discussed that the kalaam of Allaah can be heard, contrary to the beliefs of some of the innovated sects. Therefore, the belief of the Ahl as-Sunnah wa al-Jama'ah is that Jibreel heard the Qur'aan directly from Allaah, as the kalaam of Allaah.

The Prophet (ﷺ) said, “Whenever Allaah desires to inspire a matter (to His servants), He speaks with the inspiration, and (because of this) the heavens themselves shake out of fear of Allaah. When the people of the Heaven (i.e., the angels) hear of it, they fall down in a swoon and prostrate to Him. The first one to raise his head is Jibreel, and Allaah speaks to him with the inspiration that He wishes. Then Jibreel passes by the angels; whenever he goes by any heaven, the angels of that heaven ask him, ‘What did our Lord say, O Jibreel?’ He answers, ‘He has Spoken the Truth, and He is the Most High, the Most Great.’”\(^{122}\) This hadith is explicit in that “...Allaah speaks to him with the inspiration.”

Apart from the proofs from the Qur'aan and Sunnah that were quoted above (in the section concerning the kalaam of Allaah), there exist narrations from such scholars as Imaam ash-Shaaf’ee (d. 204 A.H.), Imaam Maalik (d. 179 A.H.), and al-Bukhaaree (d. 256 A.H.) concerning this point.\(^{123}\) Imaam Ahmad (d. 241 A.H.) was also very explicit on this point, for he said, “Jibreel heard the Qur'aan from Allaah, and the Prophet (ﷺ) heard the Qur'aan from Jibreel, and the Companions of the Prophet (ﷺ) heard the Qur'aan from the Prophet (ﷺ). Therefore, the Qur'aan is uncreated.”\(^{124}\)

Imaam al-Bayhaqee (d. 458 A.H.), said in explaining the verse,

> إِنَّمَا آَرَّثُكُمْ فِي بَيْتِ اللَّهِ الْمَدِينَةِ

«Verily, We have revealed it in the Night of Decree» [97:1]

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121 Reported in al-Bukhaaree.
122 Reported by al-Bukhaaree, Ibn Khuzaymah, at-Tabaraani, and others. This hadith is in reference to the verse, "Until, when fear is removed from their (the angel's) hearts, they say, 'What did your Lord say?' They answer, 'The truth, and He is the Most High, the Most Great'” [34:23].
123 cf. Bulaihi, pp. 139-147, where he quotes over a dozen scholars on this one issue.
124 Reported by al-Khallaal, # 1779.
This verse means—and Allah knows best—"We made our angels hear it and understand it, and revealed with him what he heard, and so the angel descended with the revelation from a higher place (the skies) to a lower one (the earth)."\(^{125}\)

However, some scholars claimed that Jibreel took the Qur'aan from the Lauth al-Mahfooth (The Protected Tablet).\(^{126}\) Those who follow this opinion use the verses in the Qur'aan that allude to the Lauth al-Mahfooth (which will be discussed in the next chapter). These evidences, however, do not explicitly mention that Jibreel took the Qur'aan from the Lauth al-Mahfooth. Other scholars, primary those of the Ash'arites, claimed that Jibreel was inspired the meaning of the Qur'aan, but the wording is either from Jibreel or Muhammad (ﷺ). This opinion is rejected outright, for its adherents deny what Allah has affirmed for Himself, namely that the Qur'aan is His kalaam that He Spoke in a manner and way that befits Him. To say that the wording of the Qur'aan is from Jibreel or Muhammad (ﷺ) denies the whole concept of the kalaam of Allah, and of the miraculous nature of the Qur'aan. In fact, this type of inspiration is for the Sunnah of the Prophet (ﷺ) only, and not for the Qur'aan, as shall be explained shortly.

The Revelation of the Qur'aan to the Prophet (ﷺ) from Jibreel

After Jibreel heard the Qur'aan from Allah, he communicated this to the Prophet (ﷺ). This occurred in one of two ways.

1) The revelation came to the Prophet (ﷺ) in a very severe manner, like the ringing of a bell. This was the hardest for the Prophet (ﷺ), and it is reported that he used to break into a sweat, even on very cold nights, when he was being inspired. After this state passed, the Prophet (ﷺ) remembered what was inspired to him. As the Qur'aan says,

وَاللَّهُ الْخَلْقُ الْعَظِيمُ فَوْلاَ تَتَيَّبُلَا

"Verily We shall send down to you a heavy speech." [73:5]

2) Jibreel took on the form of a man and came to the Prophet (ﷺ). This type of inspiration was easier for the Prophet (ﷺ).

The proof for these two methods is found in the hadith of 'Aa'ishah, in which she stated that Haarith ibn Hishaam asked the Prophet (ﷺ), "O Allaah's Messenger! How is the divine message revealed to you?" He (ﷺ) responded, "Sometimes it comes to me like the ringing of a bell. This form is the hardest on me, and this state passes off after I have grasped what is inspired. Sometimes the angel comes to me in the form of a man and talks to me, and I grasp what he says."\(^{127}\)

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125 Danishqi, p. 62
126 See Ch. 4, under 'The Stages of Revelation', for a more detailed discussion of the Lauth al-Mahfooth.
127 Narrated by al-Bukhaaree.
Therefore, in the first case, the angel would remain in its angelic form, and the state of the Prophet (ﷺ) would change so that he (ﷺ) could communicate with the angel, and this state was difficult for him. In the second case, the angel would change from his angelic being to a human form, and communicate with the Prophet (ﷺ). Since the Prophet (ﷺ) remained as he was, this type of inspiration was easier for him. However, in both cases, the Prophet (ﷺ) explained that he clearly understood the inspiration, for he (ﷺ) said after explaining each of the two types of inspiration, “...and I grasp what he says.”

In the beginning of his prophethood, the Prophet (ﷺ) was fearful of forgetting the verses that Jibreel recited to him, so he (ﷺ) used to quickly repeat after Jibreel, even before Jibreel had finished his recitation. At this, Allaah revealed,

لا تَصَادِقُوا بِثَعُولَتِيِّ نَفَسٍ كَيْفَ اسْتَجِبْتُمْ إِلَيْهِ أَنْ عَيِّنْنَا جَاهِمَةً وَأَنْ نَحْزُنِيُّ مَعَ الْقَانُوتِنَّ [56:92]

“Do not move your tongue with haste concerning the Qur’aan; it is for Us to collect it and Recite it. After we have recited it to you, then follow its recital” [75:16-18]

The Prophet (ﷺ) was assured that he would not forget the Qur’aan, so there was no need for him to hasten in repeating after the angel:

وَلَا تُعَجِّلْ بِالْقُصُوْرِ أَنْ تُزَكِّيَ الْقُلُوْمَ وَلَا تَعْجِلْ بِالْعُلَمَ [20:114]

“And do not be in haste (in taking) the Qur’aan (from the angel) before its inspiration is completed to you, and say, ‘My Lord! Increase my knowledge!’”

There are no reported incidents where Jibreel came in the form of a man and inspired the Prophet (ﷺ) in front of the Companions or any other bystanders. Although the Companions saw Jibreel on a number of occasions in the form of a man, he never inspired the Prophet (ﷺ) with the Qur’aan on these occasions. Thus it may be surmised that when Jibreel came to the Prophet (ﷺ) in this form, with the wahy, only the Prophet (ﷺ) could see him.

Jibreel also came to the Prophet (ﷺ) in his natural form, without taking on a different shape. This occurred three times; once in the Cave of Hira’ when the first revelation came down, once shortly afterwards (probably the second or third revelation) and once on the Night of al-Israa wa al-Mi’raaj. The Prophet (ﷺ) reported

128. Cf. Qutaym, p. 39. The scholar Ibn Khaldoon (d. 808 A.H.) is also quoted on this point of communication. However, it should be kept in mind that the exact nature of this communication will never be known to mankind, and as such the investigation into, and commentary on, this subject should be kept limited.

129. Cf. Ubayda, p. 34-36. Some scholars claim that the Prophet (ﷺ) saw Jibreel in his natural form only twice, and this is based on an authentic report.
that Jibreel had six hundred wings, and that Jibreel was so large that he reached the heavens in height.\(^{130}\)

It might be asked: Was Jibreel the only angel that the Prophet (ﷺ) communicated with? The answer is that the Prophet (ﷺ) communicated with a number of different angels, but the only angel whose name is mentioned with regards to the revelation of the Qur'aan is Jibreel. For example, Ibn 'Abbaas reports that once Jibreel was sitting with the Prophet (ﷺ), when they heard a sound from above. Jibreel said, "This is (the sound of) a door from the skies, it has never opened until today." An angel came down to them, and Jibreel said, "This angel has come down to the earth, it has never come down before today." The angel gave his salaams to them, and said to the Prophet (ﷺ), "I give you glad tidings of two lights that you have been given, which have not been given to any prophet before you: The Opening of the Book (i.e., Soorah al-Faatihah), and the last verses of Soorah al-Baqarah, you shall not read any word in it except that you will be granted it."\(^{131}\) Also, there are narrations in which the Prophet (ﷺ) informed the Companions that the angels had whispered in his heart certain statements. Therefore, although Jibreel was not the only angel whom the Prophet (ﷺ) communicated with, to the best of our knowledge he is the only angel that came with the Qur'aan. This agrees with the description that is given of the Qur'aan,

\[\text{And this (Qur'aan) is a Revelation from the Lord of the world, which the trustworthy Angel (Jibreel) has brought down.} \quad \text{[26:192-193]}\]

In other words, Jibreel brought down all of the Qur'aan.

The effect that the revelation process had on the Prophet (ﷺ) has been recorded in a number of hadeeth. 'Aa'ishah narrates, "Sometimes the revelations would descend upon the Prophet (ﷺ) on a very cold morning, and his forehead would glisten with sweat."\(^{132}\)

'Ubaadah ibn as-Saamit reported that whenever the wahy descended upon the Prophet (ﷺ), the significance and importance that he gave (to the inspiration) could be seen, and his face became slightly pale. Also, the Prophet (ﷺ) would lower his head during the inspiration process, and the Companions, due to their love for the Prophet (ﷺ), would also lower their heads, until the revelation had ended.\(^{133}\)

The Companions were eager to witness the revelation upon the Prophet (ﷺ). It was only natural that they would be so curious about witnessing such a rare phenomenon. Safwaan ibn Ya'la ibn Umayyah reported that his father, Ya'la ibn Umayyah used to say (during the Prophet's (ﷺ) lifetime), "How I wish I could see the Prophet (ﷺ) while the wahy comes down to him!" So, one day, the Prophet (ﷺ) was at (a

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131 Reported by Muslim.
132 Reported by Muslim.
133 Reported by Muslim.
place called) Ji’raanah, when a person came to him and said, “O Messenger of Allah! What is the ruling for one who enters into the state of *ibraaam*\(^{134}\) while his clothes are soaked in perfume?” So the Prophet (ﷺ) waited for a while, until the inspiration came to him. ’Umar ibn al-Khattaab motioned to Ya’la, “Come quickly!” so Ya’la came and stuck his head into the Prophet’s (ﷺ) tent to see him! He saw the Prophet (ﷺ), his face was red (due to the inspiration), and he stayed like that for some time, then it was lifted off from him, and he called the questioner and said, “As for the perfume on your body, then wash yourself three times, and as for your clothes, then replace them (with non-scented ones)…”\(^{135}\) This narration shows the extreme desire that the Companions had to see the Prophet (ﷺ) during this state, and also demonstrates the difficulty of the revelation process on the Prophet (ﷺ).

To summarise the various types of inspiration, it is appropriate to quote Ibn al-Qayyim’s (d. 758 A.H.) classification of the types of *wahy*:\(^{136}\)

1) True dreams, such as those experienced by the Prophet (ﷺ) before his prophethood.

2) The inspiration that used to be whispered into the Prophet’s (ﷺ) heart by the angels, such as his (ﷺ) statement, “Verily, the Holy Spirit has whispered in my heart that a person will never die until his (preordained) time comes…”\(^{137}\)

3) The angel used to come to him in the form of a human and speak with him.

4) The inspiration used to come to him like the ringing of a bell.

5) He (ﷺ) used to see the angel in the original form that the angel was created in.

6) What Allah inspired in him (ﷺ) directly, when he was above the seven skies in his journey of *al-Ibraa wa al-Mi’raaj*.

7) What Allah Spoke to him directly, just like He spoke to Moosaa, and this also occurred in his (ﷺ) journey of *al-Ibraa wa al-Mi’raaj*.

The revelation of the Qur’aan occurred by the third, fourth and fifth methods only.

IV. The Difference Between the Qur’aan and hadeeth Qudsee

A *hadeeth Qudsee* is a hadeeth in which the Prophet (ﷺ) narrates a statement from Allah. For example, the Prophet (ﷺ) said, “Allah said, ‘O My servants, I have made injustice *karaam* for Me, and have made it *karum* between you also, so do not be unjust to one another.’”\(^{138}\)

\(^{134}\) The state that a person who desires to perform the major or minor pilgrimage must enter. During this state, it is not allowed to perfume the body, hence the reason for the question.

\(^{135}\) Reported by al-Bukhaaree.

\(^{136}\) Ibn al-Qayyim also mentions an eighth category, and that is the inspiration from Allah to the Prophet (ﷺ) without any barrier between them, but this category is one that has never occurred. cf. *Zaad al-Ma’alid*, v1, p. 18.

\(^{137}\) Ibn Nu’aym in his *Hilya, see Saheeh al-Jami’,* #2085.

\(^{138}\) Reported by Muslim.
There are a number of differences between *hadeeth Qudsee* and the Qur'aan:

1) The primary difference that is given by most scholars is that the Qur'aan is the Speech of Allah, revealed to the Prophet (ﷺ) in meaning and wording. Thus, the Qur'aan is from Allah even in wording. *Hadeeth Qudsee*, according to many scholars, is only from Allah in meaning.\(^{130}\)

Therefore, the Qur'aan is attributed directly to Allah. It is said, 'Allah said...' with regards to a verse of the Qur'aan, but this cannot be used for a *hadeeth Qudsee* without adding the phrase, 'The Prophet (ﷺ) said that Allah said...'.

2) The Qur'aan has been put forth as a miracle that can never be imitated in its style, prose or content. It is an open challenge for all of mankind to produce even a chapter similar to it. A *hadeeth Qudsee*, on the other hand, has no miraculous nature in it.

3) Allah has promised to preserve the Qur'aan, whereas no such promise exists for the *hadeeth Qudsee*.

4) The Qur'aan has reached us in *mutawwutir* chains of narration. There is no difference of opinion over the Qur'aan; all scholars are in agreement as to what its verses and letters are. *Hadeeth Qudsee*, on the other hand, mainly exist in the form of *ahad* (i.e., non-*mutawwutir*) *hadeeth*. There are authentic, weak and even fabricated *hadeeth Qudsee*,\(^{140}\) for it is still a *hadeeth* that must be checked with all the rules of the scholars of *hadeeth*.

5) It is an act of worship to recite the Qur'aan, whereas this is not the case for a *hadeeth Qudsee*. The person who reads *hadeeth Qudsee* will be rewarded for seeking knowledge, just as if he read other *hadeeth*. The recitation of the Qur'aan, on the other hand, is an act of worship in and of itself.

This point also implies that a *hadeeth Qudsee* cannot be read in prayers, and if done so then such a prayer will not be valid. Only the Qur'aan may be recited in prayer.

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130 This is the opinion that almost all authors of *tahlam al-Qur'aan* quote. Some scholars, however, say that even the wording of *hadeeth Qudsee* is from Allah, and this is the opinion that this author inclines towards. The reason is that most of the authors of the works of *tahlam al-Qur'aan* have been *Ash'ari*es, and the opinion that *hadeeth Qudsee* are inspired in 'meaning' and are not the actual *fulsana* of Allah reveals of the *Ash'ari* faith. There is absolutely no proof to show that the words of the *hadeeth Qudsee* are not from Allah. When the Prophet (ﷺ) says, "Allah says...", it should be held upon its literal, apparent meaning; namely, that Allah actually spoke these words, and the Prophet (ﷺ) was inspired these words; and Allah knows best. However, the *wordings* of the *hadeeth Qudsee* have not been promised to be preserved by Allah (in contrast to the Qur'aan); only their *meanings* have been preserved. Therefore, the same *hadeeth Qudsee* is found in different works of *hadeeth* with different wordings. The Qur'aan, on the other hand, has been preserved in wording and meaning.

140 These have also been attempts to fabricate Qur'aanic recitations (see Ch. 11 for further details), but the difference is that these rejected recitations of the Qur'aan are agreed upon by all the scholars. Certain *hadeeth Qudsee*, on the other hand, are subject to a difference of opinion over their authenticity, just like other *hadeeth*. 
It should be mentioned that all of the hadith of the Prophet (ﷺ), whether they are Qudsee or not, are a type of inspiration sent down to him. As the Qur’aan says,

«And he (ﷺ) does not speak of his own desires; rather it is only a revelation sent down to him» [53:3-4]

This verse does not speak only of the Qur’aan but also of the Sunnah. The Prophet (ﷺ) said, “Verily, I was given the Qur’aan and something equivalent to it (i.e., the Sunnah)”[^1] Since the Prophet (ﷺ) said, ‘...I was given...’ this implies that his (ﷺ) Sunnah is also a type of inspiration.

The difference, therefore, between the Qur’aan and the Sunnah is that the Qur’aan is the Speech of Allaah, inspired to the Prophet (ﷺ) in wording and meaning, whereas the Sunnah is the speech of Muhammad (ﷺ), inspired only in meaning. Even though the Sunnah is an integral part of Islamic belief and law, and its meanings safeguarded by Allaah, the Qur’aan is superior to it since it is the actual kalaam of Allaah.

[^1]: Reported by Aboo Daawood, at-Tirmidhee and Ahmad.

[^1] Reported by Aboo Daawood, at-Tirmidhee and Ahmad.
The Qur’aan was revealed gradually over a period of twenty-three years. The procedure of the *wahy* that the Prophet (ﷺ) received was discussed in the previous chapter. This chapter now seeks to explain the piece-meal revelation of the Qur’aan to the Prophet Muhammad (ﷺ). This topic includes the various stages of revelation of the Qur’aan, and the wisdom behind its gradual revelation.

Before discussing the revelation of the Qur’aan to the Prophet (ﷺ), it should be mentioned that the revelations to the previous prophets were not gradual like the revelation of the Qur’aan. Rather, each previous Scripture was given to the particular prophet all at once. This is why the people at the time of the Prophet (ﷺ) were surprised that the Qur’aan was being revealed piece-meal, as the Qur’aan says,

روآلا اليدين كفرنا أولا وَلَن نَظْلُ مَنْ كَرَسَ عَفْوَاهُ ۖ وَجَدَة حَسَدَكَ لَنْ يَنَيِّث يَدُ وَأَرَادَ وَرَأَتْهُ ۖ رَيْبٌ

«Those who disbelieve ask, “Why is not the Qur’aan revealed all at once?” Thus it is sent down in parts so that We may strengthen your heart, and We have revealed it to you, gradually, in stages» [25:32]

Another proof for this fact is that Moosaa was given the Torah all at once, as mentioned in the Qur’aan (7:144-154).\(^{142}\)

1. The Stages of Revelation

The vast majority of scholars hold the opinion that the process of revelation occurred in three distinct stages:

**The First Stage**

The Qur’aan, the Speech of Allaah,\(^ {143}\) was written on the *Laah al-Mahfoodh*, or the Preserved Tablet, which is with Allaah, all Praise be to Him. The *Laah al-Mahfoodh*

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143 See ‘The Qur’aan as the Speech of Allaah’ in Ch. 2. Note the difference between this point, and the belief of the *Ash’arites*. The *Ash’arites* claim that the Arabic *Qur’aan* did not exist until it was written and created in the *Laah al-Mahfoodh*, whereas *Ahl al-Sunnah* claim that the *Qur’aan* existed without any beginning (from eternity) as the *kalam* of Allaah, and was written in the *Laah al-Mahfoodh* before the creation of the *Laah* and earth.
is the Tablet upon which all of the things that will happen from the creation of the Heavens and Earth, until the end of time, are written. The Prophet (ﷺ) said, “The first thing that Allaah created was the Pen. He said to it, “Write!” It responded, “O My Lord! And what shall I write?” Allaah said, “Write the destiny of all things, until the Day of Judgement.” This writing occurred and was preserved on the *Laath al-Mahfooth*.

Therefore, included in the *Laath al-Mahfooth* is the text of the Qur’aan. The method of this writing, and when it occurred, is known only to Allaah. The fact that the Qur’aan is written on the *Laath al-Mahfooth* is mentioned in the Qur’aan itself:

«Nay! This is indeed a Glorious Qur’aan! (Inscribed) in the *Laath al-Mahfooth*» [85:21-2]

and also,

«And this is indeed a Noble Qur’aan: In a Book well-guarded (i.e., the *Laath al-Mahfooth*).» [56:77-78]

Part of the wisdom of this stage is to prove to the believers the authenticity of the Qur’aan, as it was written down even before its revelation, in a place that guarantees its safety. This is also a manifestation of the infinite knowledge of Allaah, as the *Laath al-Mahfooth* has written on it all the commands and decrees of Allaah. The Qur’aan describes the *Laath al-Mahfooth* as having everything – small or big – recorded on it (54:53).

**THE SECOND STAGE**

From the *Laath al-Mahfooth*, Allaah revealed the Qur’aan to the lower heavens, in a place called "The House of Honour” (*al-Bayt al-Izza*). This revelation occurred in Ramadaan, on the Night of Decree (*Laylat al-Qadr*). The proof for this is found in some verses of the Qur’aan, and the statements of the Companions.

The Qur’aan states,

«The month of Ramadaan is the month in which the Qur’aan was revealed...» [2:185]

and it also states,

**144 Reported by Aboo Daawood. See Shawk ‘Agerdah at-Tohaawiyah, p. 264, for further details.**
«We have sent it (the Qur’aan) down, on a Blessed Night» [44:3]

The Qur’aan later specifies this Blessed Night as,

«We have sent it down in the Night of Decree» [97:1]

These verses specify that the entire Qur’aan was sent down in the month of Ramadaan, and specifically on the Night of Decree.

Explaining these verses, Ibn ‘Abbaas said, “The whole Qur’aan was sent down to the lower heavens on the Night of Decree. Then, whenever Allaah wished to inspire something (from the Qur’aan), He would inspire it,”\(^{145}\) and in another narration, “...it was then revealed piece-meal over a period of twenty years.”\(^ {146}\) Other narrations from Ibn ‘Abbaas mention that the place the Qur’aan was revealed to is called Bayt al-‘Isaa, or, “The House of Honour.”\(^ {147}\)

It is seen that, in this revelation, the whole Qur’aan was sent down in one night.

The famous scholar, Imaam Aboo Shaamah, (d. 665 A.H.) wrote,\(^{148}\)

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

In other words, this initial descent of the Qur’aan to the lower heavens was similar to the revelation of the previous Scriptures, since it was done at once; therefore in this aspect the Prophet (saw) shared the same procedure of revelation as the other prophets had. Yet, the Prophet (saw) also had the superiority of having the Qur’aan revealed piece-meal over a period of twenty-three years.

\(^{145}\) Narrated by at-Tabareeq and al-Haakim.

\(^{146}\) Narrated by al-Haakim, al-Nasa’i and al-Baihaqee.

\(^{147}\) Dr. Subhi Salih, in his Mabahith fi ‘Uloom al-Qur’aan, p. 51, denies these two stages, stating that since these narrations do not go back to the Prophet (saw), we cannot accept them. However, this knowledge cannot be derived through ijihad (personal reasoning), therefore Ibn ‘Abbaas must have heard this from the Prophet (saw), and this narration takes on the status of marfoo’ (a hadeeth that has originated from the Prophet (saw)).

\(^{148}\) Baaazmoool, p. 44.
THE THIRD STAGE

The final stage of revelation was alluded to by Ibn 'Abbaas in his previous narration. In this stage, Jibreel brought those portions of the Qur'aan which Allah commanded him to bring. The Qur'aan refers to this revelation in many verses. In one verse, Allah says,

«And truly this (Qur'aan) is a revelation from the Lord of the Worlds; Which the trustworthy Spirit (Angel Jibreel) has brought down: Upon Your heart (O Muhammad), so that you may be one of the warners» [26:192-4]

The procedure by which the Qur'aan was inspired to the Prophet (صلى الله عليه وسلم) has already been discussed in the previous chapter.

This gradual revelation occurred over a period of twenty-three years, according to the strongest opinion. Some scholars hold this period to be twenty years, and yet another group twenty-five. The reason for this difference is the fact that the age of the Prophet (صلى الله عليه وسلم) is itself a subject of dispute; the narrations state it variously to be sixty, sixty-three, or sixty-five years. All scholars, however, agree that he spent ten years in Maddedah, and that his prophethood began when he (صلى الله عليه وسلم) was forty. The difference, therefore, revolves around how many years he stayed in Makkah before the hijrah. However, the strongest opinion, and the opinion that is widespread among the Muslims, is that he (صلى الله عليه وسلم) passed away at the age of sixty-three, which would then imply that the period in which the Qur'aan was sent down was twenty-three years.

It should be remembered that the Qur'aan is the Speech of Allah, as has been elaborated and discussed in the previous chapter. Therefore, it is incorrect to use the narrations of Ibn 'Abbaas which allude to the Lauh al-Mahfooth to negate the fact that Jibreel heard the Qur'aan from Allah. These narrations do not mention that Jibreel took the Qur'aan from the Lauh al-Mahfooth; in fact, the narration is explicit in that Allah would ‘...inspire’ the portion of the Qur'aan that He wished to reveal. The process of inspiration to the angels was discussed, and it was shown that Jibreel heard the Qur'aan from Allah. In other words, what Jibreel recited to the Prophet (صلى الله عليه وسلم) were the words that Allah Spoke to him.

Some scholars, however, have inferred from these narrations that Jibreel took the Qur'aan from the Lauh al-Mahfooth. As for the Ash'arites, most of them claimed that this was the only method by which Jibreel received the Qur'aan. This opinion is rejected immediately, as this denies the whole concept of the Qur'aan being the actual kalaam of Allah. However, other scholars stated that Jibreel heard the Qur'aan from Allah and took the Qur'aan from the Lauh al-Mahfooth. Whether Jibreel also took the Qur'aan from the Lauh al-Mahfooth or not, is, as az-Zarqaanee stated, "...not of great importance, as long as we are sure the source of revelation is Allah alone."

149 az-Zarqaanee, p. 49.
Tampering of the Revelation?

The possibility that the revelation of the Qur’aan might have been tampered or changed during the revelation process is ruled out by Allaah, so no doubt can remain with regards to its authenticity.

Firstly, the trustworthiness of Jibreel has been guaranteed by Allaah. Allaah describes the angels in general as,

«They do not speak until He has spoken, and they act on His Command»
[21:27]

meaning that they do not disobey Allaah. Allaah then praises Jibreel in particular, and calls him the

أَرْحَامُ الْأَبْنَائِينَ

«trustworthy Spirit» [26:193]

meaning that Jibreel was trustworthy in revealing the Qur’aan to the Prophet (ﷺ).

Secondly, as the Prophet (ﷺ) was chosen by Allaah to be the recipient of the Qur’aan, Allaah assured him that he (ﷺ) would not forget or miss any verse. When the Prophet (ﷺ) used to hurriedly recite the verses from Jibreel, in fear that he might forget, Allaah revealed,

أَنْ أَلْيَوْنَيْكَ إِلَيْهِمَا سَجَدَتْ نَجْفَةٌ حَكِيمَةٌ

«Move not your tongue concerning (the Qur’aan) to make haste therewith. It is for Us to collect it, and to give you (O Muhammad) the ability to recite it. 150 And when We have recited it to you, then follow its recital» [75:16-8]

The Prophet (ﷺ) was instructed to be patient, and allow Jibreel to finish his recitation before he (ﷺ) should start reciting.

Thirdly, after having ensured that the Prophet (ﷺ) memorised the revelation, Allaah then ordered him to convey the revelation that he (ﷺ) had been given, and told him that a failure on his part to do so would mean a failure in his mission as a Prophet:

أَمَّامَتُكَ الرُّسُولُ يَا مُحَمَّدُ إِلَيْكَ مِنَ الرَّبِّ وَإِنْ لَمْ تَفْعَلَ فَإِنَّكَ لَمَّا بَلَغْتَ رَسَالتَكَ

«O Messenger! Proclaim (the message) which has been sent down to you from your Lord. If you do not do so, then you have not conveyed His message!» [5:67]

Fourthly, Allaah even ruled out the possibility that the Prophet (ﷺ) might tamper with the message deliberately, for He said,

150 This verse can also read, “It is for Us to collect it and Recite it to you.”
«And he (Muhammad) does not speak from his own desires; it is only an inspiration that is inspired» [53:3-4]

«Say (O Muhammad): ‘It is not for me to change it (the Qur'aan) from my own desire; I only follow that which is revealed to me» [10:15]

In another verse, a severe punishment is promised for forging any revelation:

«And if he (Muhammad) had forged a false saying, attributing it to Us, We surely would have seized him by his right hand, and then certainly have cut off his life artery» [69:44-6]

Therefore, the Qur'aan has been preserved safely, and no doubt can be cast on its authenticity. The Qur'aan – as the kal'um of Allah – existed from eternity. It was then written in the Lauh al-Muhdoth, in a protected, well-guarded Tablet. During the month in which the Prophet (ﷺ) began his mission, the Qur'aan was sent down to the lower heavens. The trustworthy Angel Jibreel, after he had heard the Qur'aan from Allah, then revealed it to the Prophet Muhammad (ﷺ), who preserved it faithfully, without any alteration, and who then passed it on to mankind.

The Quantity of Revelation

A question that arises is the quantity of Qur'aan that Jibreel used to come with to the Prophet (ﷺ) in each revelation. As-Suyooti (d. 911 A.H.) discusses this question and concludes:

It can be inferred from (combining) the authentic narrations, and other evidences that the (quantity) of the Qur'aan revealed would depend on the particular situation: five verses, or ten verses, or more, or less. The revelation of ten verses during the story of 'Aa'ishah has been authenticated… as has the revelation of a small part of a verse

«...except those who are disabled...» [4:95]

As for those narrations that explicitly mention only five verses, such as the report in Ibn 'Asaakir that (the Companion) Aboo Sa'eed al-Khudree would teach his students five verses in the morning and five in the evening, and say, 'Jibreel used to bring the Qur'aan five verses at a time,' and the report in al-Bayhaqee that 'Umar ibn al-Khattab said, 'Learn the Qur'aan
five verses at a time, for Jibreel used to come to the Prophet (ﷺ) with five verses at a time;...the meaning of these reports is that Jibreel would quote the Prophet (ﷺ) five verses at a time so that he (ﷺ) could memorise them, then he would quote him the rest of the revelation, five verses at a time. This is explained by the narration in al-Bayhaqi in which Khashib ibn Deenar said, 'Abu al-'Aaliyah told us to learn the Qur'aan five verses at a time, for the Prophet (ﷺ) would take from Jibreel five verses at a time.'

Yet another question is whether the frequency of revelation was the same throughout the Prophet's (ﷺ) life, or did it change?

Towards the end of the Prophet's (ﷺ) life, the revelation increased greatly, so much so that the last years of the prophethood were the years in which most of the revelation occurred. Anas ibn Maalik narrates, "Allaah increased the wahy upon the Prophet (ﷺ) before his death, until before his death, the wahy was more than it ever was, then the Prophet (ﷺ) passed away." Al-Haafidh Ibn Haajr (d. 852 A.H.), commenting on this phenomenon, said,

This shows that the time frame in which the Prophet (ﷺ) passed away was the time frame which had the highest frequency of revelations. And the reason for this is that, after the Conquest of Makkah, the delegations that were sent from other tribes to the Prophet (ﷺ) increased, and so did the number of questions pertaining to laws. Therefore, the wahy also increased in frequency (to respond to these questions). And this is in contrast to the early period, for, during the beginning of the prophethood, the wahy would come occasionally, with breaks in between the revelations. This gradually increased (with time). During the period of Makkah, hardly any of the long saarids were revealed. Then, after the hijrah, most of the longer saarids were revealed, and these contained most of the laws (of the sharee'ah). And the last part of the prophethood witnessed the highest frequency of revelation, for the reasons outlined above.

II. The Wisdom Behind the Gradual Revelation

If Allaah had willed, the Qur'aan would have been sent down in its entirety to the Prophet (ﷺ) at the beginning of his prophethood, just like the previous Scriptures. However, this was not the case. The Qur'aan in fact refers to its gradual revelation in many verses, and from these verses some of the merits and benefits of this piece-meal revelation can be understood.

Allaah says,

151 as-Suyoo'ee, v. 1, p. 57. The translation has been paraphrased in places.
152 Reported by al-Bukhaaree.
153 Fath al-Baaree, v. 9, p. 8.
"And it (is a) Qur'aan which We have divided (into parts), in order that you might recite it to mankind at intervals. And verily, We have revealed it by stages!" [17:106]

When the disbelievers mocked the gradual revelation of the Qur'aan, and challenged the Prophet (ﷺ) to bring forth the Qur'aan in its entirety, Allaah revealed:

"And those who disbelieve say, 'Why is not the Qur'aan revealed to him all at once?' Thus (it is sent down in parts) that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages." [25:32]

Thus the gradual revelation was considered a blessing that Allaah gave to the Prophet (ﷺ), and to his mmmah.

Some of the benefits of the gradual revelation are as follows:

1) To strengthen the resolve of the Prophet (ﷺ) against the disbelievers.

The Prophet (ﷺ) was anguished and distressed by the attitude of his people towards his message. They ridiculed and mocked him, and claimed that he was a sorcerer, a madman, or that he was possessed by the jinn. Allaah reminds him,

"Indeed, We know that your heart is straitened by what they (the disbelievers) say." [15:97]

By the continual revelation of the Qur'aan to the Prophet (ﷺ), he was reaffirmed in his determination and zeal. This is what Allaah alludes to when He discusses the graduality of the revelation,

"Thus (it is sent down in parts) that We may strengthen your heart thereby." [25:32]

This can also be seen in the content of the earlier revelations in Makkah, where the stories of the prophets of old are told, and how the prophets dealt with the hardships and torments that they faced from their peoples. In Soorah Hood, after mentioning the stories of many prophets, Allaah concludes,

"And all that We relate to you (O Muhammad) of the news of the messengers is in order that We may make your heart strong and firm!" [11:120]

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There are a number of ways in which the Prophet (ﷺ) was helped by these stories. The Prophet (ﷺ) was told to learn from the lessons of the previous prophets.

«Therefore, be patient (O Muhammad), like the messengers of firm resolution [before you did].» [46:35]

He (ﷺ) was told that the plots of the disbelievers, and all their mockery of Islaam, will do no harm to Allaah’s Plans.

«So let not their speech grieve you, for verily, We know what they conceal and what they reveal.» [36:78]

He (ﷺ) was promised help from his Creator.

«Allaah has ordained, ‘Verily, it is I and the messengers who will be Victorious’.» [58:21]

And, he (ﷺ) was reassured by the warnings given to the disbelievers by Allaah,

«Verily, their multitude will be put to flight, and they will show their backs (in retreat).» [54:45]

This gradual method of revelation also helped to strengthen the determination of the Companions. These same verses inspired the Companions with courage and patience, and gave them the stamina they needed to withstand the persecution of the idolaters. The Qur’aan says, as was quoted above,

«And all that we relate to you (O Muhammad) of the news of the messengers is in order that We may make your heart strong and firm! And in this has come to you the truth, as well as an admonition and a reminder for the believers.» [11:120]

2) To simplify its memorisation and understanding by the Companions.

The piece-meal revelations of the Qur’aan made it easier for the Companions to understand, memorise and implement the portions that were revealed. If the Qur’aan had been revealed all at once, it might have been very difficult for the Companions to understand all of its verses properly. Yet, with gradual revelations, the Companions understood and implemented the Qur’aan correctly.
The Companions adopted the procedure of teaching the Qur'aan to the Successors gradually, even after its revelation had been completed, and its compilation finished. Aboo 'Abd al-Rahmaan al-Sulamee (d. 70 A.H.), a very famous Successor, narrates that whenever the people who taught them the Qur'aan, like 'Abdullaah ibn Mas'ood, Uthmaan ibn 'Affaan, and others, would learn ten verses of the Qur'aan, they would not proceed onwards until they had learnt whatever concepts and regulations those verses contained. They used to say, "We learnt the text of the Qur'aan, and studied its ideas and injunctions all together." Another Successor, Aboo Nadrah (d. 109 A.H.), related, "We used to learn from Aboo Sa'eed al-Khudrec five verses in the morning, and five in the evening, for he told us that Jibreel used to bring (on average) five verses at a time." Thus, even after the complete revelation of the Qur'aan, the Companions adopted the same gradual approach in teaching it to the later generations. They had learnt the benefits of teaching the Qur'aan gradually from the piece-meal revelation of the Qur'aan.

It can also be said that, had the Qur'aan been revealed all at once, in book form (as the Torah was revealed), it might have led to a feeling of complacency with regards to the preservation of the Qur'aan. Instead, due to the fact that verses were revealed occasionally, there was a strong incentive to ensure that the verses were memorised and written. This was crucial for the preservation of the Qur'aan.

3) To prove the truthfulness of the Prophet (11).

The idolaters and the People of the Book used to ask the Prophet (10) questions in order to outwit him, but every time Allaah would reply to their queries. As Ibn 'Abbaas said, "Whenever the disbelievers brought a new question to the Prophet (11), Allaah would reveal to them an answer (through the Qur'aan)." The Qur'aan itself refers to this aspect of the revelation,

وَلَا يَأْتُونَكُمْ بِإِجْنَابَةٍ مَعَ الْحَقِّ وَلَا حَسَبًا تَفْسِيرًا

"And no example or similitude do they bring (to oppose or to find fault in you) except that We reveal to you the truth (against this similitude), and the better explanation thereof" [25:33]

There are many examples of such verses; when the idolaters demanded miracles from the Prophet (10), Allaah revealed,

زَوْاتُ النَّارِ إِلَيْهِمْ مَثَلًا مَّا كَانُوا يَبْلُوُونَ إِلَّا أَن يَبْشَرُوا إِلَيْهِمْ أَسْتَرُهُمْ يَبْشِرُونَ

156 *Qattaan*, p. 110.
«And even if We had sent down unto them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed unless Allah willed, but most of them behave ignorantly» [6:111]

Included in this category are the answers that the Prophet (ﷺ) gave to the problems that the believers faced. Whenever a situation or crises arose, the Qur'aan would clearly lay out the solution. For example, when Khawlah bint Thaalabah complained to the Prophet (ﷺ) that her husband had made himself unlawful to her,158 Allah revealed,

\[
\text{قَدْ سَمِعَ اللَّهُ قُوْلَكَ أَنَّكَ تَجُودُلُهُ فِي رَوْجِهَا وَذَسَّكَ إِلَىَّ اللَّهُ}
\]

\[
\text{وَاللَّهُ سَمِعَ مَعْاَجَكَ إِنَّ اللَّهَ يُبِينُ الْبَصِيرَةَ}
\]

«Indeed Allah has heard the statement of she who disputes with you concerning her husband, and complains to Allah. Allah hears the argument between both of you; verily, Allah is All-Hearing, All-Seeing» [58:1]

'Aan'ishah reports, “All praise be to Allah, whose hearing encompasses all voices! The woman came complaining to the Prophet (ﷺ), and I was sitting in the corner of the room, straining to hear what she was saying (in one narration, ‘I could hear some of it and some of it I could not’), and immediately Allah’s revelation came down, ‘Indeed Allah has heard the statement of she who disputes with you concerning her husband, and complains to Allah...’”159 Even though 'Aan'ishah was sitting in the same room, she was not able to hear the entire conversation, yet Allah, all Praise be to Him, heard it from above the seven heavens, and immediately sent down these verses to solve the problem between them, and also between all future spouses who face the same problem.

Therefore, the fact that the Qur'aan came down immediately to cater to the questions and problems of the people proved that it was in fact the word of Allah, revealed through the Prophet (ﷺ).

4) To prove the miraculous nature of the Qur'aan.

Indeed, one of the most outstanding miracles of the Qur'aan was that it was revealed over a period of two decades; it answered many questions from believers and idolaters, it catered to a plethora of situations, it solved a wide variety of problems, it frequently commanded the Prophet (ﷺ) and the believers to a course of action, and yet not a single of its six thousand plus verses is contradicted by another! A human-authored book of this size and nature, even if written instantaneously, is invariably

158 The Arabs had a custom known as ḥiraa, in which a man would tell his wife, “You are to me like the back of my mother.” This statement meant that the man had taken a vow upon himself not to approach his wife sexually. It was as if the woman had been put in a ‘suspended’ state; neither was she divorced so that she could remarry, nor was she a proper wife to the husband. After this particular incident, the Qur'aan prohibited this act (cf. 58:1-10)
159 Narrated by al-Bukhaaree.
bound to contain errors and contradictions; how much greater the miracle of the Qur'aan when it is revealed over a period of twenty-three years! To add to its miraculous nature, the order and arrangement of the verses was not done chronologically—rather, the Prophet (ﷺ) would instruct his Companions of the location of any new verses. The Qur'aan was literally assembled out of the fragmental revelations. It was as if an intricate puzzle was perfectly pieced together during a period of over two decades to form a flawless masterpiece.

The Qur'aan challenges,

«Do they not ponder over the Qur'aan? For indeed, had it been from other than Allaah, they would surely have found many contradictions in it» [4:82]

5) To reveal the laws of Islaam—the Sharee'ah—in a gradual manner.

Among the blessings of Allaah to the Companions is that He revealed to them the laws of Islaam gradually, and thus made it easier for them to adopt these laws. Initially, there were no specific laws of halal and haram. The Companions during the Makkah stage were being trained spiritually so that they could form the nucleus of the future Muslim state in Makkah. Once they had passed this stage, Allaah then completed the revelation of the sharee'ah in gradual steps, so that they could adapt to the lifestyle of Islaam.

It can be seen that the first revelations warned against shirk, and proved the existence of Allaah through His Creation. These verses called upon the pagans to worship the one true God, and not to call upon others for help and aid. They elaborated the unique concept of tawheed, and instilled in the early Muslims the strong faith that they needed to overcome the persecution of the idolaters. Soon after this, revelations came down establishing the basics of worship, and warning against the major sins.

This fact was stated by 'Aa'ishah when she commented, “The first revelations only mentioned Heaven and Hell (i.e., the basics of 'aqeedah). Eventually, when the people were firm in their conviction of Islaam, Allaah revealed the halal and the haram. If the first verse revealed was, ‘Do not drink wine,’ they would have responded, ‘We will never give up wine!’ And if the first verse revealed was, ‘Do not fornicate,’ they would have responded, ‘We will never give up fornication.’” Thus, the laws of Islaam were revealed gradually, to ease the process of conversion upon the early Muslims.

6) To ease the revelation process on the Prophet (ﷺ).

The process of inspiration, or wahy, was a difficult one for the Prophet (ﷺ), as was mentioned in the last chapter. At times, he used to sweat profusely, even on a cold
night, because of the severity of the inspiration. Had the Qur’aan been revealed all at once, it might have been too difficult for the Prophet (ﷺ) to bear.

To summarise the concept of the gradual revelation, it is appropriate to quote the great scholar and interpreter of the Qur’aan, Aboo al-Fidaa Ismaa’il ibn ‘Umar (d. 774 A.H.), otherwise known as Ibn Katheer, who stated:163

And all of this (meaning the concept of the gradual revelation) only shows the concern, and the high status that was given to the Prophet (ﷺ), since the revelation would come to him continually, morning and evening, night and day, at home or while travelling. And every time the angel would come to him with the Qur’aan, unlike the previous prophets, who would be given their books at once. So the status of the Prophet (ﷺ) was greater, and higher, and more magnificent from all of his fellow prophets — may Allaah send His blessing and Mercy to all of them.

The Qur’aan is the most honoured book to be revealed by Allaah, and Muhammad (ﷺ) is the most honoured prophet that was sent by Allaah. And Allaah combined in the revelation of the Qur’aan the two procedures: He first revealed the Qur’aan all at once, from the Lahq al-Muhfooth to the lower heavens, and He then revealed it to earth gradually, to cater to the situation and needs of the people.

CHAPTER 5

THE FIRST AND THE LAST REVELATIONS

The changing point in the life of the Prophet Muhammad (ﷺ) – and for all of humanity afterwards – was the occurrence of the first revelation that Allaah communicated to him. From this point onwards, he (ﷺ) had a mission the like of which no human before him had:

"so that you may warn the Mother of Cities and all that surrounds it" [42:7] meaning the entire world, or as Ibn Katheer puts it, "all lands east and west". In no unexplicit terms, the Qur'aan lays out the monumental task of the Prophet (ﷺ):

قُلْ أَمَّانَكُمُ الْإِنْسَانُ إِنِّيَ نُذُرُ لَهُمْ إِلَيْهِ أَنْبِيَةً مَّجِيدَ الْأَوَّلِينَ وَالآخِرِينَ

"Say, 'O Mankind! Verily I am sent to you all as the Messenger of Allaah, to Whom belongs the Dominions of the Heavens and the Earth...'" [7:158]

The Prophet (ﷺ) was to be the recipient of the Creator's final Revelation to Mankind:

وَإِلَيْهِمْ نُذُرُ رَبَّ الْعَالَمِينَ إِنْ آتَيْنَاهُمْ الْقُرْآنَ وَالرُّوحُ

"And truly this (Qur'aan) is a Revelation from the Lord of the Worlds; Which the trustworthy Spirit (Angel Jibreel) has brought down; Upon Your heart (O Muhammad), so that you may be one of the warners" [26:192-4]

But what was the first revelation that the Prophet (ﷺ) received? And what was the last?

1. The First Revelation

There are four opinions concerning the first verses that the Prophet (ﷺ) received.

1) The first five verses of Soorah al-'Alaq:

«Read! In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! Verily, your Lord is the Most Generous. Who has taught (the writing) by the Pen. Has taught man that which he knew not.» [96:1-5]

The proof for this opinion is the hadeeth narrated by al-Bukhaaree from 'Aa'ishah, in which she said, "The commencement of the divine revelation to Allaah's Messenger was in the form of good dreams which came true, like the bright daylight. Then, the love of seclusion was bestowed upon him (ﷺ). He used to go for seclusion to the Cave of Hira', where he used to worship Allaah continuously for many days, before his desire to see his family (caused him to return). He used to take with him food for the stay, and then come back to Khadeejah to take his food again, until the truth descended upon him while he was in the Cave of Hira'. The angel (Jibreel) came to him, and asked him to read. The Prophet (ﷺ) responded, 'I do not know how to read.' The Prophet (ﷺ) added, "The angel grabbed me (forcibly) and pressed me so hard that I could not bear it any more. He then released me and asked me to read, and I again replied, 'I do not know how to read!' Therupon he taught me for the second time, and pressed me until I could not bear it. He then released me and asked me to read. I again responded, 'I do now know how to read' (in another narration, 'What shall I read?'). Therupon, he taught me for the third time, and pressed me, and then released me and said,

«Read! In the Name of your Lord, Who created. Created man from a clot. Read! And your Lord is the Most Generous!» [96:1-5]

This hadeeth clearly shows that this was the first revelation that the Prophet (ﷺ) received, and it is the correct opinion.

There is also a narration in at-Tabaraanee from Ahoo Raja al-Uthaardee (d. 105 A.H.), who said, “Aboo Moosaa al-Asha'aree used to recite the Qur'aan to us, and we used to sit around him in a circle (to listen to him). He used to wear two white garments. When he came to 'Ijraa.' (96:1) he said, "This is the first soorah to be revealed to the Prophet (ﷺ).”

165 az-Zarqaanee, v.1, p. 94.
2) *Soorah* al-Muddathir. The proof for this is based on another *hadeeth* in al-Bukhaaree, in which Jaabir ibn 'Abdillaah was asked, “What part of the Qur'aan was revealed the first?” He replied, “

«Say: O You Enveloped (in garments)» [74:1]

was revealed first.” The questioner then said, “I was informed that it was

«Read! In the Name of your Lord.» [96:1]”

Jaabir replied, “I am only telling you that which I heard from the Prophet (ﷺ), for he said, ‘I was in the mountain of Hira’, and when I came down to the valley (I heard a voice), so I looked to the right, and to the left, and in front of me, and behind me. Then I looked to the skies, and I saw him - meaning Jibreel - and a great fear overtook me! So I returned to Khadeejah, and told her to cover me. Allaah then revealed,

«Say: O You Enveloped (in garments)» [74:1]”

This *hadeeth* has been explained by saying that Jaabir told the questioner which *soorah* had been revealed in its entirety first, since *Soorah* al-Muddathir was revealed in its entirety before the remaining verses of *Soorah* al-'Alaq. Alternately, some scholars have claimed that Jaabir was not present when the Prophet (ﷺ) began narrating the above *hadeeth* in which he (ﷺ) described his encounter with Jibreel, but entered while the Prophet (ﷺ) was mid-way in his narration. Therefore, Jaabir only heard the last part of the *hadeeth*. This opinion is supported by another narration of this *hadeeth*, in which Jaabir stated that the Prophet (ﷺ) said, “While I was walking, 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…”166 In this narration, Jaabir mentions that the Prophet (ﷺ) had already seen Jibreel before this incident, which proves that the first revelation had already occurred.

Whatever the case might be, the *hadeeth* which describes the encounter with Jibreel (the first *hadeeth*) is explicit that the first five verses of *Soorah* al-'Alaq were revealed first, and that the next revelation was *Soorah* al-Muddathir. Therefore, this second opinion is the weaker one.

3) *Soorah* al-Faatihah. There is a narration in al-Bayhaqee that states that the first revelation was *Soorah* al-Faatihah. However, this narration is not authentic, therefore, it does not hold any weight.

4) The *Basmalah*. Another *hadeeth*, reported by al-Waahidee, states that the first
verse revealed was the *basmalah*, “In the Name of Allaah, the Ever Merciful, the Bestower of Mercy,” but this report too is not authentic, and cannot be taken as proof.\(^{167}\)

## II. The Last Revelation

There are a number of opinions concerning the last revelation that the Prophet (ﷺ) received. This is because there is more than one *hadeeth* which discusses this subject, each one of which gives a different verse. Also, unlike the first revelation, there does not exist any *hadeeth* in which the Prophet (ﷺ) himself states what the final revelation was. There are eleven opinions concerning the last revelation, as follows: \(^{168}\)

1) Al-Bukhaaree and at-Tabaree narrate from Ibn 'Abbaas that the last verse revealed to the Prophet (ﷺ) was,

\[
\text{Name of verse}
\]

«And fear the day in which you will return to Allaah. Then everyone will be paid what he earned, and they will not be dealt with unjustly» [2:281]

Ibn 'Abbaas added, “The Prophet (ﷺ) lived nine nights after this verse was revealed, then he (ﷺ) passed away.”

2) Another narration, also by al-Bukhaaree from Ibn 'Abbaas, states that the last verse revealed was the ‘Verse of Interest’,

\[
\text{Name of verse}
\]

«O you who believe! Fear Allaah, and give up what remains from your interest, if you are indeed Believers» [2:278]

3) At-Tabaree reported that Sa’eed ibn al-Mussayyib (d. 90 A.H.) narrated, “The final verse revealed to the Messenger (ﷺ) was the ‘Verse of Loaning’,

\[
\text{Name of verse}
\]

«O you who believe! If you contract a debt for a fixed time, write it down» [2:282]

4) Al-Bukhaaree and Muslim report from al-Baraa’ ibn ‘Aazib that the final verse was the verse of *kuulaalah* (a person who does not leave ascendants or descendents),

\(^{167}\) Both of the above narrations are weak since the name of the Companion who narrated each *hadeeth* is missing, cf. Zarzur, p. 96.

\(^{168}\) cf. Ubayydaar, pps. 81-84; Qaillum, pps. 69-71; Zarzur, pps. 97-100.
5) Al-Haakim reports from Ubay ibn Ka‘ab that the final revelation comprised of the last two verses of Soorah at-Tawbah,

«Verily, there has come unto you a Messenger from amongst yourselves...»
[9:128-9]

6) Muslim reports from Ibn ‘Abbaas that the final soorah revealed was Soorah an-Nasr.

«When the Help of Allaah comes to you, and the Conquest (of Makkah)...»
[110:1-4]

7) Al-Bukhaaree reports from Ibn ‘Abbaas that the verse,

«And whoever kills a Believer intentionally, his recompense is Hell, to abide therein forever...» [4:93]

was the last verse revealed, and no verse after it abrogated it.

8) Ibn Mardawayh narrates from Umm Salama: “The final verse revealed was,

«So their Lord answered them (their prayers, and said), “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another...»” [3:195]

This (verse was revealed) because I asked, ‘O Messenger of Allaah! I see that Allaah always mentions men (in the Qur’aan), but not women!’ So Allaah (first) revealed,
«Do not wish for those things which Allah has made some of you to excel over others. For men there is a reward for what they have earned, and for women there is a reward for what they have earned...» [4:32]

and then He revealed the verse,

«Verily, the Muslim men and women, and the believing men and women... Allah has prepared for them forgiveness, and a great reward» [33:35]

and finally He revealed,


«Never will I allow to be lost the work of any of you...» [3:195]

Therefore, it was the last verse revealed."

9) At-Tirmidhee and al-Haakim narrated from 'Aa'ishah that the last soorah revealed was Soorah al-Maa'idah.

10) At-Tabareeq reported that Mu'aawiyah ibn Abce Suffaan claimed that the last verse revealed was the last verse of Soorah al-Kahf (18:110).

11) It has been said that the last verse revealed was,


«Today I have perfected your religion for you, and have Completed My Favours upon you, and have chosen for you Islaam as your religion» [5:3]

A cursory look at these opinions removes many of them, since each Companion was narrating the last verse to be revealed concerning a particular topic. Al-Baraa' ibn 'Aazib was referring to the final verse revealed concerning the laws of inheritance; Umm Salama was referring to the last verse revealed concerning the relative status of men and women; concerning 4:93, Ibn 'Abbaas' statement, 'And no verse after it abrogated it,' shows that he was referring to the last verse revealed concerning the laws of manslaughter; and Ibn 'Abbaas' report concerning Soorah al-Naasr talks about the final complete soorah revealed, not the final verse revealed. The report of 'Aa'ishah
that the last surah to be revealed was Soorah al-Maa’idah means that this was the last surah to be revealed which contained any legal rulings, as other narrations show.

As for the first three opinions, all of these verses are from the same passage in the Qur’aan, viz. 2:278-82, therefore there is no contradiction among these three opinions, as it is possible that all these verses were revealed together. As-Suyooqee stated, “As for these three (opinions), then I do not see any contradiction between them, for it seems as if these verses were revealed at the same time, and their position in the mus-haf is also the same.”

The remaining narrations deal with very late revelations, but not the last.

The strongest opinion is the first one, since it explicitly mentions that hardly a week remained between its revelation and the Prophet’s (ﷺ) death. The meaning of the verse also strengthens this opinion, as it refers to death and the Day of Resurrection:

«And fear the day in which you will return to Allah. Then everyone will be paid what he earned, and they will not be dealt with unjustly» [2:281]

As for the last opinion, this is what is commonly believed by most Muslims to be the last verse revealed:

«Today I have Perfected your religion for you…» [5:3]

However, this is definitely not the last revelation. This verse was revealed on the Day of ’Arafah, at the Farewell Pilgrimage, a number of months before the Prophet’s (ﷺ) death. Since it refers to the completion of the religion of Islaam, many Muslims have thought that this signified the end of the revelation. What is actually meant by this verse, however, is that all the verses dealing with the rulings of Islaam (halaal and haraam) have been revealed. (This also explains ’Aa’ishah’s opinion that the last surah to be revealed was al-Maa’idah, for this verse is in Soorah al-Maa’idah, and it was the last surah dealing with legal rulings.) It is clear in the hadith of Ibn ’Abbaas that the revelation of the Qur’aan continued to the Prophet (ﷺ) until only days before he (ﷺ) died. In fact, no major scholar ever held the view that this was the last verse of the Qur’aan to be revealed.

169 Itqaan, v. 1, p. 56.
III. Relative First and Last Verses

The first two sections dealt with the first and last revelations of the Qur'aan in general. The scholars of Islam have also divided the subject of the first and last revelations conditionally, into separate categories, defining the first and the last revelations dealing with particular topics.

For example, there are a number of verses in the Qur'aan that deal with intoxicants. These verses have been arranged chronologically by the scholars of Islam. The first verse to mention intoxicants was:

«They ask you concerning intoxicants and games of chance. Say: In them is great harm, and (also) some benefit to mankind, but the harm (that is caused) is greater than the benefit (that is gained)....» [2:219]

The next verse that was revealed restricted the consumption of intoxicants, such that they could only be drunk after the 'Ishaa prayer:

«O You who believe! Do not approach the prayer in a state of drunkenness....» [4:43]

The last verse revealed concerning intoxicants prohibited any amount of consumption:

«Satan only wants to excite enmity and hatred between you with intoxicants... so will you not then abstain?» [5:91]

Another topic for which the first and last verses have been defined are the verses that deal with the lawful and prohibited foods. The first verse revealed was during the Makkah stage:
«Say: I do not find in that which has been inspired to me anything forbidden to eat by one who wishes to do so, except if it be a dead animal, or blood poured forth, or the flesh of swine – for that is surely impure – or the impious meat that has been sacrificed to other than Allah.» [6:145]

After this, 16:114 was revealed, and this was followed in Madinah by 2:73, and lastly by 5:3, which classified the various types of dead meats that are forbidden.

A similar examination of the verses pertaining to *jihad* have also been made.¹⁷¹

The knowledge of this chronology is essential in differentiating the abrogated rulings from the applicable ones. It also enables the scholar to understand and appreciate the history of the evolution of Islamic law, and it demonstrates the care with which the knowledge of the Qur'aan has been preserved.

¹⁷¹ cf. Abu Shabba, pp. 129-130.
CHAPTER 6

THE MAKKEE AND THE MADANEE VERSES

The Muslims started out weak and powerless in Makkah, and yet within a few decades they managed to unite all the tribes of Arabia in the worship of Allaah. The turning point in this period was the hijrah of the Prophet (ﷺ) from Makkah to Mada'enah. It was after the hijrah that the Muslims finally had a state in which they could practice their religion without any fear. Therefore, it is not surprising to find that the Qur'aan catered to the specific needs of the Muslims in Mada'enah in a different way than it had done in Makkah. There is a marked difference in the verse content, style and syntax of these two periods, reflecting the different circumstances that the Muslims were in. It is this topic that is the subject of the makkee and madanee verses.

The Qur'aan has been preserved to an extent that is unrivalled by any other book. This is no surprise to a Muslim, for Allaah Himself has promised to safeguard it. The Qur'aan says,

«Verily, it is We who have sent down the Remembrance, and of a surety, We will guard it (from corruption).» [15:9]

The Qur'aan has been preserved so carefully that not only has the actual text been safeguarded, but also all related knowledge that is needed to understand it. Among these aspects is the science of categorising those verses and surahs which are makkee and those which are madanee.

The Prophet (ﷺ) did not specifically remark whether a verse was makkee or madanee, but the Companions understood the importance of this topic and carefully preserved this knowledge, as it is essential in understanding the Qur'aan. Ibn Mas'ood said: "I swear by Allaah, besides whom there is no other god, there is no surah in the Qur'aan except that I know where it was revealed. And there is not a single verse in the Qur'aan except that I know the reason behind its revelation. And if there were any person that knew more about the Qur'aan than I did, and it was possible for me to reach him, I would ride (on my camel) towards him (to get this knowledge)."\(^\text{172}\)

\(^{172}\) Reported by al-Bukhaaree.
It is because of this enthusiasm of the Companions that all external information concerning a verse’s revelation was preserved. The scholar Abū Bakr al-Baṣṣārī (d. 403 A.H.) said, 71

This (preservation) is based upon the strong enthusiasm of the Companions and Successors. Just like the students (of a certain scholar) follow up on the works of their teacher, and memorize his speeches and books, and keep a record of what he wrote first and what he wrote last, so too the Qur’ān was (preserved) — in fact to an even greater extent, for the eagerness for it was even stronger.

Thus, it is not uncommon to find a Companion narrating external information concerning a verse’s revelation — information that might at first seem irrelevant. Such information included the time and place of revelation, and sometimes even the circumstances the Prophet (ṣallā Allāh ‘alayhi wa sallam) was in. For example, al-Bukhārī narrates that verse 9:118 was revealed at Tabuk during the last third of the night, when the Prophet (ṣallā Allāh ‘alayhi wa sallam) was with Umm Salamah. Ibn Mas‘ūd said, “Once, we were with the Prophet (ṣallā Allāh ‘alayhi wa sallam) in one of the caves of Mina when Allāh revealed,

وَأَلْقِ أَدْمَيْنِنَا يَعْلَمُونَ [77:1].” 72

And the verse,

وَأَلْتَقَأَ اِلْئَامَرَاتُ مِنْ أَلْقَاءِ [5:67]

was revealed ‘at night when the Prophet (ṣallā Allāh ‘alayhi wa sallam) was in a tent, surrounded by bodyguards.’ When Allāh revealed this verse, the Prophet (ṣallā Allāh ‘alayhi wa sallam) lifted the covering of the tent and said to his bodyguards, “O people! You may leave, for Allāh has promised to protect me.” 73 After this, the Prophet (ṣallā Allāh ‘alayhi wa sallam) never took any bodyguards. 74

First, it is essential to discuss the definition of makke and madanee verses.

1. The Definition of Makke and Madanee

There are three methodologies by which the makke and madanee revelations are defined.

The first definition relies upon the time of revelation, taking the Prophet’s (ṣallā Allāh ‘alayhi wa sallam) hijrah as the division factor. According to this definition, if a verse was revealed before the hijrah, it is considered makke, and if revealed after the hijrah, it is considered madanee. This definition ignores the actual place of revelation. Therefore, those verses revealed at the Farewell Pilgrimage (8 A.H.), or the Conquest of Makkah (10 A.H.),

71 az-Zarkashe, v. 1, p. 191.
72 Reported by al-Bukhārī.
73 Reported by at-Tirmidhī and al-Hākim.
74 For other examples of this nature, see Zarrur, pp. 136-138.
would be considered *madanee* by this definition, even though the actual place of revelation was Makkah. The criterion according to this definition, once again, is the *time* of revelation, not *place*. This is the strongest of the three definitions, since it is the most beneficial, and is therefore the one primarily utilised by the scholars of Islaam.

The second definition relies upon the place where the verse was revealed. If a verse was revealed in Madinah, it is *madanee*, and if it was revealed in Makkah, it is *makkee*. Therefore, the verses revealed at Makkah during the Farewell Pilgrimage would be considered *makkee*, even though they were revealed after the *hijrah*. The criterion here is not the *time* of revelation, as in the first definition, but *place*. A flaw with this definition is that those verses revealed neither in Makkah nor Madinah (for example, the verses revealed at Ta'haq) would not be classified as either *makkee* or *madanee*, as this definition cannot take such verses into its classification scheme.

The third definition depends upon the addressees of the verse. If the verse is meant for the Quraysh and the polytheists of Makkah, it is considered *makkee*, and if the verse is addressing the Muslims or hypocrites in Madinah, it will be considered *madanee*. One of the flaws in this definition is that there are many verses in the Qur'an where the addressees are not specifically Makkah or Madinah. Sometimes, the Qur'an addresses a specific portion of mankind, such as the People of the Book, and at other times, it addresses all of the creation.

It is also possible to combine these three definitions when dealing with a verse or *soorah* and to say, for example, that the verse is *madanee* with regards to time and place, yet *makkee* with regards to whom it is addressing. An example of this is *Soorah ar-Ra'd*, which was revealed after the *hijrah* in Madinah, but addresses the polytheists of Makkah.

It should also be mentioned that certain modern authors have divided each of the Makkah and Madinah periods into three stages: early, middle, and late revelations. They then attempted to show that each of these three stages has a unique style and specific subject. Despite the ingenuity of this classification, there does not seem to be a very fine line that discerns these stages from one another.

### II. The Knowledge of Makkee and Madanee Verses

There are two ways of knowing whether a verse or *soorah* is *makkee* or *madanee*. The first way is by relying upon reports from the Companions; in other words, a Companion specifically states the place and/or time of revelation, or gives some external information from which the time of revelation can be inferred. The second way is by personal reasoning, or *ijtihaad*. In this method, a scholar will take the verses' meaning and style into account and try to 'presume' whether the verse is *makkee* or *madanee*. These two methods are not equivalent in acceptability.

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177 cf. Saleh, pps. 185-223.
If there exist reports from the Companions stating that a particular revelation occurred at a certain time and place, this knowledge is taken as undisputed fact. This is because the Companions were present at the time of revelation, and were the only eye-witnesses to the actual revelation process.

If, on the other hand, the ruling that a certain verse is *makkee* or *madanee* was derived by the *jihaad* of a scholar, then this ruling may be accepted or rejected. The scholar applies the known characteristics of *makkee* and *madanee* revelations (which shall be discussed next) to arrive at this verdict, but it is possible that such a verdict may be incorrect.

### III. The Attributes of Makkee and Madanee Revelations

One of the aspects of *makkee* and *madanee* revelations is that they each have unique attributes. This is because each type of revelation catered to a different need. The state of the Muslims differed greatly before and after the *hijrah*. In the early stages of revelation, Islaam was still a relatively new religion, and the beliefs of Islaam still had to be established. In addition, the Muslims were oppressed and had very little power, and thus needed continual moral encouragement. In the second period, however, the Muslims had their own state and were relatively established. The beliefs of Islaam had been revealed, and now the Muslims were in need of divine guidance in their daily and social lives. They also needed to know the rules and conduct of *jihaad*, and the laws of inter-religious conduct.

In other words, as the needs of the *ummaah* varied according to its situation, so did the style and content of the revelation.

The attributes of the *makkee* and *madanee* revelations are divided into two categories: the common themes of each type of revelation, and the specific characteristics that have been observed of each type of revelation. It should not be presumed that every *makkee* or *madanee* verse is indicative of these particular characteristics and themes; rather, these are general trends that are applicable to most *makkee* and *madanee* verses.

### Common Themes of Makkee and Madanee Verses

The *makkee* surahs have as common themes:

1) The call to the pure worship of Allaah (*tawheed*), by affirming His Names and Attributes, and rejecting all false deities and idols. The fact that there is only one true god is proven in these verses. Many *makkan* verses also stress the necessity of purifying one’s worship to Allaah, and that this is the logical consequence in the belief of one god.

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178 Unless there exist statements to the contrary by other Companions. There are a number of methods of inspecting the various reports by Companions to arrive at the strongest conclusion, but these are beyond the scope of this book.

179 For these attributes, see: az-Zarkash, I/187-191; as-Suyooqee, I/22-23; Quattaan, 63-64; Uhayaan 114-117.
2) The establishment of the 'aqeedah (beliefs), by affirming belief in prophethood, the angels, the previously revealed scriptures, and the Day of Judgement. The 
makkee soorahs, therefore, elaborated upon the stories of the previous prophets, the description of the Day of Resurrection, the descriptions of Heaven and Hell and the rewards and punishments in them, and other aspects of 'aqeedah.

3) The establishment of morality. For example, makkee verses called for good conduct, respecting orphan's properties, and treating female infants properly (as there was a custom amongst the Arabs of female infanticide). At this stage, only a broad basis of morality was established; specific laws (concerning fornication, drinking, etc.,) were not revealed.

4) The stories of the previous generations. The makkee soorahs emphasised the stories of the previous prophets, and the trials and tribulations that the believers faced at the hands of the disbelievers. These soorahs repeatedly warned the idolaters of the punishment that the earlier nations had received.

As for the madanine revelations, their common themes are:

1) The perfection of the rituals of worship. In the madanine verses, the detailed laws of prayer, charity, fasting and pilgrimage were revealed.

2) The establishment of a system of laws governing individual, familial and societal relationships. Included in this are laws for jihadd, marriage, inheritance, the laws concerning the relationship of the Islamic state in war and peace, the relationship of the Muslims with other religious groups, and the punishments for specific crimes (hudood).

3) The discussion with the Jews and Christians concerning their religions, and an exposition of their faults and shortcomings. The madanine verses sought to invite the Christians and Jews to Islaam, primarily by exposing the corruption in their books and beliefs, and by explaining the true teachings of Moosaa and Eesa. The madanine verses also discussed in detail the history of the Children of Israel, and how Allaah dealt with their faithlessness and treachery.

4) The exposition of the plots of the hypocrites. The Madeenah phase witnessed a new phenomenon that was unknown to the Muslims of Makkah – that of hypocrisy. For the first time, it was socially and politically advantageous to be considered a Muslim, and this led to a new breed of people, those who professed belief but in reality were nothing more than pretenders! Thus, the madanine verses mentions the hypocrites and their plots, in order to warn the Muslims against their evils, and caution the Muslims not be become like them.

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180 Prayer had already been established in the Makkah stage, but it was in Madeenah that the number of raha'ats were changed and specified for all later generations.
Specific Characteristics of Makkee and Madanee Verses

Some specific characteristics of makkee revelations are:

1) Every soorah that has the oath, “Nay (kulaa)!“ is makkee. This oath only occurs in the last half of the Qur’aan, in over fifteen soorahs.

2) All soorahs that begin with dispointed letters (al-muqatta’aat),\(^{181}\) such as Alif-Lam-Meeem, and Ha-Meeem, are makkee, with the exceptions of al-Baqarah and Aali-‘Imraan.

3) All soorahs which have a verse of prostration (sajdah at-tilaawah) are makkee.

4) All soorahs which mention the stories of the previous prophets, and the story of Adam and the creation, are makkee, with the exception of Soorah al-Baqarah.

5) Generally, the verses in makkee revelations are short and succinct, using strong words and frequent oaths.

Some specific characteristics of madanee revelations are:

1) Every verse that mentions a punishment for a crime (hudood) is madanee.

2) Every soorah that mentions the hypocrites is madanee, except Soorah al-‘Ankaboot.

3) Every soorah that addresses the Jews and Christians is madanee.

4) Every soorah that mentions jihaaad is madanee.

5) Generally, madanee verses are longer than their makkee counterparts.

IV. The Categories of Makkee and Madanee

There is more to the knowledge of makkee and madanee verses than whether a particular verse was revealed before or after the hijrah. The scholar Aboo al-Qasim Hasan ibn Muhammad an-Naysaboori (d. 406 A.H.) wrote:

> Amongst the most noble of Qur’aanic sciences is the knowledge of its revelation, and its classification into makkee and madanee, and that which was revealed at Makkah yet is madanee, and that which was revealed at Makkah yet is madanee, and that which was revealed at Makkah concerning the people of Makkah, and that which was revealed at Madeenah concerning the people of Madeenah, and... (nineteen other categories). These are twenty-five different categories in total; whoever does not know them and cannot distinguish between them is prohibited from explaining the Book of Allah!\(^{182}\)

Some of the more important categories are mentioned below:\(^{183}\)

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\(^{181}\) See Ch. 9, 'The Beginning of the Soorahs'.

\(^{182}\) az-Zarkashee, v. 1, p. 192.

\(^{183}\) See az-Zarkashee, p. 187-205 for most of these examples, and as-Suyooqee, 1/11-31.
1) The *makkee surahs*. These are the *surahs* whose verses, or most of whose verses, were revealed before the *hijrah*.

2) The *madanee surahs*. These are the *surahs* whose verses, or most of whose verses, were revealed after the *hijrah*.

3) Those *surahs* in which there is a difference of opinion, so that it is unsure whether they are *makkee* or *madanee*.


The *surahs* in which there is a difference of opinion are twelve in number: al-Faatihah, ar-Ra'ad, ar-Rahmaan, as-Saff, at-Taghaabun, al-Muttaqoon, al-Qadr, al-Bayyinaan, az-Zilzaal, al-Ikhlas, al-Falaq and an-Naas.

The rest of the eighty-two *surahs* are *makkee*.

4) *Makkee* verses in *madanee surahs*. As was alluded to earlier, even though a *surah* might in general be *madanee*, it is possible that certain verses are *makkee*. For example, *Surah* al-Anfaal is *madanee*, yet verse 64 in particular is *makkee*, “O Messenger (ﷺ), Allaah is Sufficient for you and for the believers who follow you!”

5) *Madanee* verses in *makkee surahs*. In a similar manner, *Surah* al-An'aam is *makkee* except for three verses which were revealed after the *hijrah*, verses 151-153, which begin, “Say: Come, and I will recite to you what your Lord has forbidden for you...”

6) That which was revealed at Makkah yet is *madanee*. In other words, those verses that were revealed after the *hijrah* at Makkah. An example of this is the verse

الَّذِي أَنزَلَهُ عَلَيْكُم مِّن قَوْمِكُمْ خَيْرًا وَسَنًّا وَمَا كُنتُمْ بِهِ مِنْ ظُلُمَّاتٍ

«Today I have perfected your religion for you, and have completed my favours upon you, and chosen Islaam as your way of life» [5:3]

This verse was revealed at the Farewell Pilgrimage, yet since it was revealed after the *hijrah*, it is considered *madanee*.

7) That which resembles the *madanee* revelations in content and style yet is *makkee*. For example,

وَأَقِمَ الصَّالِحَاتِ وَالصَّالِحَةَ مِنَ اللَّهِ وَمَا زَلَّتُمْ مِنْ آخِلَتِي

«And offer prayers perfectly at the two ends of the day and in some hours of the night...» [11:114]

184 The actual arrangement of the verses was not chronological. See Ch. 8 on the arrangement of the *surahs* and verses.
This verse was revealed at Makkah and alludes to the five daily prayers, yet the prayer with all of its laws was not completely established until after the hijrah.

8) That which resembles the makkee revelations yet is madame. For example,

وَإِذْ قَالَ اللَّهُ مِنْ أَنتُمْ أَنَّا كَانَتُ نَتْنَى
لَا تَعْلَمُونَ مَا أَنزَلْنَا مِنْ الرِّسُولِ إِلَّآُ مَا كَانَ كَانَ

«And when they (the disbelievers) said, 'O Allah! If this is indeed the truth from You, then rain down stones on us from the sky... '» [8: 32]

This verse seems to be makkee since it discusses the idolaters of Makkah, but was in fact revealed after the hijrah.

9) That which was revealed in Madeenah addressing the Makkans. There are many verses like this, such as Soorah ar-Ra‘ad in its entirety, and the first few verses of Soorah Tawbah, and Soorah al-Muntahinah.

10) That which was revealed at night. For example, the first verse of Soorah al-Hajj, and the whole of Soorah Maryam. The verse revealed at Aboo Taalib's death:

إِذَا كَتَبَ اللَّهُ مِنْ ذَٰلِكَ لَأَفَٰهَمَ عَلَىٰ بَيْنِكُمْ إِلَّآ لِيَتَّلِى هُدَىٰ مَنْ يَتَّلِى

«Indeed, you will not guide whom you love, but rather Allaah guides whom He wills» [28: 56]

was revealed when the Prophet (ﷺ) was in his bed. However, as 'Aa’ishah narrated, most of the Qur'aan was revealed during the daytime.\(^{185}\)

11) That which was taken from Makkah to Madeenah. The first soorah to be taken from Makkah to Madeenah was Soorah Yoosuf. 'Auffhnh 'Afra was among the eighty Ansar who embraced Islam at the hands of the Prophet (ﷺ) in Makkah (at the second covenant of al-'Aqabah). He returned to Madeenah after he had memorised Soorah Yoosuf, and recited it to the people of Madeenah, which led to the conversion of many people. After this, more and more soorahs were taken from Makkah to Madeenah.

12) That which was taken from Madeenah to Makkah. There were a number of verses that were sent by the Prophet (ﷺ) to the people of Makkah after the hijrah. For example, the verse,

يَسْتَكْلِفُونَ عَنْ أَنفَاضَةِ الْقُرْءَانِ فَتَأْثِرُوهُ

«They ask you (O Muhammad) about fighting in the Sacred Months.....»[2: 217]

was revealed when the Muslims of Makkah were being attacked by the pagans during the Sacred Months. These Muslims asked the Prophet (ﷺ) whether they were allowed to fight back, and Allaah revealed the answer in this verse. Also in this cat-

category is the verse that prohibits interest (2:278), and the verse that informs the Muslims of Makkah who were unable to perform the *hijrah* that it is possible that Allaah would forgive them (4:99). Another example is *Soorah* at-Tawbah (also called al-Baraa’ah). The Prophet (ﷺ) sent this *soorah* to Aboo Bakr while he was performing *Hajj*, so that he could recite the *soorah* to the polytheists of Makkah.

13) That which was revealed during the *hijrah*. On the way from Makkah to Madeenah, during the *hijrah*, Allaah revealed these verses to console the Prophet (ﷺ):

«Verily, He Who has given you (O Muhammad) the Qur’aan will return you back to the place of return (i.e., Makkah)» [28:85]

14) That which was taken from Makkah to Abyssinia. These verses were sent by the Prophet (ﷺ) to Ja’far ibn Abee Taalib when he was debating with the Negus of Abyssinia:

«O People of the Book: Come to a word that is just and fair between us and you, that we worship none save Allaah....»[3:64]

15) That which was revealed while the Prophet (ﷺ) was travelling. Most of the Qur’aan was revealed when the Prophet (ﷺ) was not travelling. However, some of the Qur’aan was revealed during battles or travels away from Makkah or Madeenah. For example, *Soorah* al-Fath was revealed at Hudaybiyah, when the Muslims were barred from performing ‘Umrah.

There are other categories of *makkee and madanee*, but these are the more important ones, and will suffice for the present discussion.

v. The Benefits of Knowing Makkee and Madanee verses

Some of the benefits of the knowledge of *makkee* and *madanee* verses are:

1) This knowledge is essential in arriving at a proper understanding and interpretation of the Qur’aan, as it is a key to understanding the reason behind the revelation of a verse or *soorah*.186 The fact that the verse,

«Verily, He Who has given you (O Muhammad) the Qur’aan will return you back to the place of return (i.e., Makkah)» [28:85]

was revealed during the *hijrah*, for example, helps in understanding that Allaah is consoling the Prophet (ﷺ) that he will eventually return to Makkah.

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186 See Ch. 7, ‘The Cause of Revelation.’
2) This knowledge helps differentiate the abrogated verses from the non-abrogated ones. For example, if two verses deal with the same topic and give different rulings, but one is madanee and the other is makkee, the ruling is taken from the madanee verse.187

3) It gives an insight into the life of the Prophet (ﷺ). For example, in the makkee verses, the Prophet (ﷺ) is told by Allah to bear patiently the torments of the polytheists, while in the madanee verses he (ﷺ) is told to beware of the plotting of the hypocrites. In each case, the reader gains a better understanding of the life of the Prophet (ﷺ), and of the Companions.

4) It gives the history of the gradual revelation of the sharee’ah. The first and most important topic, that of ‘aqeedah (Islamic beliefs), was the primary subject of the makkee revelations. In these soorahs, the Qur’aan talks about tawheed (monotheism), belief in the prophets, angels, the Day of Judgement, Heaven, Hell and other crucial topics. In the madanee revelations, on the other hand, the Qur’aan primarily talks about laws for the individual, family and state. The graduality by which different Islamic laws were implemented is appreciated when one gains an understanding of makkee and madanee verses.

5) It lays out the procedure and methodology of calling to Islam (da’wah). The makkee and madanee verses have different methods and characteristics in calling to the religion of Allah, depending on whom the verse addresses. The polytheists are given different arguments than the Jews or Christians, for example. The caller to Islam should use the same methodology when addressing these groups. No matter which group is being addressed, however, emphasis is always given on the importance of tawheed – of directing all forms of worship, from love, fear, trust, hope, prayer, sacrifice, and vows only to Allah. Likewise, all da’wah should begin with this same theme.

6) Lastly, it proves the care and detail with which the knowledge of the Qur’aan was preserved. A person cannot help but marvel at the miracle of the preservation of each and every intricate detail of the Qur’aan. If the knowledge of where, when and how a verse was revealed has been preserved, then how is it possible that the actual meaning and intent of the verse has not been preserved?

187 See Ch. 13, ‘Abrogation in the Qur’aan.’
CHAPTER 7

THE CAUSES OF REVELATION - ASBAAB AN-NUZOOL

1. The Definition of Asbaab an-Nuzool

The sabab an-nuzool (plural: asbaab an-nuzool) is defined to be the event or occurrence that was the direct cause of revelation of a particular verse or surah of the Qur'aan. Therefore, all the verses of the Qur'aan may be divided into two categories with respect to asbaab an-nuzool, as follows:

1) The verses revealed without a sabab an-nuzool. Most of the verses of the Qur'aan were revealed without a particular incident occurring before their revelation. The primary purpose for the revelation of the Qur'aan was to

الْيَسِيرَةُ الدِّينِ إِلَىٰ الْمُتَّقِينَ [2:282]

but this does not qualify as a sabab an-nuzool for the revelation of the Qur'aan, as shall be discussed later.

As for the statement of Ibn Mas'ood quoted earlier, "...and there is not a single verse in the Qur'aan except that I know the reason behind its revelation...," this does not imply that every verse had a specific cause of revelation, but rather that when such a cause existed, Ibn Mas'ood was aware of it.

2) Those verses revealed in response to a question, or because of an incident or occurrence. It is these verses that are the subject of this chapter.

The sabab an-nuzool must be a specific incident, occurrence or question that was a direct cause of revelation of a particular verse or verses. In addition, it must have occurred shortly before the revelation. In other words, the verses must have been revealed in response to the occurrence, and give an answer or ruling pertaining to that occurrence. An example of this are the verses pertaining to inheritance,

بَيْنَ الْيَدِينِ وَالْأَرْجَامِ [4:11]

“Allah commands you with regards to your children’s (inheritance)...” [4:11]
These verses were revealed when the Prophet (ﷺ) visited Jaabir ibn 'Abdillaah while he was sick, and he asked the Prophet (ﷺ) how he should divide his money among his children. Therefore, the *sabab an-nuzool* of this verse was the question that Jaabir asked the Prophet (ﷺ).

As was mentioned, the *sabab an-nuzool* must be a specific incident; therefore it cannot be claimed that the *sabab an-nuzool* of the Qur’aan was to guide mankind, since this is not a specific incident. This is not to say that the guidance of mankind is not the purpose of the revelation of the Qur’aan, but rather that such a purpose does not qualify as *sabab an-nuzool*. The *sabab an-nuzool* must also have occurred shortly before the revelation of the verse. Therefore to claim that the *sabab an-nuzool* of Soorah al-Feeł ("Have you not seen how your Lord dealt with the owners of the elephants?" (105:1)), was the attacking of the Ka’bah by Abrahaah, is incorrect. Abrahaah set out with an army of elephants to destroy the Ka’bah, but this occurred before the Prophet’s (ﷺ) birth. Even though this incident explains the meaning of the verses, it does not qualify as *sabab an-nuzool*, since it did not occur immediately preceding the revelation of this soorah. Also excluded from *sabab an-nuzool* are the histories of the previous nations, and the knowledge of the unseen.

There is an occurrence that some authors have discussed under *asbaab an-nuzool*, but a little inspection shows that it does not come directly under this topic. This is when the verse precedes the actual occurrence; for example, a verse mentions a prediction that eventually comes true, or a later occurrence clarifies the meaning of a verse. An example of this is the verse,

﴿لا أَقُومُ بَيْنَ الْخَابَرَاتِ وَأَنتَ لَسَاءَ مُّجَهَّرُ﴾

"I swear by this city! And you are a free (man) in this city." [90:1-2]

This soorah was revealed in Makkah, yet the Prophet (ﷺ) was not completely a 'free' person in Makkah until after the Conquest of Makkah. Another example is the verse,

﴿سَيْدِيعُونَ الْفَدْحَةَ وَيَمْلُونَ عَلَى الْمَضَجْعَةِ﴾

"Their multitude will be put to flight, and they will show their backs" [54:45]

This verse was revealed at Makkah, and some of the Companions understood it to have been a prediction of the Battle of Badr, since during this battle the pagans of Makkah were 'put to flight' and thus 'showed their backs'. However, it seems strained to say that the Conquest of Makkah was the *sabab an-nuzool* of the first verse, or that the Battle of Badr was the *sabab an-nuzool* of the second. Rather, these verses were predictions that came true.

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188 Narrated by al-Bukhaaree.
189 cf. Abu Shahbah, p. 256, for these and other examples.
Books on Asbaab an-Nuzool

There have been many books written specifically on the topic of *asbaab an-nuzool*. The first person to write a book exclusively on this topic was 'Alee al-Madeenee (d. 234 A.H.), the teacher of Imaam al-Bukhaaree.\(^{190}\) The classics that are available in this field are the works by Abul Hasan 'Alee al-Waahidee (d. 487 A.H.), entitled *Asbaab an-Nuzool*, and Jalaal ad-Deen as-Suyootee (d. 911 A.H.), entitled *Lubaab an-Nuqool fi Asbaab an-Nuzool*. Al-Haafidh Ibn Hajr (d. 852 AH.) also authored a work on this topic. In this era, one of the most comprehensive works is by Khaleefah Aleeway, entitled *Jami'an-Nuqool fi Asbaab an-Nuzool*, and one of the most authentic is by the famous scholar of Yemen, Shaykh Muqbil ibn Haadee al-Waadi'ee, entitled *Saheeh al-Musnad min Asbaab an-Nuzool*.\(^{192}\)

II. The Derivation of Asbaab an-Nuzool

From what has been discussed earlier, it is clear that the *sabab an-nuzool* is a particular occurrence in the lifetime of the Prophet (نبي). Therefore, there is no room for personal reasoning (ijtihaad) in determining the *sabab an-nuzool* of any verse. It is necessary to rely on the people who were present when the verse was revealed to ascertain the *sabab an-nuzool*.

The sources for *asbaab an-nuzool*, therefore, are *hadeeth* from the Prophet (نبي), or statements from the Companions. Al-Waahidee (d. 487 A.H.) said, “It is not permitted to speak about *asbaab an-nuzool* except by transmitting reports from those who witnessed the revelation of the Qur'aan.”\(^{193}\) Since the Companions witnessed the actual revelation of the Qur'aan, their testimony of *asbaab an-nuzool* is accepted.

The scholars have differed with regards to the testimony of the Successors, or the students of the Companions: should their reports of *asbaab an-nuzool* be accepted? Some scholars say that such testimony from the Successors must have come from the Companions, therefore these narrations must be accepted. Other scholars respond by claiming that this reasoning can be used for accepting a narration for *sabab an-nuzool* from any generation, since it would have come from the generation before it, all the way back to the Companions.

Perhaps the safest opinion is to say that reports concerning *sabab an-nuzool* will be accepted from only those Successors who were well known for their association with the Companions and their knowledge of *tafsir*, such as Mujaahid ibn Jabr (d. 103 A.H.), 'Ikrimah (d. 104 A.H.), Sa'eed ibn Jubayr (d. 95 A.H.), and Qataadah as-Sadoosee (d. 110 A.H.).\(^{194}\)

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190 Unfortunately, this work has been lost, and is only known through later references of it. See the master's dissertation entitled *Imaan 'Alee al-Madeenee wa Manhajahu fi Naqd ar-Rijaal* by Ibraahim Allanah al-Haqq, Umm al-Qura University, Makkah, 1984, p. 220.
191 Published by *Matbii al-Ashab*, Riyadh, 1984. This work combines all narrations, authentic and otherwise, concerning *asbaab an-nuzool*. Therefore, it is essential to differentiate the authentic narrations from the inauthentic ones before quoting any material from it.
192 Unfortunately, the publisher's name, city and date of publication are not mentioned.
193 Al-Waahidee, p. 8.
194 as-Suyootee, 1/42.
THE WORDINGS OF ASBAAB AN-NUZOOOL

It is essential to discuss the different wordings that the Companions used in narrating the subab an-nuzool of particular verses, and how these wordings are to be interpreted. This is because, occasionally, the Companions intended to imply that a particular act came under the ruling of a verse, and not necessarily that it was the subab an-nuzool of that verse. At other times, they conveyed their own uncertainty in the subab an-nuzool (i.e., ‘I think this verse came down regarding...’).

There are two primary ways or wordings that the Companions used in narrating such incidents. The first manner of phrasing that is found in the statement of the Companions is clear and unequivocal concerning the subab an-nuzool of the verse; for example, the statement: ‘The reason this verse was revealed was...’ or, ‘The Prophet (ﷺ) was asked concerning such-and-such, and so Allah revealed...’ If the subab an-nuzool is narrated in such a manner, then there is no doubt or ambiguity in accepting it.

The second type of phrasing, however, is not explicit and unequivocal in nature; for example the statement, ‘This verse was revealed concerning such-and-such an act.’ Scholars have differed with regards to the acceptance of this type of report as subab an-nuzool. This is because this type of statement does not necessarily imply that the particular act mentioned was the subab an-nuzool of the verse. It could imply that the ruling of the verse applies to that case, or it could also imply that the act was the subab an-nuzool. In other words, due to the ambiguity in the wording of the statement, it does not give certain knowledge, and can be interpreted either way.

In such a case, Imam al-Bukhaaree (d. 256 A.H.) took these reports as equivalent to a hadeth of the Prophet (ﷺ), and accepted them as subab an-nuzool. On the other hand, Imam Muslim (d. 261 A.H.), Ahmad ibn Hanbal (d. 204 A.H.) and az-Zarkasheee only accepted such reports to mean that the ruling of the verse applied to that situation, but the situation was not the subab an-nuzool of the verse.195

It is possible that there exists more than one narration concerning the subab an-nuzool of a particular verse. This occurrence will be discussed in greater detail in the next section. The point that is wished to be understood in this section is that, if one of the reports is narrated in an unequivocal, clear manner (i.e., the first type of phrasing), and the other report is not (i.e., the second type of phrasing), then the former is taken to be the subab an-nuzool of the verse, and the latter as coming under the meaning of the verse.

Perhaps an example will better clarify this point. The particular example is the verse:

«Your wives are a tilth for you, so go into your tilth (i.e., have sexual relations with them) as and when you wish...» [2:223]

195 Ubaydaat, p.68.
The verse has two narrations concerning its \textit{sabab an-nuzool}. Ibn 'Umar narrated, "This verse was revealed concerning anal intercourse (i.e., to prohibit it)." On the other hand, there exists another narration from Ja'far ibn 'Abdillaah in which he stated that this verse was revealed in response to a question from the Ansar. The Jews of Mada'in used to claim that if a person had intercourse with his wife from the back then the child would be born with a deficiency. When the Ansar asked the Prophet (ﷺ) about this superstition, Allâah revealed this verse, instructing them that such intercourse was allowed.

In this example, it is seen that there are two narrations for the \textit{sabab an-nuzool} of the verse. The narration of Ibn 'Umar is of the second type of wording. It could imply that the verse was revealed in response to the question, "Is anal intercourse allowed?" (in which case it would be the \textit{sabab an-nuzool} of the verse), or it could imply that the verse prohibits anal intercourse (in which case this is one of the points that can be derived from the verse, and has no relation to its \textit{sabab an-nuzool}). The report of Ja'far, however, is explicit in its wording, in that the verse was revealed in response to a particular question from the Ansar.

Faced with these two narrations, both of which are narrated in al-Bukhaaree, the explicit one takes precedence, i.e., the verse was revealed in response to the question of the Ansar. The narration of Ibn 'Umar shows that this verse also prohibits anal intercourse, and therefore he said, "This verse was revealed concerning anal intercourse."

\section*{III. Multiple Asbaab an-Nuzool for One Verse}

There are many instances where there exists more than one narration concerning the \textit{sabab an-nuzool} of a particular verse. One such example concerning verse 2:223 has just been mentioned.

When there exist multiple narrations concerning \textit{asbaab an-nuzool} for a single verse, the following guidelines are used:

1) If one of the narrations is weak, and the other is authentic, then the weak one is rejected and the authentic one accepted.

For example, there are two reports concerning the \textit{sabab an-nuzool} for surah 93,

\begin{quote}
«By the Forenoon! And by the Night when it is Still! Your Lord has neither Forsaken you nor Hated you!»[93:1-3]
\end{quote}

Al-Bukhaaree and Muslim narrate that once the Prophet (ﷺ) did not receive inspiration for a few days, so one of the women of the Quraysh ridiculed him, saying,
"O Muhammad, I think your Satan has left you." Allah then revealed these verses in response to her. On the other hand, there exists a narration in at-Taharaanee, stating that the Prophet (ﷺ) did not receive inspiration for a few days, so he started worrying about this. This caused the servant of the Prophet (ﷺ) to clean the house, and she discovered a dead puppy under the bed. When she removed it, this surah was revealed. Since this narration is weak, it is rejected as sabab an-nuzool.

2) If both narrations are authentic, then it is investigated to see if there are any grounds for preferring one narration over the other.

For example, if one of them is narrated in a clear manner as being the sabab an-nuzool (i.e., the first type of phrasing mentioned in the previous section), whereas the other is not, then the former narration is accepted, as with the story of the Ansar above.

Another reason that one narration is preferred over another is if one of the narrations is reported by a Companion who witnessed the sabab an-nuzool of the verse and was present at the time of the revelation, and another that is based on second-hand information. In this case, the eyewitness report is accepted.

The verse,

وَيَسْتَنْبَتْنَا عَلَىٰ الرُّوحِ فَلِلَّهِ مِنْ أَمْرِ رَبِّكَ

"They ask you concerning the Spirit. Say: The Spirit is from the command (or knowledge) of my Lord..." [17:85]

has two reports concerning its sabab an-nuzool. The first one is reported by Ibn Mas'ood, who said, "I was walking with the Prophet (ﷺ) in Makkah, and he was leaning on a stick. We passed by a group of Jews, who whispered to one another, 'Why do you not ask him something (to try to outwit him)?' Then they asked, 'Tell us about the Spirit.' I saw the Prophet (ﷺ) stand for a while, raising his head, so I knew he was being inspired. When the inspiration finished, he (ﷺ) read,

وَيَسْتَنْبَتْنَا عَلَىٰ الرُّوحِ فَلِلَّهِ مِنْ أَمْرِ رَبِّكَ

وَمَا أَوْيَثَ مِنْ أَمْرِ الْمَلَأِ الْأَقْلِيِّا

"They ask you concerning the Spirit. Say: The Spirit is from the command (or knowledge) of my Lord, and of knowledge, you have only been given little." [17:85].

The second report is from Ibn 'Abbaas, who said that the polytheists of Makkah asked the Jews to give them a question that they could ask the Prophet (ﷺ), in order to baffle him. The Jews told them to ask about the Spirit, and when they did, Allah revealed these verses. In this report, it is the Quraysh who are asking the Prophet (ﷺ), and not the Jews.202

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200 There is an unknown narrator in its chain. See Ibn Hajar's comments in Fath (v. 8, p. 671).
201 Reported in al-Bukhaaree.
202 Narrated in at-Tirmidhee.
Faced with these two reports, precedence is given to the first one, since Ibn Mas'ood was present at the time of revelation, whereas Ibn 'Abbaas was not.

3) If both reports are equivalent in authenticity, and there does not exist any means of giving preference to any one of them, then this implies the verse was revealed in response to both of the incidents.

Ibn Hajr (d. 852 A.H.) said, “There is nothing to prevent there being more than one cause of revelation.”

This stance is taken when it is possible that these incidents occurred during the same time frame. An example of this is the ‘Verse of li'aan’ (24:4), which deals with the case of a husband who accuses his wife of adultery without the necessary four witnesses.

Al-Bukhaaree narrates that Hilaal ibn Umayyah accused his wife of adultery. The Prophet (ﷺ) said, “O Umayyah! Either bring your proof (the four witnesses), or else we will have to punish you (for slander by whipping you with eighty lashes).” Umayyah responded, “O Messenger of Allaah (ﷺ)! A man sees his wife with another man; does he need to go and seek other witnesses!” But the Prophet (ﷺ) repeated what he had said. Umayyah responded, “I swear by Him who has sent you! I am truthful, and Allaah will reveal to you (concerning my innocence) to free me of the punishment!” Thereafter, Jibreel came down with the following verses,

\[
\text{وَالَّذِينَ يَرُونَ أَوْلَدَهُمْ وَأَوْفُكُم مَّيْلًا إِلَىَّ السَّمَّاءِ}
\]


\[\begin{align*}
\text{ثَمَّ هِدِّيَتُكُمْ أَيَّنَّا إِلَيْهِ تُضَيِّقُونَ}
\end{align*}\]

«As for those who accuse their wives, but have no witnesses except themselves, then let them testify four times, swearing by Allaah that they are indeed truthful.» [24:6]

However, another narration in al-Bukhaaree states that Uwaymir saw his wife with another man, and he came to the Prophet (ﷺ) and asked him, “O Messenger of Allaah (ﷺ)! A man sees his wife with another man, should he kill him, and then himself be killed (for murder), or what should he do?” The Prophet (ﷺ) responded, “Allaah has revealed verses concerning you and your spouse.” He then recited the verses of li'aan.

Faced with these two authentic reports, it is concluded that both of these incidents occurred in a similar time frame, and the verses of li’aan were revealed in response to both of these cases.

4) If both reports are equally authentic and the time frames are known to be far apart, then this implies that the verse was revealed more than once.

203 Akhaway, p. 15.
204 Up to this time, the only verses governing accusations stated that an accuser had to bring four witnesses to prove his accusation, or else he would be whipped for slander.
205 However, it seems apparent that the incident of Hilaal occurred slightly before Uwaymir’s, since when Uwaymir came to the Prophet (ﷺ), the Prophet (ﷺ) could immediately respond to his question.
In other words, if there exists more than one report of *asbaab an-nuzool*, all of which are authentic, and none of which can be given preference over the others, and it is inconceivable that all of these incidents occurred simultaneously, then this implies that the verse was revealed on all of these occasions. As az-Zarkashees stated, “It is possible that a verse is revealed twice, to signify its importance, and to remind people of it... And the wisdom behind all of this (meaning the multiple revelation of a single verse), is that it is possible that a certain incident or question should be the cause of the revelation of a verse, but a verse has already been revealed before it that gives the ruling concerning that incident. Therefore, the same verse is re-revealed to the Prophet (ﷺ), so that the people can be reminded of it, and to show them that the verse also contains the ruling of that incident.”

An example of this type of plural revelation is of the verse,

ما كَانَ الَّذِي وَالْحَيْثُ لم تَسْتَعْقِرْ عَلَى الْمُشْرِكِينَ

“It is not proper for the Prophet and those who believe to ask forgiveness for the polytheists and pagans...” [9:113]

There are three reports concerning the revelation of this verse, all of which are equally authentic. In addition, it is not possible for all of these incidents to have occurred simultaneously. The first report is that of at-Tirmidhee, who reports from ‘Aleec ibn Abec Taalibh that a person asked forgiveness for his parents, even though they died as pagans. When the Prophet (ﷺ) was informed of this, these verses were revealed. The second report is from al-Haakim who narrates from Ibn Mas’ood that once the Prophet (ﷺ) sat next to a grave, and started crying. Then he (ﷺ) said, “This grave is the grave of my mother. I asked Allaah’s permission to pray for her, but He forbade me.” He (ﷺ) then read the above verse. And lastly, al-Bukhaareee narrates that when Aboo Taalib was on his death bed, the Prophet (ﷺ) tried to convince him to become a Muslim. However, Aboo Jahl taunted him, saying, “O Aboo Taalib, are you going to turn away from the religion of (your father) ‘Abdul Muttalib?” Therefore Aboo Taalib died upon the religion of his father. The Prophet (ﷺ) said, “I will continue to seek forgiveness for you as long as I am not prohibited from doing so.” At this, Allaah revealed the above verse.

Faced with these three authentic narrations, it is concluded that it was revealed three separate times, on each of these occasions.

It should be mentioned that some scholars deny that any verse of the Qur’aan was revealed more than once. They claim that once a verse was revealed, there was no need to reveal the verse again.207 Therefore, when it comes to reports on *asbaab an-nuzool* such as these, they will try to find which of these reports is the strongest (so, for example, with regards to the above story, they will prefer the narration in al-Bukhaaree, since this is the most authentic book of hadeeth). However, most scholars do hold the

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206 az-Zarkashees, v. 1 p. 29.31.
207 For example, see Qattaan’s opinion, in his *Mabuahith* p. 91.
view that it is possible that certain verses were revealed on more than one occasion, saying that this is an indication of the importance of such verses.

IV. Multiple Verses for One Sabab an-Nuzool

It is also possible that a number of verses were revealed in response to one occasion or question, thus making one sabab an-nuzool the cause of revelation for a number of different verses.

For example, Umm Salamah, one of the wives of the Prophet (ﷺ), asked, “O Messenger of Allah! I see that Allah always mentions men (in the Qur’ān), but not women!”

In response to her comment, Allah revealed three verses: firstly, the verse,

وَلاَ أَشْعَبْنَا مَا أَفْضَلَ اللَّهُ بَعْضَكُمْ عَلَى بَعْضٍ الْجَهَالِ

«Do not wish for that which Allah has made some of you to excel over others. For men there is a reward for what they have earned, and for women there is a reward for what they have earned.» [4:32]

secondly, the verse,

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِنَّ وَالْقَانِتَاتِ وَالْمُتَّقِينَ وَالْمُتَّقَاتِ وَالْحَسَنَاءَ وَالْحَسَنَاتِ وَالْمُتَّكَطِينَ وَالْمُتَّكَطَاتِ وَالْمُصْدِقَينَ وَالْمُصْدِقَاتِ وَالْمُنْصِرِينَ وَالْمُنْصِرَاتِ وَالْخَافِضِينَ وَالْخَافِضَاتِ وَالْبَرِّيَّةَ وَالْبَرِّيَّاتِ وَالْالْحَسَبِيَّةَ وَالْحَسَبِيَّاتِ وَالْمَلِيْكَةَ بَشَراً

«Verily, the believing men and women, and the Muslim men and women, and the obedient men and women… Allah has prepared for them forgiveness and a great reward.» [33:35]

and lastly, the verse,

إِنَّ الَّذِي لَا أَنْسَحُ بَعْضُكُمْ عَلَى بَعْضٍ مِّنْ ذَٰلِكَ أَوْ أَنْتُنَّ بَعْضُكُمْ تَخْتَالُ

«Never will I allow to be lost the work of any of you, be he male or female. You are (members), one of another.» [3:195]
There are a number of different narrations in which Umm Salamah asked the Messenger of Allah (ﷺ) this question, and each narration gives one of these verses. Therefore, it is concluded that all of these verses were revealed because of this one sabab an-nuzool.²⁰⁹

v. A Person as Sabab an-Nuzool

The Companions used to record which verses were revealed concerning them, as this was a source of honour and distinction for them. For example, Sa'īd ibn Abī Waqqas stated, "Four verses of the Qur'ān were revealed concerning me (or because of me). (The first one was due to the fact that) my mother promised not to eat or drink until I leave the Prophet Muhammad (ﷺ). Therefore, Allah revealed,

وَإِنَّ جَاهِدًا الَّذِي لَهُ مَنْ أَشَاءَ لَيْسَ لَهُ مَنْ أَشَاءَ
لَيْسَ لَهُ مَنْ أَشَاءَ وَصَاحِبُهُمَا مَا أَصَابُتِهِمْ

"But if they (your parents) try to force you to join in worship with Me partners of which you have no knowledge, then do not obey them, but treat them in this world with kindness..."[31.15]

The second verse was revealed concerning the booty we had captured in war. There was a sword that I really liked, so I asked the Messenger of Allah (ﷺ) to give it to me. Allah revealed,

يَسْتَفْنِي مَنَافِعُ الأَكْثَرَ

"They ask you concerning the spoils of war..."[8:1]

The third verse was revealed when the Prophet (ﷺ) visited me when I was sick. I asked him, 'O Prophet (ﷺ)! I wish to distribute my wealth, should I give away half of it?' He answered, 'No!' I then asked, 'A third?' He did not respond to this, so from then onwards (a bequest) of a third was allowed."²¹⁰ And the fourth one occurred when I was drinking wine with a group of the Ansār. One of them hit me on my nose (because he was drunk), so I went to the Prophet (ﷺ) (to complain), and then Allah revealed the verse prohibiting wine."²¹¹

'Umar ibn al-Khattab also reported a number of verses that came down because of him. He stated, "I agreed with my Lord (i.e., my judgement agreed with my Lord's) in three matters: (The first was that) I asked the Prophet (ﷺ), 'If only we were to take the 'Station of Ibraheem'²¹² as a place of prayer?!' So Allah revealed,

²⁰⁹ The revelation of the first verse in response to Umm Salamah's question is narrated by al-Tirmidhī, the second verse is narrated by Aḥmad, and the third by al-Haakim. See Qaṣaṣ, p. 92.
²¹⁰ Sa'īd was probably referring to 2:248, "It is written for you when one of you approaches death to leave a will for his parents and kin...";
²¹¹ az-Zarkashī, v. 1, p. 33.
²¹² This is the stone that Ibraheem stood on while he was building the Ka'bah. It used to be to the right in front of the Ka'bah, but during the Caliphate of 'Umar ibn al-Khattab, it was moved to its present location, a few metres in front of the door of the Ka'bah.
«And take the Station of Ibraheem as a place of prayer» [2:125]

(The second was when) I told the Prophet (ﷺ), ‘Verily, both pious and impious people enter (your house and see) your women. Why don’t you order them to seclude themselves?’ So Allaah revealed,

«O you who believe! Enter not the Prophet’s (ﷺ) houses...»[33:53]

(Thirdly) once the Prophet’s (ﷺ) wives complained to him, so I told them, ‘If Allaah willed, the Prophet (ﷺ) could divorce all of you and replace you with better women.”

In fact, sometimes the Prophet Muhammad (ﷺ) was himself the sabab an-nuzool of a verse. For example, al-Bukharaee reports that once the Prophet (ﷺ) asked Jibreel, “Why do you not visit us more often?” Allaah then revealed,

«And we (the angels) do not descend except by the command of your Lord...»[19:64]

In this case, the Prophet’s (ﷺ) question was the sabab an-nuzool of the verse.

VI. The Rulings from these Verses

If the sabab an-nuzool of a verse is known, should the verse only apply to the particular case for which it was revealed, or should it be extended to all cases that the wording implies? In other words, is the ruling restricted to the specific circumstances in which it was revealed, or is it applied according to the generality of the wording of the verse?

To quote an example, the oft-quoted verse,

«And whatever the Messenger gives you, take it, and whatever he forbids you, abstain from it...»[59:7]

was revealed concerning the booty of war. Is this verse then understood to apply only to the spoils of war, or does it apply to everything the Prophet (ﷺ) commanded or forbade, since the wording of the verse implies this?

The majority of scholars hold the view that the rulings from such verses are applied to every case that the wording of the verse covers. In other words, the ruling is

213 Reported by al-Bukharaee. The verse that ‘Umar is referring to is 66:5, ‘It may be that if he divorced you, his Lord will give him, instead of you, wives better than you...'
not restricted to the sabab an-nuzool, but rather to every case that comes under the wording of the verse. In fact, one of the popular legal maxims in fiqh is, "The consideration for a ruling comes from the generality of the wording, and not the specificity of its circumstance of revelation."

So, for example, the verses of li‘aan – despite the fact that they were revealed for particular persons (the Prophet (ﷺ) even said, "Allaah has revealed verses concerning you and your spouse," to ‘Uwaymir) – are applied to every husband who accuses his wife of adultery without bringing any witnesses. This is because it is not possible to restrict the ruling to the circumstances of its revelation, for the Qur’aan was revealed as a guidance for all the nations until the Day of Judgement, and not just for the Companions.

However, there are a very small number of verses that are specifically meant to apply only for the sabab an-nuzool for which they were revealed. These verses cannot apply to the Muslims in general. When this is the case, an inspection into the asbhab an-nuzool enables the researcher to know whether these verses should be applied in general, or whether they are an exception. For example, the verses of li‘aan were revealed concerning a certain circumstance (i.e., that a husband accuses his wife of adultery without bringing forth the necessary witnesses). It makes sense to apply this ruling to every similar case. However, the verses that came down to clear ‘A‘ishah of the false charges that were impugned on her

This practice (of taking the ruling from the generality of the verse and not from the specificity of the sabab) was the one practised by the Companions and those who followed them, and by the majority of the jurists. The other opinion – that of applying the verse only to its sabab an-nuzool – was held by a small group of jurists, and is definitely the rejected view. According to these jurists, in order to extend the ruling of the verse beyond the sabab an-nuzool, analogy (qiyaas) must be resorted to, as the verse cannot be taken to apply to a later case.

Therefore, going back to the initial example of the verse, "And whatever the Messenger gives you, take it..." even though the verses were revealed with regards to the booty of war, since the wording of the verse implies every command and prohibition from the Prophet (ﷺ), this verse is applied based on the generality of the wording.

This fact is also proven by the Companions, who used this verse as evidence for obeying the Prophet (ﷺ) in commands and prohibitions not related to the spoils of war. For example, a woman came to ‘Abdullaah ibn Mas’ood, and said, "I have heard that you curse those ladies who tattoo themselves or tattoo others, and those ladies who get their facial hair removed, and those ladies who create gaps between their teeth (to look more beautiful), thereby changing the creation of Allaah!" He answered, 214 ‘A‘ishah was accused by some hypocrites of committing adultery, and this accusation spread amongst the people of Madeenah. In response to this false charge, Allaah revealed the first twenty verses of Soorah an-Noor, which cleared ‘A‘ishah of this accusation, and promised the culprits a severe punishment.
In this case, 'Abdullaah ibn Mas'ood used the verse according to the generality of its meaning (that the Qur'aan commands the Muslims to obey the Prophet (jjg) in all matters), and did not limit it to its sabab an-nuzool.

In fact, in an even more explicit report, it was the Prophet (jjg) himself who showed that the ruling from a verse is to be taken from the generality of the wording, and not the specific circumstances. Once, a man came to the Prophet (jjg) and said, "O Messenger of Allaah (jjg)! I have kissed a woman that was unlawful for me to kiss, so do with me as you please!" 'Umar chided him, "Allaah hid your sin, if only you had done the same!" The Prophet (jjg) remained silent, and did not respond to the man. After a while, the man left the gathering. The Prophet (jjg) ordered that he be called, and when he came, the Prophet (jjg) recited a verse that had just been revealed to him:

«Verily, good deeds remove evil deeds» [11:114]

In other words, the Prophet (jjg) commanded him to follow up this evil deed with good deeds in order for him to be forgiven. The man asked him, "O Messenger of Allaah (jjg)! Is this verse only for me?" He (jjg) responded, "No, rather it is for all of mankind." Even though this person was the sabab an-nuzool of the verse, the application of the verse was not limited to him.

vii. The Benefits of Knowing Asbaab an-Nuzool

Some of the benefits of this knowledge are as follows:

1) To arrive at a proper understanding of the verse, and remove any misinterpretations or doubts concerning the verse's meaning.

This by far is the primary purpose of the knowledge of asbaab an-nuzool. Concerning this topic, al-Waahidee (d. 487 A.H.) said, "It is impossible to properly interpret a verse without reflecting over its sabab an-nuzool." Shaykh al-Islaam Ibn Taymiyyah (d. 728 A.H.) said, "The knowledge of asbaab an-nuzool aids in understanding the verse, for knowledge of its cause of revelation produces knowledge of its application." Ibn Daqeeq al-Eed (d. 702 A.H.) stated, "Knowing asbaab an-nuzool is
a powerful tool in understanding the meaning of the Qur'aan.” So important is this knowledge that one who is deprived of it is prohibited from interpreting the Qur'aan.\(^{216}\)

Some examples will help illustrate the importance of this topic.

‘Urwah ibn az-Zubayr read the following verse,

\[
إِنَّ الْمَجِيَّرَةَ وَالْمَرْوَةَ مِنْ سَمَاءِ اللَّهِ
فَمَنْ سَلَّمَ الْبَيْتَ أَوْ أَسْتَرْغَمَ لَامُتْنَاهُ عَلَيْهِ أَنْ يُظْفَرَ بِهِمَا
\]

"Verily, (the mountains of) Safa and Marwa are from the signs of Allah! So it is not a sin on one who performs Hajj or Umrah to the House (of Allah) to pass between them.\(^{[2:158]}\)

The walking between Safa and Marwa is an integral aspect of Hajj and Umrah, yet ‘Urwah could not understand how these verses implied this obligation, since the verse says, ‘... it is not a sin to pass between them.’ From the apparent meaning of the verse, there is no sin if one walks between Safa and Marwa, but neither is it obligatory. He went to his aunt, ‘Aa'ishah, and asked her concerning these verses. She then explained that this verse was revealed to clear up some doubts that the Muslims had. In the days before Islaam, there used to be two idols, one on Safa and the other on Marwa, and the pagans of Makkah used to walk between Safa and Marwa for the sake of these idols. When the Muslims conquered Makkah, they destroyed these idols, but were concerned about this ‘pagan’ ritual that used to be performed between Safa and Marwa. Therefore, Allah revealed to them that there was no sin on them for walking between these mountains. The verse clarified that the walk between Safa and Marwa was an Islamic practice and had nothing to do with the practice of the pagans of old. The sabab an-nuzool of the verse shows that the verse was not revealed to explain the legal status of the act of walking between Safa and Marwa, but rather to remove any doubts that the Muslims had with regards to its relationship with the pagan custom of old. After ‘Aa'ishah explained the sabab an-nuzool of this verse, ‘Urwah was able to understand its meaning.\(^{217}\)

Another example is of the following verse,

\[
وَالْأَمْسِيَةَ وَالْخَرْيَةَ أَنْ قُلُواُنَّ مَنَّاً وَجَهَةَ اللَّهِ
\]

"And to Allah belongs the East and West! So wherever you turn your faces (in prayer), you will find the Face of Allah." \(^{[2:115]}\)

This verse might lead a person to believe that it is not a requirement of the prayer to face the Ka'bah. However, the sabab an-nuzool of the verse shows this to be an incorrect meaning; the verse was revealed concerning a group of Muslims who did not know which direction the Ka'bah was, so they prayed in different directions. After they reported what they had done to the Prophet (ﷺ), this verse was revealed, imply-

\(^{216}\) Quotes taken from UbaydAllah, p. 62 and as-Suyoo'tee, Ithaab an-Nuzool, p. 5.

\(^{217}\) Narrated by al-Bukhaaree and Muslim.
ing that in circumstances where it is not possible to ascertain the qiblah, Allah will still accept the prayer. According to other reports, this verse was revealed concerning the voluntary prayer of the traveller, which may be prayed in any direction. Ibn Umar said, “This verse was revealed concerning the traveller on his mount. Whenever he faces (his prayer is acceptable).” In either case, the asbaab an-nuzool clarifies the misconception that the apparent meaning of the verse might cause.

Yet another example is concerning the verse,

\[\text{ليس على الدين مانروا وعسيروا} \]
\[\text{الأضلاع حتّا يُحكم فيها عصم} \]
\[\text{إذا ما أحسوا ء أمنوا وعسيروا} \]
\[\text{الأضلاع} \]

“There is no sin on those who believe and do righteous deeds concerning what they eat, if they fear Allah, and believe, and do righteous deeds” [5:93]

The apparent meaning of this verse caused one of the Companions, Qudaaamah ibn Madhooon, to believe that drinking wine was allowed. He used this verse to interpret that a prudent person was allowed to eat or drink anything, and would not be held accountable for his diet. However, had the sabab an-nuzool of this verse been known to him, he would not have come to this conclusion. This verse was revealed in response to a question by some Muslims concerning those people who had fought and died before the drinking of alcohol was prohibited; would Allah punish them for drinking alcohol, or accept their martyrdom? This verse was then revealed, answering them that Allah would not hold them accountable for what they had eaten or drank in the past, since these actions had occurred before the prohibition of intoxicants.

It can be seen from these three examples that without the asbaab an-nuzool, it would be very difficult, if not impossible, to fully understand these verses.

2) To understand the circumstances in which a verse was revealed.

There are many verses in the Qur’aan which would be impossible to understand if the sabab an-nuzool were not known. An example are the first twenty verses of Soorah al-Noor. These verses were revealed to clear ’Aaﬁ’ah of the false charges that were used to disparage her honour. If the sabab an-nuzool of these verses was unknown, it would be impossible to understand what the verses were referring to.
Likewise, it is necessary to know the sabah an-nuzool of the verse,

قد سمع الله قولَكَ أينَ تجدونه في رجُلٍ

«Verily Allah has heard the woman who has come to you complaining about her husband,» [58:1]

in order to understand its meaning.

3) To apply the verses in a proper manner.

There are certain verses that were revealed concerning particular, exceptional cases. A knowledge of the ashaab an-nuzool enables the researcher to know when the verses are applied in general, and when they are specific to the case for which they were revealed. In the previous example of the verses in Surah al-Noor, it is obvious these verses are in reference to 'Aa'ishah and her accusers only, the verse reads,

إِنَّ اللَّهَ رَحِيمٌ رَحِيمٌ

«Verily those who accuse chaste women... are cursed in this life and the Hereafter...»[24:23]

This verse did not allow any repentance for those who accused 'Aa'ishah; however, repentance is still accepted from those who accuse other women. By knowing the ashaab an-nuzool, it is possible to know when to apply the verses according to the generality of the wording, and when to apply it specifically to the case it was revealed for.

4) To know the person who caused the revelation of the verse.

When a Companion was the cause of revelation, this is an honour for him. On the other hand, if the cause of revelation was a disbeliever, this is a further disgrace for him. For example, the verses instructing believing women to cover themselves was revealed after 'Umar ibn al-Khattab asked the Prophet (ﷺ) to instruct them to do so. This is an honour for 'Umar, since the revelation supported the opinion of 'Umar. On the other hand, the verses that were revealed concerning Aboo Lahab,

«Perish the two hands of Aboo Lahab, and may he perish too!» [111:1]

are a further humiliation for him.

The knowledge of ashaab an-nuzool also prevents the application of the verse to the wrong persons. For example, when Mu'awiyah wanted to nominate his son Yazeed for the position of the next caliph, he instructed all of the governors to make this announcement. The governor of Madeenah, Harwaan, called the people and asked them to give allegiance to Yazeed, and he said, “This is the custom of Aboo Bakr and
'Umar. 'Abd al-Rahmaan ibn Abee Bakr said, "Nay, rather the custom of Caesar and Heraclius!" Marwaan tried to capture 'Abd al-Rahmaan, but he entered the house of his sister 'Aa'ishah. Marwaan then said, "I swear by Allaah, he is the one this verse is referring to,

وَأَلَّذِي قَالَ
لُوَلَّدَهُ اَفْقِرْ لَكُمَا أُعْدَدَ اَنْ أَحْرُقُ وَقَدْ حَلَّيْنِي الْقُرُونُ
فَقَبْلِ وَهُمَا يَسِيَّبُانِي اَنَّ اللَّهَ وَيَلُكَ اَبِنِ إِنَّ وَعُدَّ اللَّهُ مَسْحَقَ مَيْقُولُ
مَا هَذَا اِلَّا أَسْتِيْرُ اَلْأَوْلِيَاءِ١٧٠

"But he who says to his parent, Woe to you! Do you hold on to the promise that I shall be raised up (on the Day of Judgement), when the generations before me have perished... these are nothing but tales of the ancient!" [6:17]

To this, 'Aa'ishah replied, "I swear by Allaah, he is not the one; if you wish I can tell you the name of the person this verse is referring to." Therefore, 'Aa'ishah's knowledge of asbaab an-nuzool enabled her to prevent the application of this verse to one whom it did not refer to.²²²

CHAPTER 8

THE COMPILATION OF THE QUR'AAN

The compilation of the Qur'aan is a unique phenomenon that is peculiar to Islamic history, for no other religious book can claim to be anywhere near as authentic as the Qur'aan. The New Testament was authored over a century after 'Eesan’s death, and the Old Testament’s authors are shrouded in mystery, as are the authors of the Hindu scriptures. Only the Qur'aan can be claimed to have been preserved in its original form.

And how can it not be preserved, when Allaah has taken it upon Himself to guard it and protect it? For He says,

«Verily, We have sent down this Remembrance (the Qur’aan), and We are of a surety going to protect it (from tampering).» [15:9]

And when the Prophet (ﷺ) was fearful of forgetting its verses, Allaah revealed,

«Do not move your tongue with haste concerning it! For it is for Us to Collect it and give you the ability to recite it» [75:17]

Allaah describes the Qur’aan as,

«...an honourable and respected Book. Falsehood cannot approach it from in front of it or from behind it; it is a revelation from One who is All-Wise, Worthy of Praise» [41:41-42]

This is one of the unique blessings that this ummah – and the Prophet (ﷺ) – has been favoured with over other nations. The Qur’aan is the only divinely-revealed Scripture whose preservation has been promised by Allaah. The responsibility of pre-
serving earlier Scriptures had been placed upon its recipients, without any divine aid. Allaah mentions, concerning the earlier Scriptures,

«...and the rabbis and the priests (judged according to their Scriptures), for to them was entrusted the protection of the Book of Allaah, and they were witnesses to it...» [5:44]

Thus, the earlier nations were given the responsibility of protecting their scriptures, in contrast to the Qur'aan, whose protection was the responsibility of the Creator.

An unbiased researcher, whether he believes in the prophethood of Muhammad (ﷺ) or not, must conclude that the Qur'aan that is present today is the same Qur'aan that the Prophet (ﷺ) taught to the Companions. It therefore behoves Muslims when making such bold claims to investigate the history of its compilation, and examine the manner in which it was preserved.

There are three distinct stages of the compilation of the Qur'aan. The first is the preservation of the Qur'aan during the lifetime of the Prophet (ﷺ); the second, the compilation of the Qur'aan by Abu Bakr; and the third, the compilation of 'Uthmaan. All that occurred after the compilation of 'Uthmaan is not related to its preservation, and will not be discussed in as much detail.

1. During the Prophet’s (ﷺ) Life

The Prophet (ﷺ) was sent to an illiterate nation, as the Qur'aan itself alludes to:

«He is the one Who has sent amongst the illiterate ones a Messenger from amongst themselves, who will recite to them His signs, and purify them, and teach them the Book, and the Wisdom; and before this, they were indeed in manifest errors» [62:2]

Not only was the nation that the Prophet (ﷺ) was sent to illiterate, but so was the Prophet (ﷺ) himself. Allaah commands mankind in the Qur'aan:
"Say (O Muhammad (ﷺ)): 'O Mankind! Verily, I am sent to you all, as the Messenger of Allah, to Whom belongs the dominion of the heavens and earth. There is no god except He! So believe in Allah, and His Messenger, who can neither read nor write..." [7:158]

In another verse, Allah describes the believers as,

"Those who follow the unlettered prophet..." [7:157]

The fact that the Prophet (ﷺ) could neither read nor write was meant to be one of the greatest proofs that the Qur’aan was not from him, but rather from the Creator Himself. If Muhammad (ﷺ) was illiterate, then from where did he bring forth the literary masterpiece of the Qur’aan? The Qur’aan itself says:

«Neither did you (O Muhammad) read any book before it (i.e., the revelation of the Qur’aan), nor did you write (any book) with your right hand! In that case, indeed, the followers of falsehood might have doubted». [29:48].

In other words, if the Prophet (ﷺ) had been a writer, and one whom the people knew to be an eloquent author, this might have given reason to doubt the Prophet’s (ﷺ) claim of prophethood; but since the Prophet (ﷺ) was illiterate, and well-known to be so, then such a doubt could not exist!

The fact that the Prophet (ﷺ) and the nation that he was sent to was illiterate does not imply that the Arabs had no experience in the art of composition and rhetoric. On the contrary, the Arabs of the Prophet’s (ﷺ) time had a very strong oral tradition of poetry, and the various tribes of Arabia used to compete with one another in producing the most eloquent poems. The annual fair of ‘Ukaadh was the time when every poet would try to compete for the honour of having his poem posted on the door of the Ka’bah. What is known, however, is that the knowledge of reading and writing was minimal. It is said that, at the time of the advent of Islaam, only seventeen people knew how to read and write in Makkah. Thus, the Arabs were forced to pass on most of their history and poetry orally, and because of this, they became well known for their strong memories. This was the literary situation of the people that the Prophet (ﷺ) was sent to.

224 It should be mentioned that a small number of classical scholars believed that the Prophet (ﷺ) eventually learned how to read and write. They claimed that, after the miracle of the Qur’aan and his (ﷺ) illiteracy was established, there was no need for the Prophet (ﷺ) to remain illiterate, and thus Allah taught him how to read and write. However, the proofs for this are not explicit, and this opinion is rejected by the majority of scholars. In addition, these ‘proofs’ clearly contradict the Qur’aan’s description of the Prophet (ﷺ) as being illiterate, and therefore cannot be accepted. See az Zarqaanee, v. 1, pps. 364-367 for a in-depth discussion of this point.

225 Azami, p. 1
With these facts in mind, it is doubtful that the Qur'an was written down during the very early Makkah period, meaning the first two or three years. However, due to the modest number of soorahs revealed, it would have been very easy to memorise this quantity. The prayer (saalaat) had already been made obligatory before the Prophet's (ﷺ) journey of al-Isra wa al-Mi'raj,226 so the Companions would have had to memorise the soorahs in existence at the time to recite in their prayers.

The earliest record that exists of the Qur'an having been written down is during the sixth year of the prophethood (seven years before the hijrah), when 'Umar ibn al-Khattaab accepted Islam. The story of 'Umar's conversion mentions that his sister had a sabeefaa (parchment) that one of the Companions, Khabbaab ibn al-Arath, had brought with him to teach her family. Khabbaab would secretly come to the house of 'Umar's brother-in-law with this parchment, and teach them the Qur'an. This parchment had the first few verses of Soorah Ta'a Haa written on it. After 'Umar read it, he said, "How beautiful and eloquent is this speech!"227 and realised that the Qur'an was a revelation from Allaah and accepted Islam. This story indicates that the Qur'an was being recorded and taught to others even during the early stages of the Prophet's (ﷺ) mission, when the Muslims were still being persecuted.

The Prophet (ﷺ) was also very concerned about the preservation of the Qur'an. He (ﷺ) used to be fearful of forgetting the verses that Jibreel recited to him, so he used to start repeating the verses even before Jibreel finished. Allaah then revealed, to reassure him,

لَا تُقَطِّعْ يَدَيَّ وَلا زُحْوِي وَلا قَتِّعْيَةً إِنَّمَا أُعَزِّبُكَ تَجْرِيمًا وَلَغَدًا أَنْ تَكُونَ بِأَمْرِي مَعْلُومًا

"Move not your tongue with haste, to recite it. It is for Us to collect it and give you the ability to recite it." [75:16-17]

Also, the Prophet (ﷺ) used to spend large portions of the night reciting the Qur'an. The Qur'an mentions,

فَبِلَارْبَضِ الْيَتِمَّةِ أَوْ بِبَلَحْلِيْثَةٍ أَوْ بِمَاتِيْرِبٍ وأَمْثَلَاءَ اَلْقُرْءَاءِ

"Verily, your Lord knows that you stand (to pray) a little less than two thirds of the night, or (sometimes) half of it, or (sometimes) a third of it, and so do...

226 This is the journey of the Prophet (ﷺ) in which Allaah took him to Jerusalem, and from thence to the Heavens. At this occasion, Allaah obligated the prayer five time a day. Before this, the prayer had been twice a day, and according to the strongest opinion, had been obligated the second year of his (ﷺ) prophethood. See Mubarakfoozee, Ruhbaan al-Maath-tum, p. 89.
227 See Mubarakfoozee, p. 122-4 for further details on the conversion of 'Umar. Although some scholars point out that the isnaad of this story is not authentic, in the details of the seerat and other aspects of history, it is not essential that each incident have a perfect isnaad. This is because no law or belief is based on these stories.
Therefore, grated dent Ubay Bakr, who Qur’aan. the Muslims to recitation teach the Qur’aan memorised narration of ions killed seventy ibn limbs (around (SH) 128 people. The There Such Muslims hijrah. The such as Jabal, al-Yamaan, such as Zayd ibn al-Bukhaaree states that the Prophet (ﷺ) said, “Learn the Qur’aan from four people: ‘Abdullaah ibn Mas’ood, Saalim, Mu’aaadh ibn Jabal, and Ubay ibn Ka’ab.”

In later years, when larger portions of the Qur’aan had been revealed, the Prophet (ﷺ) used to recite, in one rak’ah, Soorah al-Baqarah, Aal-‘Imraan, and an-Nisaa’ (around a sixth of the Qur’aan).

The concern that the Prophet (ﷺ) showed in teaching the Qur’aan is shown by the following narration: ’Uhaadah ibn as-Saamit reported, “Whenever a person migrated to Makkah, the Prophet (ﷺ) would assign him to one of us so that we could teach him the Qur’aan. Eventually, the masjid became so noisy because of all of this recitation of the Qur’aan that the Prophet (ﷺ) ordered us to lower our voices so as not to distort the meaning (by mixing all of these verses).”228 Therefore, the Prophet (ﷺ) would ensure that each new Muslim had a teacher to teach him the Qur’aan.

Such was the concern of the Prophet (ﷺ) in teaching the Qur’aan to the new Muslims that he would even send Companions to other cities to ensure that the Muslims in those cities could memorise the Qur’aan. Even before the hijrah, the Prophet (ﷺ) sent two Companions, Ibn Umm Maktoom and Mus’ah ibn ‘Umayr, to teach the Muslims of Makkah the Qur’aan. After the hijrah, the Prophet (ﷺ) sent Mu’aaadh ibn Jabal to Makkah to teach the Qur’aan to those who had not been able to perform the hijrah.229

The Companions shared the Prophet’s (ﷺ) concern for the preservation of the Qur’aan. They would recite and memorise as much of the Qur’aan as possible. Those who were famous for having memorised most if not all of the Qur’aan were Aboo Bakr, ’Umar ibn al-Khattaab, ’Uthmaan ibn ’Affaan, ’Alee ibn Abc Taalib, Hudhayfah ibn al-Yamaan, ’Abdullaah ibn Mas’ood, ‘Abdullaah ibn ‘Amr, ‘Abdullaah ibn ’Abbaas, Ubay ibn Ka’ab, Mu’aaadh ibn Jabal, Zayd ibn Thaabit, and others. During the incident of Bi’r Ma’oonah230 alone, which occurred in the fourth year after the hijrah, seventy reciters (memorizers) of the Qur’aan were killed, and a similar number were killed in the Battle of Yamaamah (12 A.H.). This shows that many of the Companions had memorised most, if not all of the Qur’aan.

There are some narrations, however, that seem to imply that only a certain number of people memorised the Qur’aan during the Prophet’s (ﷺ) lifetime. For example, a narration in al-Bukhaaree mentions Anas ibn Maalik as saying that only four people memorised the Qur’aan before the Prophet’s (ﷺ) death: Ubay ibn Ka’ab, Mu’aaadh ibn Jabal, Zayd ibn Thaabit and Aboo Zayd (his name was Qays ibn as-Sakan). Another narration, also in al-Bukhaaree, states that the Prophet (ﷺ) said, “Learn the Qur’aan from four people: ’Abdullaah ibn Mas’ood, Saalim, Mu’aaadh ibn Jabal, and Ubay ibn Ka’ab.”

228 Ubaydullaah, p.120.
229 Mubarakfoooree, p. 170.
230 The Prophet (ﷺ) had sent these seventy Companions to teach certain tribes that had pretended to show an interest in Islaam, but in reality were disbelievers. When these Companions reached the Well (Bi’r) of Ma’oonah, they were massacred. cf. Mubarakfoooree, p. 345.
The meaning of these narrations, as Imam adh-Dhahabī (d. 748 A.H.) mentions, is that these Companions were the ones who were the foremost in the memorisation of the Qur'ān, and it is through them that the chains of narration of the Qur'ān go back to the Prophet (ﷺ). In other words, these Companions were the most famous in their knowledge of the recitation of the Qur'ān, and the most prominent in teaching it to the next generation. Imam adh-Dhahabī said, after mentioning the names of the seven Companions who were the most famous as having memorised the Qur'ān, "These are the ones whom we know to have memorised the Qur'ān during the lifetime of the Prophet (ﷺ), and the Qur'ān was taken from them directly, and from them originate the chains of narrations (isma'ād) of all ten qira'āt. The Qur'ān was also memorised by other Companions, but their recitations have not reached us (through any isma'āds)."

During the later periods, the Prophet (ﷺ) also made sure that the Qur'ān was written down, and not just memorised. Al-Bukhārī reports the following story:

When it was revealed:

لا يسقون القعدون من المؤمنين غير أولي الصبر والصمدون في سبيل الله

"Not equal are those believers who sit at home and those that strive in the cause of Allah..." [4:95]

the Prophet (ﷺ) said, "Call Zayd ibn Thaabit for me, and tell him to bring the ink-pot and the scapula bone (i.e., paper and pen)." When Zayd came, the Prophet (ﷺ) told him, "Write: "Not equal are those believers who sit at home and those... (to the end of the verse)".

This incident shows the haste with which the Prophet (ﷺ) recorded the Qur'ān to ensure its preservation. Not only did the Prophet (ﷺ) ensure that the Qur'ān was written down, but he (ﷺ) also checked whether it was written correctly. Zayd narrates, "I used to write the Revelation (the Qur'ān) for the Prophet (ﷺ), and he would dictate it to me. When he finished, he would command me: 'Read it (back to me)!' So I used to recite back to him (what I had written)..."

The parchments on which the Qur'ān was written were so common that Zayd ibn Thaabit reported, "During the lifetime of the Prophet (ﷺ), we used to compile the Qur'ān from scraps of cloth." In other words, they used to form the various soorahs and join the verses scrap by scrap. The writing materials included cloth, stones, date-palm leaves, saddles and shoulder blades of animals. According to the Tabaqat of Ibn Sa'ād, twenty-four different people acted in the capacity of scribes for the Prophet (ﷺ), among them the four caliphs, and Zayd ibn Thaabit.

231 There were: 'Uthmaan ibn 'Affa'an, 'Alee ibn 'Abbaas Thalib, 'Uthay ibn Ka'ab, 'Abdullaah ibn Mas'ood, Zayd ibn Thaabit, 'Abdul-Momoos al-Ash'aree and 'Abd al-Darda'.
232 See Chapter 11 'The Qira'at of the Qur'ān' for details on the qira'at.
233 adh-Dhahabī, p. 42.
234 al-Hamad, p. 98
235 Reported by al-Haakim.
The Companions also had their own personal copies of the Qur'aan. The Prophet (ﷺ) had commanded the Companions, “Do not write anything from me except the Qur'aan. Whoever writes anything besides the Qur'aan should burn it.” So common, in fact, were these mus-hafis that the Prophet (ﷺ) had to issue an order prohibiting the Companions from travelling to enemy territories with copies of the Qur'aan, for fear that these mus-hafis might fall into enemy hands and thus be disregarded.

Those Companions who were famous for their mus-hafis were Ubay ibn Ka'ab, 'Abdullaah ibn Mas’ood, 'Umar ibn al-Khattaab, 'Alee ibn Abee Talib, and some of the wives of the Prophet (ﷺ), amongst them 'Aa'ishah and Hafsa. Some sources have listed over fifteen Companions who were recorded to have written down most of the Qur'aan. These were not complete copies of the Qur'aan, nor was the arrangement of the soorahs in them the same as the later arrangement. For example, Ibn Mas’ood had one hundred and six soorahs, and the order of the soorahs was not the order which is present today. Ubay ibn Ka’ab also had less than one hundred and fourteen soorahs and, in addition to the soorahs that he had, the prayer for qunoot and a hadeeth are also found.

'Scholars' who try to cast doubts on the authenticity of the Qur'aan use such narrations to try to prove that these additions were actually 'verses' that were left out of the Qur'aan, but it should be remembered that these copies were for personal use, and as such the Companions could have written any knowledge besides the Qur'aan that they wished to preserve. Az-Zarqaanee writes:

To summarise, some Companions who used to write the Qur’aan in personal mus-hafis sometimes wrote material that was not a part of the Qur’aan. This (material) might be interpretative clauses for certain obscure phrases in the Qur’aan, or prayers (du’aa’), or other similar things. They were fully aware that these additions were not a part of the Qur’aan. However, because of the scarcity of writing materials, and since the mus-hafis were for personal use, they wrote these additions in the mus-haf since there was no fear of them mixing the additions that they had written with the text of the Qur’aan. These people of little intellect fail to take these factors into account, and assume that these additions were actually a part of the Qur’aan, even though this was not the case.

It was the practice of the Prophet (ﷺ) to recite the Qur’aan to the Angel Jibreel every year, during the month of Ramadaan, and Jibreel would also recite it back to him, Faqimah, the daughter of the Prophet (ﷺ), reported that the Prophet (ﷺ) confided in her, "Jibreel used to recite the whole Qur’aan to me every Ramadaan, but this year he has recited it to me twice. I do not see (any explanation for this) except that

236 Report by Muslim. This command was later abrogated by him, for he later allowed the Companions to write down hadeeth also. See Alami, p. 22-25.
237 Ibn Abee Danwood, p. 179.
239 A prayer that is meant to be recited in the war prayer.
240 az-Zarqaanee, v 1, p. 271. This point will be discussed in greater detail in Ch. 17.
my time (of death) is near."241 In another narration, 'Aa'ishah added, "The Prophet (ﷺ) used to meet Jibreel every night of Ramadaan, and recite to him the Qur'aan."242 Therefore, the Prophet (ﷺ) used to recite the Qur'aan to Jibreel, and used to hear Jibreel's recitation also, and the year that he (ﷺ) died, he recited the Qur'aan twice to Jibreel, and heard it from Jibreel twice. During this last recitation, Zayd ibn Thaabit was present.

The Prophet (ﷺ) did not compile the Qur'aan in one book during his lifetime, nor did he command the Companions to do so. He made sure that the Qur'aan was written down in its totality, but he (ﷺ) did not order for it to be compiled between two covers. There are a number of reasons for this:

1) There was no pressing need during the lifetime of the Prophet (ﷺ) to compile the whole Qur'aan in one book, since the Qur'aan was not in any danger of being lost. There were numerous Companions who had memorised all of it, and each Companion had memorised various portions of it.

2) During the lifetime of the Prophet (ﷺ), the Qur'aan used to be continually revealed. Therefore it would not have been feasible to compile all of it in one book, since it had not been completely revealed yet. The last verse was revealed only nine days before the death of the Prophet (ﷺ).

3) The arrangement of the verses and surahs was not chronological. Verses that were revealed years after the hijrah could be placed, by the command of the Prophet (ﷺ), in the midst of makkan verses, and vice versa. Therefore, the Prophet (ﷺ) could not have compiled the Qur'aan in the correct order until all its verses had been revealed.

4) There were some revelations that used to be a part of the Qur'aan, but Allah abrogated their recitation.243 During the lifetime of the Prophet (ﷺ), this abrogation could occur at any time; therefore it was essential that the rashiy be terminated before the Qur'aan be compiled.

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

II. The First Compilation

After the death of the Prophet (ﷺ), the Companions chose the best of them to be their leader, and Aboo Bakr took over the affairs of the Muslims. The first issue that Aboo Bakr had to deal with was the issue of apostasy. Some 'Muslims' had accepted

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241 Reported by al-Bukhaaree.
242 Reported by al-Bukhaaree.
243 See Ch. 13, 'Abrogation in the Qur'aan' for further details.
Islaam during the lifetime of the Prophet (ﷺ) for political reasons, and immediately after the death of the Prophet (ﷺ), refused to give allegiance to the new Islaamic state. Many of these ‘ Muslims’ had given their allegiance to people who claimed to be prophets. Aboo Bakr then undertook a series of wars that became known as the ‘Wars of Apostasy’ against these people, in order to consolidate the Muslim ummah.

During one of these battles, the Battle of Yamaamah (12 A.H.), around seventy Companions who had memorised the Qur’aan were martyred. The death of such a large number of qurraa’ (memorizers of the Qur’aan) alarmed ‘Umar, and he went to Aboo Bakr and said, “Many of the memorizers of the Qur’aan have died, and I am scared lest more die in later battles. This might lead to the loss of the Qur’aan, unless you collect it.” ‘Umar not only realised the danger of this great loss, but also proposed a solution.

Aboo Bakr replied, “How can I do that which the Prophet (ﷺ) did not do?” Aboo Bakr, the one whom the Prophet (ﷺ) trusted the most in all his affairs, could not even think of undertaking a project that the Prophet (ﷺ) had not done, nor ordered to be done. He was worried that such a project might be considered an innovation in the religion.

But ‘Umar continued to convince him, exhorting him of the merits of such an idea, and proving to him that such a project was in no way an innovation. ‘Umar realised that this act did not qualify as an innovation in the religion, since the compilation of the Qur’aan was not a religious act per se, but rather an act that was of general benefit (mustalah) to the Muslims. He continued to convince Aboo Bakr until Aboo Bakr understood ‘Umar’s arguments and agreed to the project. They both decided to put the Companion Zayd bin Thaabit in charge of collecting the entire Qur’aan in one manuscript. Aboo Bakr told him, “You are an intelligent young man, and we do not doubt you. You used to write the revelation for the Prophet (ﷺ), so we want you to collect the Qur’aan.”

They chose Zayd because he was the person best suited for the job, for the following reasons:

1) He was the primary scribe of the Prophet (ﷺ), and it was because of this that Aboo Bakr said, “You used to write the revelation for the Prophet (ﷺ).” This is also shown by the above-mentioned narration in al-Bukhaaree in which the Prophet (ﷺ) ordered for Zayd to be called. Once, after the Prophet’s (ﷺ) death, some people entered in upon Zayd and asked him, “Narrate to us something from the Prophet (ﷺ).” He responded, “And what can I narrate to you? (or, “And what should I narrate to you?”) I used to be a neighbour of the Prophet (ﷺ), so whenever any inspiration came to him, he would call me to write it...”

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244 This was an attack on Musaylamah the liar, who had claimed to be a prophet. It was one of the bloodiest of the ‘Wars of Apostasy’
245 The incident of the compilation of the Qur’aan is reported by al-Bukhaaree, and others.
246 Ibn Abee Daawood, p. 3.
therefore, was the one whom the Prophet (ﷺ) had entrusted with the writing of the Qur’aan.

2) He had memorised the entire Qur’aan during the lifetime of the Prophet (ﷺ). Anas ibn Maalik said, “Only four people memorised the Qur’aan before the Prophet’s (ﷺ) death: Ubay ibn Ka’ab, Mu’aadh ibn Jahl, Zayd ibn Thaabit and Aboo Zayd.”

3) He was relatively younger than the other Companions, and thus his memory was sharper. He narrates concerning himself that when he was eleven years old, and the Prophet (ﷺ) had just arrived in Madinah, “I was brought to the Prophet (ﷺ), and the people said, ‘O Messenger of Allaah (ﷺ)! This is one of the boys of (the tribe of) Baneet-an-Najjaar, and he has memorised seventeen surahs.’ So I recited to the Prophet (ﷺ), and he was well pleased with that.”

4) He was present at time of the Prophet’s (ﷺ) last recitation to Jibreel in the Ramadaan before he (ﷺ) died. The famous successor, Aboo ‘Abd ar-Rahmaan as-Sulamee (d. 70 A.H.), said, “Zayd witnessed the last recitation (of the Prophet (ﷺ) to Jibreel), and because of this, Aboo Bakr relied upon him in its compilation, and ‘Uthmaan put him in charge of writing it (during the second compilation).”

5) He was one of the most knowledgeable Companions with regards to the recitation of the Qur’aan. Sulayman ibn Yasaar (d. 100 A.H.) said, “Neither ‘Umar nor ‘Uthmaan preferred anyone over Zayd ibn Thaabit when it came to the laws of inheritance... and the recitation of the Qur’aan.” ‘Aamir ibn Sharacheel ash-Sha’bee (d. 103 A.H.) said, “Zayd ibn Thaabit overwhelmed and conquered the people with his knowledge of the recitation (of the Qur’aan), and his knowledge of the laws of inheritance.” Such was his stature among the Companions that ‘Umar, ‘Uthmaan and ‘Alee all appointed Zayd to be one of the main judges and reciters of Madinah, and he remained in this post until he passed away in 45 A.H. The day he died, Ibn ‘Umar said, “May Allaah have mercy on him! He was a scholar amongst the people...’Umar sent out scholars to take over the judicial posts all over the Muslims lands, but he kept Zayd in Madinah so that he could give verdicts amongst its inhabitants!”

Thus, it is of little surprise that Aboo Bakr and ‘Umar both thought of Zayd as the person who should be given this monumental task, for he had in him all the qualities that were needed for this undertaking. But Zayd too was reluctant, and it was only after both Aboo Bakr and ‘Umar convinced him that he agreed to do the task. “It would have been easier for me to move a mountain than do that which they told me to do,” he said.

247 Reported by al-Bukhaaree. The meaning of this narration was explained earlier.
248 al-Hamad, p. 112.
250 All quotes taken from al-Hamad, p. 113.
He set about collecting the various fragments of the Qur'aan from 'the pieces of wood and the chests of people'. He required at least two people (besides himself) who had learnt the verses from the Prophet (ﷺ) directly, and at least one written copy of the verse written under the supervision of the Prophet (ﷺ), to merit its acceptance into his final compilation. 'Umar ibn al-Khattaab stood up in the mosque and proclaimed, "Whoever has learnt any Qur'aan from the Prophet (ﷺ) then let him bring it forth." 

At this, the people brought him the scraps and parchments upon which they had written the Qur'aan. Aboo Bakr told them, "Sit at the door of the mosque. Whoever brings you two witnesses (for a verse), then write it down." Some scholars have interpreted this as meaning two witnesses and two written copies were required.

Zayd reports, "I collected the Qur'aan, until I found the last two verses of Soorah at-Tawbah with Khuzaymah ibn Thaahtib al-Ansaaree:

«لاَّ يَا نِمَّ، قُلِّ رَسُولُ اللَّهِ هَذَا مَحْرَمٌ مِّنِّ أَنْصِيَّاتِكَ» 9:128

I found these verses with him only." This report does not mean that only Khuzaymah had heard the verse from the Prophet (ﷺ), but rather that he was the only one that brought a parchment that had these verses written on it. In fact, when Khuzaymah came, 'Uthmaan ibn 'Affaan said, "I testify that these verses have been (revealed from) Allaah." The strict criteria employed by Zayd ensured the authenticity of the compilation. Even though Zayd had memorised the entire Qur'aan, and could have written it from his own memory, he still made sure that there were at least two other memorizers of the verse, and a written copy of the verse, written under the direct supervision of the Prophet (ﷺ). The narration of Khuzaymah, mentioned above, indicates that Zayd was looking for the last two verses of Soorah at-Tawbah, since he had heard them from the Prophet (ﷺ), but nobody else had brought forth written copies until Khuzaymah came. Another narration adds, 'I could not find a verse that I used to hear from the Prophet (ﷺ), until I found it with a person from the Ansaar, and I did not find it with anybody else:

«من المؤمنين رجال صدّيقاً واعظاً وأش объемٌ على الله علیه» 33:23

so I put it in its proper soorah." This narration also proves the fact that Zayd knew what was part of the Qur'aan and what was not, since he mentioned that he was

251 Ibn Abii Daawood, p. 10.
252 Ibid., p. 10.
253 Reported by al-Bukhaaree.
254 Ibn Abii Daawood, p. 11.
255 Ibn Abii Daawood, p. 8.
searching for a particular verse, and could not find it. It also proves that the arrangement of the verses was known to the Companions, because he put the verse 'in its proper sūrah.'

Now, for the first time, the Qur‘ān was in one book. Barely two years after the death of the Prophet (ﷺ), when all of the major Companions were still alive, the Qur‘ān had been compiled. The written copy of the Qur‘ān was called a mus-haf (literally meaning a collection of loose papers) and remained with Aboo Bakr and, after his death, with ‘Umar, then with Hafsah, the daughter of ‘Umar and a wife of the Prophet (ﷺ).

The mus-haf that Aboo Bakr ordered to be collected was not meant to be an official copy that the whole ummah had to follow. Rather, it was meant to preserve the Qur‘ān in its entirety, and ensure that none of its verses were lost. In this, Aboo Bakr accomplished a momentous task. ‘Alee ibn Abee Taalib remarked, "The person with the greatest rewards with regards to the (compilation) of the mus-haf is Aboo Bakr. May Allah's mercy be on Aboo Bakr, he was the first person to compile the Book of Allah."

There is some difference of opinion over the arrangement of the sūrahs in Aboo Bakr's mus-haf. Most of the scholars are of the opinion that Aboo Bakr's mus-haf did not concern itself with the proper order of the sūrahs, for it was not meant to be an official copy that was binding upon the ummah. Others allege the sūrahs were in the same order as that of ‘Uthmaan. Also, it is alleged that this mus-haf was written to preserve all the ahīrāf7 of the Qur‘ān. In reality, it is of no great consequence whether the mus-haf of Aboo Bakr was in the same arrangement of sūrahs as that of the ‘Uthmaanic one or not, or whether it was written with the intent of preserving all the ahīrāf; the primary purpose of this compilation was to serve as a basis for the ‘Uthmaanic compilation, and it is this compilation that is linked directly to the mus-haf that are present in our hands today.

### III. The ‘Uthmaanic Compilation

After the death of Aboo Bakr, ‘Umar ibn al-Khattaaab took over the leadership of the Muslims. Under his auspicious caliphate, the territories of the Muslims expanded five-fold what they had been. When he passed away, the Muslims controlled the remnants of the Persian Empire, Egypt, Syrta and parts of the then-defunct Byzantine (Eastern Roman) Empire.

After ‘Umar’s death, ‘Uthmaan took over the caliphate, and continued the great legacy of his two predecessors. The Muslims were successful in waging jihaad for the cause of Allah, and spreading the religion of Islaam. One of the places where this

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256 Quraan, p. 128. As for the claim by certain Islaamite sects that ‘Alee was the first to compile the Qur‘ān, this narration from ‘Alee himself shows it to be false. Also, the narration which mentions ‘Alee as being the first is weak, cf. Ibn Abee Daawood, p. 10.
was occurring were the territories of Armenia and Azerbaijan. Muslims from different parts of the ummah had joined forces to fight against the enemy.

Unfortunately, the Muslims started differing amongst themselves with regards to the recitation of the Qur’an. The Muslims from Syria were reciting the Qur’an differently than the Muslims from Iraq.258 They began contending with each other, each regarding his recitation superior to his brother’s. These Muslims were not Companions, and therefore were not trained in the proper manner and etiquette of the recitation of the Qur’an. One of the Companions who was present amongst them, Hudhayfah ibn al-Yamaan, could not believe what was happening. He advised them to leave this argumentation, but realised that some action must be taken to prevent this occurrence on a larger scale. He therefore left Azerbaijan for Makkah, to report to the caliph ‘Uthmaan.

"O Commander of the Faithful!" Hudhayfah pleaded to ‘Uthmaan, "save this ummah before it disagrees about its Book, like the Jews and Christians did before it."259 Hudhayfah told ‘Uthmaan what had occurred amongst the new Muslims in Azerbaijan. ‘Uthmaan, alarmed by this news, convened a gathering of the leading Companions. He informed them of what Hudhayfah had told him, and requested their advice on this matter. The Companions, in return, asked ‘Uthmaan what he thought the best plan of action was. ‘Uthmaan told them his opinion: Official copies of the Qur’an should be written and sent to all the provinces, and all other copies destroyed, so that the ummah would have one standard Qur’an. Therefore, this standard version would serve to unite the Muslims upon one recitation.

‘Alee ibn Abbe Taalib said concerning this incident, "O People! Do not say evil of ‘Uthmaan, but only say good about him. Concerning the burning of the mug-hafz, I swear by Allah, he only did this after he had called all of us. He asked us, 'What do you think (should be done) concerning these recitations (in Azerbaijan)? For it has reached me that each party is claiming that their recitation is better, and this (attitude) might lead to disbelief.' We asked him, 'What do you suggest we do?' He responded, 'I think we should consolidate the Muslims on one mug-hafz, so that there not be any disagreements or disunity.' We said, 'Verily, this idea of yours is an excellent idea.'260 The action of ‘Uthmaan was agreed upon by all of the Companions.

Therefore, after the Companions agreed to his idea, he requested Haafsah, the daughter of Umar ibn al-Khattaab, to loan him the mug-hafz that Aboo Bakr had ordered to be compiled, which she did. He then chose a committee of four people,261 namely Zayd ibn Thaabit, ‘Abdullaah ibn az-Zubayr, Sa’eed ibn al-‘Aas and ‘Abd al-

258 The reason why the recitations of Syria and Iraq differed from one another will be understood after one reads Ch. III on the ahkaaf.
259 This incident is reported in al-Bukhaaree. Other narrations imply that such a disagreement had also occurred in Makkah, and when Hudhayfah informed ‘Uthmaan of the situation in Azerbaijan, this further alarmed ‘Uthmaan, and caused him to convene a gathering of the Companions.
260 Ibn Abbe Daawood, p. 22.
261 According to another opinion, twelve people, but this is the weaker opinion. Cf., Ibn Abbe Daawood, p. 26.
Rahmaan ibn al-Haarith to rewrite the *mus-haf* of Aboo Bakr. He chose Zayd ibn Thaabit for the same reasons that Aboo Bakr had done before him, and Sa’eed ibn al-‘Aas was known for his knowledge of the Arabic language. Imaam adh-Dhahabee (d. 748 A.H.) said, “Sa’eed ibn al-‘Aas was one of the members of the committee whom ‘Uthmaan chose to write the *mus-haf*, due to his eloquence, and because his (Arabic) style was very similar to the Prophet’s (ﷺ).” The other two members were respectable Companions, knowledgeable of the Arabic language and of the Qur’aan.

Apart from Zayd, the other three committee members were from the Quraysh. This was done on purpose; ‘Uthmaan told them, “If you (three) and Zayd differ (on how to spell a word), then spell it in the dialect of the Quraysh, for verily it was revealed in their dialect.” ‘Uthmaan said this in response to a difference that arose amongst them concerning the writing of the word ‘*taboot*’ (in 2:248); should they write the word in the Qurayshie style of ‘*taboot*’ or the Madanee style of ‘*tabooh*’ (i.e., with a *taa marbootah*)? ‘Uthmaan answered them that they should write it as *taboot*, since this was the style of the Quraysh.

This incident shows that the committee consulted the other Companions concerning even such minor details as the spellings of certain words. At times, when there was a difference of opinion, they even called that particular scribe (if it happened to be other than Zayd) who had written the verse for the Prophet (ﷺ), so that they could ask him how he had spelt the word.

After the committee finished its task, ‘Uthmaan ordered that one copy of this *mus-haf* he sent to every province, and ordered the governors of each province to burn all the other copies of the Qur’aan in their provinces. This was a drastic step, but it was necessary if the unity of the Muslims was to be preserved. Every Qur’aan written after this time had to conform letter for letter to ‘Uthmaan’s *mus-haf*. By his wise decision, ‘Uthmaan provided a copy of the Qur’aan that would serve as a model for all future *mus-hafs*. And, as ‘Alee pointed out, ‘Uthmaan did this with the approval of the Companions. In fact ‘Alee ibn Abee Taalib said, “If I were in charge of the affairs of the Muslims when ‘Uthmaan had been, I would have done the same as he did.”

Not only did ‘Uthmaan send the actual *mus-hafs* to each province, he also sent Qur’anic reciters to teach the people the correct recitation of the Qur’aan. He kept Zayd ibn Thaabit in Makkah, with the Makkani *mus-haf*; he sent ‘Abdullaah ibn Sa’eeb (d. 63 A.H.) to Syria was sent al-Mugheerah ibn Shu’bah (d. 50 A.H.); Aboo ‘Ahd ar-Rahmaan as-Sulamee (d. 70 A.H.) was sent to Koofah; and ‘Aamir ibn ‘Abdul

263 Reported by al-Bukharaee.
264 cf. al-Lahmee, p. 126-7 for examples.
265 Although there are some reports that initially ‘Abdullaah ibn Mas’ood did not agree with ‘Uthmaan’s decision, it is also reported that he later changed his mind; cf. Ibn Abee Daawood, pp. 13-18. According to the famous historian, Ibn Kathiree, ‘Uthmaan wrote to Ibn Mas’ood advising him to follow the consensus of the other Companions, which he agreed to do; cf. al-Bidaarakh wa an-Nihayyah, v. 7, p. 207.
266 az-Zarqaanee, v. 1, p. 762.
Qays to Baṣrah (d. ~ 55 A.H.). All of these reciters were well-known for their recitation of the Qurʾān, and it is in fact through them that most of the qiraʿāt are preserved.

'Uthmaan’s compilation occurred in the year 24 A.H., or according to others in the early part of 25 A.H.  

Abū Bakr’s compilation of the mus-haf differed from 'Uthmaan’s compilation in the following:

1) The reason that each of them compiled the Qurʾān was different. Abū Bakr compiled the Qurʾān in response to the large number of deaths of those who had memorised the Qurʾān, and in fear of its being lost. 'Uthmaan, on the other hand, compiled the mus-hafs in response to the inauthentic recitations that newcomers to Islam, who were ignorant of the Arabic of the Qurʾān, were reciting. He wished to unite the Muslims on the proper recitation of the Qurʾān, and therefore ordered the eradication of all other mus-hafs, so that the people would have only one mus-haf in their hands.

2) The number of people who were in charge of the two compilations was different. Abū Bakr relied on the person who was the best suited and most qualified to do so, namely Zayd ibn Thabit. 'Uthmaan, on the other hand, used the services of Zayd but also had three of the major Companions, all of whom were known for their knowledge of the Qurʾān, to help him.

3) The number of mus-hafs Abū Bakr ordered to be made was only one, whereas 'Uthmaan ordered several.

4) Since Abū Bakr did not face the problem of inauthentic recitations of the Qurʾān, he did not have to take the step that 'Uthmaan did in destroying all other written copies of the Qurʾān. 'Uthmaan’s decision ensured that all future copies would have to rely upon the original 'Uthmaanic ones.

5) Abū Bakr compiled the Qurʾān from ‘...date-palm leaves, wood and the hearts of people...’ whereas 'Uthmaan ordered the rewriting of Abū Bakr’s mus-haf in the writing style of the Quraysh.

6) Abū Bakr’s mus-haf, according to one opinion, did not concern itself with arranging the soorahs properly; only the verses of each soorah were arranged. 'Uthmaan, on the other hand, arranged the soorahs and verses in their proper arrangement.

7) According to some, the mus-haf of Abū Bakr was written to preserve all seven aḥruf, but the mus-haf of 'Uthmaan only included one aḥruf and left out the other six. This opinion, however, does not have any basis to support it.

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268 cf. Abū Sulaymaan, p. 28. However, the Taarikh of Khaleefa ibn Khayyam (d. 240 A.H.) lists the battles of Azerbaijan as having occurred in the year 28 A.H. cf. Taarikh, p. 160.
270 cf. al-Hamad, p. 145.
To summarise, the eminent scholar of Islam Ibn Taymiyyah (d. 728 A.H.) said, "...so in the year that the Prophet (ﷺ) passed away, Jabir went over the Qur’aan with him twice, and this last rehearsal is the recitation of Zayd ibn Thabit and others, and it is the recitation that the Khulafaa ur-Rashidoon, Abu Bakr, ‘Umar, ‘Uthmaan and ‘Alie ordered to be written in mus-hafs, and Abu Bakr (was the first) to write it. Then ‘Uthmaan, during his caliphate, ordered it to be written (again), and he sent it to all of the provinces, and the Companions all agreed to this." 271

iv. The Different Mus-hafs

A. The Appearance of the Mus-hafs

The Spelling of the Words of the Qur’aan

The spelling of the words of the Qur’aan is not the same as the spelling of modern-day Arabic. There are certain peculiarities of the ‘Uthmaanic script that are not present in modern Arabic. Among these peculiarities in the writing of the mus-haf is that the ‘Uthmaanic script eliminated certain alifs (for example the word ‘rahmaan’ is written without an alif); added certain silent letters (for example the word ‘salaat’ is written with a silent waw); merged particular words (for example when the word ‘min’ is followed by ‘maa’ it is usually written as one word ‘mima’); and occasionally spelt the same word that occurred in different places differently. 272 Some of these peculiarities were common of the Arabic and specifically Qurayshee script of that time, but later Arabic grammar changed these rules.

Another peculiarity was that when their existed two recitations of a particular word, the word was written such that both recitations would be preserved. For example, the word ‘maadi’ in (1:4) is written without an alif, since there is an alternate recitation ‘maadi.’ Had the alif been written on this word, the second recitation would not have been possible from the mus-haf of ‘Uthmaan; however, by writing it without an alif, both recitations are possible. The nature of the Arabic script and manner of writing allows for this, in contrast to Latin-based languages.

Due to these peculiarities of the mus-haf of ‘Uthmaan, later scholars differed over the legitimacy of changing the spelling of the mus-haf to conform to later Arabic. This difference of opinion was primarily based upon the origin of the spelling; was it from the Prophet (ﷺ) himself, or was it by consensus of the Companions? Or, was the spelling of the Qur’aan not based upon either of these two factors, but upon the popular custom of that time? The various opinions can be summarised as follows:

271 Abu Sulayman, p. 31.
272 This discussion has purposely been left short, since it requires a knowledge of Arabic writing. For further detail, see Ubayy da’ar, pp. 143-45; as-Zarqaan, v. 1, pp. 369-373. Some scholars have attempted to 'read in' the wisdom behind such subtle changes, but in reality, these attempts are based more upon imagination than certain knowledge, cf. as-Sabi, v. 1, pp. 404-418.
1) The spelling of the Qur'aan cannot be changed, and the spelling of the muqaddaf of 'Uthmaan must be adhered to.

The proponents of this opinion differed over why the spelling could not be changed into two groups. The first group claimed that the spelling of the Qur'aan was the Sunnah of the Prophet (ﷺ), and that he had ordered the Qur'aan to be written in the manner with which it was. Therefore, because the Prophet (ﷺ) ordered this spelling, it is not allowed to modify it. In other words, the spelling of the Qur'aan was with the approval of the Prophet (ﷺ), and cannot be changed.273

This opinion is contradicted by the incident in which 'Uthmaan said to the committee that compiled the Qur'aan, 'If you differ in the spelling of a word, then write it in the spelling of the Quraysh.' Had the script of the Qur'aan been decided by the Prophet (ﷺ), then this committee would never have differed about the spelling of any word.

The second group claimed that the spelling of the Qur'aan was not from the Prophet (ﷺ) but from the Companions. Since the Companions all agreed to the spelling of 'Uthmaan, this constitutes ijmaa' (consensus), which later generations are not allowed to change.

Both of these groups, however, concluded that the spelling of the 'Uthmaanic muqaddaf was obligatory upon later generations to conform to. This ruling was the opinion of the vast majority of the salaf.

Imaam Ahmad (d. 241 A.H.) was asked concerning the deletion of certain letters that were not pronounced (such as the waw in 'salaat'). He answered, "It is forbidden (harayn) to differ from the writing of 'Uthmaan in (the letters) waw, or ya', or alif, or any (letter) besides these."274 Imaam Maalik (d. 179 A.H.), when asked whether the Qur'aan could be written in newly invented styles and methods, replied, "No! It may only be written the way it was written first!"275 In fact, Aboo 'Amr ad-Daanee (d. 444 A.H.) said, "I do not know of any scholar who disagrees with Maalik in this issue!"276

Imaam al-Bayhaqee (d. 458 A.H.) said,

Whoever writes the muqaddaf must preserve its letters and not change anything of what (the earlier) generations wrote, for they were more knowledgeable than us, and had purer hearts and tongues, and were more trustworthy. Therefore, we should never presume ourselves to be greater than them.277

2) The spelling of the Qur'aan depends upon the custom of the time.

In other words, the only reason the Companions wrote the Qur'aan with the spelling that they did was because that was the procedure of writing at the time. Since this

273 As for those reports in which the Prophet (ﷺ) supposedly commanded the scribe how to write certain letters, they are very weak or forged. cf. az-Zaraa'ee, v.1, p. 377.
274 Qattaan, p. 148.
275 Qattaan, p. 147.
276 az-Zaraa'ee, v.1, p.329.
has changed, the Qur'aan may be written to conform with these changes, as long as
the recitation is still exactly the same. This is the opinion of Aboo Bakr al-Baaqillaanee
(d. 403 A.H.), and al-Tizz ibn 'Ahd as-Salaam (d. 660 A.H.). As proof, they use the
fact that the Companions were not instructed by the Prophet (ﷺ) to conform to a
particular spelling, but rather wrote in the manner that they knew. Thus, if the rules
of spelling were different in their time, they would have written the mus-haf differ-
ently.

In weighing the two opinions above, the first opinion must be conceded to in light
of the fact that almost all the scholars of the salaf were of this opinion. In addition, if
the door were opened to change the spelling of the mus-haf, this might lead to playing
with the Book of Allah, since the rules of spelling change with time. The mus-haf
must not be affected by the passage of time, and the 'Uthmaanic mus-haf must retain
its sanctity.

Therefore, it is concluded that it is obligatory to adhere to the spelling of the mus-
haf of 'Uthmaan, since this spelling was accepted and agreed upon by the Compani-
ions and the generations after them.278

The Script of the Mus-haf

The script in which the 'Uthmaanic mus-haf was written was the old Koofee script.279
This script is almost incomprehensible to modern-day Arabic readers. The mus-hafs
were written without any hamzaahs, dots (nuqat)280 or vowel marks (tashkeel).281 This
was the traditional manner of writing at that time. Therefore, for example, a straight
line could represent the letter baa, taa, thaa and yaa, and each letter could have any of
the vowel marks assigned to it. It was only by context that the appropriate letters and
vowels could be differentiated. The Arabs at that time were accustomed to such a
script, and would substitute the appropriate letter and vowel depending on the con-
text.

The 'Uthmaanic mus-haf was arranged in the order of the soorahs present today.
There were no indications signifying the ending of the verses, and the only sign that
a soorah had ended was the basmalah.282 There were also no textual divisions (into

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278 In fact, al-Azhari released a saawa in the year 1355 A.H. stating that it was not permissible to print a
mus-haf or re-write the Qur'aan in modern Arabic. They stated that the spelling of the mus-haf must con-
form to the 'Uthmaanic spelling. cf. al-Lamaad, p. 609.

279 The script of the Arabic is the style of writing of the various letters. For example, the font with which
this text is written differs from the font of the chapter title. The script, then, is the style with which the letters
are written. This is to be differentiated from the spelling, which was the topic of the previous section.

280 The nuqat are the dots that are used to differentiate between different letters that have the same base
structure; for example, the only way to differentiate between the letters yaa and taa is by the dots; if two dots
are above the line, it is a taa, and if they are below, it is a yaa.

281 The tashkeel of the Qur'aan are the diacritical marks of the fathka, kaira, and gamma (in Urdu, the
seer, zabar, and peeh), and other marks (such as the shadda) that are used to pronounce the particular letters
correctly.

282 The phrase 'Basmalah al-Rahmaan al-Raheem', which appears at the beginning of each soorah except
the ninth.
thirtieths, sixtieths, etc.). This was done so that the Qur’aan be preserved with the utmost purity; only the text of the Qur’aan, undecorated with later embellishments, was written.

This was the appearance of the original ‘Uthmaanic mus-hafs. As is well-known, however, the appearance of modern mus-hafs is strikingly different from the simple ‘Uthmaanic one. The process of this change was gradual.

The first change to occur was the addition of the diacritical marks – the tashkeel. There are varying reports as to who the first person to add tashkeel into the Qur’aan was.

The name that is most commonly mentioned is that of a Successor by the name of Aboo al-Aswad ad-Du’aly (d. 69 A.H.), who was also the first to codify the science of Arabic grammar (nahw). According to one report, ‘Alee ibn Abee Taalib asked him to make the mus-haf easier for the people to recite, but he initially declined to do so, since he did not believe it was necessary. However, he once heard a person recite the verse,

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\text{أَنَّاَلِلَّهِ وَجِرِيَاتُهُ مِنَ السَّمَّارِيكُ وَوُسُؤُلُهُ.}
\]

as “Allah and His apostle break off all ties with the pagans” [9:3] as “Allah breaks off all ties with the pagans and His Apostle.” This drastic change in meaning occurred by changing only one vowel (i.e., pronouncing rasoolah as rasoolih). Said Aboo al-Aswad, “I did not think the state of the people had degenerated to this level!” Recalling the advice of ‘Alee ibn Abee Taalib, he went to Ziyaad ibn Abechee, the governor of Iraq under ‘Alee ibn Abee Taalib, and requested him to supply him with a scribe. Aboo al-Aswad told the scribe, “If I pronounce (the vowel) a, then write a dot above the letter. If I pronounce it as u, then write a dot in front of the letter. If I pronounce an i, then write it below the letter.” Aboo al-Aswad was reacting to the problems that had arisen amongst non-Arabs who had embraced Islaam and were new to the Arabic language. They had difficulty reading the script of ‘Uthmaan, without tashkeel. Thus, Aboo al-Aswad started the rudimentary art of tashkeel.

Other reports give the names of Nasr ibn ‘Aasim (d. 89 A.H.), Yuhja ibn Ya’mar (d. 100 A.H.), al-Hassan al-Bagree (d. 110 A.H.) and Muhammad ibn Sooreen (d. 110 A.H.). However, some of these reports qualify Nasr and Yuhja as adding the dots (muqar) for the first time, and not the tashkeel. Yet another report states that it was Aboo al-Aswad who was the first to do this, but at the command of Hujjaj ibn Yoosuf (d. 95 A.H.), the infamous governor of Iraq under the fifth Umayyad Caliph, ‘Abd al-Malik ibn Marwaan, and not under the caliphate of ‘Alee.

In combining all of these reports, the strongest series of events seems to be as follows: Aboo al-Aswad was the first to add the tashkeel into the mus-haf on an official
basis, during the caliphate of 'Alec, and his students Yahya ibn Ya'mar and Naqr ibn 'Aasim were the first to officially add dots (nuqat) during the reign of 'Abd al-Malik ibn Marwaan (d. 86 A.H.). They were not the first to do so, however, as both al-Hassan al-Basree and Muhammad ibn Seereen had preceded them in this endeavour. However, al-Hassan al-Basree and Muhammad ibn Seereen had added the nuqat on their private mus-hafs, whereas Aboo al-Aswad and his two students were the first to add the tashkeel and nuqat on an official basis into the mus-haf. This sequence of events takes into account all of the narrations, and is the one that most of the researchers in this field have concluded.\footnote{az-Zarqaanee, v.1, p. 406 and al-Badawee, pps. 329-331.} Az-Zarqaanee writes,

May Allaah have mercy on these two scholars (Yahya ibn Ya'mar and Naqr ibn 'Aasim), for they were successful in this endeavour (of adding nuqat to the Qur'aan), and completed the addition of the nuqat for the first time. They conditioned upon themselves not to increase the number of dots of any letter above three. This system spread and became popular amongst the people after them, and it had a great impact in removing confusion and doubts concerning (the proper recitation of) the mus-haf.\footnote{az-Zarqaanee, v.1, p. 407.}

Thus, Aboo al-Aswad was the first to add the tashkeel into the Qur'aan, and Yahya and Naqr were the first who differentiated the various similar letters of the Arabic alphabet by means of dots. They did this during the reign of the Ummayad Caliph 'Abd al-Maalik.

Aboo al-Aswad died in 69 A.H., and 'Abd al-Maalik's reign ended in 86 A.H., which means that less than three-quarters of a century after the Prophet's (ﷺ) death, while some of the Companions were still alive, the Qur'aan had been written down with a rudimentary version of tashkeel and nuqat.

In the beginning, scribes used to write the nuqat in black and the tashkeel in red to distinguish it from the actual text of the Qur'aan. There are hundreds of mus-hafs dating from the first two centuries of the hijrah still present with this type of tashkeel system.

There are some narrations from the salaf concerning their disapproval of these additions. It is narrated from Ibn Mas'ood, an-Nakha'ee (d. 96 A.H.), Qataadah (d. 117 A.H.) and other scholars of the first two generations concerning the prohibition of adding these dots to the mus-haf. Other scholars, however, such as al-Hassan al-Basree (d. 110 A.H.) and Ibn Seereen (d. 110 A.H.), did not see a problem with the addition of these dots.\footnote{cf. al-Hamad for these quotes, p. 516.} Imaam Maalik (d. 179 A.H.) was asked concerning the addition of tashkeel and nuqat in the Qur'aan. He replied, "The people continued to ask me concerning the addition of dots in the Qur'aan, so I say: As for the major mus-hafs, I don't think they should be dotted, nor should anything be added that is not in them. As for the minor mus-hafs – the ones that the children learn from – then I don't see any problem with it."\footnote{al-Hamad, p. 517.} Therefore, Imaam Maalik was of the opinion that the Qur'aan

286 cf. al-Hamad for these quotes, p. 516.
287 al-Hamad, p. 517.
should be left the way that it was written, and the only exception were the mus-hafs that children learnt from. This strictness was due to the concern felt by these scholars to keep the script of the mus-haf of 'Uthmaan pure from all additions.

However, later scholars of the salaf became less strict concerning the addition of the taskheel and nuqat. This was due to the benefit that was gained, for it aided the average person in properly reciting the Qur'aan. Khalaf ibn Hishaam (d. 229 A.H.) reports, "I used to sit in the gathering of al-Kisa'ee (the famous Qaaree), and the people would add (taskheel) based upon his recitation." Ad-Da'anee (d. 444 A.H.) writes,

"I happened to come across an old copy of the mus-haf, written during the beginning of the Caliphate of Hishaam ibn 'Abd al-Maalik. Its date (of writing) was written on the last page: 'Written by Mugheerah ibn Meena, in Rajab, in the year 110 A.H.' It had taskheel, the hamzas.... and the dots (nuqat) were in red." 288

Both these quotes show that, eventually, the addition of taskheel and nuqat was accepted as a part of the writing of the mus-haf. 289

During the next few centuries, further developments occurred, such as the writing of the soorah names at the beginning of the soorah, and the separation of the verses by special symbols and numbers. Initially, the verses were distinguished by placing three dots at the end of a verse. After every five verses, the word 'khams' (five) was written, and after every ten, 'ashr' (ten), after which the numbering would start from the beginning, until the end of that particular soorah. Soon afterwards, the word khams was abbreviated to the letter khaa, and the word ashr to a the letter ayn, both of which were written in the margin of the mus-haf. Eventually, the verses were indicated by a circle at the end of each verse, and the sequential number of the verse was written in the circle, as is present in the mus-hafs of today. 290

During the first century of the hijrah, the primary material upon which the mus-haf was written was parchment. After the Muslim conquest of Transoxania in the early part of the second century of the hijrah, the Muslims learnt from Chinese craftsmen the art of paper-making, and thus paper became the primary material upon which the mus-haf was written. 291

The sixth Ummayad caliph, al-Waleed ibn 'Abd al-Maalik (ruled 86-96 A.H.), was the first to officially order the beautification of the Qur'aan. He ordered the calligrapher Khaalid ibn Abee Hayyaaj to write the Qur'aan in Koofee calligraphy. Dur-

288 Both quotes from al-Hamad, p. 518.
289 The College of Qur'aan and Islamic Sciences in the Islaamie University of Madeenah embarked on its 'Qur'aan Project' in 1982. The goal was to print a mus-haf that would be a copy of the 'Uthmaanee one in its script, and include nuqat, taskheel, verse numbers, and soorah names in a different colour, to differentiate between the actual text of 'Uthmaan and later additions. Unfortunately, due to certain problems, the project collapsed, but not after it had written a portion of the Qur'aan. To see an example of their work, see Muyallah Kadiyiah al-Qur'aan al-Kareem, Islaamie University of Madeenah, 1983, v. 1, pp. 355-362.
290 al-Badaawee, p.337.
ing the Abbasid era, Khaleel bin Ahmad (d. 170 A.H.), one of the teachers of the famous Arabic grammarians Seebawayh, also beautified it and made it simpler. He was also the first to introduce the present system of *tashkeel*: a straight line above the letter for the vowel *a*, a line below the letter for *i*, a *gammah* for *n*, a *shaddah* for showing assimilation, and a small *khaw* without the dot to indicate that the letter had no vowel but was not silent.\(^{292}\)

However, the greatest change in the style of writing came in the third century of *hijrah* by Ibn Muqlah (d. 327 A.H.), who is regarded as the founder of the calligraphy of the Qur'an. He introduced the *Naskhe* script, which totally replaced the former *Kufic* script, and upon which the style of writing of the Qur'an today is based. Ibn Muqlah also established rules for the writing of each letter. Ibn al-Bawwab (d. 413 A.H.) also played a vital role in the spreading of the *Naskhe* script. In the seventh century of *hijrah*, 'Aamir Allee Tabreezee introduced *Khutun-Vastaleeq*, another popular script.\(^{293}\)

**The Qur'an in Print**

With the advent of the printing press, the *muns-haf* changed accordingly. The first *Qur'an* that is known to have been printed with movable type techniques was done in 1694 CE, in Hamburg, Germany. It was edited by a Jew, Abraham Hinkellmann, and contained many errors. Al-Hamad criticises it as follows:

> There are major errors (in this print), and on almost every page the reader will find manifest examples of these... which only proves the poor level of knowledge the editor had of the Arabic language and its rules.\(^{294}\)

In 1841, Gustav Fluegel released another printed *muns-haf*, in which the verse numbering differed from traditional *muns-haf*s. This *muns-haf* was actually a reproduction of a famous Turkish *muns-haf*, written by Haafidh 'Uthmaan (d. 1110 A.H.).\(^{295}\) This was published in Leipzig, and became a standard version for Orientalists for the next two centuries.

The first *muns-haf* done by Muslims in this style is reputed to be the one done in St. Petersburg, Russia, in 1787 CE. These were followed by *muns-haf*s printed in Kazan (in 1828 CE), Persia (in 1833 CE), Istanbul (in 1877 CE) and Cairo (in 1890 CE). A more common one, which took on the role of a 'standard printed version', is one that was ordered by King Fu'ad of Egypt, in 1925. It was written by a committee of scholars from al-Azhar University, under the supervision of Sheikh Mohammad Alie Khatif al-Husaynee.\(^{296}\)

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292 The origin of these five symbols are the letters *alif*, *wa*, *waw*, the letter *sheen* to represent the word *shaddah* (double letter), and the *khaw* without a dot to represent the word *khinaam* (empty), respectively. Cf. al-Hadaway, p. 330.

293 For one of the most fascinating accounts of the script of the *muns-haf*, see al-Hamad's dissertation (*op. cit.*) on this topic.

294 al-Hamad, p. 602.


Since then, literally hundreds of other printed \textit{mus-hafs} have followed. One of the more beautiful ones is the 'Madinah \textit{mus-haf},' recently printed in Saudi Arabia, in the King Fahd Complex for the Printing of the Holy Qur'\=an in Madinah.

All of these have been in the \textit{qira'\=a} of Hafs 'an 'Aa\=sim.\footnote{See Ch. 11, The Qur'\=an of the Qur'\=an, for further details.} There are also printed copies of the Qur'\=an in the \textit{qira'\=a} of Warsh 'an Nafi' (printed in Algeria and Morocco, and very recently also by the King Fahd Complex), and in the \textit{qira'\=a} of Qalee\=oon 'an Nafi' (printed in Libya).

In the present age, almost all \textit{mus-hafs} follow one of two scripts: either Naskhe (most of the Arab countries), or Farsee (the Indian sub-continent). The \textit{mus-hafs} printed in the \textit{qira'\=a} of Warsh, however, are typically written in Maghribi\=ee script, which is very unique and confusing for the unaccustomed eye. For example, the letter \textit{qaf} is represented with one dot above a circle (vs. two dots), and the letter \textit{faa} with one dot below it (vs. above it)!

Not only has the \textit{mus-haf} been printed in different \textit{qira'\=a} and scripts, it has also been printed in Braille! The Ministry of Religious Affairs in Saudi Arabia released a three-volume Qur'\=an written in Arabic Braille. Each Arabic letter is represented by a special set of dots, and each diacritical mark also has its special code, and, just like in other \textit{mus-hafs}, is either written above or below the letter. Not only that, but the various signs for stopping (\textit{waqoof}) are also included in the \textit{mus-haf}, as are the verse and surah numbers!

\textit{A Warning!}

Before completing this section concerning the evolution of the script of the \textit{mus-haf}, it is very relevant to quote the \textit{hadeeth} of the Prophet (\textit{N}) in which he said, "When you decorate your mosques, and beautify your \textit{mus-hafs}, then destruction will be upon you!"\footnote{Reported by Ibn Al\=ee Shay\=abah in his \textit{Mus\=anah}, \textit{ct.} \textit{al-Sa\=heerah} \# 1351.} This \textit{hadeeth} can be taken as a factual statement, or as a warning. In other words, if taken factually, the Prophet (\textit{N}) is informing his \textit{ummah} that when mosques and \textit{mus-hafs} are decorated and beautified, this will be a time of destruction for the Muslims. However, the stronger opinion is that this \textit{hadeeth} is a warning to the Muslims,\footnote{Due to the fact that there exist other authentic narrations forbidding Muslims to decorate their mosques. Therefore, it makes sense to understand this \textit{hadeeth} as a warning and prohibition rather than a factual prophecy.} in which case any unnecessary and excessive decoration of the \textit{mus-haf} is to be discouraged. This is one of the indications of the austerity and simplicity of Isla\=am, such that even its places of worship and its Sacred Book must be absent from all types of embellishments, which typically is an indication of arrogance, and a love for this world. Rather, such religious symbols should be examples of modesty and humility.
B. THE NUMBER OF ‘UThMAANIC MUS-HAFS

There are five opinions concerning the number of original mus-hafs that ’Uthmaan compiled:

1) Imam az-Zarkashe follows Abū ’Amr ad-Daane’s (d. 444 A.H.) opinion that the number of mus-hafs was four; ’Uthmaan kept one in Madeenah, and sent the other three to Koaafa, Basrah and Shaam (Syria). Ad-Daane writes in his Mus’ul, “The majority of the scholars hold that when ’Uthmaan wrote the mus-haf, he ordered four copies to be written, and he sent one to each of the major provinces.”

2) As-Suyoothee, in his Iqraan, and Ibn Hajr (d. 852 A.H.), state that there were five copies, which were sent to the above four cities and Makkaah.

3) Some scholars maintain that there were six copies, the sixth one having been the one ’Uthmaan commissioned for his personal use, different from the mus-haf of Madeenah.

4) Abū Hamim as-Sijistaanee (d. 255 A.H.) stated that there were seven copies, one of which was kept in Madeenah, and the rest sent to Makkaah, Syria, Basrah, Koaafa, Yemen and Bahrain (another opinion maintains that the last of the seven was sent to Egypt, and not Bahrain).

5) Lastly, some maintain there have been eight copies; in addition to the above seven, they include the personal mus-haf of ’Uthmaan.

It is not of very great concern to know the exact number of mus-hafs that ’Uthmaan ordered to be written, for regardless of the number of original mus-hafs, all future mus-hafs were written as exact copies of these.

However, if forced to choose between these opinions, the second one is probably the strongest, since it has the strongest historical evidence. At the time that the mus-hafs were commissioned, Yemen, Bahrain and Egypt would probably not have merited having a special mus-haf sent to them, and it does not seem too unrealistic to venture that the ‘personal’ mus-haf of ’Uthmaan was none other than the mus-haf of Madeenah, which ’Uthmaan would have kept in his possession.

C. WERE THESE MUS-HAFS THE SAME?

Did the ’Uthmaanian four or eight mus-hafs match each other letter for letter? Surprisingly, contrary to popular opinion, the evidence indicates otherwise.

The different copies that ’Uthmaan ordered to be written differed from each other in a few letters. There is no extra verse in any one of the mus-hafs, but there are additional or different letters in some of the mus-hafs. This was not done accidentally or by

300 az-Zarkashe, v.1, p. 240.
301 as-Suyoothee, v. 1, p. 80.
302 az-Zarkashe, v.1, p.146.
chance. Rather, these slight changes were done in order to accommodate the various recitations of a particular verse (the *ahruf*). If the Prophet (ﷺ) had recited the verse in a number of ways, and it was possible to accommodate all of these recitations in one particular spelling, then the word was written with that spelling. The example of ‘*muḥālīk*’ and ‘*mūliki*’ has already been given before. However, if the recitations could not all be accommodated in one spelling, then it was written with one of the recitations in one *mus-haf*, and another recitation in another *mus-haf*. The Companions did not write both recitations in one *mus-haf* for fear of confusion between the two.  

The fact that the *Uthmaanite mus-hafs* differed is known by two ways:

1) The *qira’a*: Between the various *qira’a*, there occur changes in letters and sometimes words that cannot be attributed to one script, even if this script were without dots and vowel marks. For example, some of the *qira’a* read 91:15 as ‘*wa lāa yakhfaṣii...*’ This is the recitation that most of the readers will be familiar with. On the other hand, other *qira’a* read it as ‘*fa lāa yakhfaṣii...*’, changing the *wa* to a *fa*. This letter change cannot be attributed to the same script, and must indicate a difference in the *mus-hafs* of *Uthmaan*. Another example is the *qira’a* of Ibn ‘AAmir, who read 3:184 as ‘*wa bi zuburi wa bil kitaab*’ whereas the rest of the *qira’a* read ‘*wa zuburi wa l kitaab*’ (i.e., without the two *bas*). Ibn ‘AAmir was Syrian, and it is known that the *mus-haf* that *Uthmaan* sent to Syria had the two extra *bas* in it, whereas the other *mus-hafs* did not. In this example, an actual word is added in one of the *mus-hafs*.

2) Visual Inspection: The second way that it is known that these *mus-hafs* differed from one another is by comparing them. Since the various *mus-hafs* are not present any more, reports must be taken from those who were fortunate enough to have read more than one of the original *mus-hafs* of *Uthmaan*, or at least knew and reported from those who did. In fact, a number of scholars had written books specially on this topic.

Some authors have mentioned at least ten scholars of the first four centuries of the *Hijrah* who had written specific tracts on this topic, amongst them, al-Kisaa’ee (d. 189 A.H.), and al-Farraa’ (d. 207 A.H.). Unfortunately, the only book that remains of these classical works is the work authored by ‘Abdullah ibn Abbe Daawood (d. 316 A.H.), the son of the famous scholar of *hadeeth*, Ahoo Daawood (d. 275 A.H.), which he entitled *Kitaab al-Masaalif*.

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*303* az-Zarrqaa, v.1, p.262.  
*305* ‘That of Naafi’ and Ibn ‘AAmir.  
*306* ‘This point will be better understood after one reads Ch. 11 on the *qira’a*.*  
*308* Unfortunately, the first (and only) person to edit and publish it was the famous Orientalist scholar Arthur Jeffery (published in Cairo, 1936), as part of his famous work *Materials for the History of the Text of the Holy Qur’aan*, which is discussed in greater detail in Ch. 17.
Khaalid ibn Iyaas (d. circa 150 A.H.) reported that he read the mus-haf of 'Uthmaan, and found that it differed with the mus-hafs of Madeenah in twelve verses, which he quoted. The first of these was 2:132 'wa wahsa...' instead of 'wa wusa...' meaning that the first was without an alif, whereas the second was with an alif. This is in the actual script of the mus-hafs, and is reflected in the differences between the qira'aat. Of the ten qira'aat, Naafi' and Ibn 'Aamir read it with the kufic whereas the rest do not. In the same way, all of the other differences in the script of the mus-haf are still found in the differences between the qira'aat.

There are more than just twelve differences, though. Khaalid ibn Iyaas only compared the mus-haf of 'Uthmaan with the mus-hafs of Madeenah. The other mus-hafs differed from the Madeenah mus-haf, as for example in verse 3:184, the mus-haf that 'Uthmaan sent to Syria had the extra letters, but the others did not.

These differences, as noted earlier, are only with regards to certain letters and words. There are no verses or phrases that are present in some mus-hafs without the others.

Actually, if one reflects over this phenomenon, he will be even more certain that the Qur'aan has been preserved even to the minutest detail. This is so because all of the differences that originated in the different mus-hafs of 'Uthmaan are still found scattered in the various qira'aat, showing that the scriptural differences are not accidental, but rather intentional. The Prophet (ﷺ) used to recite the Qur'aan in all of these ways, as will be elaborated upon later.

Therefore, the purpose behind having these trivial changes between the mus-hafs was to preserve the various ahrafs of the Qur'aan, even to the most minute detail.

D. What Happened to the Original Mus-hafs?

It is of great historical importance (and curiosity) to know what happened to these original mus-hafs.

As for the mus-haf of Aboo Bakr, after he passed away it was given to 'Umar. On his death-bed, 'Umar did not nominate any one successor after him, but rather a committee of six people. Therefore when 'Umar passed away, there was no immediate Caliph present, as was the case when Aboo Bakr passed away. The mus-haf was then naturally inherited by Hafsah, his daughter and a wife of the Prophet (ﷺ). According to a report from Ibn Abbe Daawood's Kitaab al-Masaahif, Hafsah was very protective of the mus-haf, and even refused to give it 'Uthmaan until he assured her that he would return it. During the caliphates of 'Uthmaan and 'Alee, it remained with Hafsah.

309 For these and many more differences, see Ibn Abbe Daawood, pp. 37-49.
310 See al-Hamad, pp. 695-702, where he lists around sixty differences between the various mus-hafs.
311 Ibn Abbe Daawood, p. 9.
After the caliphate of 'Alee, Marwaan ibn al-Hakam (d. 65 A.H.) became the governor of Madeenah. Marwaan wanted to eliminate this mus-haf, since the 'Uthmaanic mus-haf was sufficient for the Muslims, but Hafsah refused to hand it over. Marwaan had to wait until Hafsah passed away in 41 A.H. before destroying the mus-haf. He said, "The only reason I did this was because all that is in this mus-haf (of Aboo Bakr) has been written and preserved by the mus-haf (of 'Uthmaan), so I feared that after some time people would doubt the veracity of this mus-haf, or they would say that there was something in it that had not been written down. Therefore, to prevent these doubts I burnt it." 

As for the 'Uthmaanic mus-hafs, Ibn Katheer (d. 774 A.H.), of Tafseer ibn Katheer fame, wrote in his monumental history, al-Bidaayah wa an-Nihayah, that he had seen one of them. It had been sent from Palestine to Damascus, and it was "very large, in beautiful clear strong writing with strong ink, on parchment, 1 think, made of camel skin." Some say this copy made its way to England via Leningrad, but this does not seem likely. Another opinion states that it was burned in a fire that occurred in the Grand Mosque of Damascus, in the year 1310 A.H. (1893 CE). Ibn al-Jazaree (d. 832 A.H.) also reported seeing the mus-haf of Syria.

Ibn Battuta (d. 779 A.H.), the famous Muslim traveller, reports seeing many mus-hafs that were copied directly from the mus-haf of 'Uthmaan. As for the Madeenah manuscript:

Ibn Juhair (d. 614 A.H./1217 CE) saw the manuscript in the mosque of Madeenah in the year 580 A.H./1184 CE. Some say it remained in Madeenah until the Turks took it from there in 1334 A.H./1915 CE. It has been reported that this copy was removed by the Turkish authorities to Istanbul, from where it came to Berlin during World War I. The Treaty of Versailles, which concluded World War I, contains the following clause:

'Article 246: Within six months from the coming into the force of the present treaty, Germany will restore to His Majesty, King of Hedjaz, the original Koran (sic) of the Caliph Othman, which was removed from Medinah by the Turkish authorities and is stated to have been presented to the ex-Emperor William II.'

The manuscript then reached Istanbul, but not Madeenah.

This copy is now on exhibit at the Topkapi Museum in Istanbul, Turkey, for all to see.

There is also a copy of a mus-haf in Tashkent (former USSR) that is alleged to be an 'Uthmaanic copy, although some say that it is a copy of the original. If this is an 'Uthmaanic mus-haf, it might actually be the mus-haf that 'Uthmaan kept for himself.

312 In fact, he ordered for it to be destroyed the very hour that Hafsah was buried.
313 ibid., p. 25.
316 Taken from Von Denffer, p. 62.
and the one he was reading from when he was murdered. It came to Samarkand (after the Umayyads had taken it from Madeenah to Morocco) in 890 A.H. (1485 CE), and remained there until, in 1869, the Russians took it to St. Petersburg. They returned it to Samarqand (close to Tashkent) in 1924, and it has remained in Tashkent since. The Russian authorities had made facsimiles of the *mus-hafs*, and because of this the *mus-hafs* is available through this medium at a number of leading universities and private collections.\(^{317}\)

Therefore, there exist at least two *mus-hafs* that are reputed to be official 'Uthmaanic *mus-hafs*. Even if they are not originals (and this is very difficult to disprove), they are at worst copies of the original, since the style of writing conforms to the first few decades after the *hijrah*.

v. The Verses of the Qur'aan

By 'verse' is meant what is known as an 'aayah'. This word, linguistically, has a number of meanings to it, including:

1) A sign or indication. Allaah says,

\[
وَقَالَ الْقَرَآئِ بِمَيْلٍ بَيْنَهُمْ إِنَّ خَالِصَةَ مَلَكُوتِكُمْ أَنْ تَأْيِذُواَ مَنْ أَتَتْ إِلَيْهِمْ مَعْلُوْمَاتُكُمْ
\]

«And their prophet said to them (the Children of Israel), 'The sign (aayah) of his kingdom is that there shall come to you a wooden box...» [2:248]

2) An admonition or lesson. Allaah says,

\[
إِنَّ ذَلِكَ لَا بَلَاءً لَّكُمْ وَلَا مُحْمَدٌ
\]

«In this there is a lesson (aayah) for those who give thought» [16:11]

3) A miracle. Allaah says,

\[
سُلْكُ بِإِسْرَيْلِ بِأَيْضَانِ يَأْتِيُوهُ كَآتِبًا مِنْ عِيسَيْنَ يَقُولُ أَنْ نَعْظَمُ الْأَمْوَالَ
\]

«Ask the Children of Israel how many miracles (aayah) we gave them» [2:211]

4) A verse or sentence. Allaah says,

\[
وَإِذَا بَلَغْتُمَّ عَقْبَةَ مَكَّةَ وَاللهُ أَعَمَّرَ
\]

\[
ِسَيَأَرَى فَأَوْلَى أَنْ يَأْتِمُوْلَى أَنْ يَكُونَ كَمَعِينٍ لَّا يَعْلَمُونَ
\]

«And when We change a verse (aayah) (in the Qur'aan) in place of another — and Allaah knows best what he sends down — they say, 'You (O Muhammad) are but a forger.' Nay, (but) most of them are ignorant!» [16:101]

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317 Al Hamad describes this *mus-haf* in great detail, and concludes that it is the strongest candidate for being an original *mus-haf* of 'Uthmaan. As for the other copies in Egypt that are reputed to be 'Uthmaanic *mus-hafs*, he concludes that this is very unlikely, as they have *nuqat* and *tashkeel* marks. Even less likely candidates for the 'Uthmaanic *mus-hafs* are a number of *mus-hafs* of Iran and Iraq which are claimed to be Alee's personal *mus-haf*. Al Hamad, 191-3.
When used in Islamic sciences, it is defined to be a part of the Qur'aan composed of sequential letters and words, separate from what is before it and after it, with a beginning and end, occupying a specific place in a specific surah.\(^{318}\)

Combining the above linguistic meanings, an aayah is a verse of the Qur'aan, and a miracle from Allâh (since it is inimitable).\(^{319}\) It contains lessons for mankind to benefit from, and admonitions for the believers and disbelievers.

**The Necessity of this Knowledge**

The knowledge of where a verse begins and ends is essential for a number of reasons, including:\(^{320}\)

1) **The acceptability of the prayer.** Some scholars state that, if a person has not memorised the Faatiha, he must recite seven other verses of the Qur'aan instead of it, and this cannot be done unless one knows the beginning and end of a verse. Most scholars also encourage the recitation of three short or one long verse after the Faatiha, and this recitation is also dependent upon this knowledge.

2) **The proper recitation of the Qur'aan.** It is preferable – but not mandatory – to pause at the end of every verse, and many scholars have stated that this is the Prophet's () Sunnah. Likewise, it is not encouraged to start or stop a recitation from the middle of a verse; any recitation should be started from the beginning of a verse, and concluded at the ending of one. In addition, certain rules of recitation (tajweed) depend upon the location of the end of a verse.

3) **The acceptability of the Friday sermon.** Some scholars have stated that it is obligatory for the Friday sermon to include at least one full verse in it.

4) **The ease in finding particular passages in the Qur'aan.** The finding of a particular passage is simplified by the knowledge and numbering of the verses of the Qur'aan.

**The Origins of this Knowledge**

There are two opinions as to how the location of the beginning and ending of a verse is known.

The first opinion is that all of this knowledge is from the Prophet () – in other words, the beginning and end of every single verse was taught to the Companions by the Prophet (). As proof, the adherents of this opinion bring forth the numerous hadith in which the Prophet () clearly mentions particular verses in certain surahs. For example, the Prophet () said, “Whoever memorises the last ten verses of Soorah al-Kahf will be saved from the tribulation of Dajjal,”\(^{321}\) and, Verily, there is a surah in

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319 See Chapter 15 under 'The Quantity for ijaaz' for a discussion of the inimitability of a verse.
321 Reported by Muslim.
the Qur'aan composed of thirty verses that interceded for its companions until he was forgiven. It is,

«Blessed be He in Whose Hands is the Dominion» [67:1]

(i.e., Soorah al-Mulk).[322] and, “Read the last two verses of Soorah al-Baqarah, for indeed I was given them from under the Throne (of Allaah),”[323] and, “...and in it (Soorah al-Baqarah), there is a verse which is the Queen of all other verses. (It is) the ‘Verse of the Foot-Stool.’”[324] These narrations show that the Qur'aan had already been divided into verses by the Prophet (ﷺ).

The second opinion, and perhaps the stronger one, states that most of this knowledge is from the Prophet (ﷺ), and some of it is based upon the personal reasoning (ijtihaad) of the scholars of the salaf. Those who hold this opinion give as proof the fact that there exists a difference of opinion over some ‘verses’ in the Qur'aan (as shall be discussed below). Thus, taking into account this fact, and the above narrations from the Prophet (ﷺ), they claim that most of the locations for the breaks between the verses were well-known, and from the Prophet (ﷺ), whereas some locations were arrived at based upon ijtihaad.

The reason that certain locations are subject to a difference of opinion is explained as follows: When the Prophet (ﷺ) used to recite the Qur'aan, he would stop at particular places. Those places where he continually stopped whenever he (ﷺ) recited that passage are taken as verse breaks, without any difference of opinion. The difference of opinion occurs at those places where he (ﷺ) sometimes stopped and sometimes did not; some scholars took this to be a stop for breath, and thus did not count it as a verse break, whereas other took this to be the beginning of a new verse. Moosaa writes:[325]

The reason for the difference of opinion over the verse (breaks) is that the Prophet (ﷺ) would stop (while reciting the Qur'aan)... The locations upon which the Prophet (ﷺ) always stopped, and never connected, are agreed upon as verse breaks, and there is no difference of opinion over them. Then there are locations upon which the Prophet (ﷺ) never stopped, but rather always continued his recitation, so these too are agreed upon that they are not verse breaks. And then there are other locations upon which the Prophet (ﷺ) sometimes stopped, and sometimes did not; these locations are the reason for the difference of opinion, and where the scholars performed ijtihaad.

Of course, even when ijtihaad was resorted to, there were certain rules that these scholars employed to discern the exact location of the break. Of primary importance

[322] Reported by Abu Dawood.
[323] Reported by Ahmad.
[324] Reported by at-Tirmidhee.
[325] Moosaa, p. 32.
was the context of the verse; what was the average length of its sister verses? what was the rhythm and rhyme of the passage? what was the ending sound and note of the verses before it and after it? Thus, they compared the particular verse with its sister verses, and established its beginning and end based upon them.

It should be emphasised again that the actual arrangement of the words and phrases is the same – the difference of opinion occurs only where one verse ends and the next verse begins.

The Number of Verses

With this in mind, how many verses are there in the Qur’aan?

As mentioned above, most of the verse breaks are agreed upon, and some are subject to a difference of opinion. Thus, the scholars of the Qur’aan (to be more precise, the scholars of the qira’aat) were divided with regards to this question into seven opinions. Each city (and therefore each qira’a) had its own verse-number. The scholars of Kooofah held the view that there were 6236 verses (and this is the numbering that is present in the mns-hafs written in the qira’a of Hafs ‘an ‘Aasim). The scholars of Bagrah considered there to be 6204 verses. In Damascus, the scholars agreed that the verses were 6227 in number, whereas in Hims (Palestine) they held that there were 6232 verses. In Makkah, 6210 verses was the common opinion, whereas in Madeenah the earlier scholars said there were 6217 verses, and the later ones held there to be 6214 verses.

Again, the difference occurs only in where to stop one verse and start another. What might be one verse for the scholars of Kooofah might be considered as two by the scholars of Madeenah, and so on. So, for example, some of the qira’aat consider the last verse of Soorah Faatihah to start from ‘Siraat aladheen an’anita’a ...’ whereas others consider it to start from ‘Ghayr il-maghdoobi ...’, thus breaking the last ‘verse’ into two verses.

The Arrangement of the Verses

Even though there is a difference of opinion over the actual verse numbering, there is no difference of opinion over the fact that the arrangement and order of the verses in each soorah is from the Prophet (ﷺ) himself. The scholars of Islaam have agreed (ijmaa’) on this point. Aboo Ja’far ibn Zubayr (d. 807 A.H.) said,

“The arrangement of the verses in the soorahs is a matter which is from the command of the Prophet (ﷺ) and we cannot question it (i.e., exercise ijtihaad in it). This is a matter in which there is no difference of opinion among the Muslims.”

326 Cf. Moosaa, pps. 34-38 for more details and examples.
327 The only ‘verse’ in the Qur’aan over which there is a difference of opinion concerning its status is the basmalah at the beginning of each soorah, and this difference will be elaborated on in a separate section.
328 al-Du’ane, p. 9, Moosaa, p. 27.
329 Quraan, p. 139.
The Prophet (ﷺ) used to mention to the scribe writing the verse where to put the verse in the Qur'an. He (ﷺ) did not use to do this by his own judgement, for Jibreel used to tell him, and Jibreel was inspired by Allah with this knowledge.

‘Uthmaan ibn Abie al-‘Aas reported that he was once sitting by the Prophet (ﷺ) when he noticed that the Prophet (ﷺ) raised his eyes and fixed his gaze (an indication that he (ﷺ) was being inspired), then he said, "Jibreel came to me and commanded me to put this verse at a certain place in this surah,

إِنَّا لِلَّهِ وَلَيْكُمْ الْحَيَاتُ الْأُخْرَى وَالْجَمَالُ، ۚ نَعَمَّ اللَّهُ عَلَيْهِ الْمَعْلُوْدِ

"Allah commands you with justice...." [16:90].

In other words, the Prophet (ﷺ) was told not only in which surah to place the verse but also in which portion of the surah to do so.

‘Abdullaah ibn az-Zuhayr was reading the Qur’an when he came across this verse,

وَأَيْنَ بِرَبِّكَ تُبْتَرَكَ مَعْلُومٌ وَيُؤْتُونَ أُزُوْجَكُمْ أُوْلَا عِبَاسَةً

"And those of you who die and leave behind their wives should bequeath for them a year’s maintenance and residence, without turning them out..." [2:240]

He went to ‘Uthmaan ibn ‘Affaan, and asked him, "This verse has been abrogated by the verses after it, so why do you write it?" He answered, "O my nephew, I will not change anything from its place." In this narration, ‘Uthmaan signified that he knew the place of the verses, but he was not willing to leave anything out that the Prophet (ﷺ) had not ordered him to.

Apart from these proofs, the fact that the Prophet (ﷺ) used to recite complete surahs in the prayer, and to the Companions individually, shows that the arrangement of the verses must have been taught by the Prophet (ﷺ) to the Companions. In all of the prayers in which the recitation is aloud, the Prophet (ﷺ) would have had to recite various surahs. There are reports, for example, that he (ﷺ) recited Surah Sajdah in Fajr, and he (ﷺ) recited al-Baqarah, and Aali ‘Imraan, and Nisa’, and Aa‘raf, and many more surahs in the prayer, and he recited Surah Qaal more than once during the Friday sermons. In addition, the Prophet (ﷺ) used to recite the entire Qur’an during the month of Ramadaan, and this was witnessed by Zayd ibn Thaabit. Therefore, the Companions must have heard the various verses put together to form the surah.

This is why az-Suyoootee said, "The recitation of the Prophet (ﷺ) in front of the gatherings of the Companions proves that the arrangement of the verses is from him,
and the Companions could not change the order of the verses from what the Prophet (ﷺ) recited. Therefore, the knowledge of the order of the verses is mutawaaatir.333 This is reflected in the fact that there is absolutely no known difference of opinion in the arrangement of the verses for each soorah.

The Number of Words and Letters

There are 77,437 words in the Qur’aan, and 323,671 letters, with difference of opinion in both of these numbers. The reason this difference of opinion exists is due to the fact that certain qira’aat pronounce letters that are not written in the script, and, as mentioned earlier, the mus-hafs of Uthmaan were not identical to one another.

For example, Hajjaaj ibn Yoosuf (d. 95 A.H.), the infamous governor of Iraq, called the scholars of Basrah, and he chose al-Hasan al-Bagiree (d. 110 A.H.), Aboo al’Saaliyah (d. 90 A.H.), Nasr ibn ’Aasim (d. 89 A.H.) and two more scholars, and commanded them, “Count the number of words in the Qur’aan.” So they stayed four months counting the letters and words, and they concluded that there were 77,439 words, and 323,015 letters in the Qur’aan.334 Other opinions give different numbers, but they are in the same range as the examples cited. Imaam as-Sakhaawee’s (d. 643 A.H.) statement should be kept in mind in such discussions. He wrote, after mentioning the various opinions, “And I don’t see any benefit (in all of these numbers). For, if it had any benefit, it would be for a book that is possible to be added to or subtracted from. As for the Qur’aan, this is not possible.”335 Also, the Companions and those after them agreed that these numbers have no Islamic significance or valid esoteric interpretations whatsoever.336

The longest verse is the ‘Verse of Loaning’, 2:282. The shortest verse is 93:1, ‘Waa ad-duha’ and 89:1, ‘Waa al-fajr’.337 Both consist of six letters in writing, but only five in pronunciation.

The longest continuous string of related letters is ‘fa-asqaaynaakumoohu’, in 15:22, which consists of eleven letters.

333 as-Suyootee, v. 1, p. 82.
334 as-Zarkasyee, v. 1, p. 249.
335 as-Sakhaawee, p. 231.
336 cf. Qaaraan, p. 556.
337 This is according to the qira’aat of Hafs. Some of the qira’aat consider the disjointed letters to be a separate verse, which would make these letters the smallest verse in the Qur’aan, for these qira’aat.
THE BASMALAR AS A VERSE

The *basmalah* is the phrase that occurs at the beginning of each *soorah* of the *Quraan*, except for *Soorah* at-Tawbah, and reads, as every Muslim knows,

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

‘*Bismillaah ar-Rahmaan ar-Raheem*’

(In the Name of Allaah, the Ever-Merciful, the Bestower of Mercy).

There is a difference of opinion amongst the scholars of the *Quraan* over whether this phrase is to be considered as a verse at the beginning of each *soorah*, in particular *Soorah* al-Faatihah, or whether this is merely a phrase said for blessings between the *soorahs*, and is meant to identify where one *soorah* ends and the next begins.

The scholars are agreed that the *basmalah* does not form a part of *Soorah* at-Tawbah, and that it is a verse of the *Quraan* in 27:30 (which reads, *إِنَّا نَزَّلْنَاهَا لِسَبِيلٍ وَلَنُجَذِّبَنَّ الْمُتَّقِينَ* “Verily, it (the letter) is from Sulaymaan, and it (reads): In the Name of Allaah, The Ever-Merciful, the Bestower of Mercy!”), but disagree as to its status at the beginning of the other *soorahs*. There are five opinions on this matter, as follows:338

1) The *basmalah* is a separate verse at the beginning of every *soorah*. This would imply that the *basmalah* is the first verse of every *soorah*.

2) The *basmalah* is only a part of a verse at the beginning of every *soorah*. In other words, the *basmalah* is the first part of the first verse in every *soorah*, and not a separate verse.

3) The *basmalah* is a verse only at the beginning of *Soorah* al-Faatihah, and not for other *soorahs*.

4) The *basmalah* is a separate verse, not a part of any *soorah*, that has been placed at the beginning of the *soorah*. In other words, the *basmalah* is not to be counted as a verse in any *soorah*, but is a verse of the *Quraan*.

5) The *basmalah* is not a verse of the *Quraan*, but rather a phrase which is used to distinguish one *soorah* from another.

It can be seen that the above opinions can be divided into two main categories: those who claim that the *basmalah* at the beginning of the *soorahs* is a verse in the *Quraan*, and those who claim that it is not.

The scholars who claim that the *basmalah* at the beginning of the *soorahs* is a verse of the *Quraan*, such as Imam ash-Shaafi’ee (d. 204 A.H.), Imam Ahmad (d. 241 A.H.), and others, use as evidence the fact that the *mus-haf* that Uthmaan ordered to be written all contained the *basmalah* at the beginning of the *soorahs* (except for the ninth *soorah*, *Soorah* at-Tawbah). This, according to them, automatically implies that the *basmalah* at the beginning of the *soorahs* is a verse in the *Quraan*, since the Companions only wrote in the ‘Uthmaanic *mus-haf*’ what was agreed to be the *Quraan*,

and did not write anything besides it. In addition, they also use as evidence those narrations in which the Prophet (ﷺ) recited the basmalah at the beginning of certain surahs, such as the narration in which the Prophet (ﷺ) smiled with pleasure, and said, "Last night, a soorah was revealed to me:

[Bismillah ar-Rahmaan ar-Rahimeen. Verily, We have given you the (Fountain) of Kawthar..."

[108:1-3]

In this narration, the Prophet (ﷺ) started the soorah with the basmalah, and it can be inferred that it was revealed with the soorah.

However, those that do not hold the basmalah at the beginning of the soorahs to be a part of the Qur'aan, such as Imaam Maalik (d. 179 A.H.), Aboo Haneefah (d. 150 A.H.) and others, use the fact that the purpose of the basmalah is to signify where a new soorah starts, as the following narration of Ibn 'Abbaas indicates. Ibn 'Abbaas said, "The Prophet (ﷺ) did not know where a soorah ended until the basmalah was revealed to him." Another narration that this group uses is the hadeeth in which the Prophet (ﷺ) said, "Allaah has said, 'I have divided the prayer between Me and My servant, so when he says,

الحمدلله

"All Praise is due to Allaah" [1:1]

I respond, "My servant has Praised Me..." In other words, in this narration, which mentions the entire Soorah al-Faatihah, the basmalah is not mentioned, thus implying that it is not a verse. An even more explicit narration is the one reported by Aboo Hurayrah, who said that the Prophet (ﷺ) said,

الحمدلله

"All Praise is due to Allaah" [1:1]

is the 'Mother of the Qur'aan' and the 'Mother of the Book' and the 'Seven oft-repeated verses.' In this narration, the Prophet (ﷺ) started Soorah al-Faatihah without reciting the basmalah, showing, according to these scholars, that it is not a verse of the Qur'aan.

Based on this classic difference of opinion, the qira'aat themselves differed over whether the basmalah was a verse in Soorah al-Faatihah and the other soorahs. Among the Qaarees, Ibn Katheer, 'Aasim and al-Kisa'ee were the only ones who considered it to be a verse at the beginning of each soorah, whereas the others did not.

339 Reported by Aboo Daawood.
340 Reported by Muslim and Aboo Daawood.
341 Reported by al-Bukhaaree and others.
To resolve this difference of opinion, some scholars claimed that the basmalah was revealed in some of the ahruf of the Qur'aan, and left out of others! This opinion would perhaps resolve the difference of opinion, were it not for the fact that the basmalah is written in all the mūs-hafs of 'Uthmaan. Had the basmalah been a verse in some ahruf and not in others, it would have been written in some of the mūs-hafs and left out of others.

Perhaps the strongest opinion amongst these, however, is the opinion that the basmalah is a part of Soorah al-Faatihah, and not a part of the other soorahs. For the other soorahs, the purpose of the basmalah, as the narration of Imaam 'Abbaas mentions, is to differentiate between the ending of one soorah and the beginning of the next. The strongest proof for this opinion is an authentic narration that leaves no room for any doubt. Abū Hurayrah reported that the Prophet (ﷺ) said, "When you recite, "

\[
\text{بِسْمِ اللَّهِ رَحْمَتَ الرَّحِمَانِ}
\]

[All Praise is due to Allah] [1:1]

then recite (with it), 'Bismillah ar-Rahmaan ar-Raheem' for verify it (i.e., the Faatihah) is the 'Mother of the Qur'aan' and the 'Mother of the Book' and the 'Seven oft-repeated verses'; and 'Bismillah ar-Rahmaan ar-Raheem' is a verse of it." This narration is explicit in that the basmalah is a verse of Soorah al-Faatihah, and since the narrations that are used to prove that the basmalah is not a verse are all based on implicit reasoning, this narration must take precedence. However, there is no strong proof that the basmalah is a verse at the beginning of the other soorahs, for there exist narrations that the Prophet (ﷺ) used to mention other soorahs without reciting the basmalah. For example, the Prophet (ﷺ) said, "Verily, there is a soorah in the Qur'aan composed of thirty verses that interceded for its companions until he was forgiven. It is,

\[
\text{بَارِكَ اللَّهُ} \ 
\text{بِمِلَّتِكَ} \ 
\text{الْمُلَكُ}
\]

[Blessed be He in Whose Hands is the Dominion...]." [67:1].

This narration shows that the basmalah is not a verse of the soorah, as this soorah is composed of thirty verses without the basmalah.

The issue of whether the basmalah is a verse at the beginning of the soorahs or not is not of significant importance, since the difference of opinion is not over whether the basmalah is an actual verse (the scholars are agreed that it is a part of the verse) in

343 Reported by al-Daraqutni; cf. ar-Saheehah, # 1183. This hadith is narrated through a number of different chains, most of which make this a statement of Abu Hurayrah, and not a hadith of the Prophet (ﷺ). This is why some scholars stated that this hadith is not authentic (meaning that it is a statement of Abu Hurayrah, and not a hadith).
345 Reported by Abu Shu'ayb.
27:30), but rather, where is it a verse; is it only in verse 27:30, or at the beginning of all the soorahs, or only of Soorah al-Faatihah? Therefore, the issue of whether the basmalah forms a part of the soorah as a verse or not is the only area in which difference of opinion is permitted. As such, it occupies a unique status in that a person who denies the basmalah as a verse of the soorah is not to be considered a disbeliever. Contrary to this, to deny any other verse of the Qur'aan is considered to be disbelief. Az-Zarkasheh writes, “There is no difference of opinion among the Muslims that a person who denies the basmalah as a verse in the Qur'aan (at the beginning of the soorahs) is not to be considered a disbeliever.”

To conclude, the basmalah is counted as a verse at the beginning of Soorah al-Faatihah, but is not a verse at the beginning of any other soorah, and Allaah knows best.

As for the fact that Soorah at-Tawbah does not begin with the basmalah, there have been many interpretations seeking to explain this. There are narrations from ‘Alee ibn Abee Taalib to the effect that the basmalah was left out of at-Tawbah since the basmalah signifies peace and mercy, and at-Tawbah was revealed as a warning and threat for the pagans. Other weak narrations mention the story that the Companions did not know whether at-Tawbah and al-Anfaal were two soorahs or one, so they purposely left the basmalah out at this place. The strongest opinion, however, is as al-Qushayree says, “The correct reason that the basmalah is not at the beginning of it is because Jibreel did not reveal it with (the soorah).”

vi. The Soorahs of the Qur'aan

The word ‘soorah’ means an enclosure or a fencing, such as the walls around a city. It is also used to denote an elevated plain.

When applied to Islamic sciences, it signifies a specific group of verses in the Qur'aan, arranged in a specific manner. Combing its linguistic meaning to the Islamic meaning, a ‘soorah’ has ‘enclosed’ certain verses, and is elevated in status over all other speech. Ibn Katheer (d. 774 A.H.) writes, “The scholars have differed over the linguistic meaning of soorah. Some say it is from the root word that signifies elevation... so it is as if the reciter of the Qur'aan rises from one level to another, or due to its (the soorah’s) high status... And it is also possible that ‘soorah’ signifies the combining of various verses, just as the walls of a city (Ar. soor) combine and enclose its inhabitants...”

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347 This narration will be discussed in the next section.
348 az-Zarkasheh, v. 1, p. 263.
349 Ubaydaat, p. 136.
The Arrangement of the Soorahs

The scholars of Ilm have agreed (ijmaa') to the fact that it is obligatory to follow the arrangement of the soorahs in the writing of the mus-hafs, and that it is recommended (but not obligatory) to follow this arrangement in the recitation of the Qur’aan, whether this recitation occurs during the prayer or outside of it. However, they have disagreed concerning the origin of this arrangement into three opinions.

1) The first opinion states that the arrangement of the soorahs was from the ijtihaad of the Companions. In other words, when Zayd compiled the official mus-haf, he employed his own ijtihaad in the arrangement of the soorahs, and the other Companions agreed to this. This is the opinion of Imaam Maalik (d. 179 A.H.) and Aboo Bakr al-Baauqillannee (d. 403 A.H.).

The proof that is given for this opinion is the fact that the different Companions had different arrangements of the soorahs in their respective mus-hafs. For example, 'Alee's mus-haf was arranged in chronological order, starting with Soorah al-Iqra', then al-Muddaththir, and so on. Both the mus-hafs of 'Ubay ibn Ka'ab and Ibn Mas'ood started with al-Baqarah, then an-Nisa', then Aali-'Imraan. These differences, according to the proponents of this opinion, show that the arrangement of the soorahs was not from the Prophet (S), for had it been so, these Companions would have written their mus-hafs with the proper arrangement of the soorahs.

However, this is the weakest of the three opinions, since the mus-hafs of the Companions were personal, and were not meant for others to read. Most of them were in fact incomplete, and as such do not constitute any proof. Apart from that, these mus-hafs were written during the lifetime of the Prophet (S), when the revelation of the Qur’aan had not even been completed. Therefore, it would not even have been possible for these mus-hafs to have been arranged in the correct order.

2) The second opinion claims that part of the arrangement was done by the Prophet (S), and part by the ijtihaad of the Companions. The followers of this opinion, however, have disagreed as to how many soorahs were arranged by the Prophet (S) and how many by the Companions.

The most common opinion amongst this group is that all the soorahs were arranged by the Prophet (S) except for Soorah at-Tawbah and al-Anfaal. As proof, they use the following narration:

Ibn 'Abbaas narrates that he asked 'Uthmaan, “Why did you pair al-Anfaal, even though it is from the matbaaani" with al-Tawbah, which is from the m'een. And why did you not write the basmalah between them, and put both of them in the tiwaal soorahs?” 'Uthmaan answered, “The soorahs used to be revealed to the Prophet (S), so whenever something was revealed he would call a scribe and tell him, ‘Put this verse in the soorah in which such-and-such is mentioned.’ Soorah al-Anfaal was one of the first soorahs to be revealed in Madeenah, and Soorah at-Tawbah was one of the

351 as-Suyootee, v. 1, p. 82.
352 For a discussion of the matbaa, tiwaal and m'een, see the last section of this chapter.
last parts of the Qur'aan (revealed, and its story was similar to it (i.e., Soorah al-Tawbah resembled Soorah al-Anfaal), so I thought that it was a part of it. The Prophet (ﷺ) passed away before I could ask him concerning this issue, so because of this, I put the two of these together, and did not write the basmalah between them, and put them amongst the seven tiwaal soorahs.  

This narration would be a very explicit proof for those who hold this opinion, if it was not for the fact that the above narration is weak. Therefore, this narration cannot be taken as proof in this matter.

This opinion, that all of the Qur'aan except for at-Tawbah and al-Anfaal was arranged by the Prophet (ﷺ), was held by as-Suyootee (who claimed that this was the opinion of the majority of scholars), al-Bayhaqee (d. 458 A.H.) and others.

It should be pointed out that the proponents of both of the above opinions claim that the present arrangement must be followed, since the Companions all agreed to it (ijmaa').

3) The last opinion states that the soorah order was from the command of the Prophet (ﷺ). In other words, the arrangement of the soorahs was understood by the Companions since the Prophet (ﷺ) taught them this, and this is why 'Uthmaan arranged the soorahs in the present arrangement.

This is perhaps the strongest opinion on the matter. This is because the Prophet (ﷺ) used to recite the soorahs to the Companions in a specific order, and he (ﷺ) mentioned the order of some of them in certain hadith. For example, he said, "Recite the two bright ones: al-Baqarah and Aali 'Imraan," and he (ﷺ) said, "I have been given in place of the Torah the seven tiwaal, and I have been given in place of the Psalms the mite'en, and I have been given in place of the Gospel the mathaami, and I was honoured over the others with the mufassal." This hadith will be discussed in the next section; however, it clearly shows that the Qur'aan had been arranged into some order by the Prophet (ﷺ).

Also, when the Prophet (ﷺ) recited the Qur'aan to Jibreel every year, he (ﷺ) must have recited it in a particular order, and Zayd was present when he recited it. When 'Uthmaan compiled the mus-haf, Zayd would have used the same order that he had heard from the Prophet (ﷺ). Another proof is that none of the Companions objected to this order. Therefore, the arrangement of the soorahs must have been known to the Companions, and that is why they agreed to it (ijmaa').

Perhaps the strongest proof is the narration of Hudhayfah at-Thaqafee (d. 42 A.H.), in which he said, "I asked the Companions (during the lifetime of the Prophet (ﷺ)), 'How do you divide the Qur'aan?' They replied, 'We break it into three soorahs, then

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353 Reported by Aboo Da'wwood and others, cf. Qaani on p. 143.
354 In its chain is Yazeed al-Farsee, whom al-Bukhaaree mentioned in his ud-Duarfaa. Ahmad Shaarki said of this hadith, "It has no basis." See Qaani, p. 144.
355 Reported by Muslim.
356 Reported by at-Tahar Queen in his Kabeer; cf. ud-Sawheely # 1480.
five, then seven, then nine, then eleven, then thirteen, then the musallis from Qaaf to the end. In other words, the Companions would recite the Qur’aan in a specific order so that they could finish it every week. This narration shows that the arrangement of the surahs was known to all the Companions even during the life of the Prophet (ﷺ).

Imam al-Karamee said, “The arrangement of the surahs is from Allaah, and the Qur’aan is written in the Lashk al-Mahfooth in this arrangement. It was recited to Jibreel by the Prophet (ﷺ) in this order every year, and he (ﷺ) recited it twice the year he died.” Abun Bakr al-Anbaar (d. 328 A.H.) said, “The whole Qur’aan was revealed to the lower heavens, then it was revealed gradually, over a period of twenty or so years. A surah would be revealed to an occurrence, and a verse in response to a happening. Jibreel used to inform the Prophet (ﷺ) of the arrangement and place of the verses and surahs, so the arrangement of the surahs is like the arrangement of the verses and words—all of it is from the Prophet (ﷺ). Therefore, whoever changes the arrangement of a surah to a place before or after what it should be has ruined the arrangement of the Qur’aan.” Al-Hamad writes, “The proofs given (by the proponents of the second opinion) are not explicit, and the possibility remains that the Companions took this arrangement from the Prophet (ﷺ), and this is the correct view.”

In fact, many of the scholars have discussed the wisdom behind the present arrangement of the surahs. The majority of tafsiers also discuss the relationship between the surahs. In fact, as-Suyutee wrote a multi-volume work solely on this topic, entitled Tamaasiq ad-Durar fi Tanaasab as-Suwar.

The Number of Surahs

There are 114 surahs in the Qur’aan, and this is the view held by almost all the scholars. A very small minority held the opinion that Surah al-Anfaal and al-Tawbah are in fact one surah, and thus consider there to be 113 surahs. Imam az-Zarkasheee said,

And know that the number of surahs of the Qur’aan, by consensus of those in authority, is 114, as is present in the mas-huf of ‘Uthmaan, the first of which is al-Fatiha and the last of which is al-Naas. Mubahil (d. 100 A.H.) said that there were 113, combining al-Anfaal and al-Tawbah as one... but this is refuted by the fact that the Prophet (ﷺ) named each of them separately.

357 Reported by Abu Daawood.
358 Both quotes from az-Zarkasheee, vol. 1, p. 259. What is meant by changing the arrangement is not to recombine surahs before the other in prayer, for this was occasionally done by the Prophet (ﷺ), but rather to consider a surah as having a position that is not consistent with the present arrangement.
359 al-Hamad, p. 122.
361 Az. Hil al-Hall wa al-Aqd.
The Names of the Soorahs

As for the names of the soorahs, many of them have been given by the Prophet (ﷺ), such as the hadith quoted above that mention the names of al-Baqarah, Aali-Imraan and al-Kahfi. However, the names of all the soorahs are not found in the hadith of the Prophet (ﷺ). Some names were given by the salaf as well, and thus it is possible that a soorah has more than one name (although there are some who hold that even the names of the soorahs are from the Prophet (ﷺ)).\(^{363}\) For example, Soorah at-Tawbah is also called al-Baraa’ah, and Soorah al-Ghaafir is also called al-Mu’min. A soorah was typically named for a story, theme or word in it.

The longest soorah is Soorah al-Baqarah, and the shortest is Soorah al-Kawthar.

The Classification of the Soorahs

The soorahs of the Qur’aan are grouped into four categories, the tiwaal (long) soorahs, the mi’een (hundred) soorahs, the mathaani (oft-recited) soorahs and the mufassal (disjointed) soorahs.

These categories are based on a hadith of the Prophet (ﷺ) in which he said, “I have been given in place of the Torah the seven tiwaal, and I have been given in place of the Psalms the mi’een, and I have been given in place of the Gospel the mathaani, and I was honoured over the others with the mufassal.”\(^{364}\)

1) The tiwaal soorahs: These are the first seven soorahs in the Qur’aan after the Faatihah. Some have added at-Tawbah as included in the tiwaal since there is no basmalah that separates it from Soorah al-Antaal. They have been called tiwaal because they are the longest soorahs in the Qur’aan.

2) The mi’een: These are the soorahs that have over or around a hundred verses, hence their name.

3) The mathaani: These soorahs are the oft-repeated ones since they are recited in prayers more often than the longer ones. They occur after the mi-een.

4) The mufassal: These soorahs are called disjointed or broken because of the frequent occurrence of the basmalah. They start, according to the strongest opinion, from Qaaf (or, according to another opinion, al-Hujuraat) and finish with an-Naas.

As for the particular soorahs that qualify as the mi’een and mathaani, there does not appear to be any consensus. Some have said that the mi-een soorahs ends at Soorah Faatir.

This would then imply that the tiwaal are the soorahs from al-Baqarah to at-Tawbah; the mi-een from Yoonus to al-Faatir; the mathaani from Ya Seen to al-Hujuraat and

\(^{363}\) See az-Zarkash, v. t, p. 270, where he himself expresses his doubt over the divine origin of the soorah names, although it seems that he also leans to this opinion.

\(^{364}\) Reported by as-Tabaaraanee in his Kubear; cf. as-Saheehah # 1480.
the *muqaddal* from Qaaf to an-Naas. Again, this classification is not agreed upon by the scholars.\(^{365}\)

**Other Classifications**

The Qur’aan has also been divided into sections to facilitate reading. These divisions have been adopted to assist the completion of the Qur’aan in a certain number of days. The ones that are more common in the *mus-hafs* of today are as follows:

1) *Manzil:* The Qur’aan is divided into seven *manzils*, so that if a person wishes to finish the Qur’aan in one week, he may read one *manzil* a day.

   Most of the Companions used to finish the Qur’aan in one week. The narration quoted earlier from Hudhayfah shows this: “I asked the Companions of the Prophet (ﷺ) how they used to divide the Qur’aan (for reading purposes). They responded, ‘Three *soorahs*, then five *soorahs*, then seven *soorahs*, then nine *soorahs*, then eleven *soorahs*, then thirteen *soorahs*, then the *muqaddal* from Qaaf to the end.’”\(^{366}\) In other words, the first day of the week they would recite al-Baqarah, Aali-Imraan and an-Nisa; on the second day, the next five *soorahs*; and so on, so that the recitation of the Qur’aan would be finished weekly.

   In the *mus-hafs* of today, the *manzils* are different from this narration. This division of the Qur’aan into *manzils* is not present in most *mus-hafs* printed in Arab countries.

2) *Juz:* The Qur’aan is also divided into thirty parts, each of which is called a *juz*. This is done in order to facilitate its reading in one month. In certain non-Arab countries, this division is also called a *sipaata*.

3) *Hizb:* The *mus-hafs* printed in Arab countries are typically divided into *hizbs*. The Qur’aan is composed of sixty *hizbs*, and thus every *juz* contains two *hizbs*. The beginning of each *juz* is also the beginning of a *hizb*, and the middle of a *juz* is the beginning of another *hizb*. Each *hizb* is further divided into quarters called *ruba’*. Thus, each *juz* contains eight *ruba’s*.

4) *Ruku:* The *mus-hafs* printed in the Indian subcontinent are typically divided into *rukus*, each equivalent to one or two paragraphs of text. The *ruku* is accompanied by three numbers. The top number denotes the number of the *ruku* with respect to that particular *soorah*. The middle number indicates the number of verses in that *ruku*. The bottom number indicates the number of the *ruku* with respect to the *juz* in which it occurs.

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\(^{365}\) Although Tarhoomi in his work does not hold that it is necessary for the *soorahs* in each of the different categories to be sequential. So, for example, he holds that the *meen* are from al-Baqarah to al-Araaf, and Yunus, placing al-Anfaal with the *mathani*, and at-Tawbah in the *meen*.

\(^{366}\) Reported by Aboo Daawood.
Chapter 9

The Beginning of the Soorahs

1. The Different Categories

The beginning of the soorahs may be divided into ten categories, into which all the 114 soorahs may be classified.  

1) The Disjointed Letters (al-Muqatta‘a). For example, Alif-Laam-Meeem, Kaaf-Haa-Yaa-Ayn-Saad, Haay-Meeem, etc. These are twenty nine soorahs in number. This category shall be discussed in greater detail in the next section.

2) The Glorification of Allaah. This is divided into two sub-categories.

The first category is the glorification by means of Praise, and by attributing Names and Attributes of Perfection. For example,

الحمدلله

"All Praise is due to Allaah..." [1:1]  

and,

الله

"Blessed be He in whose Hands is the Dominion" [67:1]  

The second category is the glorification by means of negating attributes of weakness and imperfection. For example,

سُبْحَانَ الَّذِي

"Glorified and Exalted be He (i.e., He is Exalted over all evil that is attributed to Him)" [17:1]  

and,

سَيَبِينَ أَسْمَارِيكَ الْأَعْلَى

"Glorify the Name of your Lord, the Most High" [87:1].

368 This distinction will be better appreciated if one understands the different meanings of ‘Subhaan Allaah’ and ‘Alhamdullilaaah’. The latter has the connotation of praising Allaah because He possesses the Most Perfect Names and Attributes, whereas the former has the connotation of negating from Allaah any attributes of imperfection, and thus affirming only Perfect Attributes.
There are a total of fourteen soorahs that begin with glorification; half of them are in the first category and half are in the second.

3) A Call. For example, "O You who Believe" (5:1 and others); "O Mankind" (22:1 and others); "O Prophet" (33:1 and others). There are ten soorahs that fit into this category, five of which address the Prophet (ﷺ).

4) A Statement of Fact. For example, "Successful indeed are the Believers" (2:31), or "He frowned and turned away" (80:1). This occurs in twenty-three soorahs.

5) An Oath. For example, "By the Time!" (103:1), or "By the Star when it goes down" (53:1). This occurs in fifteen soorahs, all of which are Makkani.

6) A Condition. For example, "When the Help of Allah Comes, and the Conquest" (110:1), or "When the Event befalls" (56:1). This occurs in seven soorahs.

7) A Command. For example, "Read, in the name of your Lord!" (96:1), or "Say: He is Allah, the One!" (112:1). There are six soorahs that fit into this category.

8) A Question. For example, "What are they asking about?" (78:1) or "Have you seen him who denies the Recompense?" (107:1). This also occurs in six soorahs.

9) An Invocation. For example, "Woe to those who give less in measure and weight!" (83:1), or "Woe to every slanderer and backbiter!" (104:1), and "May the two hands of Abu Lahab perish, and he (along with them)!" (111:1). These are the only three soorahs where this occurs.

10) A Reason or Cause. There is only one soorah where this occurs: "For the taming of the Quraysh!" (106:1).

II. The Disjointed Letters

The disjointed letters, or the munqatta’aat, occur at the beginning of twenty-nine soorahs in the Qur’aan. These letters, fourteen in number, comprise exactly half the letters of the Arabic alphabet. Three soorahs begin with only one letter, ten with two letters, twelve with three letters, two with four letters, and two with five. The most common letter is meem, in seventeen soorahs. The least common are kaaf and Noon, which both occur only once.

There have been numerous interpretations as to the meaning and purpose of these letters, ranging from the ludicrous (some Orientalists claim that these letters are the initials of the scribes who wrote the Qur’aan for the Prophet (ﷺ)), to the sensible. Some of the more common interpretations and opinions are discussed below:
1) These letters are from the Mutashaabih, and only Allah knows their meanings. This opinion is a very common one, and it is definitely the safest opinion. Abū Bakr as-Siddīq is reported to have said, "Every book has secrets in it, and the secret of the Qur'ān is in the beginning of the soorahs (in the muqatta'a'at)."

However, even though this opinion is the safest one, it does not rule out the possibility that these letters have some purpose and meaning. Fakhr ad-Deen ar-Raeez (d. 606 A.H.) said, commenting on this view, "It is not possible that Allah would include something in His Book that His Creation would not understand, because Allah is the one who has commanded us to reflect over this Book, and seek guidance from it. This cannot be achieved except by understanding its meanings."  

2) These letters are from the names of Allah. There are reports from Ibn 'Abbaas to this effect, such as 'Alif-Lam-Meen' indicates the three names: Allah, Lateef and Majeed, all of which are amongst the names of Allah. However, all these reports are not authentic. Other weak reports state that these letters are the greatest name of Allah (al-Ins al-'Adham), but these reports must be rejected too.

3) Allah has sworn by these letters. In other words, these letters have the same purpose as the other oath in the Qur'ān, such as "By the Dawn" (89:1). This view is refuted since this is not the proper way the Arabs used to swear, and therefore this opinion does not seem to have much weight.

4) These letters represent numerical values. This opinion is rejected outright, as all such numerical interpretations are unfounded in the Qur'ān or Sunnah. Certain fabricated hadith support this view.

5) They stand for specific meanings. In other words, they are acronyms for phrases. For example, 'Alif-Lam-Meen' stands for Ana Allaahu 'Alam (I, Allah, Know), or Allaah, Jibreel and Muhammad. Again, there is no proof for this.

6) Esoteric Interpretations. These are usually given by certain extremist Suufis and other heretical groups. Needless to say, all of these opinions are baseless since there is no proof from the Qur'ān or Sunnah to support them.

7) They are from the names of the Qur'ān. Most of the scholars have rejected this view, as the Qur'ān is not referred to as 'Alif-Lam-Meen,' or any of the other letters.

8) They are meant to baffle the disbelievers. The disbelievers used to say,

لاْتُمْسِكُواْ ۗ الْقُرْآنَ ۗ وَالْعَوْامِيْلَ لَمْ تُكُونُ تَعْلَىُونَ

"Do not listen to the Qur'ān, and make noise (i.e., babble) in the midst of it, so that you may overcome (the Qur'ān)." [41:26]

369 See Ch. 12, 'The Clear and Unclear Verses'.
370 az-Zarkashree, v. 1, p. 173. It is essential, however, to verify if this actually says the statement of Abū Bakr, as az-Zarkashree reports it without an suurah.
372 Ubayd'at, p. 208.
Thus, Allaah revealed these letters to bewilder the disbelievers. This opinion is a plausible one, but again there does not seem to be any strong proof in support of it. This was the opinion of ar-Raazee in his famous tafseer.\(^\text{374}\)

9) They are the names of the soorahs. Thus, it is possible to say Soorah Ya-Seen, Soorah Taa Haa, etc. Although this might be one of the purposes the muqatta’aat can be used for, it does not really explain the meaning of the muqatta’aat. Also, less than a third of the soorahs actually begin with these letters, therefore this cannot be their primary purpose.

10) They are meant to demonstrate man’s limited knowledge. By including the muqatta’aat as the first verse of the Qur’aan after Soorah al-Faatihah, man is being reminded of his limited knowledge, and the infinite knowledge of his Creator.

11) They are a reference to the other half of the alphabet. In other words, the Arabs are being reminded that this Qur’aan is composed of their letters, and the words are the same as their words, and yet it cannot be imitated in its style and prose. Thus, these letters seek to display the miraculous nature of the Qur’aan.

To add weight to this explanation, it is noticed that, in almost all soorahs where these letters occur, the very next verse mentions the Qur’aan. For example,

\[
\text{اَلِّبَّـيْنِ (١)}
\]

«Alif-Lam-Meeem. This is indeed the Book, there is no doubt in it, a guidance for the pious» [2:1-2].\(^\text{375}\)

This last opinion was the opinion of az-Zamakhsharee (d. 538 A.H.) in his famous tafseer.\(^\text{375}\) Imaam al-Baaqillaanee (d. 403 A.H.) said, “These letters are exactly half the alphabet, as if it is being said, ‘Whoever presumes that the Qur’aan is not a miracle, let him take the other half and form a speech that can compete with the Qur’aan!’”\(^\text{376}\)

12) They are used to attract attention. The muqatta’aat are not a phenomenon started by the Qur’aan; the Arab poets of Jaahiliyah occasionally used disjointed letters at the beginning of their poetry to attract attention to the poem that was to follow.

Also, the Arabs at the time of the Prophet (ﷺ) never questioned the muqatta’aat, despite the fact that they tried everything to disparage the Prophet (ﷺ), and the Companions never asked the explanation of these letters from the Prophet (ﷺ), despite their thirst for knowledge. This shows that they were not puzzled by these letters, since they were accustomed to its use in the poems of Jaahiliyah. Thus, according to this opinion, the muqatta’aat are used to attract attention to the soorahs, and to prove to the disbelieving Arabs that the Qur’aan was a revelation from Allaah, since even

\(^\text{373}\) Tafseer ar-Raazee, v.1, p.17.
\(^\text{374}\) The only soorahs where this does not occur are al-'Ankaboot and ar-Room, but even these mention the Qur’aan in the middle of the soorahs.
\(^\text{375}\) al-Kashaaf, v.1, p.17.
though the muqatta‘aat were used by the poets of old, the Qur‘aan’s style of ‘poetry’ is inimitable.

In a topic of this nature, it is impossible to authoritatively say which of these opinions is the correct one, since there does not exist absolute proof for any of them (hence, in a way, this aids the first opinion!). Many can be eliminated as baseless or weak (opinions two through seven).

Opinions eight, nine, and ten, although are plausible ones, do not seem to be the primary purpose of the muqatta‘aat. They may, however, be secondary purposes.

This leaves three opinions, the first, eleventh and twelfth. As for the first, as was pointed out earlier, it is true that only Allaah knows for certain the meanings of these letters, but this does not rule out the possibility that they may have meanings that are possible to grasp. Concerning the last two opinions, there does not seem to be any grounds for rejecting either of them. It seems likely, therefore, that they both are the strongest opinions, and Allaah knows best.

It is concluded, then, that the actual purpose of the muqatta‘aat is known only to Allaah; but it does not seem too unreasonable to claim that their purpose is to prove the miraculous nature of the Qur‘aan, both by showing the Arabs that the Qur‘aan – despite its inimitability – was composed of their letters and words, and by using the techniques of the fahilliyah poets to challenge and prevail over the eloquence of the poems of old.\(^{377, 378}\)

### III. The Ending of the Soorahs

Just as the beginning of the soorahs have a certain unique style, so too do the endings of the soorahs. The last part of a speech is the part which the reader will leave with, therefore it must have certain characteristics that make it stand out above the rest of the speech.

The endings of the soorahs are typically very comprehensive and forceful, leaving a strong impact upon the reader. An example is the ending of Soorah Ibraheem:

\[\text{سُبْحَانَ الْلَّهِ وَلَهْ نُورُ}
\]

376 Zarzur, p. 157.

377 Also see the opinion of Aboo Bakr al-Jaza’a’ree in his ta’seer, v. 1, p. 7.

378 The Committee of Permanent Scholars (al-Lajnah ad-Da‘wah) of Saudi Arabia was asked concerning these letters at the beginning of the soorahs. In response to this question, they issued a fatwa (\# 6395; v. 4, p. 144 of their Fatwa) which states: “The scholars have differing opinions concerning this issue, but the correct one – and Allaah knows best – is that these letters at the beginning of the soorahs are an indication of the ‘Ijaazah of the Qur‘aan, and that the creation is incapable of bringing forth something equivalent to it, despite the fact that it is composed of these same disjointed letters (i.e., the Arabic alphabet) that they talk in. And this opinion is the one that Shaykh al-Islaam Ibn Taymiyyah defended, and Aboo al-Hajjaq al-Muzu agreed with.” The Committee members were: ‘Abdullaah ibn Qa’ood, ‘Abdullaah ibn Ghudhayyaan, ‘Abd-ar-Razaq Aafeeh, and ‘Abd al-Azeez ibn ‘Abd Allaah ibn Baaz.
Another example is the comprehensive *du‘aa* that forms the last two verses of *Soorah al-Baqarah*. *Soorah Aali ‘Imraan* ends with the exhortation of being patient and persevering in the cause of Allah; *Soorah al-Maa’idah* and *al-Hashr* end with the praise and glorification of Allah; *Soorah at-Tawbah* ends with a beautiful description of the Prophet (ﷺ), and so forth.

An important aspect of this topic is the relationship of the beginning of a *soorah* with its ending. For example, *Soorah al-Mu‘minun* starts off with the phrase,

«Indeed, of a surety the believers are successful!» [23:1]

and ends with,

«Surely, the disbelievers will not be successful...» [23:117]

The relationship of the ending of a *soorah* with the beginning of the next one is also a topic of great importance. Typically, the beginning of a *soorah* is related to the ending of the previous one, either by meaning, or wording. For example, the ending of *Soorah al-Faatihah* is a request to Allah to guide us to the Straight Path, and the beginning of *Soorah al-Baqarah* describes the Qur’aan as a guidance, as it’s in answer to the prayer. Likewise, the ending of *Soorah Aali ‘Imraan* exhorts the believers to be patient and fear Allah, and the beginning of *Soorah an-Nisaa’* commands mankind to fear Allah, and fulfill the ties of kinship; the ending of *Soorah an-Nisaa’* contains the laws of being just amongst relatives with regards to the laws of inheritance, and the beginning of *Soorah al-Maa’idah* reaffirms these commands by commanding the believers to be just in fulfilling their promises and obligations.

An example of a relationship in wording is the ending of *Soorah at-Toor*,

«And in the night-time, glorify (Allah’s) praises, and at the setting of the stars» [52:49]

and the beginning of *Soorah an-Najm*.

«By the star when it goes down» [53:1]

both the ending and beginning mention the word ‘star’.\(^{379}\)

\(^{379}\) For this section, cf. *az-Zarkashe*, v. 1, p. 186.
CHAPTER 10

THE AHRUF OF THE QUR'AAAN

1. The Meaning of the Word ‘Ahruf’

The word *ahruf* is the plural of *harf*. Linguistically, *harf* has a number of meanings, including:

1) ‘A letter or a word.’ *Al-huruf al-abjadiyya*, for example, means the letters of the alphabet.

2) ‘The border, the edge of something, the brink.’ For example, Allaah says,

   وَمَنْ آتَيْنَاهُ مِنَ اللَّهِ عَلَى حَرْفٍ

   «And among mankind is he who worships Allaah (as it were) upon a *harf* (i.e., upon the very edge, or in doubt)» [22:11]

3) To swerve from the truth, to distort.’ Allaah says concerning the Jews,

   بَعْضُ الْكُلُّمِ عَنِ الْمَوَاضِعِ

   «... they have displaced (lit., *yuharrfuna*) words from their right places...» [4:46]

Its exact definition in Qur'anic sciences is the subject matter of this chapter, and therefore cannot be defined at this point. However, a temporary definition may be given as follows: The *ahruf* are the various ways that the verses of the Qur'aan are read. Imaam al-Qurtubee (d. 671 A.H.) said, “Every variation of a word in the Qur’aan is said to be a *harf*. So, for example, when we say the *harf* of Ibn Mas’ood, it means the way that Ibn Mas’ood used to recite that verse or word.”\[380\]

Most English authors translate *ahruf* as ‘modes’ or ‘dialects.’ However, in this book the word will be left in Arabic since the meaning is broader than these translated words.

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380 Ubaydaat, p. 153,
II. The Number of Ahruf of the Qur'aan

The Qur'aan was revealed in seven ahruf. The proof for this is found in many narrations from the Prophet (ﷺ), so much so that it reaches the level of mutawwaatir.\(^{381}\) Jalaal ad-Deen as-Suyootee lists twenty-one companions who narrated that the Qur'aan was revealed in seven ahruf.\(^ {382}\) Some of these narrations are as follows:

1) Ibn 'Abbaas reported that the Prophet (ﷺ) said, "Jibreel recited the Qur'aan to me in one harf, and I recited it back to him, but I requested him to increase (the number of harf) and he continued to increase it for me, until we stopped at seven ahruf." Ibn Shihaab az-Zuhree (d. 124 A.H.), one of the narrators of the hadeeth, said, "It has reached me that these seven ahruf are essentially one (in meaning), they do not differ about what is permitted or forbidden."\(^{383}\)

2) 'Ubay ibn Ka'ab reported that the Prophet (ﷺ) was once on the outskirts of Madeenah (near the tribe of Banoo Ghifaar) when Jibreel came to him and said, "Allaah has commanded you to recite the Qur'aan to your people in one harf." The Prophet (ﷺ) replied, "I ask Allaah's pardon and forgiveness! My people are not capable of doing this!" Jibreel then came again and said, "Allaah has commanded you to recite the Qur'aan to your people in two ahruf." The Prophet (ﷺ) again replied, "I ask Allaah's pardon and forgiveness! My people are not capable of doing this!" Jibreel then came a third time and said, "Allaah has commanded you to recite the Qur'aan to your people in three ahruf." The Prophet (ﷺ) replied for a third time, "I ask Allaah's pardon and forgiveness! My people are not capable of doing this!" At last, Jibreel came for the fourth time, and said, "Allaah has commanded you to recite the Qur'aan to your people in seven ahruf, and in whichever harf they recite, they would be right."\(^{384}\)

3) 'Umar ibn al-Khattaana narrated, "I was sitting in the masjid when I heard Iishaam ibn Hakeem recite Soorah al-Furqan. I was almost about to jump on him in his prayer, but I waited until he finished, and then grabbed him by his garment and asked him, 'Who taught you to recite in such a manner?'" He replied, 'It was the Prophet (ﷺ) himself.' I responded, 'You are mistaken, for indeed I learnt this soorah from the Prophet (ﷺ) and it was different from your recitation!' Therefore, I dragged him to the Prophet (ﷺ) and complained to him that Iishaam had recited Soorah al-Furqan in a manner different from what he (ﷺ) had taught me. At this, the Prophet (ﷺ) told me to let go of Iishaam, and asked him to recite Soorah al-Furqan. Iishaam recited the Soorah in the same way I had heard him before. When he finished, the Prophet (ﷺ) said, 'It was revealed this way.' He then asked me to recite the same soorah. When I had finished, he (ﷺ) said, 'It was (also) revealed this way. Indeed, the Qur'aan has been revealed in seven different ahruf, so recite whichever one is easy for you.'\(^ {385}\)

\(^{381}\) A mutawwaatir hadeeth is one that is reported by a large number of narrators in every stage of the chain, so much so that they could not all be mistaken or agree upon a lie.

\(^{382}\) as-Suyootee, vol. 1, p. 45.

\(^{383}\) Narrated by al-Bukhaaree and Muslim.

\(^{384}\) Narrated by Muslim.

\(^{385}\) Narrated by al-Bukhaaree and Muslim.
4) In a story similar to 'Umar's, 'Ubay ibn Ka'ah also heard two people reciting the Qur'aan in a manner different from what he had learnt. After some discussion, both parties went to the Prophet (ﷺ) and recited the same portion to him. He (ﷺ) approved of both parties' recitations. At this point, 'Ubay narrates, "...there occurred in my mind a sort of denial and doubt that did not exist even in the time of Juhfliybah (before Islam)! When the Messenger (ﷺ) saw how I was affected, he struck my chest, whereupon I started sweating, and felt as though I was looking at Allaah in fear! Then the Prophet (ﷺ) said, 'O 'Ubay! A message was sent to me to recite the Qur'aan in one harf, but I requested (Allaah) to make things easy on my nation. A second message came that I should recite the Qur'aan in two ahruf, but I again made the same request. I was then ordered to recite the Qur'aan in seven ahruf."  

5) 'Ubay ibn Ka'ab narrates that once the Prophet (ﷺ) met Jibrel, and said, "O Jibrel! I have been sent to an illiterate nation. Among them are old and young men and women, and those who have never read any writing!" Jibrel answered him, "O Muhammad, the Qur'aan has been revealed in seven ahruf"  

There are many other hadeeth that confirm that the Qur'aan was revealed in seven ahruf, but these narrations will suffice for the present discussion.

III. What is Meant by the Ahruf of the Qur'aan?

Before discussing the answer to this question, it would be useful to mention some points that can be inferred from the above narrations:

1) The different ahruf are all directly from Allaah, and not from the Companions. In all the narrations where the Companions differed from each other, it was clear that each one had been taught directly from the Prophet (ﷺ), who was inspired by Allaah. This is why the Prophet (ﷺ) said to each one of the ahruf recited by 'Umar and Hishaam, "It was revealed this way."

2) The reason the Prophet (ﷺ) requested the number of ahruf to be increased was to make the memorisation and recitation of the Qur'aan easier for his Ummah. The Prophet (ﷺ) prayed to increase the ahruf because in his ummah were "...old and young men and women, and those who have never read any writing." Therefore, the limitations of the Qur'aan being in only one harf have been removed by Allaah as a blessing for this Ummah.

3) The Prophet (ﷺ) used to teach the different ahruf to different Companions, depending on the condition and situation of that Companion. It can be assumed that the Prophet (ﷺ) chose the particular harf to recite to a Companion depending on which one would be the easiest for that particular Companion to memorise, since the purpose of the ahruf was to simplify recitation and memorisation. The Prophet (ﷺ) did not teach all the ahruf to all the Companions, for 'Umar and Hishaam did not know about the existence of the different ahruf. Also, the

386 Narrated by Muslim.
387 Narrated by at-Tirmidheec.
cause for Ubay’s doubts was the fact that he was unaware of these ahruf, and the Prophet (ﷺ) had to pray to Allaah to remove his doubts.

4) The differences between these ahruf were not so great as to prevent recognition of what was being recited. In other words, even though Hisaam was reciting the Qur’aan in a different hurf than ‘Umar, ‘Umar could still recognise that Hisaam was reciting Soorah al-Furqaan, thus showing that the ahruf were not radically different from each other. Also, the narration of Ibn Shihaab shows that the basic meaning of all these ahruf was the same.

5) Each one of these ahruf is complete in and of itself. The proof for this is the statement of the Prophet (ﷺ) “…so whichever one of them they recite, they are correct.” This is not to say that the ahruf do not complement one another in meaning, but rather that the recitation of the Qur’aan in one hurf is sufficient.

6) The number of ahruf is exactly seven – not more, not less. The Prophet (ﷺ) asked Jibreel to increase the number of ahruf until Jibreel reached seven ahruf; therefore interpretations to the effect that ‘seven’ indicates an unspecified plurality (this was the opinion of Quadee ‘Iyaaad (d. 504 A.H.)) are false. However, one narration in the Musnad of Imaam Ahmad states that the Qur’aan was revealed in three ahruf, and yet another narration states that it was revealed in ten ahruf. Some scholars have tried to explain the first narrations as meaning that, in the Makkah stage, the Qur’aan was revealed in three ahruf, whereas in the Madeenah stage, Allaah increased this to seven ahruf. Other scholars have given different interpretations to reconcile these hadeeth.388 However, there is no need to resort to such explanations, since both of these narrations are weak.389 Therefore, the Qur’aan was revealed in exactly seven ahruf.

7) The revelation of the Qur’aan in seven ahruf started in Madeenah, after the hijrah. In one of the narrations, the phrase, “…while the Prophet (ﷺ) was on the outskirts of Madeenah,” indicates that this occurred after the hijrah.

8) A last benefit that can be inferred from these hadeeth (although this is not relevant to the ahruf) is the concern shown by the Companions in the preservation of the correct recitation of the Qur’aan. In all the cases quoted above, the Companions were not content with listening to recitations that were different from theirs – despite the fact that these recitations were said to have been learnt from the Prophet (ﷺ) – until they had taken the matter to the Prophet (ﷺ) himself.

As for what is meant by these seven ahruf, there is a great deal of difference on this issue. Ibn Qutaybah (d. 276 A.H.) recorded thirty-five opinions on this issue, and as-Suyootee listed over forty. Ibn Sa’‘udan (d. 231 A.H.), a famous grammarian and reciter of the Qur’aan, even declared that the true meaning of the ahruf was known only to Allaah, and thus to attempt to investigate into this issue was futile! On the other hand, Imaam Muhammad ibn al-Jazaree (d. 832 A.H.), perhaps the greatest scholar

388 cf. Ir., pps. 78-80.
389 cf. al-Albaanee, Da‘eef al-Jaami’, # 1335 and 1339.
of the qira‘aat after the era of the salaf, said, “I have sought to discover the meanings of these hadeeth (about the ahruf), and have pondered over them, and contemplated this topic for over thirty years, until Allaah opened my mind to that which is the correct answer in this matter, Insha‘Allaah!”

The reason that such a great difference of opinion exists concerning the exact meaning of the ahruf is due to the fact that there does not exist any explicit narration from the Prophet (ﷺ), or the salaf, concerning the exact nature of the ahruf; these various opinions are merely the conclusions of later scholars, based upon their examination of the evidences and their personal reasoning (ijtihaad).

Therefore, it should be understood from the outset that to arrive at one specific conclusion, and claim with certainty that it alone is correct and all else is wrong, is pure folly. What is desired, however, is to narrow down the various opinions and eliminate as many as possible based upon the evidences.

All of these opinions can be divided into three broad categories, which are discussed in the following sections.

A. THOSE OPINIONS WHICH HAVE NO BASIS WHATSOEVER:

In this category fall those opinions which do not have any hadeeth to support them, nor do they make logical sense. Some of these are:

1) Seven different categories of texts. For example: constrained and unconstrained, general and specific, literal and metaphorical, nasihah and mansookh. Other categories include those given by grammarians and linguists, specifying different verb forms.

2) An esoteric interpretation by certain Sufi groups, claiming that there are seven levels of knowledge, or seven degrees of meanings to each verse.

3) Seven different branches of knowledge, such as tawheed, sharee‘ah, etc.

All these opinions contradict the purpose of the ahruf, namely to make the recitation of the Qur’aan easier for the Ummah. Also, there is no proof for these opinions, and they contradict common sense.

B. THOSE OPINIONS WHICH HAVE SOME APPARENT BASIS, BUT ARE WEAK OPINIONS:

Included in this category are the following opinions:

1) These ahruf are seven different ways to pronounce the words, without actually changing the letters. However, this opinion contradicts the variations in words that occurs in the qira‘aat.

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390 Itr, p. 10.
2) The *ahruf* are seven types of verses in the Qur’aan: apparent, command, recommendation, specific, particular, general and parable. There is a weak *hadeeth* to support this.

3) Similar to the above, and also based on a weak *hadeeth*, the different types are: commands and prohibitions, promises and occurrences, *halaal* and *haraaam*, clear and ambiguous.  

4) The seven *ahruf* are the same as the seven *qira’aat*. This is contradicted historically, as there are more than seven *qira’aat*, and the collection and codification of the *qira’aat* occurred four centuries after the Prophet’s death. None of the major scholars of Islam held this view, as Ibn Taymiyyah (d. 728 A.H.) said, “There is no difference of opinion among the scholars that the seven *ahruf* are not the same as the seven famous *qira’aat*.” Unfortunately, most of the Muslim masses understand the *hadeeth* of the *ahruf* to refer to the *qira’aat*.

C. THOSE OPINIONS WHICH HAVE STRONG EVIDENCE:

These opinions are the ones that are worthy of serious inspection, as they have strong evidence historically and from the meanings of the *ahruf*. There are three opinions in this category.

1) The seven *ahruf* refer to the seven dialects (*lughaat*) of the Arabs prevalent at the time of the Prophet (SAW). Each of these dialects belongs to a tribe among the Arabs, namely, the Quraysh, Hudhayl, Tameem, Haaqazin, Tha‘eeq, Kinaanah and Yemen (other scholars gave the names of other tribes). Thus, under this opinion, various verses would be pronounced according to the pronunciation of that particular tribe, and words from one dialect would be replaced by other words used by that particular tribe.

Some scholars say that these seven dialects are spread throughout the Qur’aan, meaning that part of the Qur’aan is in the dialect of Quraysh, other parts are in the dialect of Hudhayl, and so forth. Others say that the entire Qur’aan is recited in each of these dialects, thus forming the seven *ahruf*.

This was the opinion of Aboo ’Ubayd al-Qaisim ibn Sallam (d. 224 A.H.), al-Bayhaqee (d. 458 A.H.), Ibn ‘Attiyah (d. 541 A.H.) and others.

2) The seven *ahruf* denote seven ways of recitation (*lahajaat*) such that words are replaced by their synonyms. In other words, the seven *ahruf* have the exact same meanings but different wordings.

This was the opinion of Imam at-Tabaree (d. 311 A.H.), at-Tahawwee (d. 321 A.H.), Ibn ’Abd al-Barr (d. 463 A.H.) and others.

392 For a discussion of the weakness in the above two *hadeeth*, see ibn, p. 138.
393 See the next chapter for further details on the *qira’aat*.
394 Zarurat, p.186.
3) The seven *ahruf* refer to seven different ways that the verse can be changed. In other words, whenever a difference is found between these *ahruf*, this type of difference will fall into one of the following seven categories:

1. **Change in wording.** For example, in 101:5, *ka al-'ihni il-manfooosh* is changed to *ka as-soof il-manfooosh*, both of which mean the same thing.

2. **Differences in wordings or letters such that they conform to the vowelless, dotless script of 'Uthmaan.** For example, *fuatabayanoo* is changed to *futathabaroo* in 49:6, just by changing the dots. Also, in Soorah al-Faatihah, *maaliki* is changed to *malihi* without any change in the script of 'Uthmaan.

3. **Change in word order.** For example, in 2:195, *wa qaatalu wa qurilu* is changed to *wa qurilu wa qaatalu*.

4. **Addition or subtraction of a letter or word.** For example, in 57:24, *fa inna Allaaba koowa al-ghaniyul hameed* is recited without the pronoun, *fa inna Allaah al-ghaniyul hameed*.

5. **The form of the word structure is changed.** This change could be from plural to singular or dual (or other variations), or from feminine to masculine. For example, in 23:8, the plural *li amanaatthim* is changed to the singular *li amanaatthim*.

6. **Differences in inflection points.** For example, 2:125, *wa attakhadhoo mim maqamoon Ibrastructure mgallaa* is read in the command *waattakhidhoo*.

7. **Differences in pronunciation.** For example, lessening the effect of certain *hamzaahs* (called *tasheel*) or pronouncing certain *alifee* and *yaa* differently (called *imaaakah*).

This was the opinion of Ibn Qutaybah (d. 276 A.H.), al-Baqillaani (d. 403 A.H.), Makkee Ibn Abee Taalib (d. 437 A.H.), ar-Raazee (d. 606 A.H.), Ibn al-Jazaree (d. 832 A.H.), and others. Some of them give different categories, but their general thesis is the same.

Among these three opinion, the third one seems to have the least weight. Despite the fact that it classifies the differences in the *ahruf* into ingenious categories, it does not explain the essence of what the *ahruf* are. In other words, when Hishaam was reciting a different *huruf* from 'Umar, he was probably differing with 'Umar in more than one of these seven categories. Therefore, the third definition does not really answer the question as to the meaning of the *ahruf*.

The first two opinions, on the other hand, have very strong evidences to support them. It seems — and Allaah knows best — that both of these opinions have an element of truth in them, and there does not exist any grounds for rejecting either of them.

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395 All of these variations, except for the first, are found in the present-day *qir'aat*.
396 The manuscript of 'Uthmaan did not have dots or diacritical marks to distinguish between certain letters and vowels. See Chapter 8, on "The Collection of the Qur'aan."
Therefore, it is concluded that the seven *ahruf* represent variations based upon, but not limited to, the most fluent Arab tribes of that time. These variations occurred in words, letters, and pronunciations, such that all these variations made it easier for the Companions to memorise the Qur'aan. These variations did not always reach seven different ways of recitation for each verse, but whenever such variations existed, the different ways of recitation never exceeded seven.⁹⁸

IV. Are the Ahruf in Existence Today?

A very crucial question that arises is whether these seven *ahruf* are still present today.

Of course, this question in essence depends upon how one defines the *ahruf*. For example, az-Zarqâ‘anee strongly argues that all the *ahruf* have been preserved, but this goes back to his definition that the *ahruf* represent seven ways that the verse can be changed (opinion (3) above). Thus, since these variations are still present in today's *qira‘aat*, he argues that all seven *ahruf* have been preserved.⁹⁹ The present discussion will, of course, utilise the definition that was concluded upon in the previous section.

The scholars of Islaam are divided into three opinions with regards to this issue.

The first group of scholars, composed of at-Tabârî (d. 310 A.H.), at-Tahâawî (d. 321 A.H.), Ibn Hibbaan (d. 554 A.H.) and those who follow them, argue that only one harf is in existence today. At-Tabârî holds that the recitation of the Qur’aan in seven *ahruf* was a concession given to the Companions at the time of the Prophet ( عليه الله), but when ‘Uthmaan officially compiled the Qur’aan, he specifically ordered the committee assigned to write the *mus-harfeen* to preserve only one *ahruf*. He writes, “The only recitation that the Muslims have today is the one *ahruf* that their pious Imam (‘Uthmaan) chose for them, leaving the remaining six.”⁹⁶ He is alluding to the statement of ‘Uthmaan to the committee that wrote the *mus-harfeen*, “... if you differ in (the spelling) of a word, then write it in the script of the Quraysh.”⁹⁷ This, according to at-Tabârî and those who follow his opinion, shows that ‘Uthmaan preserved only one *ahruf*.

In response to the question, “How could ‘Uthmaan and the Companions purposely have left out the other six *ahruf*?” at-Tabârî answers:⁹⁵

The seven *ahruf* were revealed by Allah during the time of the Prophet ( عليه الله) to facilitate the memorisation of the Qur’aan, since the dialects of the Arabs were many. This facilitation (i.e., the *ahruf*) was not necessary to preserve, and eventually there was no need of it. In fact, it became the cause of division amongst the Muslims, as those people new to Islaam began ar-

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⁹⁸ al-Qarâ‘ee, p. 79, and al-Hâmid’s conclusion, p. 144, which is very similar to this one.


⁹⁶ al-Hâmid, p. 147.

⁹⁷ See Chapter 8 for a discussion of the collection of the Qur’aan.

⁹⁸ Ubayy’ee, p. 162.
The second group of scholars holds that all of the ahruf are in existence today, and the mus-haf of 'Uthmaan was written to preserve all seven ahruf. This was the opinion of Aboo Bakr al-Baaqillaani (d. 403 A.H.), and a small group of scholars. They claim that the Companions would never abandon a recitation that they used to recite during the lifetime of the Prophet (saw), and that they would not discard any knowledge that the Prophet (saw) had given them.

The third group of scholars is composed of Ibn Taymiyyah (d. 724 A.H.), ash-Shaatibce (d. 790 A.H.), ar-Raazee (d. 606 A.H.), Ibn Katceer (d. 774 A.H.), Ibn al-Jazaree (d. 832 A.H.) and others. They argue that 'Uthmaan preserved the ahruf to the extent that the script of his mus-haf allowed him to do so. Thus, these scholars hold that a portion of the seven ahruf are preserved.

The question then arises: On what basis did 'Uthmaan decide which portions of the ahruf to preserve? The answer to this is twofold: First, Zayd ibn Thabit was in charge of the collection of the mus-haf. Zayd had been present when the Prophet (saw) recited the whole Qur’aan for the last time, only months before his (saw) death. It can be assumed, then, that Zayd was aware of the portions of the ahruf that the Prophet (saw) recited, and he must have chosen those to the exclusion of the others. Secondly, the Companions unanimously agreed to discard all readings that conflicted with the mus-haf of 'Uthmaan. Obviously, they would eliminate only that which they knew was not a part of the Qur’aan, and their consensus is binding on the ummah.

Ibn al-Jazaree (d. 832 A.H.) writes,

The majority of the scholars of the salaf and the later generations are of the opinion that the 'Uthmaanic mus-haf contains of the seven ahruf only that which its script allows. (What is preserved) are the recitations that the Prophet (saw) recited to Jibreel (during the last year of his life). The present mus-haf contains all this reading, and not a single letter from it is missing.

The third opinion (i.e., that a portion of the seven ahruf have been preserved) seems to be the strongest one, for the following reasons:

1) The Companions were meticulous in preserving the knowledge that they received from the Prophet (saw). They understood their responsibility in transferring this knowledge accurately. The Prophet (saw) passed on the Qur’an to the Companions with the understanding that they would preserve it. This responsibility was a heavy one, and the Companions took it seriously.

2) The Companions were not only concerned with preserving the text of the Qur’an, but also with preserving the tafseer (interpretation) of the Qur’an. They understood that the Prophet (saw) had given them the correct understanding of the Qur’an, and they were determined to pass this understanding on to future generations.

3) The Companions were aware of the importance of preserving the ahruf in the mus-haf. They knew that the ahruf were the different recitations of the Qur’an that were used during the lifetime of the Prophet (saw). They understood that preserving the ahruf was essential in maintaining the authenticity of the text of the Qur’an.

4) The Companions were not content to simply preserve the ahruf in the mus-haf. They were also determined to preserve the knowledge of the ahruf. They understood that the ahruf were not just different recitations of the Qur’an, but also different ways of understanding and interpreting the Qur’an. They knew that preserving the ahruf was essential in maintaining the authenticity of the tafseer of the Qur’an.

403 The Arabic is thaam, which is the type of inspiration that is given to pious people, and is not the müjäh that is given to the prophets. The mother of Moosaa received this type of inspiration when she was commanded by Allah to let Moosaa adrift in the river. Refer to Chapter 3 for more details.

404 Actually, the Prophet (saw) recited the whole Qur’aan twice to Jibreel, and heard it from him twice. Some scholars held the view that these recitations of the Qur’aan occurred in different ahruf. See Isr, pp. 263-73.

405 Ibn al-Jazaree, on-Nahhr, v 1, p 31, with changes.
this vast knowledge to the ummah. It is because of this concern of theirs that detailed information exists about every topic of Islaam, so much so that the Muslims even know how many white hairs the Prophet's (ﷺ) beard contained! Therefore, it cannot be said that the Companions purposely left out six ahruf and preserved only one of them in the mus-haf of Uthmaan without bringing forth some strong, unequivocal proof. Al-Qaaree writes,

This opinion (that the Companions left out six ahruf) is strange, and extremely weak, for it claims that a part of the Qur'aan was removed by consensus of the Companions, since each of the ahruf is part of the Qur'aan. Therefore, how could Uthmaan, or any of the Companions for that matter, or rather all the Companions, discard something from the Qur'aan without a clear proof from the Creator? Even if we say that the Companions were given the concession of choosing one barf to recite in, as at-Tabaree (d. 310 A.H.) claims, and they were not accountable for all seven ahruf since it was a concession from Allaah, we say: This concession was given so that they could choose to recite the Qur'aan in any one of these seven ahruf, whichever was the easiest for him. There was no concession, however, in preserving these ahruf, rather they were responsible for preserving all of them that were not abrogated...⁴⁰⁶

2) The Uthmaanic mus-hafs, as was mentioned earlier, were devoid of dots and vowel points. Since this knowledge was available to the Arabs at that time,⁴⁰⁷ it seems likely that the mus-haf was purposely written without these dots or inflection points so that it would encompass different readings, and hence the different ahruf. Also, as was mentioned in the relevant chapter, the script of the Uthmaanic mus-haf was written with specific rules in mind, apparently in order to accommodate the various recitations, and this shows that the mus-haf was written with the intent to preserve more than one barf.

3) If, as at-Tabaree holds, only one barf has been preserved, from where then do the differences in the ten qira’aat originate from? All scholars are unanimous that these ten qira’aat originated from the Prophet (ﷺ) himself; therefore it seems apparent that the qira’aat have some integral relationship with the ahruf (as shall be discussed in the next chapter). Concerning this issue, Imaam at-Tabaree is forced to contradict his stance, as Makkee ibn Abee Taalib (d. 437 A.H.) pointed out:

At-Tabaree concedes to the fact that the various qira’aat that conform to the mus-haf of Uthmaan are part of the seven ahruf, and this is what we also believe. However, he also claims... that the mus-haf (of Uthmaan) has only preserved one barf, to the exclusion of the other six. These two positions are contradictory...⁴⁰⁸

⁴⁰⁶ Anas ibn Maalik stated, "I could not count more that fourteen white hairs in the Prophet's (ﷺ) beard and hair." Reported by at-Tirmidhee in his Shamaa'il, # 31.
⁴⁰⁷ al-Qaaree, p. 71.
⁴⁰⁸ Although there is a strong difference of opinion over this, See al-Hamad, p.151, where he tries to prove that this knowledge did not exist until the Muslims invented it.
⁴⁰⁹ al-Hamad, p. 140.
4) The different *mus-hafs* that Uthmaan ordered to be written were not identical to each other, for in a number of places, the addition or deletion of a word or letter occurred in some of the *mus-hafs*. This change is reflected in the various *qira’aat* in existence today, for within the ten *qira’aat*, there exist word changes and word additions that could not have originated from the same *mus-haf*. It seems apparent this was done with a goal in mind, and the strongest conclusion seems to be that, by these differences in the *mus-hafs*, Uthmaan had intended to preserve the differences in the *ahruf*.

These same four arguments, however, cannot be used for the second opinion (that all of the *ahruf* were actually preserved), because of the fact that certain variations that the Companions used to recite as part of the Qur’aan are now no longer a part of the Qur’aan (as will be explained in the chapters of *naskh* and *qira’aat*). These variant readings can be explained as having been a part of the seven *ahruf* before the final reading of the Qur’aan by the Prophet (ﷺ) to Jibreel. This reading, which took place before Zayd ibn Thaabit, cancelled the *ahruf* that Uthmaan did not preserve. Imam al-Qasim al-Qasim (d. 923 A.H.) said, “In this (last) recitation of the Prophet (ﷺ) to Jibreel, there were two benefits: First, to strengthen and preserve the Prophet’s (ﷺ) memorisation of the Qur’aan, and, second, to affirm those verses that were not abrogated and to indicate which verses were.”

v. The Wisdom in the Various *Ahruf*

Obviously, it cannot be said for certain the exact wisdom behind any Divine act, for the Creator’s knowledge is infinite. However, the scholars of Islam have said that the revelation of the Qur’aan in seven *ahruf* had the following benefits:

1) To facilitate the memorisation of the Qur’aan. This is the only benefit that is explicitly narrated in the *hadeeth*. The Arabs did not all speak Arabic in the same way; each tribe and location had slight variations and peculiarities unique to it. If the Qur’aan had only been revealed in one *ahruf*, it would have been difficult for the many different Arab tribes to memorise the Qur’aan properly. However, since the Qur’aan was revealed in seven *ahruf*, this greatly eased its memorisation. This was of primary importance in its preservation and propagation.

2) To prove the miraculous nature of the Qur’aan. For despite all of these differences, the meanings of the *ahruf* did not contradict one another, but rather were complementary.

3) To prove the truthfulness of the Prophet Muhammad (ﷺ), for despite the fact that he (ﷺ) was illiterate, the revelation of the Qur’aan occurred in different tribal dialects and different words, all of which consisted of the most fluent and eloquent speech of his time.

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410 See Ch. 8, “The Compilation of the Qur’aan,” for further details and examples.
411 Ibn al-Jazaree, p. 31.
412 Uways, p. 8.
4) To honour the ummah of the Prophet Muhammad (ﷺ), and show its superiority over all other nations. No other nation had been given its book in such a manner, in varying ahruf, to ease the process of preservation. Thus, the revelation of the Qur'aan showed the unique status that the Prophet (ﷺ), and his ummah, occupied over other nations. In one hadith, the Prophet (ﷺ) remarked, “The earlier books would be revealed from one door (of heaven), in one huruf, but the Qur'aan was revealed from seven doors (of Heaven), in seven ahruf.”

414 Reported by al-Haakim, see at-Tabari # 5870.
CHAPTER 11

THE QIRA'AAT OF THE QUR'AAAN

1. The Meaning of the Word 'Qira'aat'

The word 'qira'aat' is the plural of 'qirada', which comes from the root q-r-a meaning, 'to read, to recite.' 'Qirada' means the recitation of something.

In Qur'anic sciences, it refers to the various ways and manners of reciting the Qur'an that are in existence today. As Imaam az-Zarkashi stated, the Qur'an is the revelation that was given to Mohammad (ﷺ), and the qira'at are the variations in words and pronunciations of this revelation. Thus the qira'at are the verbalisation of the Qur'an, and the Qur'an is preserved in the qira'at.

Each qirada has its own peculiar rules of recitation (tajweed) and variations in words and letters, and is named after the reciter (Quairee) who was famous for that particular qirada.

2. The History of the Qira'aat

The primary method of transmission of the Qur'an has always been and always will be oral. Each generation of Muslims learns the Qur'an from the generation before it, and this chain continues backwards until the time of the Companions, who learnt it from the Prophet (ﷺ) himself. As 'Umar ibn al-Khattaab stated, "The recitation of the Qur'an is a Sunnah; the later generations must take it from the earlier ones. Therefore, recite the Qur'an only as you have been taught." This is the fundamental principle in the preservation of the Qur'an.

In the last chapter, the revelation of the Qur'an in seven ahruf was discussed. As the Prophet (ﷺ) recited the Qur'an in all of these ahruf, the Companions memorised it from him accordingly. Some of them memorised only one harf, others more than this. When the Companions spread throughout the Muslim lands, they took with them the variations that they had learnt from the Prophet (ﷺ). They understood the importance of the oral transmission of the Qur'an. 'Umar ibn al-Khattaab, during his caliphate, sent several prominent Companions to various cities to teach the people Qur'an; 'Ubaadah ibn as-Saamit was sent to Hims, Ubay ibn Ka'ab to Palestine, and Abuo ad-Dardaa to Damascus.415

415 Ibr, p. 244
416 Wahabite, p. 46
Likewise, during his caliphate, Uthmaan also realised the importance of the proper recitation of the Qur'aan, and sent reciters of the Qur'aan all over the Muslim lands, each with a copy of his official mus-haf. He kept Zayd ibn Thaabit in Mada'enah; with the Makkah mus-haf, he sent 'Adullaah ibn Sa'ib (d. 63 A.H.); to Syria was sent al-Mugheerah ibn Shu'bah (d. 50 A.H.); Aboo 'Abd ar-Rahmaan as-Sulamee (d. 70 A.H.) was sent to Kuffa; and 'Aamir ibn 'Abdul Qays to Basra (d. ~ 55 A.H.).

The Companions, in turn, recited and taught these variations to the Successors (tabi'oon), who taught them to the next generation (atbaa' at-tabi'oon), and so on. Each generation had in its rank those who were famous for their knowledge of the recitation of the Qur'aan.

Thus, among the Companions, there were many who were famous as having heard from the Prophet (ﷺ) most if not all of the Qur'aan. Included in this category are 'Uthmaan ibn 'Affaan, 'Alee ibn Abie Taalib, 'Ubay ibn Ka'bah, 'Adullaah ibn Mas'ood, Zayd ibn Thaabit, Aboo ad-Darda', and Aboo Moosaa al-Ash'aree. These Companions taught those Companions who were younger or had not had as much exposure to the Prophet's (ﷺ) recitation, such as Aboo Hurayrah and Ibn 'Abbaas, who both learnt from Ubay. Some learnt from more than one Companion, as, for example, Ibn 'Abbaas also learnt from Zayd ibn Thaabit.

These Companions then taught the Successors. Since the Companions spread over the various parts of the Muslim world, each region started developing a specific type of recitation. Again, all of these various recitations had originated from the mouth of the Prophet (ﷺ), and the Companions spread the different variations throughout the Muslim world.

Those famous among the Successors for the recitation of the Qur'aan are: in Mada'enah, Sa'eed ibn al-Musayyib (d. 90 A.H.), 'Urwah ibn az-Zubayr (d. 94 A.H.), Saalim (d. 106 A.H.), and 'Umar ibn 'Abd al-Azeez (d. 103 A.H.); in Makkah, 'Ubayd ibn 'Umayr (d. 72 A.H.), 'Ataa ibn Abie Rabah (d. 114 A.H.), Taawooos (d. 106 A.H.), Mujaahid (d. 103 A.H.) and 'Ikrimah (d. 104 A.H.); in Kuffa, 'Alqamaah ibn Qays (d. 60 A.H.), Aboo 'Abd al-Rahmaan as-Sulamee (d. 70 A.H.), Ibraheem al-Nakha'ee (d. 96 A.H.) and ash-Sha'bee (d. 100 A.H.); in Bagrah, Aboo al-'Aaliyah (d. 90 A.H.), Nasr ibn 'Aasim (d. 89 A.H.), Qataadah (d. 110 A.H.), Ibn Sireen (d. 110 A.H.) and Yahya ibn Ya'mar (d. 100 A.H.); and in Syria, al-Mugheerah ibn Abie Shibaab and Khaleefah ibn Sa'ad.

Around the turn of the first century of the hijrah appeared the scholars of the Qur'aan after whom the qira'aat of today are named. At this time, along with many other sciences of Islam, the science of qira'aat was codified. Thus, members of this generation took from the Successors the various recitations that they had learnt from the Companions, and adopted a specific way of reciting the Qur'aan, and this is what is called

417 az-Zarqaanee, v1, p. 494.
418 It should be kept in mind that this is a partial list and is far from exhaustive. Those who are interested may consult Ubaydaat, p. 164, Qajaan, p. 170, and az-Zarqaanee, v1, pps. 414-416.
a qira'a. Each of these persons is called a Qaaree, or Reciter. These Qaarees were the most famous reciters of the Qur'aan in their time, and people from all around the Muslim lands would come to them to learn the Qur'aan.

To summarise, the qira'a are particular methodologies of reciting the Qur'aan. They are named after the Qaarees who recited the Qur'aan in that particular manner, and were famous as being the leaders in this field. They represent the various ways that the Companions learnt the Qur'aan from the Prophet (saw). They differ from each other in various words, pronunciations, and rules of recitation (ta'weed). They are not the same as the seven ahruf, as shall be elaborated upon shortly.

The scholars of the succeeding generations started compiling works on the different qira'a that were present in their times. For example, Aboo Ubayd al-Quasim ibn Sallaam (d. 224 A.H.) compiled twenty-five qira'a, Ahmad ibn Jubayr al-Koofee (d. 258 A.H.) wrote a book on five of the qira'a, and al-Qaadee Ismaa'eel ibn Ishaaq (d. 282 A.H.) compiled his book on twenty qira'a (including the famous 'seven'). Even Muhammed ibn Jareer at-Tabaree (d. 310) compiled a work on the qira'a. However, the most famous of these books is the one by Aboo Bakr Ahmad ibn Mujaahid (d. 324), entitled Kitaab al-Qira'a, in which he compiled seven of the most famous qira'a of his time from the major cities in the Muslim world. He was the first to limit himself to these particular Qaarees, for he wanted to combine the most famous recitations of Makkah, Madeenah, Koofoh, Bagrah, and Damascus, for these were the five territories from which the knowledge of Islaam sprung forth – the knowledge of the Qur'aan, sa'eer, hadeeth and fiqh. He wrote in his introduction,

So these seven (that I have chosen) are scholars from the Hijaz (i.e., Makkah and Madeenah), Iraq (i.e., Koofoh and Bagrah) and Syria (i.e., Damascus). They inherited the Successors in the knowledge of the recitation of the Qur'aan, and the people all accepted and agreed upon their recitation, from their respective territories, and the territories surrounding them...

He purposely chose seven Qaarees to match the number of ahruf that the Qur'aan was revealed in. Unfortunately, this led many people to mistakenly believe that the different qira'a were the same as the ahruf that the Prophet (saw) referred to in the various hadeeth. This is obviously false, since Ibn Mujaahid wrote his book four centuries after the Prophet's (saw) death. Due to this misconception, many of the later scholars took Ibn Mujaahid to task, wishing that he had chosen a different number, so that this confusion could have been prevented. Ibn al-Jazaree (d. 832 A.H.) wrote,

Many of the scholars disliked the fact that Ibn Mujaahid restricted himself to seven qira'a, and said that he was mistaken in doing so, and wished that he had chosen a number greater than this, or less than this, or at least explained the purpose behind choosing this number, so that those people who have no knowledge would not have been misled.

419 Uwas, p. 16.
420 Ibn Mujaahid, p. 87.
Another misconception that arose was that some scholars assumed that these seven qira'at were the only authentic qira'at of the Qur'an. Thus, these scholars considered any qira'at besides these seven to be defective (shaudh) qira'at. This, too, is a misconception, as there were other authentic qira'at that Ibn Mujaahid did not compile.

Due to the popularity and excellence of Ibn Mujaahid's book, these seven qira'at became the most famous qira'at of that time, and the students of knowledge left other qira'at to study these seven. Eventually, except for three other authentic qira'at, all the other qira'at were left, and only these ten were studied. This does not imply, however, that somehow a portion of the Qur'an was lost by preserving only these ten. Many of the qira'at were merely a mixture of others, so that their loss would not mean a loss of certain pronunciations or words. The Muslims are assured of the fact that they have the complete revelation that Allaah revealed to the Prophet Muhammad (ﷺ), for it is Allaah's promise to protect it:

«Verily, it is We who have revealed the Qur'an, and surely We will guard it»
[15:9]

III. The Conditions for an Authentic Qira'a

It was mentioned in the last section that, during the first few centuries of the hijrah, there were many qira'at that used to be recited. The scholars of the qira'at therefore established rules in order to differentiate the authentic qira'at from the inauthentic ones.

The famous scholar of the Qur'an, Muhammad ibn al-Jazaree (d. 832 A.H.), said:

Every qira'a that conforms to the rules of Arabic, even if by one manner, and matches with one of the mufassirin ‘Uthmaan, even if such a match is not an obvious one, and has an authentic chain of narrators back to the Prophet (ﷺ), is an authentic qira'a. Such a qira'a cannot be refuted or denied, but rather must be believed in, and is amongst the seven al-hajf that the Qur'an was revealed in. Therefore the people must accept it, whether it be from the seven qira'at (mentioned above), or from the ten qira'at, or even other than these. And whenever any qira'a fails to meet one of the above mentioned three conditions, then it will be labelled (according to which

422 This is very similar to what happened in the history of hadith. The reason that six particular books of hadith (al-Bukhaaree, Muslim, Abu Dawood, at-Tirmidhee, an-Nasa'ee, and Ibn Maajah) are known as the “Sihah Sittah” or the “Six Authentic Books”, is because of one book on the ‘Names of Narrators’; Asmaa’ as-Rijal, written by ‘Abd al Ghani al-Maqdisi (d. 600 A.H.). Due to the thoroughness of this work, people started classifying these six books separately from other works of hadith, and many considered these six books as authentic (saeheeth). This description, however, is only applicable to the two saheeth collection of al-Bukhaaree and Muslim; the rest of these works contain both authentic and inauthentic al-hadith.
of the conditions are not met) either weak (da'eeef), irregular (shaadth), or false (huwaatil). And this (i.e., these conditions) is the strongest opinion among the scholars of the past and the present.\footnote{Ibn al-Jazaree, p. 9, 1 have paraphrased from the Arabic.}

Therefore, Ibn al-Jazaree mentioned three conditions:

1) The qira'a'a must conform to Arabic grammar. It is not essential, however, that the grammar used be agreed upon by all Arabic grammarians, or that the qira'a'a employ the most fluent and eloquent of phrases and expressions. This is the meaning of the phrase, "...even if by one manner." The basic requirement is that it does not contradict an agreed upon principle of Arabic grammar.

Some scholars, however, do not agree with this condition.\footnote{Cf. az-Zaqim, v.1, p. 422.} They argue, "If a qira'a'a is proven to have originated from the Prophet (ﷺ), then we cannot apply the rules of grammar to it. If we were to do this, and presumed an error in the qira'a'a, then we would be implying that the Prophet (ﷺ) made mistakes (Allaah forbid!). Therefore, an authentic qira'a'a overrides a rule of Arabic grammar!"

What this is implying is that it is the Qur'aan, through any of its qira'a'att, that is given preference over any rule of grammar, for the Qur'aan is the Speech of Allaah, the most eloquent of Speech, and the rules of grammar must be based on this. Among the scholars of the Qur'aan who held this view are Makkee ibn Abce Taalib (d. 437 A.H.) and Aboo 'Amr ad-Daanee (d. 444 A.H.). For them, the conditions for an authentic qira'a'a are the last two.

Actually, if the practice of the scholars of the Qur'aan is examined, it is apparent that the above difference is a difference in semantics only, for the first category of scholars (such as Ibn al-Jazaree) will reject a rule of grammar as invalid if it contradicts any of the ten authentic qira'a'att. Thus, the attempts by some grammarians to invalidate certain qira'a'att (such as az-Zajjaaj's\footnote{He is 'Abd al-Rahmaan ibn Ishaq az-Zajjaaj al-Nuaawandee (d. 322), a noted Muslim grammarian.} attempt to invalidate the qira'a'a of Hamzah in verse 4:1) have been rejected by all the scholars of qira'a'a, whether they include this condition or not.\footnote{Az-Zarkasheec, Bahr, v.1, p. 471.} This point will be discussed in greater detail below.

2) The qira'a'a must conform with one of the mus-hafs of Uthmaan. In the chapter on the compilation of the Qur'aan, it was mentioned that 'Uthmaan sent out between four and eight mus-hafs around the Muslim world. All of them were without dots and vowel marks. Also, these mus-hafs had minor variations between them.

As long as a qira'a'a satisfied any one of these mus-hafs, it was considered to have passed this condition, even if it conformed slightly. For example, the word innaalik\footnote{The qira'a'a of 'Asim and al-Kisa'ee} in Soorah al-Faatihah is written in all the 'Uthmaanic mus-hafs as m-l-k (ملك), which allows for the variation found in other qira'a'att of maliki.\footnote{The qira'a'a of 'Aamir, Ibn 'Amir, Hanzaah and Aboo 'Amr. This is an example where}
the conformation is "not obvious." An example of an explicit conformation is in 2:259, where one recitation is kayfa nunshiruha, but without a dot over one letter becomes kayfa nunshiruha. An example of a qir'a'a conforming to one of the mus-hafs of 'Uthmaan without the others is the qir'a'a of Ibn 'Aamir, who read 3:184 as wa bi suburi wa bil kitaab instead of wa az-zuburi wa il kitaab (i.e., without the bas), since the mus-haf that 'Uthmaan sent to Syria had the two bas in it.

An example of a qir'a'a that contradicts all the mus-hafs of 'Uthmaan is the qir'a'a attributed to Ibn 'Abbaas in 18:79, which translates as, "...and there was, behind them, a king who seized every ship by force," whereas Ibn 'Abbaas read it, "...and there was, in front of them, a king who seized every usable ship by force." The two changes in the recitation of Ibn 'Abbaas are not allowed by the mus-haf of 'Uthmaan, and cannot, therefore, be considered an authentic recitation.

3) The qir'a'a must have an authentic (saheeh) chain of narrators back to the Prophet (s.a.w.). This is the most important condition, and guarantees that the variations that occur in the qir'a'a have all been sent down by Allaah as part of the Qur'aan, recited by the Prophet (s.a.w.), and passed down to the Muslim ummah without any addition or deletion. As was quoted from 'Umar earlier (and this same statement has also been made by Zayd ibn Thaabit, and many of the Successors), "The recitation of the Qur'aan is a Sunnah; the later generations must take it from the earlier ones. Therefore, recite the Qur'aan only as you have been taught."

However, an important question is: do these chains of narration have to be mutawaatir? The overwhelming majority of scholars claimed that they did. The only notable exceptions were from Makkee ibn Abee Jaalib (d. 437 A.H.), and later Ibn al-Jazarce (d. 832 A.H.) (whose definition is being quoted). Both of these scholars are highly respected, classical scholars in the field of qira'aat.

Ibn al-Jazarce wrote, "Some of the later scholars have presumed... that the Qur'aan can only be proven with mutawaatir narrations! The flaws in this opinion are obvious."431

However, this opinion itself goes against the consensus (ijmaa) of almost all the other scholars. Imaam an-Nuwayree (d. 897 A.H.), a commentator of Ibn al-Jazarce's work, wrote:

This opinion is a newly-invented one, contradicting the consensus (ijmaa) of the jurists and... the four madh-habs... and many scholars, so many that they cannot even be counted, such as Ibn 'Abd al-Barr, Ibn 'Aanyah, Ibn Taymuyah, Imaam Nawawee, al-Azra'ee, as-Subkee, az-Zarkashee, Ibn al-Haajib, and many more besides these. As for the reciters of the Qur'aan, they were agreed on this since the earliest times, and the only ones to con-

429 The qir'a'a of Aaam, and others
430 The qir'a'a of Nuafi', and others
tradi the latter times are Makke ibn Alee Taalib and those who followed him (i.e., Ibn al-Jazaree). 432

In reality, Ibn al-Jazaree's opinion seems to have more theoretical than realistic value, for even he admits, in another of his works, that the ten qir'a'aat are all mutawaawit. He states, "Whoever says that the mutawaawit qir'a'aat are unlimited, then if he means this in our times, this is not correct, for today there are no authentic mutawaawit qir'a'aat besides these ten; however, if he means in earlier times, then it is possible that he is correct... 434 Therefore, Ibn al-Jazaree was of the view that it was not necessary for a qir'a'a to be mutawaawit for it to be accepted, but at the same time he did believe that the ten qir'a'aat were all mutawaawit.

Ibn al-Jazaree's conditions were perhaps applicable in his time, when there existed numerous qir'a'aat besides the ten that are present today. According to him, such qir'a'aat could be recited as long as they had an authentic chain of narrators back to the Prophet (s.a.w), even if such chains were ahad. Most of the other scholars of qir'a'a, however, did not agree with him on this point. 435 However, since in our times, only these ten qir'a'aat are in existence, this issue becomes more theoretical than practical, as most of the scholars are in agreement that these ten qir'a'aat are all mutawaawit.

In conclusion, the conditions for an authentic qir'a'a is that it must be mutawaawit, and conform to at least one of the mus-hafs of 'Uthmaan. Any time such a qir'a'a exists, it overrides any rule of Arabic grammar.

It should be mentioned, however, that there has never existed any mutawaawit qir'a'a that contradicted any rule of Arabic grammar. 436 Al-Qaaree writes.

432 Makke ibn Alee Taalib is quoted as having been the first to hold this opinion in all the works that I have come across discussing this topic (also see, al-Quah, p. 8). However, I came across another work of his entitled Kitab al-lbaawih 'an Mu'awma al-Qir'a'a, in which he clearly states that any qir'a'a must be mutawaawit for it to be accepted. For example, on p. 43, while discussing the shahad qir'a'a, he states, "...and the Qur'aan cannot be confirmed with an ahad narration;" on p. 31, "...and this (i.e., taking a shahad qir'a'a) implies confirming the Qur'aan with an ahad narration, and this is not allowed by any of the people (of knowledge)." Elsewhere (p. 39), he clearly states concerning this opinion "...and this is the opinion we believe and hold to." I did not see any of the other books that I read mention these quotes, so I am not sure whether this was his earlier opinion, or his later one, nor could I ascertain when he wrote the book. In any case, further research must be done to ascertain whether this really was the final opinion of Makke ibn Alee Taalib.

433 al-Quah, p.8.
434 Uwain, p. 12, quoting from Ibn al-Jazaree's Manjil al-Muqreem. Also, see Uwain's discussion on this point, pp. 11-14.
435 Other scholars make a differentiation between the Qur'aan and the qir'a'aat, and state that, in order for the Qur'aan to be accepted, the narrations must be mutawaawit, but in order for a qir'a'a to be accepted, an ahad narration will suffice. However, this differentiation does not seem to solve the problem, for the qir'a'a are the Qur'aan, and the Qur'aan is preserved in all of the qir'a'a. Therefore, if a qir'a'a is substantiated as authentic, that automatically implies that it is part of the Qur'aan.
436 This is not to say that there have not existed qir'a'aat that Arab grammarians have not found fault with. There have been numerous attempts to prove various grammatical 'faults' in the qir'a'a, but other grammarians have always proven that such readings do have grammatical bases for them. For example, Abd al-Azz: Hadith al-thurs al-Saba'ah, in Majahid Kulliyah al-Qur'aan al-Kareem, v. 1, 1983, p. 118, for examples.
437 al-Qaaree, p. 116, with paraphrasing. The addition in brackets are mine.
If we ponder over this issue, and reflect over these conditions, we find that this last condition (i.e., the *qira‘a* must conform with Arabic grammar) is, in reality, not a ‘condition’ in the sense of the word, meaning that if this ‘condition’ is not met, the *qira‘a* is rejected, for two reasons:

Firstly, such a case has never occurred, meaning that there is no authentic, *mutawaatir qira‘a* that conforms to the ‘Uthmaanic *mus-haj*’ that has no basis in Arabic grammar.

Secondly, even if we allow for the possibility that there exists such a *qira‘a* – an authentic, *mutawaatir qira‘a* conforming to the script, yet not having any basis that we can discover in Arabic grammar – then this too does not imply the rejection of the *qira‘a*. This is because our ignorance of such a grammatical basis does not rule out the possibility of such a basis, since no matter how much our knowledge encompasses, it will still be limited. Also, whenever a *qira‘a* has a *mutawaatir* chain of narrators and conforms with the ‘Uthmaanic script, this is unequivocal proof that it is part of the Qur’aan, and therefore cannot be any argument against it.

To conclude, therefore, we say: This last condition (meaning the conformation of a *qira‘a* with Arabic grammar) is in reality a necessary by-product of the other two conditions, and is not a ‘condition’ *per se*.

As has already been alluded to, there are ten *qira‘aat* that meet the above requirements, and these will be discussed below. Taqee ad-Deen as-Subkee (d. 756 A.H.) stated,

The seven *qira‘aat* that ash-Shaatibee compiled⁴³⁸ along with the other three *qira‘aat* are all authentic *mutawaatir qira‘aat*. This has been recognised by all, and every letter that any of these *qira‘aat* have differed with the others is, is recognised to have been revealed to the Prophet (ﷺ). None can reject this fact except the ignorant.⁴³⁹

Theoretically, it is possible for there to still exist other authentic *qira‘aat* besides these ten, since there is no divine law regulating that there can only be ten *qira‘aat*. Realistically, however, such an existence is impossible, as the scholars of the Qur’aan would have known of them by now.

### IV. The Other Types of Qira‘aat

If a *qira‘a* fails to meet any of these conditions, it is classified in a different category. Different scholars have adopted different classifications for defining those *qira‘aat* that do not meet the above three conditions. One of the simpler ones is as follows:⁴⁴⁰

1) The *Sahheeb* (Authentic) *Qira‘a*: These are the ten authentic *qira‘aat*, and the conditions of acceptance were discussed above.

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⁴³⁸ Quasim ibn Ahmad as-Shaatibee (d. 590 A.H.) compiled the seven *qira‘aat* of Aboo Bakr Ibn Muijaahid in a poem known as the *Shaheebiyah* to facilitate its memorisation.

⁴³⁹ as-Suyooqee, v. 1, p. 82

⁴⁴⁰ Ulaydhaa, p. 178
2) The *Shaadh* (Irregular) *Qira'at*: These *qira'at* have an authentic chain of narration back to the Prophet (ﷺ) and conform to Arabic grammar, but do not match the *muh-hafs* of 'Uthmaan. In addition, they are not *ma'suwaar*. In other words, they employ words or phrases that the 'Uthmaanic *muh-hafs* do not allow. Most of the time (but not all, see as-Suyoo'ee’s classification below) this type of *qira'at* was in fact used by the Companions as explanations to certain verses in the Qur'aan. For example, 'Aa'ishah used to recite 2:238 ‘...wa salat al-matsta’ with the addition ‘salat al-asj’. The meaning of the first is, “Guard against your prayers, especially the middle one.” 'Aa'ishah’s addition explained that the “middle prayer” alluded to in this verse is in fact the ‘Asr prayer. There are numerous authentic narrations from the Companions of this nature, in which they recited a certain verse in a way that the *muh-haf* of 'Uthmaan would not allow.

Another explanation for this type of *qira'at* is that they were a part of the *ahraaf* that were revealed to the Prophet (ﷺ) but later abrogated, and thus not preserved in the *muh-haf* of 'Uthmaan.

3) The *Da'eeef* (Weak) *Qira'at*: These *qira'at* conform with Arabic grammar and are allowed by the *muh-haf* of 'Uthmaan, but do not have authentic chains of narrations back to the Prophet (ﷺ). An example of this type is the recitation of 1:4 as *malakj yawmu deen*, in the past tense.

4) The *Baatil* (False) *Qira'at*: These *qira'at* do not meet any of the three criteria mentioned above, and are rejected completely, even as *tafseer*. For example, the reading of 35:28 as *inama yakhsa Allaahu min 'ibadhil 'aala*, changes the meaning from, “It is only those who have knowledge amongst His slaves that truly fear Allah,” to, “Allah is afraid of the knowledgeable of His slaves!” (All praise be to Allah, He is far removed from all that they ascribe to Him!)

The ruling concerning these last three types of *qira'at*, the *shaadh*, the *da'eeef* and the *baatil*, is that they are not a part of the Qur'aan, and in fact it is *haraam* (forbidden) to consider such a *qira'at* as part of the Qur'aan. If it is recited in prayer, such a prayer will not be acceptable, nor is one allowed to pray behind someone who recites these *qira'at*. However, the *shaadh* and the *da'eeef* *qira'at* may be studied under the science of *tafseer* (and other sciences, such as the science of grammar, or *nahw*) as long as they are identified as such. The *shaadh* *qira'at*, in particular, used to form a part of the seven *ahraaf* that the Qur'aan was revealed in, but these recitations were abrogated by the Prophet (ﷺ) himself, and therefore not preserved by 'Uthmaan. Under this category fall many of the recitations that are transmitted with authentic chains of narrations from the Companions, and yet do not conform with the 'Uthmaanic *muh-haf*. These recitations used to form a part of the Qur'aan, and were recited by the Companions, until they were abrogated by the Prophet (ﷺ) before his death.
As-Suyooti, following Ibn al-Jazaree (d. 832 A.H.), classifies the various qira’aat into six categories, which are, briefly:

1) Mutawaatir: These are the seven qira’aat compiled by Ibn Mujahid, plus the other three.

2) Mash-hoor (Well-known): These are some of the variations found within the ten authentic qira’aat, such as the differences between the muwiis and turqis (to be discussed below).

3) Ahaad (Singular): These are the qira’aat that have an authentic chain of narration, but do not conform to the muis-hajf of ‘Uthmaan, or contradict a rule of Arabic grammar (the same as shaadha above).

4) Shaadh (Irregular): These are the qira’aat that do not have an authentic chain of narration back to the Prophet (ﷺ) (the same as da’eeef above).

5) Maawooda’ (Fabricated): These are the qira’aat that do not meet any of the three conditions (same as baatiil above).

6) Mudraj (Interpolated): In this category, as-Suyooti classified those readings that the Companions used to add for the sake of interpretation. For example, the verse,

وَلَهُٰ أُحْرُ أَوْلَىَّتْ

«...and he has a brother or sister...» (4:12)

was recited by Sa’eed ibn Abee Waqqaas as, «...and he has a brother or sister from the same mother.»

These types of additions are explained as having been heard by the Companion from the Prophet (ﷺ), either as an explanation of the verse (in which case it was assumed by the Companion to be part of the verse), or that this was one of the ahrruf of that verse that was later abrogated by the Prophet (ﷺ) during his final recitation to Jibreel.⁴²

As-Suyooti stated that the first two types, mutawaatir and mash-hoor, are considered part of the Qur’aan, and can be recited in prayer, but the last four types are not a part of the Qur’aan.

V. The Authentic Qira’aat and the Qaaarees

Now that the various types of qira’aat have been discussed in detail, it is time to look at the ten authentic qira’aat, and the Qaaarees whom they are named after.⁴¹ The first seven are the ones that Abaa Bakr ibn Maaahid (d. 324 A.H.) preserved in his book, and which ash-Shaaajibee (d. 548 A.H.) versified in his famous poem known as ash-Shaatibiyyah.

⁴¹ As-Suyooti, v. 1, p. 102
⁴³ All of the biographical information in this section, unless otherwise referenced, was taken from al-Banna, v. 1, pp. 19-32, az-Zarqaanee, v. 1, pp. 456-477, and al-Haashimee, pp. 39-155.
1) Naafi' al-Mudanee:

He is Naafi' ibn 'Abd al-Rahmaan ibn Abbe Na'eeem al-Laythee, originally from an Isfaahani family. He was one of the major scholars of qira'at during his time. He was born around 70 A.H., in Madeenah, and passed away in the same city at the age of 99, in 169 A.H. He learnt the Qur'aan from over seventy Successors, including Aboo Ja'far Yazeed ibn al-Qa'qa' (d. 130 A.H.), who took his recitation from Aboo Hurayrah, who took his recitation from Ubay ibn Ka'ah, who took his recitation from the Prophet (peace be upon him). After the era of the Successors, he was taken as the chief Qaaree of Madeenah. Eventually, his qira'a was adopted by the people of Madeenah.

Among his students was Imaam Maalik (d. 179 A.H.). Imaam Maalik used to recite the Qur'aan in the qira'a of Naafi', and he used to say, "Indeed, the qira'a of Naafi' is the Sunnah," meaning that this qira'a was the most liked by him.

The two students who preserved his qira'a are:

i) Qaloon: He is 'Eesaa ibn Meena az-Zarqee (120-220 A.H.). He was the stepson of Naafi', and lived his whole life in Madeenah. After Naafi' died, he took over his position as the leading Qaaree of Madeenah.

ii) Warsh: He is Abee Sa'eed 'Uthmaan ibn Sa'eed al-Misree (110-197 A.H.). He lived in Egypt, but travelled to Madeenah in 155 A.H. to study under Naafi', and recited the Qur'aan to him many times. Eventually, he returned to Egypt, and became the leading Qaaree of Egypt.

2) Ibn Katheer al-Makkee:

He is 'Abd Allaah ibn Katheer ibn 'Umar al-Makkee, born in Makkah in 45 A.H. and died 120 A.H. He was among the generation of the Successors (he met some Companions, such as Anas ibn Maalik and 'Abdullaah ibn az-Zubayr), and learnt the Qur'aan from the early Successors, such as Abbe Sa'eeb, Mujahid ibn Jabr (d. 103 A.H.), and Darbaas, the slave of Ibn 'Abhaas. Darhaas learnt the Qur'aan from Ibn 'Abbaas, who learnt it from Zayd ibn Thaahit and Ubay ibn Ka'ab, who both learnt it from the Prophet (peace be upon him).

Imaam ash-Shaafi'ee (d. 204 A.H.) used to recite the qira'a of Ibn Katheer,** and once remarked, "We were taught the qira'a of Ibn Katheer, and we found the people of Makkah upon his qira'a."**

The two primary Qaarees who preserved his qira'a are:

i) al-Buzzah: He is Ahul Hasan Ahmad ibn Buzzah al-Makkee (170-250 A.H.). He was the mu'ad-dhin at the Masjid al-Haraam at Makkah, and the leading Qaaree of Makkah during his time.

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**444** al-Haashimee, p. 59.

**445** Hence his opinion of the origin of the word 'Qur'aan'; cf. Ch. 2, 'The Meaning of the Word 'qur'aan'.

**446** al-Haashimee, p. 59.
ii) Qumbul: He is Aboo 'Amr Muhammad ibn 'Abd al-Rahmaan (195-291 A.H.). He was the leading Qaaree of the Hijaz. He was also one of the teachers of Aboo Bakr ibn Mijaahid (d. 324 A.H.), the author of Kitaab al-Qira'at.

3) Aboo 'Amr al-Basree:

He is Zabaan ibn al-'Aalaa ibn 'Ammaar al-Basree. He was born in 69 A.H. and passed away in 154 A.H. He was born in Makkah, but grew up in Basrah. He studied the Qur'aan under many of the Successors, among them Aboo Ja'far (d. 130 A.H.), and Aboo al-'Aaliyah (d. 95 A.H.), who learnt from 'Umar ibn al-Khattaab and other Companions, who learnt from the Prophet ( ﷺ).

The two primary Qaarees who preserved his qira'a are:

i) ad-Doorii: He is Hafs ibn 'Umar ad-Doorii (195-246 A.H.). He was one of the first to compile different qira'at, notwithstanding the fact that he was blind.

ii) as-Soosee: He is Aboo Shur'ayb Saalih ibn Ziyaad as-Soosee (171-261 A.H.), He taught the Qur'aan to Imaam an-Nasa'ee (d. 303 A.H.), of Sunan fame.

4) Ibn 'Aamir ash-Shaamee:

He is 'Abdullaah ibn 'Aamir al-Yahsabee, born in 21 A.H. He lived his life in Damascus, which was the capital of the Muslim empire in those days. He met some of the Companions, and studied the Qur'aan under the Companion Aboo ad-Dardaa, and al-Mugheerah ibn Abee Shihaaab. He was the Imaam of the Ummayad Mosque (the primary mosque in Damascus) during the time of 'Umar ibn 'Abd al-'Azeez (d. 103 A.H.), and was well-known for his recitation. Among the seven Qaarees, he has the highest chain of narrators (i.e., least number of people between him and the Prophet ( ﷺ)), since he studied directly under a Companion. He was also Chief Judge of Damascus. His qira'a became accepted by the people of Syria. He died on the day of 'Aashooraa,447 118 A.H.

The two primary Qaarees who preserved his qira'a are:

i) Hisbaam: He is Hisbaam ibn 'Ammaar ad-Damishqee (153-245 A.H.). He was well-known for his recitation, and his knowledge of hadeeth and fiqh, and was one of the teachers of Imaam at-Tirmidheee (d. 279 A.H.).

ii) Ibn Zhakwan: He is 'Abdullaah ibn Ahmad ibn Zhakwan (173-242 A.H.). He was also the Imaam of the Ummayad Mosque during his time.

5) 'Aasim al-Koofee:

He is 'Aasim ibn Abee Najood al-Koofee, from among the Successors. He was the most knowledgeable person in recitation during his time, and took over the position of Imaam of the Qaarees in Koofah, after the death of Aboo 'Abd ar-Rahmaan as-
Sulamee (d. 75 A.H.). He learnt the Qur’aan from Aboo ’Abd ar-Rahmaan (who studied under ’Alee ibn Abee Taalib, and was the teacher of al-Hasan and al-Husayn), and from Zirr ibn Hubaysh (d. 83 A.H.) and Aboo ’Amr ash-Shaybaanee (d. 95 A.H.). These learnt the Qur’aan from Ubay ibn Ka’ab, ’Uthmaan ibn ’Affaan, ’Alee ibn Abee Taalib, and Zayd ibn Thaabit, who all learnt from the Prophet (saw). He passed away 127 A.H.

He taught the Qur’aan to Imaam Aboo Haneefah (d. 150 A.H.), who used to recite in the qira’a of ’Aasim. Imaam Ahmad ibn Hambal (d. 204 A.H.) was once asked, “Which of the qira’aat do you prefer?” He replied, “The qira’a of Madinah (i.e., Naafi’), but if this is not possible, then ’Aasim.”448

His two students who preserved his qira’a are:

i) Shu’ba: He is Shu’ba ibn ‘Iyaaash al-Koofee, born 95 A.H. and passed away 193 A.H.

ii) Hafs: He is Aboo ’Amr Haafs ibn Sulaymaan al-Asadee al-Koofee (90-180 A.H.), a step-son of ’Aasim. He was the most knowledgeable person of the qira’a of ’Aasim.

6) Hamzah al-Koofee:

He is Hamzah ibn Habeeb al-Koofee, born 80 A.H. He met some of the Companions, and learnt the Qur’aan from al-’Amash (d. 147 A.H.), Ja’far as-Saadiq (d. 148 A.H.) (the great-grandson of Husayn), and others. His qira’a goes back to the Prophet (saw) through ’Alee ibn Abee Taalib and ’Abdullaah ibn Mas’ood. He passed away 156 A.H.

The two primary Quareees through whom his qira’a is preserved are:

i) Khalaf: He is Khalaf ibn Hishaam al-Baghdaadee (150-227 A.H.). He memorised the Qur’aan when he was ten years old.

He also has his own qira’a, different from the one he preserved from Hamzah (see below).

ii) Khallaad: He is Aboo ’Eesaa Khallaad ibn Khaalid ash-Shaybaanee. He was born 119 A.H. and passed away 220 A.H.

7) Al-Kisa’ee:

He is ’Alee ibn Hamzah ibn ’Abdillaah, born around 120 A.H. He was the most knowledgeable of his contemporaries in Arabic grammar, and is considered one of the classical scholars in this field. He authored numerous books, and excelled in the sciences and recitation of the Qur’aan. Students used to flock to him to listen to the entire Qur’aan, and they even used to record where he stopped and started every verse. The Caliph Haroon ar-Rasheed used to hold him in great esteem. He passed away 189 A.H.

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His two primary students who preserved his qira’a are:

i) al-Layth; He is al-Layth ibn Khaalid al-Baghdaadee. He died 240 A.H.

ii) ad-Dooree: He is the same ad-Dooree who is the student of Aboo ‘Amr al-Basree (mentioned above), for he studied and preserved both of these qira’aat.

These are the seven Quaarees whom Ibn Mujaahid compiled in his book Kitaab al-Qira’aat. Of these, all are from non-Arab backgrounds except Ibn ‘Aamir and Aboo ‘Amr. The following three Quaarees complete the ten authentic qira’aat.

8) Aboo Ja’far al-Madaneec:

He is Yazeed ibn al-Qa’qa’ al-Makhzoomee, among the Successors. He is one of the teachers of Imaam Naafi’, and learnt the Qur’aan from ‘Abdullah ibn ‘Abbaas, Aboo Hurayrah and others. He passed away 130 A.H.

His two primary students who preserved his qira’aa were ‘Eesan ibn Wardaan (d. 160 A.H) and Sulaymaan ibn Jamaz (d. 170 A.H.)

9) Ya’qoob al-Basree:

He is Ya’qoob ibn Ishaaq al-Hadhrameec al-Basree. He became the Imaam of the Quaarees in Basrah after the death of Aboo ‘Amr ibn ‘Alaa. He studied under Aboo al-Mundhir Salaam ibn Sulaymaan. His qira’aa gives back to the Prophet (ﷺ) through Aboo Moosaa al-Ash‘areen. He was initially considered among the seven major Quaarees by many of the early scholars, but Ibn Mujaahid gave his position to al-Kisa’ee instead. He passed away 205 A.H.

His two primary students were Ruways (Muhammad ibn Munawakil, d. 238 A.H.) and Rooh (Rooh ibn ‘Abd al-Mu‘min al-Basree, d. 235 A.H.), who was one of the teachers of Imaam al-Bukhaareec (d. 256 A.H.).

10) Khalaf:

This is the same Khalaf that is one of the two students of Hamzah. He adopted a specific qira’aa of his own, and is usually called Khalaf al-Aashir (the ‘tenth’ Khalf).

His two primary students who preserved this qira’aa were Ishaaq (Ishaaq ibn Israa’eeen ibn ‘Uthmaan, d. 286 A.H.) and Idrees (Idrees ibn ‘Abd al-Kareem al-Baghdaadee, d. 292 A.H.)

All of these ten qira’aat have authentic, mutawaatin chains of narration back to the Prophet (ﷺ). Each qira’aa is preserved through two students of the Imaam of that qira’aa. Of course, these Quaarees had more than just two students, the reason that the qira’aat are preserved through only two is that Aboo ‘Amr ‘Uthmaan ibn Sa’eed (d. 444), better known as Imaam ad-Daamce, selected and preserved the recitation of the two best students of each Quaaree in his book, Kitaab al-Tayseer fee al-Qira’aat as-Saba’. These two students are each called Raaawis (narrators), and they occasionally differ from each other. Thus, although other Raaawis also narrated each qira’aa, only the
recitation of two main Ra`awis have been preserved in such detail. References to the recitation of other Ra`awis are, however, found in the classical works of qira`a'

These Ra`awis learnt the qira`a' from their Imaam, and each preserved some of the variations of the recitation of the Quaaree. Sometimes, the Quaaree taught different qira`a' to each Ra`awi. Haafs quoted `Aasim as saying that the qira`a' he taught him was that of Aboo `Abd al-Rahmaan as-Sulamee (d. 70 A.H.) from `Alee ibn Abee Taalib, while the one that he taught Aboo Bakr ibn `Iyaash (i.e., Shu`ba, the other Ra`awi of `Aasim) was that of Zirr ibn Hubaysh (d. 83 A.H.) from Ibn Mas`ood. 449

However, typically the variations between the Ra`awis are minor when compared to the differences between the qira`a' themselves (though usually there are differences in the rules of tajweed of the Ra`awis). For example, Shu`ba and Haafs differ from each other in around forty places in the whole Quaaree. 450 To preserve even these differences, however, the qira`a' are always mentioned including the Ra`awis. So, when someone recites the qira`a' of Naafi`, for example, he should mention whether it is through Warsh or Qaleeoon (for example, by saying, "The qira`a' of Naafi" through the rivaayah of Warsh," or, "The qira`a' of Warsh an Naafi" for short). 451

Most of the time, these students, who were Quaarees in their own right, studied directly under the Quaaree whose qira`a' it was. Thus, for example, Warsh and Qaleeoon both studied under Imaam Naafi`, as did Shu`haah and Haafs with Imaam `Aasim. However, sometimes, there was an intermediary (or even two) between these students and the Imaam. When this occurred, as for example with Ibn Kathieer, the intermediary was not mentioned above, so as not to prolong the discussion. The interested reader may consult any of the references mentioned in the beginning of this section.

There are four shadh qira`a' (following the original definition above). These are not considered as part of the Quaaree, but may be used as tafseer, and, according to some of the madhab-habs, as a basis for fiqh rulings as well. 452 The Quaarees whom they are named after are:

1) al-Hasan al-Ba`aree: This is the famous Successor, Hasan ibn Abee al-Hasan Yassaar Aboo Sa`eed al-Ba`aree. He passed away 110 A.H.

2) Ibn Muhaysin: He is Mu`ammad ibn `Abd al-Rahmaan as-Suhaymee al-Makkee. He was one of the Chief Quaarees of Makkah, along with Ibn Kathieer. He passed away 123 A.H.

449 Wubbahee, p. 106.
450 Meaning that they differ from each other in forty words, but since these words occur a total of around five hundred times in the Qur'aan, it might appear that their differences are many, cf. al-Quaaree, p. 140.
451 Actually, there is a third level of narration, below that of raawis, called tareeq (path). Each raawee has two tareegeen. The differences between the tumyq (pl. of tareeq) are negligible for our purposes, concentrating mainly on where to stop, certain variations in the particulars of pronunciation, etc. However, on some occasions there are noticeable differences. For example, compare a Qur'aan printed in Pakistan (Taq Company, for example) and one printed in Saudi Arabia or Egypt, and see 30:54. The difference in the words Da`f and Da`fin are due to the differences in the tumyq of the qira`a' of Haafs `Aasim
452 cf. az-Zarkashhee, Bahri, pp. 474-480, for a discussion of this point.
3) Yahya al-Yazeedee: He is Yahya ibn al-Mubaarak ibn al-Mugheerah. He passed away 202 A.H.

4) al-Shamhoozee: He is Muhammad ibn Ahmad ibn Ibreaheem al-Shamboozee. He passed away 388 A.H.

These four qira'aat contain most of the qira'aat that were recited by the Companions and did not conform to the mus-haf of 'Uthmaan. Of course, these four qira'aat do not contradict the mus-haf of 'Uthmaan in every single verse; only occasionally is there a conflict.

vi. The Qira'aat Today

The qira'aat were once a vital part of the Muslim ummah, and each part of the Muslim world used to recite according to one of the qira'aat. Not surprisingly, the people of a particular city would recite in the qira'a of the Quaaree of that city. Thus, for example, Makkee ibn Abbee Taalib (d. 437 A.H.) reported, in the third century of the hijrah, that the people of Basra followed the recitation of Aboo 'Amr, those of Kooafah followed 'Aasim, the Syrians followed Ibn 'Aamir, Makkah took after Ibn Katheer, and Madeenah followed Naafi'.

Eventually, however, most of the other qira'aat died out and were replaced by other ones. Thus, the situation today is that the vast majority of the Muslim world recites only the qira'a of 'Aasim through the riwaya of Hafs (Hafs 'an 'Aasim). However, there are certain areas in the world where other qira'aat are prevalent, and a rough breakdown is as follows:

<table>
<thead>
<tr>
<th>Qira'a</th>
<th>Percentage of Muslim World</th>
<th>Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hafs 'an 'Aasim</td>
<td>95%</td>
<td>Muslim world in general</td>
</tr>
<tr>
<td>Warsh 'an Naafi</td>
<td>3%</td>
<td>Algeria, Morocco, parts of Tunisia, W. Africa and Sudan</td>
</tr>
<tr>
<td>Qaloone 'an Naafi</td>
<td>0.7%</td>
<td>Libya, Tunisia and Parts of Qatar</td>
</tr>
<tr>
<td>ad-Dooree 'an Aboo 'Amr</td>
<td>0.3%</td>
<td>Parts of Sudan and W. Africa</td>
</tr>
<tr>
<td>Ibn 'Aamir</td>
<td>1%</td>
<td>Parts of Yemen</td>
</tr>
</tbody>
</table>

Total 100%
This is obviously a very rough breakdown, based on the population in these respective countries. The qira'āt today are as a whole only memorised at specialised institutions of higher learning throughout the Muslim world (or, a student may study privately under a scholar who has memorised these qira'āt). A student of the Qur'an who wishes to memorise the qira'āt must, of course, have already memorised the entire Qur'an in at least one qira'āt. There are two primary ways of memorising these qira'āt, and both involve memorising lengthy poems that detail the rules of recitation (tajweed) of each qira'āt, and the differences between them.

The first way is to memorise the Sha'ābīyyah (its actual name is Hirz al-Amaānee wa Wajh at-Tahaānec), which is a poem consisting of 1173 couplets, written by Imam Qaasim ibn Ahmad ash-Shaaqīhee (d. 548 A.H.), and then to memorise the Durrah (short for ad-Durrah al-Madhiyyah) by Muhammad ibn al-Jazarē (d. 832 A.H.). The first poem deals with the first seven qira'āt. After a student of the Qur'an has memorised this, he then moves on to the second poem, which deals with the last three qira'āt. This is the primary method by which the qira'āt are taught throughout the Muslim world.

The second method is to learn all ten qira'āt simultaneously, by memorising the Tāyyibah (short for Tāyyibah an-Nashr fil Qira'āt al-'Ashr), which is a poem that deals with all ten qira'āt, also by Muhammad ibn al-Jazarē.

vii. The Relationship of the Ahruf with the Qira'āt

The relationship of the ahruf with the authentic qira'āt must by essence depend upon what the definition of ahruf is, and whether one believes that the ahruf are still in existence today. Therefore, the scholars of Islam have defined this relationship depending upon their respective definitions of the ahruf. The three major opinions on this issue are as follows:

1) The opinion of Imam at-Tahaānée (d. 310 A.H.), Ibn 'Abd al-Barr (d. 463 A.H.), and others, is that all the authentic qira'āt are based upon one harf of the Qur'an. This is because, as was mentioned in the last chapter, they hold that the mus-harf of 'Uthmaan eliminated the other six ahruf and preserved only one harf.

However, this opinion does not seem very strong, since, if the origin of all of the authentic qira'āt is one harf, then where do all the differences between the qira'āt originate from? In addition, as was mentioned in the previous chapter, the opinion that only one harf has been preserved does not seem to be the strongest.

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453 This table was taken from al-Habash, p. 50. In this author's opinion, he has greatly exaggerated the predominance of the qira'āt of Ibn-Aswār, al-Doore's percentage should also be less, and Qahīn should be more than 0.7%. In addition, Hāls is probably closer to 97% than 95%, and Al-Asaaf knows best.

454 The Tāyyibah is more advanced than the Sha'aa'bīyyah plus Durrah combination, since Ibn al-Jazare recorded more differences between the various types than Ash-Shaaqīhee did.

455 cf. It, pp. 346-357.
2) The opinion of al-Baqillaami (d. 403 A.H.) and a few scholars is that all of the seven ahruf are preserved in the qira'aat, such that each harf is found scattered throughout the qira'aat. Therefore, there is no single qira'a that corresponds exactly to any one harf, but each qira'a represents various ahruf such that, in the sum total of the qira'aat, the ahruf are preserved.

This opinion also is based upon these scholars’ belief that all of the ahruf have been preserved. This opinion seems like a strong opinion, except for the fact that there exists many narrations in which the Companions used to recite differently from any of the present qira'aat (these are today present in the shaadh qira'aat). It seems that they were reciting a peculiar harf of the Qur'aan, but this was not preserved in the qira'aat.\[456\]

3) The opinion of Makkee ibn Abee Taalib (d. 437 A.H.), Ibn al-Jazaree (d. 832 A.H.), Ibn Hajar (d. 852 A.H.), as-Suyootee, and others, and the one that is perhaps the strongest, is that the qira'aat represent portions of the seven ahruf, but not all of the seven ahruf in totality. The differences between the qira'aat, even the most minute of differences, originate from the seven ahruf, but not every difference between the seven ahruf is preserved in the qira'aat. This goes back to our position on the existence of the ahruf today: that they exist insomuch as the script of the mus-haf of 'Uthmaan allows them to. In the last chapter, the methodology that the Companions used to decide which ahruf to preserve was discussed. Those ahruf that were preserved are the ones that are in existence today, through the variations in the qira'aat.

To summarise the last two chapters, we quote Makkee ibn Abee Taalib (d. 437 A.H.), who wrote:

> When the Prophet (ﷺ) died, many of the Companions went to the newly-conquered territories of the Muslims, and this was during the time of Aboo Bakr and 'Umar. They taught them the recitation of the Qur'aan and the fundamentals of the religion. Each Companion taught his particular area the recitation that he had learnt from the Prophet (ﷺ) (i.e., the various ahruf). Therefore the recitations of these territories differed based on the differences of the Companions.

> Now, when 'Uthmaan ordered the writing of the mus-hafs, and sent them to the new provinces, and ordered them to follow it and discard all other readings, each of the territories continued to recite the Qur'aan the same way that they had done so before the mus-haf had reached them, as long as it conformed to the mus-haf. If their recitation differed with the mus-haf, they left that recitation.

> This new recitation was passed on from the earlier generations to the later ones, until it reached these seven Imaams\[457\] (Quarees) in the same form, and they differed with each other based upon the differences of the people of the territories – none of whom differed with the mus-haf that 'Uthmaan

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\[456\] See the chapter entitled, “The Ahruf at the Qur'aan,” for a discussion of the existence of the ahruf today.

\[457\] Actually, until it reached the ten Quarees, and not just the seven.
Therefore, the differences in the *qira'at* are remnants of the differences in the way that the Prophet (ﷺ) taught the recitation of the Qur'an to the different Companions, and these differences were among the seven *ahruf* of the Qur'an which Allaah revealed to the Prophet (ﷺ). Thus, the ten authentic *qira'at* preserve the final recitation that the Prophet (ﷺ) recited to Jibreel— in other words, the *qira'at* are manifestations of the remaining *ahruf* of the Qur'an.

**viii. The Benefits of the Qira'at**

Since the *qira'at* are based on the *ahruf*, many of the benefits of the *qira'at* overlap with those of the *ahruf*. Some of the benefits are as follows.

1) The facilitation of the memorisation of the Qur'an. This includes not only differences in pronunciations that the different Arab tribes were used to, but also the differences in words and letters.

2) Proof that the Qur'an is a revelation from Allaah, for notwithstanding the thousands of differences between the *qira'at*, not a single difference is contradictory.

3) Proof that the Qur'an has been preserved exactly, as all of these *qira'at* have been recited with a direct, authentic, *mutawaatir* chain of narrators back to the Prophet (ﷺ).

4) A further indication of the miraculous nature (*ijaz*) of the Qur'an, because these *qira'at* add to the meaning and beauty of the Qur'an in a complementary manner, as shall be shown in the next section.

5) The removal of any stagnation that might exist with regards to the text of the Qur'an. In other words, there exist various ways and methodologies of reciting the Qur'an that are different from each other in pronunciation and meaning, and thus the text remains vibrant and never becomes monotonous.

**ix. Some Examples of the Different Qira'at**

It is appropriate to conclude this chapter by quoting various verses that demonstrate some of the differences in the *qira'at*, with a discussion of the various meanings. Four verses were chosen, the first of which deals with belief, the second and third with stories, and the last with laws. In each verse, it will be seen that, far from

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459 This is not to imply that the Qur'an would have become monotonous had the *qira'at* not existed, but rather that the different *qira'at* are one of the factors that contribute to this miraculous effect. Any person who has dealt with the *qira'at* knows this feeling.

460 Many of the differences in the *qira'at* do not affect the meaning of a verse, but rather change only the pronunciation of certain vowels and letters. However, this section discusses only those differences that result in a change in meaning.
contradicting each other, the qira’aat taken together add much deeper meanings and connotations than any one of them individually. In fact, the various readings between the qira’aat are considered—in terms of extracting rulings from verses—as two separate verses, both of which must be looked into, and neither of which can abrogate the other.

The scholar of this century, Muhammad Ameen ash-Shanqeete (d. 1393 A.H.), said in his famous tafsir, Adwaa al-Bayaan, “In the event that the different qira’aat seem to give contradictory rulings, they are considered as different verses…” meaning that both of them must be taken into account for the final ruling to be given. This same principle applies in verses that deal with stories or belief, as the examples below will show.

1) Soorah Faatihah, verse 4.

The first reading, that of ‘Aa'ishah and al-Kisa’aee, is maalik yawn ad-deen. This is the recitation that most of the readers will be familiar with. The word maalik means ‘master, owner,’ and is one of the Names of Allaah. The meaning of this name when attributed to Allaah is that Allaah is the one who Possesses and Owns all of the Creation, and therefore He has full right to do as He pleases with His creation, and He has the power to do what He pleases with His creation, and no one can stop or question Him.

The verse therefore translates, “The Only Owner of the Day of Judgement.” This name (Maalik) is also mentioned in,

 فِي الْلَّهِ مَلِكُ الْأَلَّامِ

Say: O Allaah! Maalik (Possessor) of (all) Kingdoms! [3:26]

Allaah is the Owner who Possesses all things, and on the Day of Judgement, He will Own Rulership and Kingship. As Allaah says,

المَلِكُ نَوْمَا هُدِيَّوٌ للّهُ

“The sovereignty on that day (i.e., the Day of Judgement) will be the true (sovereignty), belonging to the Most Beneficent” [25:26]

If Allaah is the only Maalik on the Day of Judgement, this automatically implies that He is the Maalik before the Day of Judgement also, since the one who is the Maalik on that day must be the Maalik of all that was before that Day!

The second reading, that of Naafi’, Abuu ‘Amr, Ibn ‘Aamir, Ibn Katheer and Hamzah, is maliki yawn ad-deen, without the alif. The word ‘malik’ means, “king, sovereign, monarch,” and is also one of the Names of Allaah. This also has the connotation of the one who has power to judge. A king (Malik) possesses not only wealth.
and property (like a *Maulik*), but also the authority to rule, judge and command. The verse therefore translates, "The King (and the Only Ruling Judge) of the Day of Judgement." *Maulik*, as one of the names of Allah, is mentioned in the Qur'aan:

> «...The King...» [59:23]

and also,

> «The King of Men» [114:2]

The name of Allah 'Maulik' is a description of Allah (i.e., *sifah dhaatiyyah*), since He is 'The King'; whereas the name 'Maulik' is a description of Allah and His actions (i.e., *sifah fi'liyyah*), since He is 'The Owner' of all of His creation.\(^{462}\)

It can be seen that the two readings increase the overall meaning of the verse, each giving a connotation not given by the other, and thus increasing the beauty and eloquence of the verse.

The result of the two *qira'as* is that Allah is the *Maulik* on the Day of Judgement, and the *Malik*. So on that Day, He will be the Owner (*Maulik*) of the Day of Judgement - no other person will be an owner besides Him in Judgement, even though they might have been owners of judgement in this world. And Allah is the King (Malik) of the Day of Judgement, besides all else of His creation, who, in this world, were mighty and arrogant kings...so on this day, these (kings) will know for sure that they are in reality the most humiliated of creation, and that the true Might, and Power, and Glory and Kingship belongs only to Allah, as Allah, all Glory and Praise be to Him, has said,

> علَى الرَّحْمَٰنِ الْبَلْدَةَ، وَلَعَلَّهُمَا لَا يُحْلِّقُ بهَا

> «The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the Kingdom on this Day? (Allah Himself will reply:) It is Allah's, the Unique, the Irresistible.» [40:16]

So, Allah has informed us that He is the *Malik* of the Day of Judgement, meaning that He is the only one whom Kingship belongs to, besides all the kings and rulers of this world, and on this day these kings and rulers will be in the greatest humiliation and disgrace, instead of their (worldly) power and glory...

And, Allah has informed us that He is the *Maulik* of the Day of Judgement, meaning that He is the only one whom Ownership belongs to. So, there is none that can pass judgements or rule on that Day except Him.\(^{463}\)

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\(^{462}\) *al-Hamood*, p.88.

\(^{463}\) *Bayzmah*, v. 1, p. 403.
2) Soorah al-Baqarah, verse 259.

This verse tells the story of a man who passed by a deserted town, and wondered how Allaah would ever bring it back to life. Thus, as a miracle for him, Allaah caused him to die for a hundred years, then brought him back to life. Allaah also brought the man’s donkey back to life in front of his eyes.

The first reading of the relevant part of the verse, by al-Kisaa’e, Ibn ‘Aamir, ‘Aasim and Hamzah, is, “Kayfa nunshiruha.” This is in reference to the resurrection of the donkey. The word nunshiruha means, “to cause to rise.” The verse therefore translates, “Look at the bones (of the donkey), how We raise them up,” meaning, “...how We cause the bones to join one another and stand up again (from the dust).”

The second reading, by Aboo ‘Amr, Naafi’, and Ibn Katheer, is, “Kayfa nunshiruha.” The word nunshiruha means, “to bring to life, to resurrect.” The verse then translates, “...how We resurrect it and bring it back to life.”

Again, both readings give different meanings, but put together the readings help form a more complete picture. The bones of the donkey were ‘raised up’ from the dust and ‘resurrected’ (meaning clothed with flesh) in front of the man. Each reading gives only a part of the picture, but put together, a more graphic picture is given.

3) In the last portion of the same verse, the readings differ as follows:

The first reading, that of Naafi’, Ibn Katheer, ‘Aasim, Ibn ‘Aamir and Aboo ‘Amr, is, “Qala’aa al-lamn ana Allaaha ‘ala kulli shayin qadeer.” This translates as, “He said, ‘I (now) know that Allaah is indeed capable of all things.’” This shows that, after this miraculous display, the man finally believed that Allaah could bring the dead back to life, and repented of his previous statement.

The second reading, that of Hamzah and al-Kisaa’e, is, “Qala’aa lamn ana Allaaha...,” which translates as, “It was said (to him): ‘Know that Allaah is capable of all things.’” In this reading, after the resurrection of the donkey was shown to him, he was ordered to believe that Allaah was indeed All-Powerful.

Once again, each reading adds more meaning to the overall picture. After this miraculous display, the man was commanded to know that Allaah is indeed capable of all things. He responded to this command, and testified that, indeed, Allaah is capable of all things.\[464\]


For the last example, it will be seen that even different fiqih ruling are given by the differences in the qira’aat.

The relevant verse discusses the procedure for ablution (wudoo). In the reading of Naafi’, Ibn ‘Aamir, al-Kisaa’e and Hafs, the verse reads as follows: “O you who believe! When you intend to pray, wash your faces and your hands up to the elbows, wipe your heads, and (wash) your feet up to the ankles...” The word ‘feet’ is read

\[464\] In this verse in particular, the jaaaz of the Qur’aan can be felt, for the very same verse is the command and response!
arjulikum, and in this tense, it refers back to the verb ‘wash.’ Therefore, the actual washing of the feet is commanded, according to this recitation.

The remaining qira’aat pronounce the word arjulikum, in which case it refers back to the verb ‘wipe,' so the verse would read, “...wash your faces and hands up to the elbows, and wipe your heads and feet...” According to this recitation, washing is not obligatory, and wiping is sufficient.

This is an apparent contradiction between the qira’aat. Does one ‘wipe’ his feet (meaning pass water over it, similar to how the head is wiped in ablution), or does one actually wash his feet (like the hands and face are washed)? In fact, there is no contradiction whatsoever, for each recitation applies to a different circumstance. In general, the ablution is performed by ‘washing’ the feet. However, if a person is wearing shoes or socks, and he had ablution before putting them on, he is allowed – in fact even encouraged – to ‘wipe’ over his feet, and is not obliged to wash them.465 Az-Zarkashe said, “These two verses can be combined to understand that one reading deals with wiping over the socks, while the second reading deals with washing the feet (in case of not wearing socks).”466

Therefore, each of these recitations adds a very essential ruling concerning the ablution, and there is no contradiction between them.

It can be seen from this section that the qira’aat are a part of the eloquence of the Qur'aan, and form an integral factor in the miraculous nature of the Qur'aan. For indeed, what other book in human history can claim the vitality that is displayed in the qira’aat – the subtle variations in letters and words that change and complement the meaning of the verse, not only in story-telling but also in beliefs and commands and prohibitions? To add to this miracle, all of these changes originate from the one script of ‘Uthmaan! Indeed, there can be no doubt the Qur'aan is the ultimate miracle of the Prophet (ﷺ).

465 See Fiqh as-Sunnah, v 1, pps. 44-46, for further details on this issue.
466 az-Zarkashe, v 2, p. 52.
The Qur'aan has been revealed in the most eloquent of Arabic. Therefore, in order for a person to fully understand and appreciate the Qur'aan, he must be knowledgeable of various aspects related to the Arabic language.

Among these aspects is the knowledge of how words give particular meanings (for example, 'aam and khaas, mutlaq and muqayyad), how the word or text is used (for example, haqeeqee and majaazee), and how the text gives the desired meaning (for example, mantooq and mafhoom). Also essential are other categories of texts (such as the mukham and mutashaabih, and the naasikh and mansookh).

1. Definition of Muhkam and Mutashaabih

The word mukham comes from h-k-m, which has the following meanings:

1) "To judge, to pass a verdict." One of Allaah's Names is, Al-Hakam, meaning "The One who Judges." This also has the connotation of a standard, such that one has a criterion by which to judge good or evil.

2) "To prevent, to obstruct."

A mukham verse is one that it is clear in its meaning, not open to interpretation. Imaam al-Qurtubee (d. 671 A.H.) said, "The mukham is the (phrase or word) whose interpretation is known, its meaning understood and its exposition clear." An example of a mukham verse is,  

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467 This is one of the areas where Usool al-Qur'aan overlaps with usool al-fiqh; in fact, it is true to say that these topics are dealt with in much greater detail in works of usool al-fiqh than in works of Usool al-Qur'aan. In reality, the detailed explanation of such concepts to a non-Arabic audience is not only tedious, but of relatively little value, as in order to utilise and benefit from these concepts, a strong command of the Arabic language is necessary. However, in order to acquaint the reader with some essential aspects of this knowledge, the more important categories were chosen (the mukham and mutashaabih, the 'aam and khaas, the mutlaq and muqayyad, the haqeeqee and the majaazee, the mantooq and the mafhoom, and the naasikh and the mansookh). These categories were not discussed in as much detail as other concepts in this work (an exception was made, however, for the mukham and mutashaabih, due to the misconception prevalent about it, and the naasikh and mansookh, due to its importance). Those interested in furthering their studies may consult any standard work of usool al-fiqh.

468 Utabdaal, p. 197.
This verse is **muhkam** since there is no ambiguity in it.

The word *mutashaabih* comes from *sh-b-h*, which means 'to resemble, to be similar to.' *'Mutashaabih'* has two meanings, the first one is 'resembling,' and the second 'unclear.' The second meaning is related to the first, since those objects which resemble one another are difficult to distinguish, hence 'unclear.'

It is used in both of these meanings in the Qur’aan and Sunnah. For example, the Jews say in the Qur’aan,

> إنّ للهُ أُنفِيَتْ عَلَيْهُمَا
> (...to us, all cows look alike (Ar. *tashabihuha*)...)*[2:70]*

In this verse, the word is used in the first meaning ('resembling'). It is used in the second meaning ('unclear') in the famous hadeeth of the Prophet (ﷺ) in which he said, "The *halaal* is clear, and the *haraam* is clear, but between the two are matters which are unclear (Ar. *mutashaabihhaat*)..."*

*Mutashaabih* does not mean 'allegorical,' as some translators claim.469

**The Qur’aan as Muhkam and Mutashaabih**

On occasion, Allaah calls the entire Qur’aan **muhkam**. For example, He said,

> ﺍﻵِف-لآٰم-رآء. ﺑِهِ ﺍﻟْﻬَآئِمُ ﺑِأَلوُلْدَى ﻣَكْرَمٍ
> «Alif-Laam-Raa. These are the verses from the *hakeem* Book »*[10:1]*

and,

> ﺍﻵِف-لآٰم-رآء. ﺑِهِ ﺍﻟْﻬَآئِمُ ﺑِأَلوُلْدَى ﻣَكْرَمٍ
> «Alif-Laam-Raa. (This is a) Book the verses whereof are Perfected (Ar. *ahkimat*)...» *[11:1]*

In these verses, Allaah is saying that the whole Qur’aan is a clear, perfect Book which acts as a Criterion between good and evil. Imaam at-Tabaree (d. 310 A.H.) said, "Allaah has protected (akhma) His verses from any evil entering it, or any flaw, or any falsehood. Then, He set it forth with commands and prohibitions. This is because to *ihkaam* something means to better it and protect it."471 As Allaah says of the Qur’aan,

> لَوْ ذَٰلِكَ ﺣَبْطٌ ﻣِنْ يَدَيْنِ ﻻِنْ ﻻِدْنِ ﻻِنْ ﺣَبْطٌ ﻻِنْ ﺣَبْطٌ ﻻِنْ ﺣَبْطٌ ﻻِنْ ﺣَبْطٌ 

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469 Narrated by al-Bukhaaree.
470 For example, Yusuf 'Ali. See *A Review of Some Translations* in Ch. 15 for a more detailed discussion.
471 Zarzur, p. 163.
"Falsehood cannot come to it from before it or from behind it. (it is) sent down by the All-Wise, Worthy of Praise." [4:42]

On other occasions, Allah calls the entire Qur'an muntasabih:

\[
\text{اَلْلَّهُ يَسْأَلُ الْمَيْبَادِ بِكَبْرِهَا مُضْنَأَيْ}
\]

"Allah has sent down the best statements, a Book that is muntasabih, well-recited." [39:23]

The meaning of muntasabih in this verse is that the verses of the Qur'an resemble and complement one another in their eloquence and beauty, and in their beliefs and laws, so that there are no contradictions or differences in them.

In one verse in the Qur'an, however, Allah describes the Qur'an as being part mukham and part muntasabih.

The verse in question is,

\[
\text{ُهُوَ الَّذِي أَرْسَلَ إِلَيْكَ الْكِتَابَ مَنَّيْتُ مَّكْحُولًا مِّنْ أَمَامَ الْكِتَابِ}
\]

"He (Allah) is the one who has sent down to you (O Muhammad) the Book. In it are verses that are mukham—they are the foundation of the Book—and others are muntasabih. So as for those who have a deviation in their hearts, they follow that which is muntasabih, seeking to cause confusion and chaos, and seeking for its ta'weel. But none knows its ta'weel except Allah, and those well grounded in knowledge; they say, 'We believe in it, all of it (both the mukham and muntasabih) is from our Lord. And none receive admonition except those of understanding.'" [3:7]

The word ta'weel has purposely not been translated above, because its meaning depends upon how one reads the verse. Therefore it is necessary to first explain the meaning of the word ta'weel. The word 'ta'weel' has three meanings:

1) To understand a word in light of one of its connotations, despite the fact that this connotation is not the primary intent of the word. This is done due to some external evidence from the word itself, such as the context in which it occurs. For example, the phrase, "He was a lion in the battlefield," is not understood in its literal sense. The word 'lion' is primarily used to denote an animal, but in this context it does not make sense. Therefore, it is necessary to make ta'weel and understand the word 'lion' in this phrase as meaning one of its connotations, namely, 'a brave person.' This meaning of ta'weel is the most common one.
2) To explain a word or phrase. This is the same as tafseer, in which case something is explained so that it is understood. For example, when Moosaa did not understand the actions of Khidr, Khidr explained to him why he had done these acts, and said,

"This is the tafseel (interpretation) of (those) things which you were not capable of being patient over" [18:82]

3) The actuality of an event. In other words, when and how something occurs. It is with this meaning of tafseel that Allaah says,

"Do they (the disbelievers) await for its (the Day of Judgement's) tafseel (i.e., do they await for its fulfilment)...

Also, Yoosuf tells his family when the dream that he had finally comes true,

"This is the tafseel (i.e., fulfilment) of my dream of old..." [12:100]

With these meanings of tafseel explained, the original verse under discussion is examined. In it, Allaah differentiates the muhkuum verses from the mutashaabih. He calls the muhkuum verses, or those verses that are clear in meaning, the foundation of the Book. As the authentic tafseers of the Qur'aan show, these verses are the verses pertaining to halal and haram and the laws of Islaam. These verses are clear and explicit in their meanings, and none can distort the intent of such verses.

As for the second portion of the verse, there are two ways of reading it. Both of these originate from the Companions (and thus from the Prophet (ﷺ)). The first way is to stop after the phrase, '...except for Allaah.' This was the reading of Ibn Mas'ood. The verse therefore reads, '...and none know its tafseel except for Allaah.' When read in this context, 'ta'weel' signifies the actuality, such as the time and methodology of a phrase.

The second way of reading this verse is to stop after '...those well grounded in knowledge,' so that the verse reads, '...and none know its tafseel except for Allaah and those well grounded in knowledge.' This is the reading of Ibn 'Abbaas. If one stops at this point, the context implies that the meaning of ta'weel is the interpretation. Therefore, 'those well grounded in knowledge' are aware of the interpretation of the mutashaabih. Ibn 'Abbaas stated, "I am of those well-grounded in knowledge, who know the meaning (of the mutashaabih)."
Therefore both of these readings are correct, and each changes the meaning of the word ‘ta’weel’ accordingly. The *mutashaabih* verses can be understood from one perspective (from the perspective of simply understanding these verses from their linguistic meanings), and cannot be understood from another perspective (from the perspective of the *actuality* of these verses).

**The Exact Meaning of Muhkam and Mutashaabih**

The scholars of *ta’lum al-Qur’aan* have differed over the exact meaning of *muhkam* and *mutashaabih*. As-Suyootee lists almost twenty opinions concerning this issue alone.⁴⁷⁶ However, in reality, almost all of the definitions that as-Suyootee quotes have a similar meaning. Az-Zarqaanee states, “If we look at these various opinions, we do not really find contradictions or discrepancies between them, but rather we see that they are all similar and close in meaning.”⁴⁷⁷

Some of the meanings that as-Suyootee quotes are:

1. The *muhkam* is that which is clear in and of itself, in contrast to the *mutashaabih*.
2. The *muhkam* are the verses whose meaning is understood, whereas the *mutashaabih* are those verses whose meaning is not understood.
3. The *muhkam* is that which can only hold one valid meaning, whereas the *mutashaabih* has many.
4. The *muhkam* can be understood by itself, whereas the *mutashaabih* must be understood in light of other verses.
5. The *muhkam* does not need any interpretation in order for it to be understood, whereas the *mutashaabih* needs interpretation.

As can be seen, the various definitions have the same theme: the *muhkam* verses are those verses that are clear in meaning, and cannot be distorted or misunderstood, whereas the *mutashaabih* verses are those verses that are not clear in meaning by themselves, and in order to properly understand the *mutashaabih* verses, it is necessary to look at them in light of the *muhkam* verses.

The Prophet (ﷺ) once recited this verse and then said, “So when you see those who follow the *mutashaabih* of the Qur’aan, then these are the ones whom Allaah has mentioned, so beware of them.”⁴⁷⁸ In this hadith, the Prophet (ﷺ) warns Muslims against those people who follow the *mutashaabih* without properly understanding them in light of the *muhkam*. The phrase, ‘...follow the *mutashaabih*...’ implies that these people who are being warned against take only the *mutashaabih* verses, and interpret them according to their desires. Therefore, those people who interpret the *mutashaabih* verses in light of the *muhkam* verses are not blameworthy. The proof for this is the statement of Ibn ‘Abbaas quoted above, who, after reciting this verse, said,

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⁴⁷⁸ Narrated by al-Bukhaaree.
"I am of those well-grounded in knowledge, who know the meaning (of the mutashaabih)." This shows that the correct interpretation of the mutashaabih is possible, and there is no harm if one is qualified to do so. What is blameworthy is the improper interpretation of the mutashaabih.

In conclusion, Allaah has called the whole Qur'aan muhkkam, meaning that it is a clear source of guidance and a criterion between good and evil; He has also called the whole Qur'aan mutashaabih, meaning that its verses are similar to one another in beauty and aid one another in meaning; and, finally, He has called part of it muhkkam and part mutashaabih, meaning that part of the Qur'aan is clear and not open to distortion, and part of it is unclear and open to distortion by those 'who have a deviation in their hearts.' The portion that is muhkkam forms the foundation of the Book, meaning that it comprises all the moral and social laws that mankind needs for its guidance. The mutashaabih portion of the Qur'aan is clear in its meaning to 'those well grounded in knowledge,' and it is necessary to understand these mutashaabih portions in light of the muhkkam ones. The actuality of the mutashaabih verses, however, is known only to Allaah.

The Attributes of Allaah as Mutashaabih?

One of the issues that has been the subject of great controversy at certain times in Islamic history is the question: Are the verses pertaining to the Attributes of Allaah from the mutashaabih? What is meant by 'mutashaabih' in this question is that only Allaah knows the true meaning of these Attributes.

The opinion of all the scholars of the salaf, without any exception, is that the Attributes of Allaah are muhkkam from one perspective, and mutashaabih from another perspective. The Attributes are muhkkam, meaning they are understood, in the sense that the linguistic meaning and connotations of these Attributes are known; and the Attributes are mutashaabih in the actuality and 'how-ness' of the Attributes. For example, Allaah describes Himself with the Attribute of 'Knowledge'. The meaning of the word 'knowledge' is well-known and understood. When this Attribute is applied to Allaah, we know and understand the meaning of this Attribute, but the actuality of this 'Knowledge' can never be understood, since our limited minds cannot comprehend the infinite Knowledge of Allaah.

This agrees with the two recitations of the verse of Soorah Aali-'Imraan:

479 as-Suyoo'ti, v. 2, p. 4.
480 This point has not been discussed in the detail that it needs, once the detailed explanation of the proper meanings of the Attributes of Allaah is not directly related to the topic being discussed. However, due to the fact that groups such as the Ash'tarees use the concept of Mutashaabih and majorz as a means of denying the Attributes of Allaah, it was decided to briefly discuss this issue. It is hoped that a more detailed discussion of this and other topics related to the Names and Attributes of Allaah may be available in English soon, insha'Allaah.
...and none know its ta'weel except for Allaah, and those well grounded in
knowledge; they say, 'We believe in it, all of it (both the mukham and
mutashaabih) is from our Lord...' {3:7}

As was mentioned in the previous section, if one stops after the word, 'Allaah', this
implies that only Allaah knows the ta'weel — in this case, the 'actuality' and 'how-
ness'. Thus, no one knows the actuality of the Attributes except Allaah. On the other
hand, if one does not stop at this place, the verse then implies that Allaah, and those
well-grounded in knowledge know the ta'weel — in this case, the 'interpretation'. Thus,
those well-grounded in knowledge understand the verses pertaining to the Attributes
of Allaah. In other words, the Attributes of Allaah are known from one perspective
(that of their meanings and interpretations), and unknown from another perspective
(that of their actuality and how-ness).  

Many of the scholars of the Ash'arees, however, claim that some of the verses per-
taining to the Attributes of Allaah are all from the mutashaabih. What they seek to
imply is that the meaning and interpretation of these verses is known only to Allaah.
In addition, when the Ash'arees see a person of Ahl as-Sunnah discuss the Attributes
of Allaah, they quote the hadeeth mentioned above: "So when you see those who follow
the mutashaabih of the Qur'aan, then these are the ones whom Allaah has mentioned,
so beware of them."


implies that the person who mentions the Attributes of Allaah, as found in the Qur'aan, is the one who is following the mutashaabih!

Examples that are claimed to be from the mutashaabih are the verses pertaining to
the Hands (yad) of Allaah (48:10), His Eyes ('ayn) (11:37), His Face (wajh) (55:27),
and His Rising over (istiwaq) the Throne (20:5). It is claimed by these scholars that
the meaning of these verses is known only to Allaah. In addition, they claim that the
apparent (Ar. 'dhaahir') meaning of these verses is definitely not the meaning that is
desired. After this bold claim, these scholars split into two categories with regards to
these verses. The first group claimed that the true meaning of these verses can never
be known or understood by mankind, but instead the meanings are 'entrusted' (Ar.
'ta'weed') to Allaah, and are not discussed. This group then attributed this philosop-
hy to the salaf, and claimed, "The philosophy of the salaf is ta'weed of the Attributes
of Allaah." The second group, on the other hand, claimed that the apparent (dhaahir)
meanings of these verses can be 'interpreted' to mean other attributes. So, for exam-
ple, the 'Hand' of Allaah is, in reality, the 'Capability' of Allaah; the 'istiwaq' over
the Throne means the 'Conquering' of the Throne, and so forth.

The detailed refutation of these views may be found in the books of 'aqeedah;
however, since there does not exist any material in English on this topic, a summa-
rised refutation is as follows:

Firstly, their claim that the 'apparent' meaning of the verses is not intended has a
number of implications, amongst them:  

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481 Ibn Taymiyyah, at-Tadmuriyyah, p. 58.
482 Narrated by al-Bukhaaree.
483 Taken from Ibn al-Qayyim, at-Sawad'iq, v. 1, p. 314-316.
1) That Allaah has revealed in His Book verses which, apparently, seem to mislead and deceive mankind, instead of guiding them.

2) That Allaah did not reveal the truth concerning His Attributes, but rather hinted at them in such couched and vague language that the truth cannot be arrived at except by claiming that the verses pertaining to this topic are not to be understood except after great effort and distortion of their meanings.

3) That Allaah required His servants not to believe in the apparent meanings of what He revealed, but instead believe the exact opposite of what the verses clearly state.

4) That Allaah is always revealing verses concerning His Attributes whose apparent meanings oppose the truth.

5) That the best of this ummah, the salaf, from the first of them to the last of them, did not understand this important concept properly, for no quotes are found from them that agree with what the Ash'arees say. This implies that, either the salaf were ignorant of these concepts (in which case the scholars of these Ash'arees are more knowledgeable than the salaf), or that they knew the truth but did not explain it (in which case the salaf were not sincere in spreading the religion of Islaam). Both of these possibilities cannot be true, as the salaf are the most knowledgeable and sincere generations of this ummah, by testimony of the Prophet (ﷺ).

6) That the salaf were ignorant, illiterate people, reading these verses pertaining to the Attributes of Allaah, and not understanding anything from them, nor caring to understand them, or even asking about them.

7) That, if what the Ash'arees say is true and all of these implications are correct, it would have been more beneficial and wiser not to reveal these verses, since the revelation of these verses has caused nothing but deception and doubts!

All praise is due to Allaah, He is above all that they ascribe to Him! Verily, Allaah, all Praise and Glory be to Him, is more knowledgeable of His Attributes than His creation is, and He is more capable of clearly explaining His Attributes than His creation is!

Secondly, the primary problem with the Ash'arees, as was explained in the section on the kalaam of Allaah, is they did not understand the verses pertaining to the Attributes of Allaah properly. Instead, they only understood these verses as referring to human-like (anthropomorphic) attributes, and, based on this assumption, they denied the meanings of these verses. So, for example, when Allaah says, “The Ever-Merciful ʻistawa über the Throne” (Allaah has stated seven times in the Qur'aan that He has ‘istawa over His Throne, e.g.,

رَحْمَٰنٌ عَلَى الْعَرْشِ أَسْتَوَىٰ

“The Ever-Merciful ‘rose over’ (istawa over the Throne” (20:5))
the only understanding that these Ash'arees had of this verse is that it implied a body that is in need of another physical object (the Throne) to rest upon! Based on this anthropomorphic understanding, they then negated the meaning of the verse. Likewise, when Allaah says,

«His two Hands are outstretched» [5:64]

the only understanding that the Ash'arees had were two human-like physical hands! Had they only realised that Allaah is above their limited imaginations, and that His Attributes cannot be compared or equated with those of His creation, it would have saved them from these serious errors!

Allaah clearly states,

«There is nothing similar to Him, and He is the All-Hearer, All-Seer» [42:11]

This verse in and of itself is a clear and simple refutation of the Ash'arees; after stating that there is nothing similar to Him, Allaah then immediately affirms for Himself two Attributes that are also found in the creation, that of hearing and sight! Why is it that, in this case, the Ash'arees understand that Allaah has the Attributes of Hearing and Seeing, but these two Attributes are not similar to the hearing and seeing of mankind; why is it that they understand this properly, yet fall into errors with regards to other Attributes?

The Names and Attributes of Allaah are unique to Him, just like the names and attributes of the created are unique to them.

So Allaah has called Himself al-Hayy (The Ever-Living), for He said,

«Allaah! There is no deity except Him, the Ever-Living (al-Hayy), the Sustainer of all» [2:255]

Likewise, He has also described some of His creation with 'Life' (hayy), for He said,

The Clear and Unclear Verses - al-Muhkam wa al-Muttaashaabih 215
"He brings out the living (hayy) from the dead, and brings out the dead from the living..." [30:19]

And neither is this al-Hayy (i.e., Allah) like the other hayy (i.e., man), since al-Hayy is one of the Names of Allah, particular to Him, and the hayy in 'He brings out the living (hayy) from the dead' is the name of life that is particular to the created, specific to him....

And Allah has called Himself Samee' (All-Hearing) and Baseer (All-Seeing), for He said,

إِنَّ اللَّهَ كَانَ سَمِيعًا بصیرًا 

"...truly, Allah is Samee’ and Baseer" [4:58]

and He has called some of His servants samee’ and bageer, for He said,

إِنَّمَا خَلَقْنَا الْإِنسَانَ مِن نُطْفَةٍ أَصْبَحْتُ بِهِ مَقَامًا فَعَلَّمُنَا مِنْ أَنفُسِهِ سِبیعًا بصیرًا 

"Verily, We have created man from drops of mixed semen... and made him samee’ and bageer" [76:2]

But neither is the Samee’ like the samee’, nor is the Baseer like the bageer!

And Allah has called Himself Ra’oof (The One Full of Kindness) and Raheem (The Most Merciful), for He said,

إِنِّي أَنْبَأْتُكُمْ بِرَجْعِي 

"Verily, Allah is, for mankind, the Ra’oof, the Raheem" [22:65]

and He has called some of His creation ra’oof and raheem, for He said,

لَقَدْ جَاءَكُمْ رَسُولُ اللَّهِ مَن أَنفُسَهُمْ مُؤَمِّنٌ عَلَى مَعْمَةٍ مَعْلُومَةٍ وَلَمْ يَخافُ عَلَى مَعْمَةٍ مَعْلُومَةٍ وَلَمْ يَرْجِحَ عَلَى مَعْمَةٍ مَعْلُومَةٍ رَبُّ وَلَدُوْفَ رَجِيم 

"Verily, there has come to you a Messenger from amongst yourselves... for the believers, he is ra’oof, raheem" [9:128]

But neither is the Ra’oof like the ra’oof, nor is the Raheem like the raheem...!

And He has also described Himself with certain Attributes, and described His creation with these same attributes... (For example) He has attributed to Himself the Attribute of Speech (kalaam), for He said,

وَكَمْ مَلَائِكَةٌ تَبَارَكُوا مَعْلُومٌ 

"And Allaah spoke directly (kullama) to Moosaa" [4:164]

... And He described some of His creation with the attribute of speech, for He said,
«...then, when (the king) spoke (kallama) to (Yoosuf)...» [12:54]

But neither is this Kalaam like the other kalaam...

And He has described Himself as being istiwa‘a over the Throne, for He has mentioned this seven times in His Book. And He has also described some of His creation as being istiwa‘a over objects, for He said,

الْيَسَّارُ أَمَامُ الْعَظْمَاءِ

«So that you (mankind) may istiwa‘a over their backs (i.e., so that you may ride on the backs of your animals)» [43:13]

...and neither is the one istiwa‘a like the other istiwa‘a.\(^{484}\)

The purpose of this long quote is to show that there are names and attributes of Allah that have also been given to the creation, but the difference between the actuality of the two is as great as the difference between the two. Therefore, it is not proper to deny or distort these Attributes merely on the assumption that they give human-like qualities, for Allah has negated any similarity with His creation:

لاَّ لَسْنَ كَمَثْلِهِ وَهُوَ الْخَيْرُ الْأَبْعَدُ

«There is nothing similar to Him, and He is the All-Hearer, All-Seer» [42:11]

The proper methodology with regards to these Attributes is to affirm their linguistic meaning in a manner that befits Allah, and not to delve into the actuality or ‘howness’ of them, since these are concepts that cannot be grasped by the human mind.

In addition, the presumption of the Ash‘arees that the apparent (dhaahir) meanings of these verses are anthropomorphic necessitates certain facts, including:\(^{485}\)

1) This presumption of theirs is, in itself, a very mean and low presumption, for how can it be assumed that Allah would reveal verses in His Book whose apparent, clear meanings are anthropomorphic?

2) In arriving at this presumption, the Ash‘arees absolutely ignored the verses that negate any relationship between the Attributes of Allah and those of His creation, such as,

لاَّ لَسْنَ كَمَثْلِهِ وَهُوَ الْخَيْرُ الْأَبْعَدُ

«There is nothing similar to Him» [42:11]

In other words, the One Who revealed,

484 Translated (by meaning) from at-Tadmureeyah, pps. 14-19.
485 Cl. at-Tadmureeyah, p.52.
"Both His Hands (yad) are outstretched" [5:64] 
is the same One Who revealed, 

اَنْتَ كَمَا نَظَرْتَ عَنْهُ

"There is nothing similar to Him" [42:11]

Why do not the Ash'urees take the meanings of both of these verses, and Attribute to Allaah what Allaah has Attributed to Himself (in this example, that His two Hands (yad) are outstretched), while at the same time negating what He has negated (in this example, that these two Hands (yad) are not similar in any manner to the hands of the creation)?

3) This presumption of theirs led them to deny many Divine Attributes; Attributes that are clearly mentioned in the Qur'aan and Sunnah, such as the proper understanding of the kalaam of Allaah (as was discussed earlier); the fact that Allaah Loves and Hates, is Pleased with and gets Angry with some of His Creation, and many more Attributes.

4) The net result of all of this was that, in their over-zealousness to remove any resemblance between Allaah and the creation, they ended up comparing Allaah with inanimate objects, or with non-existent objects, or ascribing to Him contradictory Attributes.486 The example of this with regards to the Attribute of kalaam was given previously; in negating the fact that Allaah speaks with a voice, they in essence equated Him with a mute or inanimate object!

Thirdly, there exist numerous quotes from the salaf concerning the fact that these verses are to be understood in their literal sense. Perhaps the most famous incident is the response that Imaam Maalik (d. 179 A.H.) gave to the man who asked him,

الَّذِي رَأَى عَلَى الْعَرْضِ أَسْوَى

"The Ever-Merciful 'rose over' (istiwa') His Throne" [20:5] 

how is this 'rising' (istiwa')?"

Imaam Maalik responded, "'Istawa' is well-known (in meaning), but the 'how' of it is unknown. Yet belief in it is obligatory, and asking questions about such matters is an innovation. Get this man away from me, for I think he is an evil person!"487 In this very explicit text, Imaam Maalik stated that the meaning of istiwa' is well-known in the Arabic language, yet, when this Attribute is applied to Allaah, the actuality of it is

486 An example of this is their claim that Allaah is neither above, nor below this world, nor to the left of it, nor to the right of it, nor is He in front of it nor behind it, nor is He inside of it, nor outside of it, nor is He connected to it, nor is He disconnected from it! This, despite the fact that there exists literally hundreds of verses and hadeeth describing, either explicitly or implicitly, that Allaah is above His creation (cf. ad-Dhahabee's al-Ubair for the full proofs). If it were asked to give a definition of something that was non-existent, even the greatest philosopher could not come up with a better description than this description that the Ash'urees gave to their Creator!
487 Reported by ad-Daarimee, cf. Ubaydaan, p.204.
unknown. Imaam Maalik did not deny the fact that *istiwa‘a* has a meaning to it (contrary to the philosophy of *tafseer* mentioned above), nor did he deny the fact that it is permissible to attribute this to Allaah (on the contrary, he said, "...belief in it is obligatory"). What Imaam Maalik denied was the fact that mankind has been given knowledge of the actuality of the *istiwa‘a*, thus, "...the 'how' of it is unknown."

Also, the questioner indicated that he understood the verse properly, for he asked, "How is this *istiwa‘a*?" This shows that the questioner understood what the verse meant, namely that Allaah has 'Risen over' (*istiwa‘a*) His Throne; his question was not about what *istiwa‘a* meant, but how this *istiwa‘a* occurred. In response, Imaam Maalik did not criticise or rebuke him for understanding the literal, apparent meaning of the verse (that Allaah has the Attribute of *istiwa‘a*), but instead criticised him for asking something besides the apparent meaning – for asking the 'how-ness' of the Attribute. In fact, Imaam Maalik told him, "*al-istiwa‘a* is well-known," meaning, "Everyone knows what *istiwa‘a* means!"

Lastly, the phrase, ‘...and belief in it is obligatory’ is another refutation of the belief of the *Ash‘arees*. This phrase shows that to believe in this *istiwa‘a* is obligatory, for the ‘it’ in the phrase ‘belief in it is obligatory’ refers back to the *istiwa‘a*: "*al-istiwa‘a* is well-known...and belief in it is obligatory..." It must be asked of the *Ash‘arees*, who claim that the meanings of these verses are unknown, "Belief in what is obligatory?" In other words, what was Imaam Maalik referring to when he said, "...belief in it is obligatory"? Imaam Maalik understood that this Attribute had a meaning to it, otherwise he would not have said, ‘...belief in it is obligatory’ (in other words, if this Attribute had no known meaning – the philosophy of *tafseer* – there would be nothing to believe in! Therefore, the fact that ‘it’ must be believed in shows that there is something to believe in – the Attribute of *istiwa‘a*!).

It should be understood that all the scholars of the *salaf* agreed in their interpretation and understanding of the Attributes of Allaah. They would take the apparent meanings of these verses (thus believing in what Allaah revealed), without comparing the Attributes found in them with the attributes of the creation (thus rejecting the concept of anthropomorphism). The teacher of Imaam al-Bukhaaree (d. 256 A.H.), Nu‘aym ibn Hammaad (d. 228 A.H.), said, "Whoever compares Allaah to His creation has committed disbelief, and whoever denies what Allaah has affirmed for Himself has committed disbelief. And there is no anthropomorphism in what Allaah has affirmed for Himself, or what the Prophet (ﷺ) has affirmed for Him." The famous Imaam and scholar of hadeeth, Ishaaq ibn Rahooyah (d. 238 A.H.) said,

There will only be anthropomorphism if someone says, 'Allaah's hand is like my hand', or 'His seeing is like my seeing', so this is anthropomorphism. As for if a person says, as Allaah Himself has said, '(Allah has the Attributes of) Hand (yad), and Hearing, and Seeing' and he does not say how (these are), nor does he give comparisons (based on the attributes of

\footnote{488 ad-Dhahabi, *al-Ulama*, p. 67.}
the creation), then this is not anthropomorphism!" Allahah has said, "There is nothing similar to Him, and He is the All-Hear, All-See" (42:11).\(^489\)

In conclusion, the Qur’aan has been revealed in clear, lucid Arabic, and Allahah has addressed His creation in the language that they know. To presume that the verses pertaining to the Attributes of Allahah carry no known meanings, or that they carry meanings absolutely contrary to the meanings of their words as known by the Arabs, is in reality a very dangerous and incorrect presumption. Why else has Allahah revealed these concepts, in these clear wordings, except that they be understood in this manner?

Instead of ‘reading in’ and presuming anthropomorphism in the Speech of Allahah, the Ash‘arees should instead impugn their own intelligence and understanding of these verses. If the Ash‘arees claim that the verses pertaining to the Attributes of Allahah are from the mutashaabih, they should then understand them in light of the muhakkam verses, such as,

\[\text{\text“\text{ُيَسُّ كَفَّارَةَ تَطَعَّنٌ - "There is nothing similar to Him" [42:11]}}\]

This is the proper methodology of understanding the mutashaabih verses.

The statement, “The verses pertaining to the Attributes of Allahah are from the mutashaabih,” is a vague and imprecise phrase, for it carries a correct meaning, and an incorrect and dangerous one. The correct meaning of this phrase is that the actuality of the Attributes of Allahah are known only to Allahah, and it is impermissible to delve into these concepts. The incorrect meaning of this phrase, and the one that the Ash‘arees intend, is that the Attributes of Allahah that are mentioned in the Qur’aan and Sunnah are not to be understood by mankind by their linguistic meanings; instead, they should either be ignored and not discussed (the essence of the concept of tafsīr), or reinterpreted until their meanings conform with their desires.

To conclude this section, we quote the famous scholar al-Khāṭeeb al-Baghdādee (d. 436 A.H.), who wrote,

As for the Attributes (of Allahah), then all that has been narrated in the authentic sunnah – the methodology of the salaf is to affirm them, and to take them on their apparent meanings (ikhāṣ), but at the same time to deny any resemblance or ‘how-ness’ of them. Some groups denied these Attributes, so they ended up denying what Allahah Himself had affirmed. Other groups tried to affirm them in such a manner that they ended up comparing them to the attributes of the creation. And the proper methodology is to take the middle path, between the two extremes, for the religion of Allahah is between the extremes. And the basic principle in this regards is that to speak of the Attributes of Allahah is as if to speak of the Essence of Allahah, so therefore the same methodology is followed. So, as it is well known

\(^489\) ad-Dhahabi, al-Uṣūr, p. 67.
that to affirm the Creator, all Glory be to Him, is in reality an affirmation of the Existence of the Creator, and not how He Exists; likewise, the affirmation of His Attributes is an affirmation of their existence, and not an affirmation of their actuality.

So if we say, "Allah has a 'Hand' (yad), or Hearing, or Seeing," then these are all Attributes that Allah has affirmed for Himself. And we do not say, 'The meaning of 'yad' is 'Power', nor that the meaning of 'Hearing' and 'Seeing' is 'Knowledge'; and neither do we say that all of these are physical limbs. So we do not compare these Attributes with the hands, and ears, and eyes (of the creation) which are physical limbs and organs by which (these attributes) occur. Rather, we say that it is obligatory to affirm these Attributes, since they were found (in the Qur'an or sunnah), and it is obligatory to negate any resemblance between them (i.e., between the attributes of Allah and the attributes of the creation), because Allah has said,

«There is nothing similar to Him, and He is the All-Hearing, All-Seeing.» [42:11]

So when the people of innovations condemned the people of narrations for narrating these hadeeth, and confused those who were weak in knowledge that they (i.e., the people of narrations) were narrating things that were not befitting to tawheed, and were not permissible in the religion, and accused them with the disbelief of the anthropomorphism, they were responded to by saying that there are, in the Book of Allah, verses that are mukhām, whose meaning is understood apparently, and there are also verses that are mutashaabih, which cannot be understood except by reverting them to the mukhām verses. And it is obligatory to affirm all of these (verses), and believe in both of them (the mukhām and the mutashaabih). And likewise the sunnah of the Prophet (SAW) is understood in a similar manner, and dealt with in the same way - that the mutashaabih are understood in light of the mukhām, and both are accepted.⁴⁹¹

**Other Categories of Mutashaabih**

Some of the definitions of mutashaabih were given in the previous section. These definitions concentrated on one theme: that the mukhām verses are clear in and of themselves, whereas the mutashaabih verses require external factors to understand them.

There are yet other definitions of 'mutashaabih' that deal with another meaning of the word: that of 'resembling'. As was mentioned at the beginning of this chapter,

⁴⁹⁰ Is a not as if at al-Khateeb at Baghdaadeer is refuting the Ash'arees and their accusations against the Abl at Sunnah.

⁴⁹¹ ad-Dhahabi, al-Uluw, p. 48.
'mutashaabih' has two meanings: 'to be unclear', and 'to resemble'. Some of the scholars have defined the mutashaabih verses as those verses which resemble one another in their wording. There is no contradiction between this definition of mutashaabih and between the one that was discussed previously; the previous definition utilized one of the meanings of the word 'mutashaabih' ('to be unclear'), and this definition utilizes the second meaning of the word 'mutashaabih' ('to resemble').

It can also be said that the discussion of the previous section involved the mutashaabih with regards to meanings, whereas this definition involves the mutashaabih with regards to wordings. Each of these two definitions is a separate science, and it is the second definition that will be elaborated upon in this section.

The definition of this category is quoted by as-Suyooţee as: "The mutkam are those verses which are not repeated, and the mutashaabih are those verses whose wording is repeated."492 In other words, a phrase or sentence is repeated somewhere else in the Qur'aan, either exactly the same, or with a slight difference.

Az-Zarkasheh lists many phrases in the Qur'aan that occur more than once, in exactly the same wording. For example:493

1) Those phrases which occur twice (e.g., "...but most of them are not thankful" [10:60 and 27:73])
2) Thrice, (e.g., "Do they not travel through the land..." [30:9, 35:44 and 40:21])
3) Four times, (e.g., "And when We said to the angels..." [2:34, 17:61, 18:50 and 20:116])
4) Five times, (e.g., "Obey Allaah and obey the Messenger" [4:59, 5:92, 24:54, 47:33 and 64:12])
5) Six times, (e.g., "In this are signs for a people who believe" [6:99, 16:79, 27:80, 29:24, 30:37, and 39:32]); and so forth.

As for those phrases which re-occur in other verses with a slight difference in wording, az-Zarkasheh also divides them into various categories, classifying them based upon the type of difference between the verses:

1) The difference involves the addition or subtraction of a letter or word (e.g., "It is the same, whether you warn them or not, they will not believe" (2:6), and, "And it is the same, whether you warn them or not, they will not believe" (36:10)); or,
2) the exchange of word order (e.g., "...We will feed them and you..." (6:151) and, "...We will feed you and them..." (17:31)); or,
3) the exchange of a word with its synonym (e.g., "There gushed forth therefrom twelve springs" (2:60), and "There flowed forth therefrom twelve springs" (7:158)); or,

492 as-Suyooţee, v. 2, p. 3.
4) the change from singular to plural.\textsuperscript{494}

There have been a number of books written concentrating on these differences, and how they change the meaning of the verse.\textsuperscript{495} These subtle changes bring about different meanings, and suit the context within which they occur. Thus, part of the job of the interpreter of the Qur'aan is to analyse why one phrase occurs in a certain manner in one part of the Qur'aan, and in a slightly different manner in another part.

For example, the command prohibiting infanticide occurs twice in the Qur'aan; in one verse, Allaah says,

\begin{itemize}
  \item \textsl{...We will provide them sustenance and you (also).} [17:31]
\end{itemize}

and in the other, Allaah says,

\begin{itemize}
  \item \textsl{...We will provide sustenance for you and for them.} [6:151]
\end{itemize}

At first glance, there does not seem to be any benefit in reversing the order of the pronouns 'you' and 'them'. However, if the two verses are examined closely, the reason and wisdom why each one occurs in a particular order is seen.

The first verse reads,

\begin{itemize}
  \item \textsl{And do not kill your children for fear of poverty; We will provide them sustenance and you (also).} [17:31]
\end{itemize}

whereas the second verse reads,

\begin{itemize}
  \item \textsl{And do not kill your children because of poverty; We will provide sustenance for you and for them.} [6:151]
\end{itemize}

The two verses cater to different situations. The first verse is addressed to those parents who fear that they will be inflicted with poverty in the future because of their children. These parents are worried that they will not be able to provide enough for their children. Allaah refutes this fear by stating that He will provide for the sustenance of the children, as well as the parents. The second verse, on the other hand, is addressed to those parents who are already inflicted with poverty, presuming that it is their children's fault. In this case, the parents are actually feeling the effects of this poverty, and are not managing to feed themselves properly. Allaah assures them that

\textsuperscript{494} There are more categories of\textit{Mutashaabih} than these, ct. Ubaydulla, pps. 202-204; \textit{z. Zarkashe}, v. 1, pps. 113-134.

\textsuperscript{495} One of the classics that is available in print is\textit{al-Barhaan fi Mutashaabih al-Qur'aan} by Mahmood ibn Hamzah al-Kurmaanee (d. 500 A.H.), Dar al-Wafa, Cairo, 1991.
they do not have to fear this poverty, for He will provide for them, and for their children. Thus, the exchange of the pronouns in the two verses adds a subtle meaning to each verse.496

II. The Haqeeqee and the Majaaazee

If a word is used in its literal sense — in other words, its original and primary intent — then this is referred to as its haqeeqee meaning. For example, to apply the word ‘offspring’ to one’s children is a haqeeqee meaning.

On the other hand, if a word is used in a metaphorical sense — in other words, a meaning or connotation that is not the primary use of the word — then this is the majaaazee meaning. For example, to apply the word ‘offspring’ to include grandchildren is a majaaazee meaning.

Examples that are given of majaaaz in the Qur’aan are the verses,

وَأَخْفَضُ لَهُم مَّأْجَالَ الحَلَّمِ َنَقْصُ

«And lower unto them (one’s parents) the wing of submission and humility through mercy...» [17:24]

(the use of ‘wing’ is majaaaz, for there is no actual wing);

وَاسْأَلْ الْفَرْجَةَ الَّتِي كَبْرَتْ مَهْيَاً

«And ask the town where we were...» [12:82]

(the ‘town’ with its houses and walls is not asked, but rather the ‘people of the town’ are asked, another example of majaaaz); and,

جِبَالَ أُرِيدَ أَنْ يَنْقُضَ

«...a wall that wished to collapse...» [18:77]

(meaning that the wall was very close to collapsing).497

It should be noted that there are a number of scholars throughout history, such as Shaykh al-Islam Ibn Taymiyyah (d. 724 A.H.), and Muhammad al-Ameeen ash-Shanqeeteel, who denied the existence of majaaaz in the Qur’aan (and in the Arabic language), and this has been and still is a topic of debate among the scholars.

496 al-Karmaanee, p. 178.
497 cf. Ibn Qudamaah, p. 35.
498 These are perhaps the two most famous scholars who have denied the existence of majaaaz in the Arabic language and the Qur’aan. Some scholars stated that majaaaz exists in the Arabic language, but is not present in the Qur’aan. The vast majority of scholars, however, (including the sons of Muhammad al-Ameeen ash-Shanqeeteel), have conceded to the existence of majaaaz in the Qur’aan. In fact, the famous Habbeete scholar Ibn Qudamaah (d. 620 A.H.) went to an extreme and stated, “Whoever denies majaaaz has indeed been arrogant” (Rawdatah, p. 35). The topic of majaaaz and whether it exists in the language or not should not be made a topic of ‘iqaedah, in the sense that if one affirms the existence of majaaaz in the Arabic language, or =
The Attributes of Allah as Majaaz?

Perhaps the strongest reason that led some scholars to deny the existence of majaazee verses in the Qur'aan is due to the fact that many of the scholars of innovation (such as the Ash'arees) have claimed that some of the verses pertaining to the Attributes of Allah are majaazee. This claim, in essence, enabled them to deny many of the Attributes mentioned in the Qur'aan, such as wajh (Face), yad (Hand), 'arsh (Throne) and others. These scholars claimed that 'yad' is majaaz for 'Capability', 'arsh' for 'Power', and so forth.

However, even if it is claimed that there are majaazee verses in the Qur'aan, the Attributes of Allah can never claimed to be examples of majaaz for the following reasons:

1) All verses and words are always taken in a haqeeqee manner unless there is reason or proof to believe otherwise. This fact is agreed upon by all linguists. Thus, in order to say that the 'Throne of Allah' is majaazee for 'Power', one needs to bring clear proof from the Qur'aan or Sunnah to prove this point. If there is lack of evidence, the word will be interpreted in a haqeeqee sense, viz., that Allah has a Throne, but it cannot be imagined by humans. Concerning this particular example, the understanding of the 'Throne of Allah' as being haqeeqee is proven by many other verses, such as the verse,

وَقَالَ اسْتَوَى عَلَى الْأَلْوَانِ

«...and His Throne was over the water...» [11:7]

and,

وَرَأى الْمَلَأِ الْمُكْتَبُ حَافِئًا مِنْ خِلْقِ الْعُرْشِ

«And you will see the angels surrounding the Throne from all sides...» [39:75]

and,

الَّذِينَ يَفْلُجُونَ الْعُرْشَ وَمِنْ خِلْقِهِ يَسْبِعُونَ يَمْهَلُوْهُمْ

«The (angels) who bear the Throne, and the (angels) around it, glorify the praises of their Lord...» [40:7]

and,

وَتَخْلَصُوا رَبَّكُمُ الْمَلَأُ مِنْ ذِي الْعَلَى

«...eight angels will, on that Day, bear the Throne of your Lord above them» [69:17]

- in the Qur'aan, then he is to be considered an innovator. This is because the existence of majaaz is a matter of ijtihad, and is not related to the fundamentals of faith. Therefore, throughout Islamic history, many scholars of the correct i'aqeedah (such as Ibn Qudamah) affirmed the concept of majaaz, but stated that the Attributes of Allah cannot be examples of majaaz. It is thus improper to make this concept (i.e., 'Does majaaz exist in the Arabic language and the Qur'aan?') a point of difference between the Ahl al-Sunnah and the people of innovation, and Allah knows best...
All these verses clearly show that the Throne of Allaah is a *haqeeqee* throne, for how else was it above water, and how else will the angels surround it, and eight angels hold it, unless it is a *haqeeqee* Throne? Can it be imagined that the 'Power' of Allaah was over water, and that angels will surround the 'Power', and eight angels will carry this 'Power'? In addition, there are numerous authentic *hadeeth* that clearly signify that the Throne is a *haqeeqee* throne. Likewise, all the other Attributes of Allaah can be proven in a similar manner.

2) It is not appropriate that the fundamentals of faith, such as the Names and Attributes of Allaah, be revealed in unexplicit and vague language. Rather, it is essential that these fundamentals of faith be revealed in the clearest and most explicit language; in a manner that leaves no room for doubt, confusion or ambiguity. To claim that Allaah, all Praise and Glory be to Him, revealed His Names and Attributes in *majaazee* form is, in reality, to claim that Allaah did not explain His Names and Attributes properly, but rather hinted at them in vague, couched language; in language that, outwardly, appears to mislead and deceive, rather than guide and instruct (all Praise is due to Allaah, He is above all that they ascribe to Him!). The Qur'aan describes itself in many verses as being a shining light; a revelation in clear, simple Arabic; a Book that guides mankind; that takes him from the darkness to the Light; is it possible that one of the most important topics of faith – that of the Names and Attributes of Allaah – is revealed in such obscure and vague language?

3) The very concept of *majaaz* rests upon the perceived and well-known. In other words, when it is said, "And ask the town...," the only reason that the reader understands, without any doubt, that it is not the actual *town* that is asked, but the *people* of the town, is that it is well-known that *towns* cannot be asked questions – it is the *people* who are asked. Likewise, when it is said, "Zayd was a lion during the battle," the only reason that it is understood that Zayd was not an actual animal during the battle is that Zayd is well-known not to be an animal, and thus, it is understood from this that Zayd was a very brave person. The point that is trying to be made is that *majaaz* can only be used when the subject is well-known and understood, and thus there is no danger that a person might be confused between the *haqeeqee* meaning and the *majaazee* one. In matters of the unseen, however, such as the Attributes of Allaah, *majaaz* simply cannot be applied, due to the fact that the Attributes of Allaah cannot be perceived or fully understood by the creation. Since there can be no analogical relationship between the Attributes of Allaah and those of His creation, there can be no *majaaz* when it comes to describing the Attributes of Allaah.

4) One of the ways in which *majaaz* is defined is: *Majaaz* is that which is permissible to negate. Therefore, when the phrase, "Zayd was a lion on the battlefield" is heard, it is possible to say, "No, Zayd was not a lion. He was a brave person." If it were claimed that the Attributes of Allaah are *majaaz*, it is as if a person is allowed to deny what Allaah has said (i.e., if a person says that the verse,
is *majaaz*, in essence this person claims that it is possible to say, "No, both of Allah’s hands are not outstretched," thus clearly and explicitly going against the verse in the Qur’ān).

5) To claim that some of the verses that mention Allah’s Attributes are *majaazee* is, in essence, to claim that *all* of the verses that mention Allah’s Attributes are *majaazee*. What is there that makes these scholars consider some Attributes of Allah as *majaaz* (for example, the *wujh*, *yad*, *‘ayn*, and *istiwaa*) and others as *hagueeqee* (such as the Knowledge, Life, Hearing and Seeing of Allah)? Just as these scholars acknowledge that Allah has the Attributes of Knowledge, Life and others, but these Attributes are not similar to those of the creation, they should also acknowledge that Allah has a *wujh*, *yad*, and other Attributes, but these are different than the *wujh* and *yad* of the creation. If they claim that some of the verses that mention Allah’s Attributes are *majaazee*, there is no defence if someone were to claim that *all* the verses mentioning Allah’s Attributes are *majaazee*. In fact, some of the deviant groups (such as the Falaasifah, or ‘Philosophers’) did in actuality claim that all the verses pertaining to the matters of the unseen were *majaaz*. They thus denied the existence of Heaven and Hell, and angels and *jinn*, amongst other things! The claim that *majaaz* exists in the verses pertaining to the fundamentals of faith is an extremely dangerous claim, as it opens the door to many extreme deviations from the true religion of Islam.

Of course, all of these points come after the fact that *all* the scholars of the *salaf* were of the opinion that Allah’s Attributes are *hagueeqee*, and are affirmed as Allah Himself affirmed them, but that they do not resemble at all the attributes of the creation.

In conclusion, Ibn ’Abd al-Barr (d. 463 A.H.) stated,\(^499\)

The *Abi as-Sunnah* have unanimously agreed in affirming those Attributes (of Allah) that are found in the Qur’ān or Sunnah, and believing in them, and understanding them as *hagueeqee*, not as *majaazee*, except that they do not explain the ‘how-ness’ of these Attributes, nor do they limit them to a particular manner. As for the people of innovations, from the *Jahmiyyah*, and the *Mu’tasilah*, and the *Khawaarij*,\(^500\) then they deny these Attributes, and they do not understand them in a *hagueeqee* manner. And they presume that one who affirms these Attributes is an anthropomorphist (i.e., giving human-like qualities to Allah) in reality, those who affirm these Attributes (the *Abi as-Sunnah*) consider these people to be deniers and negators (of Allah’s Attributes), not affirmers! And the truth in this matter is with those people who say what the Qur’ān and Sunnah says (i.e., affirm these Attributes)...

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\(^{499}\) *Majmoo’ al-Fatawa*, v. 5, p. 198.

\(^{500}\) This author adds: "...and the *Ash’arīes"!"
After quoting this, Imaam ad-Dhahabi (d. 748 A.H) stated, "He has spoken the truth – I swear by Allaah!! He who misinterprets all these Attributes, and carries what has been narrated of them upon majaaz, will eventually end up negating the Creator of all (His Attributes), and comparing Him to non-existent objects."  

III. The 'Aam and the Khaas

The 'aam (lit., 'general') is a word that applies to all the members of a specific set, no matter how small or large that set is. For example, Allaah says,

\[
\text{كل نفس دوابه الموت} \\
\text{"Every soul shall taste death." [3:185]}
\]

This verse is applicable to every soul, be it a human, animal or jinn.

Khaas (lit. 'specific'), on the other hand, is a word that is used to denote a limited number of things, including everything to which it can be applied. The primary difference between 'aam and khaas is that khaas applies to a single subject or a specified number of objects; in other words, the scope of its application is limited, unlike the 'aam.  

There are three categories of 'aam:

1) 'Aam that is totally unspecified. This is rare in the Qur'aan. An example of this is the verse,

\[
\text{وَاللّهُ مِثْلُ شَيْءٍ عَلِيمٍ} \\
\text{"Allaah is aware of all things." [4:176]}
\]

since there are no exceptions to this verse.

2) 'Aam in wording, but khaas in meaning. This is also uncommon in the Qur'aan. An example of this is the verse,

\[
\text{فَمَرَّ أَوَّلِييَةٌ مِّنْ بَعْضٍ أَمَامَ أَمَامِ الْكَاسِ} \\
\text{"Then depart from the place whence the people depart..." [2:199]}
\]

The 'people' referred to in this verse are the other tribes of Arabia besides the Quraysh. Even though the wording seems to be 'aam (i.e., all people), the meaning is in fact khaas (i.e., the tribes of Arabia).

3) 'Aam that has been specified. This is the most common type of 'aam in the Qur'aan. An example of this is the verse,

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501 ad-Dhahabi, al-Ulunar, p. 269.
502 Kamali, p. 105.
Forbidden to you (in marriage) are... your step-daughters... who have been born of your wives with whom you have had intercourse with...» [4:23]

This verse has specified an 'aam in that only a specific type of step-daughter is forbidden in marriage.

These two complementary categories are primarily used together in deducing the laws of the Sharee'ah. The Qur'aan might give a general ruling in one place, yet another verse or hadeeth may specify that rule not to apply in certain circumstances.

iv. The Muṭlaq and the Muqayyad

A muṭlaq (lit., 'unconditional') verse is one that is absolute in its scope, not limited to what it applies. It differs from the 'aam in that the 'aam applies to all members that are included in its meanings simultaneously without exception, whereas the muṭlaq can only apply to one member of its meaning. In other words, 'aam applies to all the members of a specific set, whereas muṭlaq only applies to any one member of that set.

An example of a muṭlaq verse is,

«(the penalty for dhīḥawr[58:3]) is the freeing of a slave»

The condition or quality of the slave has not been specified, so the verse is muṭlaq. Since only one slave must be freed, it is not 'aam; had it applied to all slaves, then it would be 'aam.

The muqayyad (lit., 'qualified') occurs when a muṭlaq is specified by an adjective. For example, the word 'house' is muṭlaq, but 'a two-story house' is muqayyad, since there is a condition attached to the house. An example in the Qur'aan is where Allaah states,

«Whoever kills a believer unintentionally must free a believing slave...» [4:92]

503 This was a practice of the Arabs of jahiliyyah, where a man would tell his wife that she was forbidden for him sexually, by saying that she was like the back of his mother.
This verse is *munqayyad* since it specifies that in this case the slave must be a Muslim.

These categories are also used in interpreting the text and deducing laws. In particular, when one ruling appears in *mutlaq* form, and a similar ruling for another case in *munqayyad*, is the *mutlaq* ruling affected by the *munqayyad* one? For example, with regards to the penalty for *dhiihaar*, does the slave that is freed here to be a Muslim, since the exact same ruling (that of freeing a slave), when mentioned in the context of the penalty for involuntary manslaughter, is *munqayyad* that the slave must be a Muslim? So, does the *munqayyad* ruling concerning involuntary manslaughter affect the *mutlaq* ruling regarding *dhiihaar*?

According to the majority (the *Shafi‘ee*, *Maalikees* and *Haniballes*), in this case the *mutlaq* is affected by the *munqayyad*, and the slave that is freed in the case of *dhiihaar* must be a Muslim. According to the *Hanafees*, on the other hand, the *mutlaq* is not affected by the *munqayyad* in this case, and it is allowed to free a non-Muslim slave in the case of *dhiihaar*.

v. The Mantooq and Mafhoom

The *mantooq* of a verse is the apparent meaning that can be understood directly from the words in the sentence. For example, the command to fast a specific number of days in the verse,

\[
\text{فَصَامُ الْيَسِيرِ فِي الْحَجِّ وَالْبَيْتِ إِنَّهُ رَحْمَةً}
\]

"...then he must fast three days during *Hajj* and seven when he returns..."

[2:196]

is obvious, and is the *mantooq* of the verse.

The *mafhoom* of a verse, on the other hand, is an understanding of the verse that is not explicit in the words of the sentence. There are two main types of *mafhoom*: *mafhoom al-muwafaqaqah* and *mafhoom al-mukhaalafah*.

*Mafhoom al-muwafaqaqah* is defined to be the extension of a ruling from a mentioned case to an unmentioned one due to a commonality between the two. For example, Allah commands believers with regards to their parents

\[
\text{فَلَا تَقُولُنَّ مَعْنَى أَبِي}
\]

"And do not say 'un' to them" [17:23]

This verse automatically implies that beating or abusing parents is also forbidden. Even though the verse does not explicitly prohibit beating or abusing them, the *mafhoom al-muwafaqaqah* of the verse clearly indicates this, since saying "un" to them, beating them and abusing them all share one commonality: that of causing harm and discomfort to them.

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504 cf. *Qur'aan*, p. 247. Of course, this is a very over-simplified discussion of the topic. In reality, there are a number of different categories where this occurs, and the example given is only of one type.
Mafhoom al-mukhaalafah, on the other hand, is defined to be the application of the opposite ruling of a mentioned case to an unmentioned case, due to the fact that the mentioned case contains a condition that is not found in the unmentioned case. For example, Allaah says,

«And whoever amongst you does not have the means to marry free, believing women, they may marry believing girls from among the (slaves) whom your right hands possess.» [4:25]

It can be understood from this verse — the mafhoom al-mukhaalafah — that if one is capable of marrying free women, he is not allowed to marry slave girls.

Again, these categories are used in deducing laws from the Qur'aan.

vi. The Naasikh and the Mansookh

Due to the importance of this topic, and its integral relationship to 'uloom al-Qur'aan, it will be discussed in a separate chapter.
ABROGATION IN THE QUR'ĀN
AN-NAASIKH WA AL-MANSOOKH

1. The Definition of Naskh

Both of the words naasikh and mansookh come from the root n-s-kh, which has the following meanings:

1) ‘To remove, to abolish, to abrogate’. For example, Allaah says in the Qur'aan,

ما كِسِنْ عِنْدَنَا أيِّمًا وَلَمْ نَأْتِيَنَا ﺑِعْرَاءٍ يَمِينًا

“We do not abrogate (Ar. naasikh) a verse, or cause it to be forgotten, except that We bring something that is better than it...” [2:106]

and in another verse,

فَنَبِلِصُرْرُ ﷺ ﻢَلِبَّيْنِ ﻢَلِيِّنِينَ

“...but Allaah abolishes (Ar. mansookh) what Satan throws in...” [22:52]

2) ‘To transcribe, to copy’. This may be used, for example, with reference to recording or copying a written record. Allaah says,

إِنَّا كُنَّا نَصْفِ إِصْرَعُ مَا كُنْتُمْ تَمْعَالُونَ

“Verily, We were recording (Ar. mansoosheh) what you used to do” [45:29]

From this connotation, a scribe is also called ‘naasikh’.

3) ‘To replace, to supersede’.

As for its definition in Islamic sciences, it is: The abrogation of a ruling by a ruling that was revealed after it.

Therefore, at least two rulings must be involved, the naasikh and the mansookh.5th

The naasikh ruling is the ruling that repeals the mansookh; naasikh, the active parti-

505 As for which of these meanings is the primary one, and which are connotations, this is of little consequence to non-Arabic readers, cf. Zayd, pps. 55-61 and ash-Shaauqee, pps. 18-21 for a discussion of this point.

506 ‘At least two’ because there can be more than one naasikh and/or mansookh verse. In other words, more than one verse can abrogate a ruling, and one verse can be abrogated more than one ruling.
ple, is the ruling that does the abrogating, while mansookh, the passive form, is the ruling that is abrogated.

The Breakdown of the Definition

The phrase: 'The abrogation...', implies that the first ruling has been completely repealed. This differentiates it from another phenomenon found in the Qur'aan, that of 'specification' (takhsees). 'Specification' involves one verse limiting or restricting a general ruling found in another verse, whereas naskh involves abrogating the first ruling in toto (i.e., it is not applied in any circumstances or conditions). The differences between naskh and takhsess will be elaborated on later.

This also implies that naskh must involve an actual abrogation of a previous Islamic law, and is therefore different from another phenomenon known as 'initiation' (badaa’ah). In other words, in order for naskh to occur, there must have previously existed an Islamic ruling on exactly the same subject which was then abrogated by a later ruling. Therefore, any laws that were revealed without any precedent Islamic rulings are not considered as examples of naskh, but rather of 'initiation' (badaa’ah). For example, marriage to one's step-mother was allowed in pre-Islamic Arab culture. After the advent of the Prophet (ṣallallahu ‘alayhi wa sallam), a verse was revealed that prohibited marriage to one's step-mother (verse 4:22). Even though this verse repealed the legitimacy of this pre-Islamic custom, it cannot be considered an example of naskh, since there existed no previous Islamic rulings on the topic. This verse is, however, an example of 'initiation', since this verse abrogated certain pre-Islamic practices, but not any Islamic ruling, thus 'initiating' a new Islamic ruling.

The phrase: '...of a ruling...', implies that naskh is only valid in laws, and not in belief (‘aageedah). In other words, naskh cannot occur with regards to belief in Allaah, His Names and Attributes, the Day of Judgement, and other matters related to the fundamentals of belief. It is concerning these non-abrogated beliefs that Allaah says,

«He has ordained for you the same religion which He ordained for Nooh, and that which We have inspired to you (O Muhammad), and that which we have ordained for Ibraheem, Mousaa, and ‘Eesa, saying that you should establish the religion and make no divisions in it» [42:13]

Also, the ruling that is abrogated (the mansookh) must originate in the Qur’aan or Sunnah; naskh cannot occur with respect to ijmaa’ (consensus) or qiyaas (analogy). In other words, no ruling that is derived from ijmaa’ or qiyaas can be abrogated.

507 This is due to the fact that naskh can occur only during the lifetime of the Prophet (ṣallallahu ‘alayhi wa sallam), as shall be mentioned shortly, whereas ijmaa’ and qiyaas must occur after the Prophet (ṣallallahu ‘alayhi wa sallam) (as any student of usool al-fiqh knows); therefore, these cannot be 'abrogated'.

...
Lastly, this phrase also implies that the understanding of a verse (mafihoon) can also be abrogated, even though its explicit wording (mantooq) remains applicable. An example that will help explain this will be discussed later on in the chapter.

The phrase: 
"...by a ruling...", means that the naasikhd ruling (the one that does the abrogating) must also come from the Qur'aan or Sunnah; ijtihaad (personal reasoning) or qiyas (analogy) cannot abrogate a ruling from the Qur'aan or Sunnah.

The phrase: 
"...that was revealed after it", implies that the mansookhd ruling (the ruling that is abrogated) must precede the naasikhd ruling in time. This also implies that naskh could only occur in the lifetime of the Prophet (SAW), since after his death no new rulings from the Qur'aan or Sunnah are going to be revealed.

Naskh is primarily a Madinese phenomenon, since at this stage the laws of Islaam were finalised.

The Salaf and the Term 'Naskh'

It should be pointed out that the salaf did not use the term 'naskh' to refer exclusively to abrogation. They also used the term to apply to specification (takhsisees) and initiation (badwa'ah). The first person to limit the meaning of the word naskh to apply to abrogation only was Imaam ash-Shaafi'ee (d. 204 A.H.), in his famous treatise on usool al-fiqh entitled ar-Risaalah.³⁹⁶

Therefore, when coming across statements from the scholars of the first three generations that claim that a particular verse was 'abrogated' (nasakha) by another verse, this cannot be immediately taken as an example of naskh. It is this exact factor which has been one of the greatest causes of confusion with regards to the number of naasikhd/ mansookhd verses in the Qur'aan (as shall be elaborated upon shortly). For example, ibn 'Abbaas stated that the verse,

لا ندخل من بيت إلا بإذن من وصِلَتِهِ تَسْمِيَتُهُ وَلَسْ نَنَفَّضُ ثُلَاثاً

—Do not enter any houses, except your own, without permission— [24:27]

was 'abrogated' (nasakha) by the verse,

لَيْسَ عَلَيْكَ حَرَجٌ أَنْ تَنْفَضْ بَيْتٌ عَنِّي نَسْكَوْنَة

—And there is no sin on you if you enter unoccupied houses that are of benefit to you (without permission)— [24:29]

This is not an example of naskh (in its later definition) in the least, for the second verse specifies that the 'houses' mentioned in the first verse only applies to occupied houses. In other words, this is an example of takhsisees, and not naskh.³⁹⁸ In the terminology of Ibn 'Abbaas and the salaf, naskh also meant what is referred to today as takhsisees.

³⁹⁸ an-Nahaas, p. 104.
³⁹⁹ ash. Shanqueetee, p. 15.
Books Written on Naskh

Due to the importance of this topic, there have been a great many books written on the naasikha and mansookh verses of the Qur’aan. In fact, it would probably be no exaggeration to say that, after the subject of tafsir, the topic that has been given the most attention in ‘utoom al-Qur’aan is that of naskh.

One of the first to write a treatise concerning this topic is the famous Successor, Qataadah as-Sadoosee (d. 117 A.H.). Some of the more famous authors to have written on this topic are: Ibn Shihaab az-Zuhree (d. 125 A.H.), Ahmad ibn Hambal (d. 241 A.H.), Aboo Daawood (d. 275 A.H.) and at-Tirmidhee (d. 280 A.H.), both of Suanah fame, and Aboo ’Ubayd al-Qasim ibn Sallaam (d. 224 A.H.), whose book is considered to be the best classical discussion of the subject.

After this era, many more authors wrote separate books on naskh, such as Makkee ibn Abee Taalib (d. 437 A.H.), Ibn Hazm adh-Dhaahiree (d. 456 A.H.), Ibn al-’Araheeb al-Maalikee (d. 543 A.H.), Aboo al-Faraj Ibn al-Jawzee (d. 597 A.H.), and the famous Jalaal ad-Deen as-Suyuutee (d. 911 A.H.).

Without a doubt, the most thorough discussion of the topic of naskh written in this era is the book ‘An-Naskh fee al-Qur’aan’ by Dr. Mustafa Zayd. In it, the author discusses practically every verse that has ever been claimed to have been abrogated, and offers his own conclusions of the validity of each claim. Another excellent work is Al-Ayaat al-Mansookhah fee al-Qur’aan, by Dr. Abdullaah ibn Muhammad al-Ameen ash-Shanqitee.

11. The Proof of Naskh

The vast majority of scholars have upheld the validity of naskh. Only some Shee’ee and Mu’tasilee scholars (such as Aboo Muslim al-Isfahaanee, d. 322 A.H.), have raised objections concerning naskh. Aboo Muslim claims that, while it is not inconceivable that naskh can occur, there are no rulings to demonstrate it. However, as Ibn al-Jawzee (d. 597 A.H.) mentioned, Aboo Muslim was the first scholar to deny the validity of naskh, and in this he went against the consensus (ijmaa’) of all the scholars before him.

Aboo Muslim’s view has been aptly refuted, since the Qur’aan and Sunnah is very explicit on the occurrence of naskh. The Qur’aan says,

ﻯ

510 This list has been summarised from ash-Shanqitee, p. 8.
511 It should be pointed out that Aboo Muslim did not deny the validity of what has been defined as ‘naskh’ above, but rather he did not name it as such. In Aboo Muslim’s opinion, all the examples of naskh are actually examples of takhsiseen, since, for him, every ‘mansookh’ was specified by the ‘naskh’ to have been meant only for a limited time. In other words, Aboo Muslim held the view that takhsiseen was also possible by time – a condition which no other scholar had put of ash-Shanqitee, p. 66.
"We do not abrogate a ruling, or cause it to be forgotten, except that We substitute in its place something better than it, or similar to it. Are you unaware that Allah is indeed capable of all things?" [2:106]

In another verse, Allah says,

وَإِذَا بَدَأَ الَّذِينَ آمَنُوا مَعَكَ ۖ أَمَّنْ أَنْفَسَ الَّذِي نُفِّسُ ۗ إِنَّ اللَّهَ لَا يَضُرُّ المُنَافِقُونَ

"And when We change a verse (in the Qur'an) in place of another – and Allah knows best what He sends down – they say, 'You (O Muhammad) are but a forger.' Nay, (but) most of them are ignorant!" [16:101]

In these verses, the concept of naskh is very explicit.

Apart from these verses, there are numerous instances in the Qur'an or Sunnah where naskh has been mentioned explicitly. For example, initially, a Muslim in battle was prohibited from fleeing from the enemy if he were faced with ten enemy soldiers (a ratio of 1 to 10, cf. 8:65). However, Allah then revealed,

أَلَئِنْ خَفَتْ

اللَّهُ عَلَى مَعْمُولٍ أَنتُ وَيَكُونَ ضَعْفًا فَإِنَّمَا يَكُونُ ضَعْفًا بَيْنَ يَدَيِ النَّافِئِ

"Now, Allah has lightened your (burden), for He knows that there is a weakness in you. So if there are one hundred of you, they shall overcome two hundred..." [8:66]

The ratio was then reduced to one Muslim for every two non-Muslim soldiers.\(^{512}\)

In this verse, the occurrence of naskh is explicit.

With regards to naskh in the Sunnah, the classic hadith that is quoted is the Prophet's statement, "I used to forbid you to visit graves, but now you may freely do so, for they remind you of death."\(^{513}\) Once again, the occurrence of naskh is explicit.

### III. The Conditions for Naskh

There are a number of conditions that the scholars of asqool al-fiqh and 'ilm al-Qur'an have laid down in order to substantiate any claim of naskh. One of the reasons for this is that naskh is called only as the last-resort, since the very concept of naskh implies discarding a ruling for another one. As long as both rulings can be applied, naskh is not resorted to.

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512 cf. ash-Shanqitee, p. 99.
513 Narrated by al-Haakim.
The more important conditions are as follows: 514

1) The most important condition for naskh to have occurred is that the two rulings in question must directly contradict each other, such that both rulings cannot be applied at the same time, and there exists no way to reconcile them. This is because, as just mentioned, naskh is only called as a last-resort, when there exists no other way to explain the two rulings. Therefore, if one of the rulings can apply to a specific case, and the other ruling to a different case, this cannot be considered an example of naskh.

2) The naasikh ruling must have been revealed after the mansookh, or else there cannot have been any abrogation. For the claim of naskh to be substantiated, a later ruling must have repealed an earlier one. This can be ascertained in two ways: either there is a direct reference in the naasikh ruling concerning the previous ruling (e.g., 2:187 and 8:66), or, the relative time-frame of the verses in question is known (by the narrations concerning makkhee and muddance revelations, the narrations concerning asbaab an-nuzool, and other narrations). In other words, it must be known for certain that the naasikh ruling was revealed after the mansookh ruling.

3) Both the naasikh and mansookh rulings must originate in the Qur'an or Sunnah. This is because qiyas and other forms of ijtihad cannot abrogate a command from Allah or the Prophet (ﷺ). As for consensus (ijma'a), it is not possible for ijma'a to occur against an explicit command in the Qur'an or Sunnah, therefore this also cannot be the source of naasikh/mansookh rulings. In other words, only Allah has the right to abrogate any command that originated from Him, either in the Qur'an or through the tongue of His Prophet (ﷺ).

4) Most scholars have also added the condition that the naasikh ruling must originate from an equal or greater authority than the mansookh. In other words, an ahaad hadeeth cannot, according to those who hold this opinion, abrogate the Qur'an or a mutawaatir hadeeth, since it is of a lesser authority. However, this view is not correct, and will be discussed in greater detail below.

iv. The Categories of Naskh

The various legal rulings that have been affected by naskh may be classified in different categories. They may be classified with respect to the sources of the naasikh and mansookh rulings, or with respect to their existence or non-existence in the Qur'an, or with respect to the rulings of the mansookh in comparison with the naasikh.

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514 For other conditions of naskh, see Ibn al-Jawzee's conditions (Malbaree, pp. 95-97); Ibn al-'Arabeel's (Madgharee, v. 2, pp. 1-6); and ash-Shanqeeteel's (pps. 35-37).
A. The Sources of the Naasikh and Mansookh

As was mentioned in the previous section, naa'sh can only occur within the Qur'an and Sunnah; other sources of the share'ah, such as qiyasa and ijma', do not play a role in naa'sh. Therefore, the naa'sh ruling can come only from the Qur'an or Sunnah, and the mansookh ruling can only be found in the Qur'an or Sunnah. Putting all these possibilities together, there are four logical scenarios of naa'sh with regards to the sources of the naa'sh and mansookh:

1) The Qur'an abrogating the Qur'an.

This category is agreed upon by all those who consider the validity of naa'sh. An example of this is the waiting period of a widowed lady; initially she was to be maintained from the wealth of her deceased husband for a period of one year:

وَالَذِينَ يَعْجَبُونَ مَنْجِمًا وَيَدْرُونَ أَرْوَاحُ صِيَّةٍ

«And those of you who die and leave behind their wives should bequeath for them a year’s maintenance and residence, without turning them out...»[2:240]

Later on, this ruling was abrogated by the verse,

وَالَذِينَ يَعْجَبُونَ مَنْجِمًا وَيَدْرُونَ أَرْوَاحُ صِيَّةٍ

«And those of you who die and leave behind their wives, their (wives) should wait four months and ten days...»[2:234]

2) The Qur'an abrogating the Sunnah.

The majority of scholars have agreed to the validity of this type of naa'sh. An example of this is the changing of the qiblah; the Muslims used to pray towards Jerusalem by the command of the Prophet (Saw) (i.e., the Sunnah), but eventually the Qur'an revealed that the direction of the qiblah was to be Makkah.

قَدْ قَرَى نَقَلْبَ وَجَهَةَكَ فِي السَّمَاوَاتِ

«Verily! We have seen the turning of your face (O Muhammad) towards the heavens. Surely, We shall turn you to a qiblah that shall please you! So turn your face in the direction of the Masjid al-Haram (in Makkah)...» [2:144]

The initial qiblah was based on the Sunnah, and the abrogation came down in the Qur'an. This incident is clear proof that the Qur'an can abrogate the Sunnah.
3) The Sunnah abrogating the Qur'aan.

This category may be further subdivided into two categories:

i) A munawwaa'tir hadith abrogating the Qur'aan. This was allowed by Imaam Maalik (d. 179 A.H.), Aboo Haneefah (d. 150 A.H.), and one of the opinions of Imaam Ahmad (d. 241 A.H.). They reasoned that both are forms of revelation from Allaah, and since both give indisputable knowledge (qate'ee ath-thuboot), they may abrogate one another.

An example of a munawwaa'tir hadith abrogating the Qur'aan is the verse concerning leaving bequest to heirs:

إذا أحصرا أحدكم أمواتين إن تركا خيراً وصيةً يلزمهما والآخرين

"It is prescribed for you, when any of you approaches death and he has wealth, that he make a bequest to his parents and next of kin..." [2:180]

This ruling was abrogated by the hadith of the Prophet (Saw) in which he said, "There is no bequest to an heir."

ii) An ahaad hadith abrogating the Qur'aan. Most of the scholars did not allow this type of naskh, since, they reasoned, the Qur'aan is munawwaa'tir, and provides indisputable knowledge of authenticity (qate'ee ath-thuboot), whereas an ahaad hadith does not provide indisputable knowledge (dhawanee ath-thuboot).

This view, although representing the majority opinion, is not necessarily the correct one. Ash-Shanqeeti discusses this question in detail, and concludes that an ahaad hadith can abrogate the Qur'aan, although such an occurrence is rare. He does give the condition, however, that it must be known for certain that the ahaad narration occurred after the revelation of the verse. An example of this, according to ash-Shanqeeti, is the prohibition of the flesh of domesticated donkeys, for it is known that this occurred during the Battle of Khaybar, and as such 'abrogated' the previous ruling that it was allowed (by the understanding of 16:45).

Imaam ash-Shaafi‘ee (d. 204 A.H.) did not allow the Qur'aan to abrogate the Sunnah, nor the Sunnah to abrogate the Qur'aan. He felt the Qur'aan could only abrogate the Qur'aan, and the same with the Sunnah.

4) The Sunnah abrogating the Sunnah.

This was also allowed by all those who upheld the validity of naskh. This category may be further subdivided into four categories:

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515 Reported by Aboo Daawood.
516 ash-Shanqeeti, pp. 36-44. Also see al-Albaanee's comments on this hadith in "Alkaami al-Jama'a", p. 7, where he states that an ahaad hadith can abrogate the Qur'aan.
517 ash-Shanqeeti, p. 39.
i) A mutawaatir hadeeth abrogating another mutawaatir hadeeth.

ii) An ahaad hadeeth abrogating another ahaad hadeeth.

iii) An mutawaatir hadeeth abrogating an ahaad hadeeth.

iv) An ahaad hadeeth abrogating a mutawaatir hadeeth.

The first three categories are agreed upon by all scholars. The last category, that of an ahaad hadeeth abrogating a mutawaatir one, is held by those who allow an ahaad hadeeth to abrogate the Qur'aan (such as ash-Shanqeetee). The majority, however, do not allow the occurrence of the fourth category.

B. THE VERSE AND RULING IN THE QUR'AAN

With respect to verses in the Qur'aan, it is possible that either the recitation of the verse, or the ruling, or both, have been abrogated. As was alluded to in earlier chapters, there existed verses that used to be recited as part of the Qur'aan, but whose recitation was later abrogated at the command of Allaah. Some of these abrogated verses dealt with legal rulings.

Thus, (with respect to the Qur'aan only, and not the Sunnah) naskh may be classified as follows:


In other words, neither is the verse present in the mus-haf, nor is its ruling applied. An example of this type is the report of 'Aa'shah, in which she said, “It had been revealed in the Qur'aan that ten clear sucklings (of a baby with a woman) made marriage unlawful (i.e., that the baby would be considered her foster-child). This was later abrogated (and substituted) by five sucklings, and the Prophet (ﷺ) died and it was before that time (found) in the Qur'aan.”518 In this case, neither is the relevant verse found in the mus-haf, nor is the ruling applicable.519


When this occurs, the relevant verse is still recited and is present in the mus-haf, but the ruling does not apply. An example of this is the verse prescribing the waiting period of one year for the widow (2:240). Even though this ruling does not apply any

518 Reported by Muslim. This does not mean that the verse had been accidentally left out of the mus-haf, but rather that it was abrogated only a short time before the Prophet (ﷺ) died (cf. Qur'aan, p. 238). Some scholars (such as Musaafir Zayd) have rejected this narration, claiming that it is ahaad (since only 'Aa'shah narrated it), and in order for a verse of the Qur'aan to be accepted, it must be narrated in a mutawaatir hadeeth. This may be refuted, however, by saying that the hadeeth is ahaad, as it is reported in Muslim, Mawwata, Abou Daawood and at-Tirmidhee; and also that 'Aa'shah is not reporting a verse from the Qur'aan (which needs a mutawaatir transmission) but rather an incident of naskh, and this does not need mutawaatir transmissions.

519 Although there is a difference of opinion regarding the minimum number of sucklings that are required to prohibit marriage. Some scholars say five, based on this hadeeth, whereas others say three or even one. In any case, the verse that initially prescribed ten sucklings can be taken as an example of this category.
more, the verse is still recited as part of the Qur’aan.

Another example is the verse that initially prescribed the punishment for fornication.

وَأَيْلَىٰ يَأْتِييُّ البَيْعَةَ بِمَيْتٍ مَّنْ يُعَجِّبُهُمْ وَأَشْيَاءَ
在一لا يْعِبَةَ بِمَيْتٍ مَّنْ يُعَجِّبُهُمْ وَأَشْيَاءَ

"And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses amongst you against them. If they testify, then confine them in their houses until death overtakes them, or until Allaah relents for them some (other) way." [4:15]

This verse was abrogated by the verses in Soorah an-Nuur,

آلِمْ لَكُمُ الْمَلَأِ وَالْمَلَأِ الْعَلِيمُ وَالْمُلْكُ لَلْحَقِّ عِلْمَهُ

"The (unmarried) women and man guilty of illegal sexual intercourse – flog each of them with one hundred stripes..." [24:2]


In this case, Allaah removed the verse from the Qur’aan but left the relevant ruling. For example, a verse in the Qur’aan used to order those who had committed adultery to be stoned to death. In reference to this verse, ‘Umar ibn al-Khattaab said, while giving a sermon in the Prophet’s (ﷺ) mosque, “Verily, Allaah sent Muhammad (ﷺ) with the truth, and He sent the Book down upon him. The verse of stoning was revealed with it, we recited it, memorised it, and understood it. The Prophet (ﷺ) awarded the punishment of stoning to death (to the married adulterers), and after him, we also did the same. I am afraid that with the lapse of time, people (may forget it and) say, ‘We do not find the punishment of stoning in the Book of Allaah,’ and go astray by abandoning this duty prescribed by Allaah. Stoning is a duty laid down in Allaah’s book for married men and women who commit adultery when proof is established.”[521] In fact, even the wording of the verse of stoning has been preserved in other authentic narrations, “Wa ash-shaykhun wa-shaykhatu idha zanayaa farjuinsuhum al-batha nakaada min Allaah...”[522] meaning, “And the married man or woman, if they commit adultery, then stone them as a retribution of from Allaah.” Another narration

520 This author recalls a lecture he attended in America a few years ago. The speaker, obviously not very knowledgeable, said in a gathering of Muslims and non-Muslims, “And as for this concept that certain people have that in Islam you have to stone people to death for certain crimes, hukm! It’s not found in the Qur’aan! Its all culture mixed with Islam!” How true was ‘Umar, may Allaah reward him!

521 Reported by al-Bukhaare and Muslim. In another narrative, ‘Umar said, “Were it not for the fear that people would accuse me of adding to the Book of Allaah, I would have written the verse with my own hands!”

522 Reported by al-Tirmidhe and others. ch. Ibn Baz, p. 9.
clearly shows the fact that the recitation of this verse was abrogated. Umar ibn al-Khattab narrated, "I once came to the Prophet (ﷺ), and the verse pertaining to stoning was mentioned. I asked the Prophet (ﷺ), "O Messenger of Allah! Dictate to me the verse, so that I may write it!" The Prophet (ﷺ) responded, "No, I cannot do this anymore," meaning that he was not allowed to do so anymore. This narration is explicit in the abrogation of the verse.

There are also references to a number of verses not related to commands and prohibitions whose recitation was abrogated. An example of this are those verses revealed with regards to the martyrs of the 'Well of Ma'doonah'.

A group of disbelievers posed as Muslims, and came to the Prophet (ﷺ), requesting him to send them some teachers. The Prophet (ﷺ) sent them seventy Companions to teach them the Qur’aan and other aspects related to the religion. When the Companions left with this group, they were massacred by the disbelievers. In response to this incident, Anas ibn Maalik reported, "Allah revealed verses of the Qur’aan concerning them (the martyrs): 'Tell our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.' This was then abrogated after we had been reciting it for a while, and (instead) Allah then revealed,

«Do not presume that those who have died in the way of Allah are dead...»[3:169]."

This report is explicit in that there existed verses that were recited in prayer, and whose recitation was later abrogated. This report also shows that the Companions understood and were familiar with the concept of naskh.

Another report of this nature is by Uhay ibn Ka’ab. He stated, "We used to consider the verse, 'If the son of Aadam had two valleys of gold, he would wish for a third, for nothing will ever fill the belly of Aadam’s son except dust, and Allah forgives him who repents,' as a part of the Qur’aan. However, (the recitation of this verse was abrogated) by the revelation of Soorah al-Takaathur."

Even though the above ‘verse’ was abrogated as being part of the Qur’aan, it still remained a statement of the Prophet (ﷺ), and is found in many collections of hadith. Uhay ibn Ka’ab also reported, "Soorah al-Ahzaab used to be equal (in length) to Soorah al-Baqarah, or even longer." This implies that there existed many verses whose recitation had been abrogated, as the Soorah al-Ahzaab that is present in today’s mushaf is less than a fourth of Soorah al-Baqarah.

523 Reported by al-Bayhaqi and others. C.f. al-Sahihah, v. 6, p. 975.
524 al-Malbaaree, p. 113.
525 Narrated by al-Tahawee in his Sharh Mushkil Aithaar.
526 For example, in al-Bukharaee, Muslim, Musnad of Ahmad, at-Tirmidheer and others.
527 Reported by Ibn Hibbaan.
Lastly, there are also reports which explicitly show the occurrence of *nasikh*, and the total obliteration of the abrogated verse. Aboo Umaamah ibn Sahl reported that a person had memorised a certain *sura*, so he tried to recite it in prayer one night, but was unable to. In the morning, he went to the Prophet (ﷺ) and found two people also waiting for him. When the Prophet (ﷺ) came, he asked, “O Messenger of Allah (ﷺ)! I tried to recite such-and-such a *sura* last night, but could not do so!” At this, the second man said, “I also came because of the same reason!” and the third, “And I too!” The Prophet (ﷺ) explained, “It was abrogated last night,”528 meaning that they had been caused to forget the relevant verses. In this report, it is clear that divine intervention caused these Companions who had memorised the verses to forget them, thus abrogating even the memory of the verse! This narration also shows that the Prophet (ﷺ) was informed by Allah whenever a verse was abrogated, since he (ﷺ) knew that these particular verses had been abrogated the night before.

C. THE RULINGS OF THE NAAISIKH AND MANSOOKH

The *naasikh* ruling might be a concession from the *mansookh*, or it might be one that requires more effort. With respect to the degree of difficulty of the rulings, the rulings of *naasikh* and *mansookh* may be divided into four categories:

1) The *naasikh* ruling is more difficult or more constrained than the *mansookh*.

An example of this are the rulings pertaining to adultery. Initially, the punishment for both married and unmarried illegal sexual intercourse was lifelong imprisonment (cf., 4:15). Allah then revealed the verses of flogging for the unmarried and stoning for the married persons (cf., 24:2).

2) The *naasikh* ruling is equivalent to the *mansookh* ruling in difficulty.

For example, the verses that were revealed concerning the change of the *qiblah* from Jerusalem to Makkah; in this case, the *naasikh* ruling is equivalent to the *mansookh* in effort.

3) The *naasikh* ruling is a concession from the *mansookh*.

In this case, the *naasikh* ruling was easier for the Muslims than the *mansookh*. An example that has already been quoted is with regards to the waiting period of widows; it was reduced from one year to four month and ten days. Another example that was mentioned is with regards to the prohibition of fleeing from the battlefield when the ratio of Muslims to non-Muslims was 1 to 10; this was later abrogated and the ratio reduced to one Muslim for every two non-Muslims.

Another example is the procedure of *tasting*. Initially, *tasting* was prescribed

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528 Reported by at-Jahawee. There is a difference of opinion whether Aboo Ummamah actually narrated from the Prophet (ﷺ). However, since he saw the Prophet (ﷺ), he is considered a Companion, and thus the hadith is considered authentic (cf. *Tabheeb al-Kamal*, v. 2, # 403). In any case, at-Jahawee also brings another narration (v. 5, p. 272) which mentions a Companion between Aboo Ummamah and the Prophet (ﷺ), so the incident is authentic, *Insha' Allaah*. 

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This meant, as per the laws of the previous nations, that a Muslim could not eat, drink or have intercourse after he had prayed the evening prayer (Ishaa), or gone to sleep at night. After this, Allaah revealed,

«It is now lawful for you to have sexual relations with your wife on the night of the fast... Allaah knows that you used to deceive yourselves (by having relations with them), so He has turned to you and accepted (your repentance)» [2:187]

Therefore, a Muslim may eat, drink or have sexual relations until dawn.

4) There is no naasikh command in place of the mansooh.

In other words, Allaah repealed the law in toto. An example of this is the command to give charity before going to see the Prophet (S) privately. Allaah revealed,

«O you who believe! When you want to consult the Messenger in private, spend something in charity before your private consultation» [58:12]

Allaah then repealed this law totally,

«Are you afraid of spending in charity before your private consultations? If you do not do it, Allaah has forgiven you (for not doing it), then (at least) offer prayers perfectly.» [58:13]

Therefore Allaah forgave this charity from them, and they were not required to do it.

v. The Blessings of Naskh

With respect to the Qur'aan, there are two types of nashkh that occurred. There is a general nashkh, in which the Qur'aan abrogated the previous scriptures that were revealed to other nations, and there is the specific nashkh, in which some verses of the Qur'aan abrogated others. It is the second category that has been the discussion of this chapter so far. However, both of these types of nashkh have benefits behind them.
Benefits of the General Nashk

From the beginning of time, Allaah has revealed to mankind a general code of beliefs and set of laws that would guide them to a better life in this world, and provide for them an everlasting life in the Hereafter. The most important of these messages, and one that has remained a constant theme for all the prophets, is that of the Oneness of Allaah (tawheed):

«And verily, We have sent among every nation a Messenger, (saying), 'Worship Allaah alone, and avoid all false deities...» [16:36]

Included with the belief of tawheed was the belief in messengers (risalaah), and belief in the Day of Judgement (aakhirah). These fundamentals of belief, or 'aqaeeedah, remained unchanged for all prophets and messengers, in all times and places.

However, as a manifestation of Allaah’s mercy, mankind was not left without guidance in its social and political life. Rather, their Creator provided for them a set of laws that would govern them in their mutual affairs, and instruct them concerning all that was beneficial for them, and warn against all that was harmful to them. These code of laws varied from time to time, and from place to place, for each set of peoples had their own specific problems and peculiar situations that needed to be catered to. Allaah says,

«And for every nation, We appointed (their) religious ceremonies, so that they may mention the Name of Allaah...» [22:34]

Since each prophet was sent to a different nation, it was possible for one messenger to abrogate the laws of a previous messenger.

«(And 'Iesa said to his people) I have come confirming that which was before me of the Torah, and to make lawful for you part of what had been forbidden to you...» [3:50]

In other words, the laws that 'Iesa came with were meant to abrogate the laws of Moosaa.

With the coming of the religion of Islaam, however, all previous laws and religions were abrogated:

«And whoever seeks a religion other than Islaam, it will never be accepted from him» [3:85]
The role and status of the Qur'an with respect to other religions is made clear in the following verse:

«And We have sent down to you (O Muhammad) the Book in truth, confirming the Scripture that came before it, and a mubahin over it.» [5:48]

The word 'mubahin' means that the Qur'an is a witness over the previous scriptures, so that all that conforms with it from the previous scriptures is accepted, and all that contradicts it is rejected. The Qur'an, therefore, acts as a naasikh (overwriting) agent over the previous scriptures, which are manusoolk when they conflict with the Qur'an. 529

This is one of the greatest blessings of the Qur'an, for it shows that it is the most complete Book (since nothing can abrogate the Qur'an after it), and that it is superior to all other Scriptures (since it abrogates all previous Books). It also demonstrates the superiority of the ummah of the Prophet (صلى الله عليه وسلم) over all other nations, since the set of laws that have been revealed to it are perfect for all and suitable for all nations, at all times. This is in contrast to all other laws, which were only meant for a specific nation, at a specific time.

**Benefits of the Specific Nashkh**

With regards to the specific nashkh of the Qur'an, this too has many benefits to it. Makkee ibn Abee Taalib (d. 437 A.H.) stated,

And this (meaning nashkh) is from Allah, and is meant to be for the betterment of His worshippers. So, He commands them with a ruling at a specific time, since He knows that it will be for their betterment for that particular time, but He already knows that this command will be removed from them at a later time, since at this later time that particular ruling will not be for their benefit. 530

These principles are clearly laid down in the following verse:

«He (meaning Muhammad) commands them with all that is honourable and good, and forbids them from all that is evil and immoral; he allows for them all that is pure and beneficial, and prohibits for them all that is evil and harmful.» [7:157]

529 cf. Tafseer Ibn Kathir on this verse.
530 an-Nasaai, p. 116.
Thus, every case of naskh is for the betterment of mankind. As Allaah says,

«We do not abrogate a ruling, or cause it to be forgotten, except that We substitute in its place something better than it, or similar to it. Are you unaware that Allaah is indeed capable of all things?» [2:106]

Each type of naskh that was discussed in the previous section has its benefits. As for the abrogation of the ruling without any replacing ruling, or with a lighter ruling, the benefit in this is obvious, in that it lightens the burden of worship, and is a manifestation of the Mercy of Allaah. As Allaah says,

«Allaah wishes to lighten (the burden) on you...» [4:28]

and,

«Now has Allaah made it easier for you...» [8:66]

If the naasikh ruling is equivalent to or more difficult than the mansooh, this is a means of testing the believers so that

«...Allaah may discern the filthy from the pure...» [8:37]

Also, if the naasikh is more difficult, the rewards for that particular deed will also multiply. It should be remembered that what might seem like something difficult to us might in fact be beneficial to us or to the Muslims.

«And it is possible that you detest something, even though it is beneficial for you. And it is possible that you love something, even though it is harmful for you. And Allaah knows, and you do not know» [2:216]

Thus, the stoning of the married adulterer might be a hardship for him, but it serves as a very severe deterrent for others, and a betterment for society.

As for the abrogation of a ruling without the recitation of the verse, this is a reminder from Allaah to the believers of His blessings, so that they may thank Him for
His Mercy. This verse is also a blessing to recite, for the recitation of each letter gives the reward of ten. If the recitation of the verse was also abrogated, this is another indication of the Mercy of Allah, since He allowed the believers to implement the Sharee’ah in a gradual manner, so that it would not be a great burden on them.

As for the abrogation of the recitation of a verse without its ruling, this is another type of test from Allah, to see if a believer has faith in the Messenger (ﷺ), since the ruling will then come from the Sunnah, and not the Qur’aan. Thus, the believer must truly believe in the Prophet (ﷺ), and follow the Qur’aan and his (ﷺ) Sunnah in order to be successful.

VI. The Benefits of Knowing Naasikh and Mansookh

From all the examples that have been given, it is apparent that this knowledge is an essential one. Some of the benefits of knowing naasikh and mansookh are:

1) To understand and implement the Qur’aan properly.

Without knowing which verses are abrogated, a person might apply those verses that are not meant to be applied. This is why the scholars of Islam were very concerned in preserving this knowledge. Once, ‘Ali b. Abee Talib passed by a judge and asked him, “Do you know the naasikh from the mansookh?” The judge replied that he did not. ‘Ali then told him, “You are destroyed (because you are judging between people while you are not qualified to do so) and you destroy other people (because you give them rulings that are incorrect).”[531] And Ibn Abbaas explained the verse,

وۡمَنْ بَيْنَ الْإِسْتِحْيَافِ وَالْإِسْتِحْيَاءِ” ۡفَدَأْوُا أَلْيَأَ مَسْكِينًا

“And whoever has been blessed with wisdom has indeed been given a great blessing” [2:269],

by saying, “(Wisdom is in knowing) the naasikh from the mansookh, the mukhraj from the mutashaabih, the earlier (revelations) from the later (ones), and the huraam from the halal.”[532]

It can be seen from the examples that were given in the previous section that a person is obliged to know the naasikh from the mansookh if he wishes to derive laws from the Qur’aan and Sunnah. It should come as no surprise, therefore, that this knowledge is one of the conditions for a person to be an interpreter of the Qur’aan (mufassir), or scholar (muftih). Imam ash-Shaafi‘ee (d. 204 A.H.) said,

“It is impermissible for any person to give verdicts concerning the religion of Allah, unless he is knowledgeable of the Book of Allah, and its naasikh from its mansookh, and its mukhraj from its mutashaabih, and its interpretation, and its process of revelation, and its makkheem from its muddaeen,

[531] Ibn Hazm, p. 5
[532] Qat兹an, p.234
Abrogation in the Qur'aan - an-Naasikh wa al-Mansookh

and us ashbaab an-nuzool. In addition to this, he must be knowledgeable of the Sunnah..."\[533\]

2) The knowledge of the gradual revelation of the sharee'ah.

Allaah revealed the laws of Islaam gradually, so that it would be easier for the Muslims to implement the new religion. By knowing the naasikfi from the mansookfi, a Muslim can appreciate the blessings that were given to this ummah in this gradual revelation. Also, it increases one's belief (eeimaan) in Allaah, as it demonstrates to him some aspects of the infinite Wisdom and Knowledge of Allaah.

3) The defence of the Qur'aan and Sunnah.

The concept of naskh has been used by the enemies of Islaam (in particular, Orientalists and the 'Muslim' scholars that have been influenced by them) to ridicule and mock the religion, and to try to show contradictions and discrepancies in the sharee'ah. Thus, it is essential that Muslims understand and appreciate the concept of naskh, so that they are not deceived by the distortions and misinterpretations of those who seek to destroy Islaam.

vii. The Difference Between Naskh and Takhseez

The phenomenon of takhseez ('specification') was mentioned at the beginning of this chapter. It is essential that the concept of naskh not be confused with that of takhseez, and for this reason many scholars of 'tiloom al-Quraan included in their works the differences between naskh and takhseez.

Takhseez is defined to be the specification of a general ruling ('aam), such that what seems to be a general ruling only applies in certain cases. For example, the Qur'aan orders the amputation of the hand of the thief,

وَالسَّارِقَ وَالسَّارِفَةَ فَاقْطَعُوا أَيْدَيْهِمَا ُوُؤُذُّوا

«And the thief - male or female - cut off their hand» [5:38]

The verse is general ('aam), and implies that the hand of every thief must be cut. The Prophet (pbuh), however, qualified that the thief in this case must steal above a certain monetary value. If he stole below this value, this ruling will not apply to him. Therefore, the Prophet (pbuh) specified the general ruling of the verse. This, then, is an example of takhseez: the hand of every thief will not be cut; only those thieves who steal above a certain monetary value are punished.

Naskh differs from takhseez in the following manners:\[534\]

1) Naskh may only occur with regards to laws and rulings (ahkaam). Takhseez, on the other hand, may occur with respect to other matters. For example, Allaah says,

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533 an-Nahaas, p. 124.
534 ash-Shanqeetee, p. 34.
«By the time! All of mankind is in a loss. Except those who believe, and do righteous deeds, and exhort one another in truth, and exhort one another in patience» [103:1-3]

The second verse is general ('aam), implying that all of mankind will be in loss. The last verse, however, is an example of takhseeq, since it qualifies those of mankind who are not in a loss.

2) Naskh implies a total abandonment of the previous ruling, no matter what the case. Takhseeq, on the other hand, is defined to be the implementation of a previous ruling in only some of the original cases. In other words, after a takhseeq occurs, the ruling is not totally invalid, but rather valid in a narrower frame. Therefore, the mansookh cannot be applied after the naasikh is revealed, but the rulings of 'aam still apply after the takhseeq.

3) The naasikh must be revealed after the mansookh, whereas there is no such time restriction on takhseeq.

4) Naskh only occurs with respect to the Qur'aan or the Sunnah. Takhseeq, on the other hand, may apply to Qur'aan, Sunnah, ijmaa', or qiyas. Also, the naasikh ruling may only come from the Qur'aan or Sunnah, whereas takhseeq may be based on common sense or ijtihad.

viii. The Number of Naasikh/Mansookh Verses in the Qur'aan

The scholars of Islaam have differed greatly with regards to the number of verses in the Qur'aan that are mansookh. (It should be pointed out that the difference of opinion is concerning those verses whose recitation has not been abrogated, and are still found in the mns-haf. As for those verses whose recitation has been abrogated, there is no means of ascertaining their exact number, since many of them have been abrogated even from memory.)

Some of the various opinions are given in Table A.

The names of the scholars are listed according to the number of cases that were considered as candidates for nasakh. What is meant by 'Candidates for nasakh' are the number of verses which were discussed by that author as being possible to be considered as examples of nasakh. The second column gives the number of nasakh cases that were actually concluded by the author as being legitimate examples. Thus, for example, Ibn al-'Araheeq discusses around three-hundred verses which could be considered as examples for nasakh. However, of these many verses, he concludes that only a little over a third are actual cases of nasakh; the rest of the examples are shown by him not to be examples of nasakh.
<table>
<thead>
<tr>
<th>Scholar</th>
<th>Number of Verses as Candidates for Naskh</th>
<th>Number of Verses Concluded are Naskh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aboo Bakr ibn al-'Arabee (d. 543 A.H.)</td>
<td>297 cases</td>
<td>105 cases</td>
</tr>
<tr>
<td>Mustafa Zayd</td>
<td>283 cases</td>
<td>6 cases</td>
</tr>
<tr>
<td>Ibn al-Jawzee (d. 597 A.H.)</td>
<td>247 cases</td>
<td>22 cases</td>
</tr>
<tr>
<td>Ibn Hazm (d. 456 A.H.)</td>
<td>214 cases</td>
<td>all</td>
</tr>
<tr>
<td>Makkee ibn Abee Tualib (d. 437 A.H.)</td>
<td>200 cases</td>
<td></td>
</tr>
<tr>
<td>Aboo Ja'far an-Nahaas (d. 338 A.H.)</td>
<td>134 cases</td>
<td>20 cases</td>
</tr>
<tr>
<td>uz-Zarqaani</td>
<td>22 cases</td>
<td>12 cases</td>
</tr>
<tr>
<td>as-Suyooti (d. 911 A.H.)</td>
<td>21 cases</td>
<td>20 cases</td>
</tr>
<tr>
<td>ash-Shanqeeti</td>
<td>7 cases</td>
<td>all</td>
</tr>
<tr>
<td>Walee Allaah ad-Dehlawi (d. 1176 A.H.)</td>
<td>5 cases</td>
<td>all</td>
</tr>
</tbody>
</table>

**Table B** The Number of Cases of Naskh

It can be seen from this table\(^535\) that there is a very wide difference of opinion regarding the exact number of cases of *naskh* in the Qur’an. The opinions range from 214 for Ibn Hazm, all the way down to only five for ad-Dehlawei.

The reason that such a diverse opinion exists is that many verses are considered examples of *naskh*, when in fact they are examples of *takhseej*, or do not fall under *naskh* at all. In particular, with regards to those who have over a hundred examples of *naskh*, they all consider the ‘Verse of the Sword’ as having abrogated dozens of verses.

**The ‘Verse of the Sword’**

The ‘Verse of the Sword’ is the verse that gave permission for the Muslims to fight the disbelievers wherever they were:

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\(^{535}\) This table was compiled from *ash-Shanqeeti*, pp. 93-94; *Madgharee*, pp. 230-32, *an-Nabhaas*’ work; and *al-Madgharee*’s work. It should be noted that most authors did not give a specific conclusion for some verses. In those cases, such verses were included in the first column of the table, but not in the second.
This was one of the last verses to be revealed, and perhaps the last verse that dealt with the treatment of the disbelievers. According to the scholars that have over a hundred cases of nashkh, any verse that had commanded any type of treatment with the disbelievers before this verse was revealed was ‘abrogated’ by this verse. For example, with Ibn ‘Arabi, of the 105 cases that he stated are examples of nashkh, no less than 75 were ‘mansooh’ by the ‘Verse of the Sword’. The majority of Ibn Hazm’s cases are also considered to be mansooh because of this verse.

In a masters dissertation specifically on this topic,536 ‘Uthmaan ‘Allee discusses 147 verses that have been claimed to have been abrogated by the ‘Verse of the Sword,’ and concludes that only five of them can actually be said to be abrogated. He gives a useful categorisation of the types of verses that have been claimed to have been abrogated by the ‘Verse of the Sword’. The main categories are:

1) Those verses which are statements of fact; for example,

وَقُولوا للْكَآئِسْ خَسَأَنا

«And say good speech to mankind...» [2:83]

2) Those verses which give warnings and threats to the disbelievers; for example,

قُلِ يَتَّبِعِيُّنَا أَيْمَنَّا مَا كَانَ يَكُونُ إِلَّا سَوْفَ مَسْلُومٌ

مِنْ نَكَبَةِ الْمُحْقِقَةِ الدَّارِ إِنَّهُ لَا يَقْعُدُ الْقَلْبُ مُلْكَةً

«Say: O my people! Do your work according to how you do it, surely, I too am working. Surely, you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrong-doers will not be successful.» [6:135]

3) Those verses which command the believers to turn away from the evil treatment of the disbelievers, and to deal with them peacefully; for example,

فَهُمُ يَأْتُونَكُمْ بِعِبَادَتٍ أَحْضَرَتْهَا بِلَبَالاَّةٍ مُّعَلَّمَاتٍ أَذُنَّبُوهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

«So leave (the disbelievers) to speak nonsense, and play around, until they meet their Day which they have been promised.» [43:83]

and,

«Show forgiveness, enjoin what is good, and turn away from the foolish» [7:199]

4) Those verses which command the believers to be patient; for example,

فَأصْرِعُواْ مَا يُقَلَّونَ

«So hear patiently what they say...» [20:130]

5) Those verses which remind the Prophet (ﷺ) that his only duty is to spread the message; for example,

قُلُ أَصِبْعُواْ اللَّهُ وَأَصِبْعُواْ الرَّسُولُ إِنَّهُ نَذَّرُكُمُ اللَّهُ وَمَجْلِسَهُ وَأَصِبْعُواْ الرَّسُولُ إِلَّا النَّبِيُّ ﷺ

«Say: Obey Allaah and obey the Messenger. But if you turn away, he (i.e., Muhammad (ﷺ)) is only responsible for the duty placed upon him (i.e., to convey the message), and you (are responsible) for that which is placed upon you. If you obey him, you shall be on the right guidance. The Messenger’s duty is only to convey (the message) in a clear way» [24:54]

6) Those verses which command the believers to return an evil with a similar evil, and to fight only in self-defence; for example,

وَقِيلُواْ فِي سَبِيلِ اللَّهِ أَلَّذِينَ يُتَصَبَّرُونَ وَلاَ يُقَلَّدوْاْ

«And fight in the way of Allaah those who fight against you, but do not transgress the limits...» [2:190]

7) Those verses which command the believers to respect the treaties that they had with the disbelievers; for example,

إِنَّ نُوبَةَ فَخْضُرُوهُمْ وَأَفْتَسَلُوهُمْ

«...but if they turn back, then take hold of them, and kill them wherever you find them, and do not take helpers or allies from them. Except those who join a group, between you and whom there is a treaty (of peace)...» [4:89-90]
It can be seen from the examples and categories quoted that, in reality, most of these verses cannot be considered to have been abrogated in the least. Some of them merely apply to situations other than those that they were revealed for. Almost all of these ‘mансoоkh’ verses can still be said to apply when the Muslims are in a situation similar to the situation in which these verses were revealed. Thus, the ‘Verse of the Sword’ in reality does not abrogate a large number of verses; in fact, az-Zaraqaani concludes that it does not abrogate any verse.\(^{517}\)

Another reason why there exists such a difference of opinion is that many scholars failed to understand the meaning of the word ‘نُسُك’ when used by a Companion or Successor. As was mentioned earlier, for them, the word ‘nuskh’ did not necessarily mean abrogation. For example, Ibn ‘Abbaas stated that the verse,

«The spoils of war are for Allaah and His Messenger» [8:1]

was ‘abrogated’ by,

«And know that all war-booty that you obtain – one-fifth is for Allaah and His Messenger...» [8:41]

However, this is a perfect example of takhees, for the second verse clarifies how much of ‘the spoils of war’ are to be given to the state.

Yet another reason for this difference of opinion is that many verses are understood to be mansookh but in reality are not. For example, many scholars stated that the verse,

«And to Allaah belongs the east and west. So wherever you turn (in prayer), you will find the Face of Allaah» [2:115]

was abrogated by the verse which commands the believers to face Makkah (verse 2:149). In reality, the first verse is not abrogated, since it is a statement of fact implying that all directions belong to Allaah, and Allaah has the right to command the believers to face any direction in prayer. As Allaah says,

«It is not piety that you turn you faces east or west, but (true) piety is (found in) one who believes in Allaah...» [2:177]

and,

The fools among men will say, 'What has caused them (the Muslims) to turn from their qiblah that they used to be upon?' Respond: 'To Allaah belongs the east and west...' [2:142]

Thus, the verse that is claimed to be abrogated is actually not even commanding anything in the first place; it is merely emphasising that all directions belong to Allaah.

A Last Example

Another example in which there is a difference of opinion are the verses concerning the prohibition of alcoholic drinks. This example is taken by the majority of scholars to be a classic case of naskh. Other scholars, however, held the opinion that these verses were not 'abrogated' as such.\footnote{cf. ash-Shaâqib, p. 135.} Since this particular example also helps to define the exact meaning of naskh, it shall be discussed in greater detail.

There are two verses that are claimed to be mansooh. The first one is,

\[
\begin{align*}
\text{يَسْتَكْرِيُّكُمْ عَنِ الْخَمرَ} \\
\text{وَالْمَيْسِرِ} \\
\text{يَقُولُونَ مَا إِنَّهُمُ السَّكِيرُ} \\
\text{وَيَقُولُونَ لَهُمَا إِنَّهُمُ الْخَمَرُ} \\
\text{أَصَبَّهَا مِنْ نَفْعٍ مَا}
\end{align*}
\]

«They ask you concerning wine and gambling. Say: There is much harm in them, and some benefit, but the harm is greater than the benefit» [2:219]

and the second one is,

\[
\begin{align*}
\text{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَشْرَبُوا الْخَمَرَ وَلَا تَسْكُرُونَ}
\end{align*}
\]

«O you who Believe! Do not approach prayers when you are drunk...» [4:43]

The verse that is considered to be the naasikh ruling is,

\[
\begin{align*}
\text{يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ الْخَمَرَ وَالْمَيْسِرَ وَالْكِفْرَ وَالأَكْفَارَ}
\end{align*}
\]

«O you who believe! Verily, intoxicants...are an abomination of Satan's handiworks, so avoid them» [5:90]

Historically speaking, it was this verse that was understood by the Companions to explicitly prohibit wine, as the previous verses had only limited its consumption. There is no difference of opinion that wine is prohibited, but do these verses constitute valid examples for naskh?

The first 'mansooh' verse, according to the scholars who claimed that naskh did not occur, is not really mansooh at all; there is still much harm and some benefit in wine. The same applies for the second 'mansooh' verse; Muslims are still prohibited from praying while drunk. Therefore, according to these scholars, since the explicit
meaning of the verses (i.e., the *mantoq*) is still applicable, these verses do not come under naskh, since no verse was, according to them, 'abrogated.'

In other words, what these scholars are claiming is that the explicit texts of these verses are not abrogated; wine still contains 'much harm and some benefit' and Muslims still cannot ‘approach prayers’ while they are drunk. Even though the verse prohibiting prayer in a state of drunkenness can be understood to imply that drinking is not prohibited at other times, or in small quantities, this is only an *understanding* of the verse, and not *explicit* in the text.

In order to refute this view, it is essential to go back to the original definition of naskh. According to the majority of scholars, if the understanding (*maftoomi*) of a verse is abrogated, this falls under naskh. Az-Zarkashe said, “It is possible for the understanding of a verse to have been abrogated, either with the explicit meaning of the verse, or without it.”  

This was also the opinion of the majority of the scholars. Therefore, in this case, the explicit text (*mantoq*) of the verse (i.e., “Do not approach prayers in a state of drunkenness”) was not abrogated, but the understanding (*maftoomi*) of the verse (*viz.*, it is permissible to drink, as long as one is not drunk during the time of prayer) was abrogated. This comes under naskh.

In the same way, there are many other examples where the scholars are in disagreement over whether to classify certain verses as naasikh/mansookh or not. It would not be an exaggeration to say that there is less difference of opinion concerning the *laws* of these verses rather than whether the verses can be considered examples of naskh.

Conclusion

This section is concluded by stating that great care needs to be taken when it comes to the number of naasikh/mansookh pairs in the Qur’aan. It can definitely be said that there is great exaggeration in some books concerning the number of naasikh and mansookh pairs in the Qur’aan, but at the same time there is unequivocal proof to show that naskh has indeed occurred on several occasions. As-as-Suyooti wrote, “In reality, it (meaning naskh) is rare, despite the fact that many have exaggerated the number of verses of it.”

It seems, however, that the number of naasikh/mansookh verses in the Qur’aan does not exceed a dozen, and Allaah knows best.

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539 az-Zarkashe, al-Bahj, v. 4, p. 139.
541 cf., ash-Shanqeetee's work, where he concludes that there are only seven cases of naskh.
CHAPTER 14

THE MIRACULOUS NATURE OF THE QUR'AN – I'JAAZ AL-QUR'AN

1. Definition of I'jaaz

The word i'jaaz comes from 'a-j-z, which means 'to be incapable of, to be weak'. Therefore, the miracles that the prophets performed are called mu'jizah, since mankind is incapable of performing such feats.

This word is not used in the Qur'an or Sunnah, and neither did the Companions use it. However, like many other terms in Islamic sciences, it was coined by later scholars and accepted among the ummah. 

Probably the first to use this term was Imaam Ahmad ibn Hambal (d. 204 A.H.).

'Mu'jizah' are defined as acts performed by prophets of a miraculous nature that humans are incapable of imitating. I'jaaz is the concept; Mu'jizah the actual act. An example of a mu'jizah is the transformation of the staff of Moosaa into a serpent. The Qur'anic term for this concept is 'aayah, or bayyinah.

There are a number of conditions that the scholars have given for an act to be considered a mu'jizah:

1) It has to occur with the command of Allaah.
2) It must be out of the ordinary occurrences of nature.
3) It cannot be performed again by any person or object.
4) It must occur at the hands of a person who claims prophethood.
5) The act must match the claim of the prophet. For example, if the prophet claims that he will turn a staff into a snake, but instead it turns into another creature, this will not be considered a mu'jizah.

542 There is no harm in coming new terms to denote acts or concepts that have a basis in Islam, as the naming of a concept does not necessarily fall into bid'ah. However, inventing new concepts or acts of a religious nature is a bid'ah.


544 It’s p. 25.
6) The act must not refute the prophet’s claim. For example, if a prophet claims that a certain stone will speak, and the stone speaks and says that that person is a liar in his claim to prophethood, this will also not be considered a mu'jizaat.

When applied to Qur'anic sciences, the term 'ijazaaz is used to denote the inimitable quality of the Qur'an. In other words, the Qur'an is set apart from all other books in that it cannot be rivalled or imitated. This is exclusive to the Qur'an; no other book can claim this. No matter how eloquent the poet, how knowledgeable the scholar, how well-versed the grammarian - none can bring forth anything similar to this, since the Qur'an is the Speech of Allah, and the difference between the Speech of Allah and the speech of His Creation is the difference between Allah and His Creation.\(^{545}\)

**Other Types of Supernatural Acts**

There are other types of miraculous acts, besides mu'jizaat (plural of mu'jizaah). When a supernatural act occurs at the hands of a pious person, this act is called a karaamaah. Thus, the karanaaat (plural of karaamaah) are miracles given to the believers of a prophet. In general, the miraculous nature of a karaamaah is inferior to that of a mu'jizaah. An example of a karaamaah is the incident in which two Companions returned to their houses from the mosque of the Prophet \(^{546}\) during a dark night, and a light shone in front of them, leading the way. When the time came for them to separate paths, the light split into two and led each one to his house.\(^{546}\)

Ibn Taymiyyah (d. 728 A.H.) wrote, concerning karaamaaata: “Many of the scholars have mentioned that, in reality, the karaamaaata of the pious are included in the mu'jizaat of their prophets, as they are signs and miracles that prove (the truthfulness) of his prophethood. And this is the correct opinion.”\(^{547}\) In other words, the very fact that a karaamaah occurs to one of the followers of a particular prophet is proof of that prophet’s truthfulness, and thus can be included in the general mu'jizaat of that prophet.

When a supposedly ‘supernatural’ act occurs at the hands of an evil person, such as a magician or an innovator, this is no miracle whatsoever, but rather magic (sihr). In fact, these acts have absolutely no miraculous nature to them; they are merely physical feats than can be performed by man or jinn. Due to the fact that the jinn have different physical capabilities than man (for example, they can carry very heavy objects, and travel at extremely fast speeds), certain people might be deceived into presuming these acts to be ‘miracles’. In reality, they are only physical acts of the evil jinn, aided by their human counterparts. Therefore, no believer can ever be fooled by the tricks of a magician:

\(^{545}\) The last portion of the sentence, ‘The difference between...’ is a statement of the famous Successor Abu 'Abd ar-Rahmaan as-Sulamee, although some weak narrations raise it to a statement of the Prophet (\(\text{\texttrade} \)) cf. al-Laailikaa‘ee, v. 2, # 557.

\(^{546}\) Reported by al-Bukhaaree.

\(^{547}\) Itr., p. 33.
"Is this magic? But the magicians will never be successful!" [10:77]

«And when (the magicians) cast down (what they had), Moosaa said, 'What you have brought is magic; surely Allaah will destroy it, for Allaah does not set right the work of evil-doers'.» [10:81]

«And throw (O Moosaa) what is in your hand! It will swallow up all that they have made. That which they have made is only the trick of a magician, and the magician will never be successful, no matter whatever amount (of skill) he may attain!» [20:69]

Thus, the 'miracles' of the magician are the weakest forms of 'miracles', and cannot in any way rival the real miracles of the karaamaat and mu'jizaat.

II. The Proof for I'jaaz

Part of the Sunnah of Allaah is that whenever He sends a prophet, He gives that prophet certain miracles and signs to prove his prophethood to his people. The miracles of Moosaa, ‘Eesaa and the other prophets are well-known to all Muslims. Allaah says,

«And We will make him (‘Eesaa) a Messenger to the Children of Israel, (saying), 'I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allaah's leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allaah's Leave. And I inform you of what you eat, and what you store in your houses.' Surely, therein is a sign for you, if you believe.» [3:49]
So many, in fact, are the miracles that were given to certain nations, that Allaah said,

«And (just) ask the Children of Isra’ee’l how many miracles We gave them...»
[2:211]

Despite all these miracles, however, the majority of people rejected their prophets.

The disbelievers of Makkah were no exception to the disbelievers of old, and rejected the call of the Prophet (ﷺ). They asked him for miracle after miracle:

«And they say, ‘We shall not believe in you until you cause a spring to gush forth from the earth for us; Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly; Or you cause the heavens to fall upon us in pieces, as you have pretended, or you bring Allaah and the angels before (us) face-to-face; Or you have a house of adornable material (i.e., gold and silver), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a book that we would read!’ Answer them (O Muhammad), ‘Glorified be my Lord! I am just a man, sent as a Messenger!’» [17:90-93]

In another place, the result of the showing of these miracles has been told,

«And even if We had sent down unto them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, even then they would not have believed, unless Allaah willed, but most of them behave ignorantly» [6:111]
Allaah then tells the disbelievers the ultimate miracle that the Prophet (ﷺ) has been given:

وَقَالَ اِلَّاَلَّوْلَا أَرْضَيْنِهِ وَمَا نَصِبَ فِي أَرْضِنَا أَمْثَالًا وَلَمْ نُنَعْلَمْ

ثُمَّ قَالَ (ﷺ) نَأْتُوهَا أَنْزِلْنَا عَلَيْكَ الْحَكِيمَ

يُكَلِّفُونَ يَكُونُ فِي دَارِ رَحْمَةٍ وَرَحْمَةٌ لِّلْمُتَّقِينَ

«And they say, 'Why are not miracles sent down to him from his Lord?' Say: 'The signs are only with Allaah, and I am only a plain Warner.' Is it not a sufficient (miracle) for them that We have sent down to you the Book which is recited to them? Verily, herein is a mercy and a reminder for a people who believe'» [29:50-1]

Even this, however, was not sufficient for the disbelieving Makkans. They claimed that the Prophet (ﷺ) was a liar who forged the Qur'aan, or a magician, or one possessed by jinn. They even claimed that they could imitate the Qur'aan:

وَإِذَا أَتَتْهُمْ أَيْنَّهَا قَالُوا أَنَّا سَجَعَناهَا فَلْدُحُّوا مِثْلَ هَذَى إِنَّهَا أَسِطَّرَتْ أَوَّلَهَا

«And when Our verses are recited to them, they say, 'We have heard this! If we wish, we can say something similar to it. These are nothing but stories of old'» [8:31]

In response to this, Allaah challenged them to fulfil this claim of theirs.

The Challenge!

These verses are called the verses of tahaddi (challenge), and this challenge proves the inimitable and miraculous quality of the Qur'aan.

There are five verses that issue the tahaddi. They are, in the order that they occur in the Qur'aan, as follows:

1) وَإِنْ كَسَّيْنَاكُمُ ۖ فِي رَبِّكُمْ عَلَىٰ عَبْدِنَا قَأَوْنَا ۚ وَقَدْ عَلَىٰ سُبُهَا كَانُوا طَعَانًا

إِنَّ كَسَيْنَاكُمُ الْكَفِيرُونَ ۖ وَقَالُوا فَأَنْفَعَلْنَّ ۗ ۚ وَقَالُوا أَنْفَعَلْنَا

أَلْهَ أَلَّهُ وَقَوْفُهَا النَّاسُ ۘ وَلَيْسَ حَيَّاً أَيْدَتُ للهِ لِكُلِّ كَفِيرٍ
"And if you are in doubt as to what We have sent down to Our servant, then produce a soorah similar to it, if you are truthful. But if you do not do it—and of a surety you cannot do it—then fear the Fire whose fuel are men and stones, prepared for the disbelievers." [2:23-24]

2)

أم يقولون أفتروه فلن أأوهمي
أدعو من أستطيعون من دون ألله إن كمن صداقين

«Or do they say, ‘He (Muhammad ﷺ) has forged it?’ Say: Bring then a soorah like unto it, and call upon whomsoever you can, besides Allaah, if you are truthful.» [10:38]

3)

أم يقولون أفتروه فلن أأوهمي
أدعو من أستطيعون من دون ألله إن كمن صداقين

«Or do they say, ‘He (Muhammad ﷺ) has forged it?’ Say: Bring then ten forged soorahs similar to it, and call upon whomsoever you can, besides Allaah, if you are truthful.» [11:13]

4)

قل أيا تجعل ترسب الإنس والجنس على أن يأتوا بعمل هذى الفلياء
لا يأتون بعمله ولكل واحد بعضهم بعض مظهر

«Say: If all of mankind and jinn gathered together to produce the like of the Qur’aan, they could not produce it—even if they helped one another!» [17:88]

5)

أم يقولون أفتروه

«Or do they say, ‘He has forged it!’ Nay! (Rather) they do not believe! Let them, then, produce a recitation similar to it, if indeed they are truthful.» [52:33-34]

These five verses mention different quantities to bring forth: one verse mentions any ‘recitation’ be brought forth; two verses mention one soorah, one verse mentions ten soorahs, and one states that a whole ‘Qur’aan’ must be brought. Soorah al-Baqarah is madanee, and the rest of the verses are makkee, which implies that the verse in al-Baqarah was the last of these verses to be revealed.

The Order of the Verses

Was there a graduality in the challenge? In other words, did the number of soorahs that was challenged increase from one to ten to the whole Qur’aan, or decrease? There are four opinions on this matter.
1) The initial challenge was to produce something similar to the whole Qur'aan. This was then reduced to ten soorahs, then to finally to one soora. This is the most common opinion, and is the opinion of Ibn Kathcer (d. 774 A.H.).

2) The initial challenge was to produce only one soora (10:38). This was then increased to ten soorahs, then to the whole Qur'aan. Finally, in the last of these verses revealed (2:24), Allaah reduced the challenge back to one soora.

3) The initial challenge was to produce the whole Qur'aan. When they were unable to do this, the challenge was reduced to ten soorahs that would imitate the Qur'aan in prose and syntax, but not in content. Lastly, the challenge was reduced to one soora that matched the Qur'aan in prose and content. This is the opinion of az-Zarkashe in his al-Burhaan.

4) There is no graduality in these challenges. In other words, in each verse Allaah is challenging the same thing: to produce something similar to the Qur'aan, be it in one soora, ten soorahs or the whole Qur'aan. It is the quality of the Qur'aan that must be imitated if the challenge is to be met, and not the quantity.

Of these four opinions, the third one (which is very similar to the first opinion) seems to have the strongest proof. This is because the Qur'aan uses the word 'forged' when issuing the challenge to produce ten soorahs similar to the Qur'aan, whereas this qualification is not mentioned in any other verse. This hints to the fact that these ten soorahs did not have to be as 'authentic' as the other imitations. In other words, the content of these ten soorahs did not have to have i'taaz; it was only the prose that had to be imitated. When the Quraysh were unable to do even this, the challenge was reduced to one soora (10:38), and, lastly, the final challenge and prediction given:

إِنَّ اِذَا مَا تَفَعَّلُوا وَلَن تَفَعَّلُوا فَأَنْفَضُوا
أُلَّا الرَّحْمَةُ وَثُمَّ مِنْهَا عَذَابُ الَّذِينَ كَفَرُوا

«But if you do not do it— and of a surety you cannot do it— then fear the Fire whose fuel are men and stones, prepared for the disbelievers» [2:23-24]

Another question that must be answered is whether this challenge is still operative, or was it meant only for the disbelievers during the Prophet's (ﷺ) time? The Arabs during the time of the Prophet (ﷺ) used to pride themselves in their skill of poetry and their eloquence, so Allaah issued this challenge to them. However, this does not mean that this challenge was only meant for them, since the Qur'aan is meant to be a miracle until the Day of Judgement. The truth of the matter is that there is still an open challenge to 'all of jinn and mankind' to produce something similar to the Qur'aan, and this challenge will continue to be operative until the Day of Judgement.

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550 cf. It, p. 123.
III. The Qur'aan as the Miracle of the Prophet (ﷺ)

The Qur'aan is the miracle of the Prophet (ﷺ). He (ﷺ) was given this miracle as the ultimate proof of his prophethood.

«And they say, ‘Why are not miracles sent down to him from his Lord?’ Say: ‘The signs are only with Allaah, and I am only a plain warner.’ Is it not a sufficient (miracle) for them that We have sent down to you the Book which is recited to them? Verily, herein is a mercy and a reminder for a people who believe.’ [29:90-1]

When the disbelievers asked for miracles from the Prophet (ﷺ), Allaah revealed that the Qur'aan itself is sufficient as a miracle.

The Prophet (ﷺ) also alluded to the status of the miracle of the Qur'aan when he said, "There has not been a single prophet except that Allaah gave him miracles because of which people believed in him. I have been given (as my miracle) the Inspiration (i.e., the Qur'aan) which Allaah revealed to me. I hope, therefore, that I will have the largest number of followers on the Day of Judgement."551

The fact that the Prophet (ﷺ) said that he hoped he would have the most number of followers on the Day of Judgement shows that his miracle, that of the Qur'aan, is greater than any miracle that any previous prophet was given. The beauty of this miracle can best be appreciated in the concept of i'jaaz.

The Qur'aan is not the only miracle that was given to the Prophet (ﷺ). Among his other miracles was the splitting of the moon in half, the increase of an inadequate amount of food to a very large quantity, the speaking of stones, animals and trees to him, and the sprouting of water from his (ﷺ) hands when the Companions were short of it.552 However, none of these miracles were permanent – they occurred in front of specific groups of people at specific times and places. There exist detailed narrations concerning these events, and the Muslims must believe in them. The fact remains, however, that later generations must believe in the narrations of those present at the time of the miracle, for they themselves were not present.

551 al-Bukhaaree.
552 There are more miracles than these. See al-Waada'ee, Muqbil ibn Haadee, Saheeh al-Munaaad min Dulaal il-an-Nubuwwah, Dar al-Aqsa, Kuwait, 1987, for one of the most authentic lists.
Man being the frail creature that he is, the impact of the written word is much less than the impact of sight. These miracles of a surety occurred, but the effect that these miracles had on those who saw them is much greater than the impact that it will have on later generations who merely read about them. The beauty and the power of the *i’jaaz* of the Qur’aan is that it removes the constraints of time and place upon the miracle – the Qur’aan is a permanent miracle for all generations after the Prophet (ﷺ) to see and appreciate, no matter where they live, or what time frame they are born in.

The famous Muslim historian and sociologist, Ibn Khaldoon (d. 808 A.H.), states in his *Muqaddimah*:

"Know that the greatest of all miracles, and the most sacred and blessed, and the clearest in proof, is the Qur'aan that was revealed to the Prophet (ﷺ). This is because all other miracles, in general, were brought forth separate from the actual inspiration (that the prophet received), as a means of proving the truthfulness of the inspiration. As for the Qur’aan, it is the inspiration and the miracle in one, and is therefore not in need of any external miracles (to prove itself), unlike all the previous inspirations. It is, therefore, the clearest and most powerful miracle, since it combines the heart and the proof in one (i.e., it combines the heart that it is the truth from Allah, and the proof for the heart). This is the meaning of the Prophet's (ﷺ) statement, '...I hope, therefore, that I will have the largest number of followers on the Day of Judgement.' This shows that a miracle as clear and powerful as this one – for it is the inspiration in its essence – must have the greatest number of believers and followers..."  

And Shaykh al-Islam Ibn Taymiyyah (d. 728 A.H.) wrote,

"The greatest (of all miracles) is the Qur'aan that the Prophet Muhammad (ﷺ) came with, for it is the religion of Allah and His Speech, and it is the proof of the prophethood of Muhammad (ﷺ)! Its very revelation is one of the most supernatural and extraordinary of acts, for it is the call (to the worship of Allah), and the proof (of the prophethood of Muhammad (ﷺ)), and the miracle (all in one)!"

### IV. The Types of I’jaaz

How is the Qur’aan inimitable? In other words, what aspect of the Qur’aan makes it so miraculous? And what are those aspects of the Qur’aan that cannot be imitated?

There have been numerous responses by the scholars of ʿilm al-Qur’aan: the Arabic of the Qur’aan; the laws and *sharīʿah* that the Qur’aan came with; the predictions that it gives; the diligence with which it was preserved, and so forth. In reality, the correct opinion is that all of these aspects, and more, form an integral part of the

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553 Ibn, p. 113.
554 *Majmuʿ al-Fatawa*, v.11, p. 324.
i'jaaz of the Qur'aan. In other words, the beauty of the Qur'aan is that it is not just miraculous in one facet, but rather from all facets and angles that one can look at it.

Az-Zarkashe, in trying to answer how the Qur'aan is an example of i'jaaz, quotes over a dozen aspects of i'jaaz, and then concludes, "...the statement of those who have researched the issue thoroughly is that the i'jaaz of the Qur'aan is due to all of the previous factors simultaneously, and not by any one of them only. For (the i'jaaz) is in combining all of these facets..." 555

The scholar Muhammad ibn Juzay al-Kalbee (d. 741 A.H.) divided the i'jaaz of the Qur'aan into ten categories:

1) The eloquence of the Qur'aan above that of any human speech.
2) The unique arrangement and organisation of its verses and soo ra h s, and the manner in which the words are arranged.
3) The incapability to produce anything similar to it by the disbelievers during the Prophet's (saw) time and those after them.
4) The stories and accounts of the nations and prophets of old, since the Prophet (saw) had no recourse to such information.
5) The predictions which occurred in the Qur'aan, and which later came true.
6) The Names and Attributes of Allaah, all Glory be to Him, and the attribution of all that befits Him, and the negation of all that does not befit Him, and the call of the Creator to the created to worship Him (in other words, the perfect ' i g e e d a h ). All of this is not possible for a human to bring forth, unless he was inspired by Allaah.
7) The laws and sh a r i c u m a h that the Qur'aan came with, and the morals and conduct that it called for. All of this leads to the betterment of life in this world and in the Hereafter. The perfection of a set of laws that can be applied to any society at any time and place is humanly impossible, and the sh a r i c u m a h is the only example of such a set of laws.
8) The fact that it has been protected and remained unchanged over such a long period of time, despite the fact that all other religious books have been distorted.
9) The ease by which it is memorised, and this is known by experience and observance. This is in contrast to all other religious books, for none of them are memorised like the Qur'aan.
10) The deep meanings that are present in it, and the fact that a reader never tires of reading the Qur'aan, no matter how many times he has heard it or read it. This is in contrast to any other book, since a person cannot read it more than a few times without it getting monotonous and mundane. 556

556 Paraphrased from Darwish, p. 56
Again, the *i’jaaz* of the Qur’ān cannot be limited to one list. There are other aspects of the *i’jaaz* of the Qur’ān that have not been mentioned in this list, including the Qur’ān’s stating of scientific facts that were unknown at the time of the Prophet (ﷺ); the impact that it has on those who listen to it; the miraculous nature of the *ahruf*, and what remains of them in the *qirā’at*; the euphonious quality of the Qur’ān, and many more aspects. Some of these aspects will be discussed in greater detail below. 557

A. THE LANGUAGE AND STYLE OF THE QUR’ĀN

The miracles that were given to the prophets were chosen so that they would have the greatest impact on that particular nation. Thus, since the people of the time of Moosaa greatly excelled in the ‘art’ of sorcery and magic, the miracles that were given to Moosaa were of a similar type, except much stronger and more powerful (for example, the staff, the shining hand, the splitting of the Nile, and others). Likewise, the people at the time of ‘Eesa excelled in the art of healing and medicine, and therefore, the miracles that were given to ‘Eesa were of a similar type (for example, healing the leper, curing the sick, raising the dead, and others). 558

During the time of the Prophet (ﷺ), the Arabs had reached the peak of eloquence, and this was their most prized art! Poetry was what they valued the most, and each tribe competed with others to see which one could produce the most skilled and eloquent poet. During the annual fair of ‘Ukaadh, poets from all over Arabia would compete for the honour of having their poem win the highest praise: that of being posted on the door of the Ka’bah until the next fair.

Due to this pride that was prevalent among the Arabs, the miracle that was given to the Prophet (ﷺ) was of a similar nature; Allaah revealed the Qur’ān in an Arabic that was so emotive and eloquent that the Arabs could clearly see it was a miracle from their Creator. On top of this, Allaah challenged them to bring forth anything similar to the Qur’ān, and told them that such attempts would be futile.

557 Some of the aspects of *i’jaaz* have already been discussed, such as the compilation of the Qur’ān, the diligence with which all the knowledge that is essential to understand the Qur’ān has been preserved (such as *usbuub an-nuzool*, *makhfeen* and *mudanee* verses, *naasikh* and *mansookh*, etc.), and the *ahruf* and *qirā’at*. It would, in fact, be no exaggeration to say that every chapter in this book is merely a discussion of one of the many facets of *i’jaaz*!

And if you are in doubt as to what We have sent down to Our servant, then produce a soorah similar to it ..., if you are truthful. But if you do not do it — and of a certainty you cannot do it — then fear the Fire whose fuel are men and stones, prepared for the disbelievers. [2:23-24]

Some of the aspects of the literary i’jaaaz of the Qur'aan are as follows: 559

1) The placement of a particular word in perfect context, over its synonyms. The connotations given by the chosen word are better than those that would have been given by its synonyms.

2) The unique sentence structure and syntax, which does not follow any one pattern but varies throughout the Qur'aan. Each style is unique, and its rhythm clear and resounding.

3) The use of different tenses (past vs. present; plural vs. singular, etc.) to give deeper meanings to a passage.

4) The pronunciation of a word matches its context. In other words, when discussing topics that are encouraging and bearing glad tidings, it uses words that are easy to pronounce and melodious to hear, and vice-versa.

5) The perfect combination of conciseness and detail. When the subject requires elaboration, the Qur'aan discusses the topic in detail, and when a short phrase will get the message across, it remains brief.

Al-Azhar University also summarised the various types of literary i’jaaaz. Their list is as follows: 560

1) The form of the Qur'aan reflects neither the sedentary softness of the townsmen nor the nomadic roughness of the Bedouins. It possesses in right measure the sweetness of the former and the vigour of the latter.

2) The rhythms of the syllables are more sustained than in prose and less patterned than in poetry. The pauses come neither in prose form nor in the manner of poetry but with a harmonious and melodic flow.

3) The sentences are constructed in an elegant manner which uses the smallest number of words, without sounding too brief, to express ideas of utmost richness.

4) The Qur'aan's words neither transgress by their banality nor by their extreme rarity, but are recognised as expressing admirable nobility.

5) The conciseness of expression attains such a striking clarity that the least learned Arabic-speaking person can understand the Qur'aan without difficulty. At the same time there is such a profundity, flexibility, inspiration and radiance in the Qur'aan that it serves as the basis for the principles and rules of Islamic sciences and arts for theology and the juridical schools. Thus, it is almost impossible to express the ideas of the text by only one interpretation, either in Arabic or in any other language even with the greatest care.

559 cf. ibid, pps. 199-280; Qur'aan, pps. 264-269; Ubaydaat, p. 224.

560 Taken verbatim from Khalifa, p. 24-25.
6) There is a perfect blend between the two antagonistic powers of reason and emotion, intellect and feeling. In the narrations, arguments, doctrines, laws, and moral principles, the words have both persuasive teaching and emotive force. Throughout the whole Qur'aan the speech maintains its surprising solemnity, power and majesty which nothing can disturb.

The literary aspect of i'jaaz, although the strongest and most apparent aspect of i'jaaz, is the most difficult aspect to discuss in a non-Arabic work. The Qur'aan is in "...clear Arabic" (26:195), and in order to understand this concept of i'jaaz, a thorough understanding of the Arabic language is essential.

Instead of detailing and giving examples of these various aspects of literary i'jaaz – a task which is well-nigh impossible to do in a foreign language – it would perhaps be more prudent to give a few examples of the impact that the eloquence of the Qur'aan had on its first listeners.

Perhaps one of the most famous stories is the story of al-Waleed ibn al-Mugheerah. Al-Waleed was the most eloquent and highly esteemed poet of Makkah at the time of the Prophet (ﷺ). He once passed by the Prophet (ﷺ), and heard him reciting the Qur'aan. This had a visible effect on him, and he went away shaken and startled by what he had heard. The news of this incident spread throughout Makkah. Aboo Jahl, afraid that the people of Makkah might be affected by this news and convert to Islaam, rushed to al-Waleed, and told him, "O my uncle! Say something (against Muhammad) so that the people will know that you are against him and hate (his message)."

Al-Waleed replied, "And what can I say? For I swear by Allaah, there is none amongst you who knows poetry as well as I do, nor can any compete with me in composition or rhetoric – not even in the poetry of jinnaa! And yet, I swear by Allaah, Muhammad's speech (meaning the Qur'aan) does not bear any similarity to anything I know, and I swear by Allaah, the speech that he says is very sweet, and is adorned with beauty and charm. Its first part is fruitful and its last part is abundant (meaning that it is full of deep meanings), and it conquers (all other speech), and remains unconquered! It shatters and destroys all that has come before it (of poetry, because of its eloquence)!

Aboo Jahl responded, "Your people will not be satisfied until you speak against him!"

Al-Waleed therefore requested Aboo Jahl, "Leave me for a few days, so that I may think of an appropriate response to give to the Quraysh." After the few days were over, Aboo Jahl came back to him and asked him what he had prepared. Al-Waleed, during this time, could not think of any explanation to give except, "This (the Qur'aan) is a type of magic that has an effect on its listeners." In response to this, Allaah revealed,
An Introduction to the Sciences of the Qur'aan

This, then, is the testimony from the greatest poet alive at the time of the Prophet (ﷺ).

Yet another incident is that of 'Utbah ibn Rabeec'. 'Utbah was once sitting with other members of the Quraysh, and the subject of Muhammad (ﷺ) came up. The elders of the Quraysh began complaining about all the problems that this 'new' message had caused among their people, and started to discuss various ways that they could rid themselves of this irritating problem. 'Utbah suggested that perhaps the Prophet (ﷺ) could be convinced of giving up his message, if only it was explained to him in a gentle manner the problems that his message had been causing. Common sense, 'Utbah argued, would prevail. As proof of his convictions, 'Utbah himself volunteered to be the one to go and talk to the Prophet (ﷺ).

He therefore set out to meet the Prophet (ﷺ), and started to try to convince him (ﷺ) to abandon preaching this 'new' message, and let the Quraysh return to the paganism of their ancestors. After finishing his plea to the Prophet (ﷺ), he (ﷺ) asked, "Have you finished, O Aboo al-Waleed (the kunya of 'Utbah)?" When he applied in the affirmative, the Prophet (ﷺ) said, "Then listen to me:

In the name of Allah, the Ever-Merciful, the Bestower of Mercy. Haa Meem.

A revelation from Allah, the Ever-Merciful, the Bestower of Mercy. (This is) a book whose verses are explained in detail - a Qur'aan in Arabic, for a people who reflect. Giving glad tidings, and warning of (a severe punishment). But most of them turn away, so they listen not..." [41:1-4]  

The Prophet (ﷺ) continued to recite, until he finished the surah. 'Utbah sat quietly, entranced by what he was hearing. Then the Prophet (ﷺ) said, "You have heard what you have heard, so do as you please."

When 'Utbah returned to his people, they said to themselves, "I swear by the Lord of the Ka'bah, this 'Utbah is not the same as the 'Utbah that left us!"

561 Umayyad, p. 225, from Searah Ibn Hisham, v.1, p.270. Any person who understands even the most basic amount of Arabic cannot help but notice the sheer power and eloquence of these very verses themselves.
And indeed, it was not the same 'Utbah. He said, "O people! I have heard a speech the like of which I have never heard before. I swear by Allah, it is not magic, nor is it poetry, nor is it sorcery. O gathering of Quraysh, listen to me. Leave this man alone, for I swear by Allah, the speech that I have heard from him (meaning the Qur'an) will soon be news (among the other tribes)...", meaning that the Qur'an will he the cause of some great event among the Arabs.

Another Companion, Unays al-Ghifairee, was also one of the many people who clearly saw the beauty of the Qur'an. Unays was one of the famous poets of Arabia. He once went to Makkah to do some trading, and happened to come across the Prophet (ﷺ), and listened to him recite the Qur'an. So attracted was he to this recitation, that he was delayed from returning to his caravan. When he finally arrived, he was asked the reason for his delay. He responded, "I have met a person in Makkah who claims to be sent by Allah. The people claim that he is a poet, or a soothsayer, or a magician. Yet, I have heard the words of the soothsayers, and these words in no way resemble those uttered by a soothsayer. And I also compared his words to the verses of a poet, but such words cannot be uttered by a poet. By Allah, he is the truthful, and they are the liars!"

Yet another story is that of Jubayr ibn Mut'im. Jubayr once heard the Prophet (ﷺ) recite Surah at-Thur in the Maghrib prayer, and he was not a Muslim at that time. He narrates, "I heard the Prophet (ﷺ) recite Surah at-Thur in the Maghrib prayer, and it was the first time Ilaah entered and settled in my heart." In another narration, he said, "...and it was as if my heart was about to fly (because of its beauty)!" And the story of 'Umar's conversion is well-known. After listening to Surah Taal Haa, he said, "How beautiful and eloquent is this speech!" and immediately went to the Prophet (ﷺ) to announce his conversion.

In fact, so obvious is the eloquence of the Qur'an, that even those who have tried to imitate it have miserably failed. After the Prophet's (ﷺ) death, Musaylamah 'the Liar', who had claimed to be a prophet, started to rebel against the Muslim state under the new caliphate of Aboo Bakr. The Companion 'Amr ibn al-'Aas was travelling in the vicinity of Musaylamah, and Musaylamah's people found him and brought him to Musaylamah. 'Amr asked Musaylamah whether he had received any 'revelation'. Musaylamah replied that he had, and started to quote it to 'Amr. After he had quoted three 'verses', 'Amr could not contain his patience anymore, and burst out, "You know as well as I do that you are among the liars!" With that, 'Amr left Musaylamah's camp, and returned to Madinah. In another incident, two messengers of Musaylamah came to Aboo Bakr, and recited to him some of Musaylamah's 'revelations'. Aboo Bakr replied, "Subhaan Allah! Woe to you! This speech is not divine! How is he managing to mislead you (with it)??"
The eloquence and beauty of the Qur’aan is so great that it is considered to be the ultimate authority and reference work for Arabic rhetoric, grammar and syntax, even by non-Muslim Arabs.\(^{566}\)

To conclude, it is appropriate to quote the famous scholar Ibn al-Atheer (d. 606 A.H.), who said: “If we begin to investigate into the wisdom and secrets of the eloquence of the noble Qur’aan, we sail into a deep ocean that has no escape from it[6:158]\(^{567}\)

**B. The Predictions of the Qur’aan**

The Qur’aan contains many predictions of the events to come in the future. Included in this category are all the descriptions of the Day of Judgement, and Heaven and Hell. However, when these events come true,

\[
\text{لَا يَمُتَّعُ قَبْلَ اِسْتَقْتِمَانِهِ لَوْ نَكُنَّ أُمَّٰتَ عِنْدَ رَبِّنَا مِنْ قَبْلُ}
\]

«...no good will it do to a person to believe then, if he had not believed before...» [6:158]

Without a doubt, though, the greatest prediction of the Qur’aan is concerning its own *i’jaaz*. In other words, the Qur’aan has predicted that it will remain unrivalled and unimitated for all of eternity.

\[
\text{قُلِ الَّذِينَ آمَنُوا مُصْلِّينَ ۚ وَلَأِلْجَنَّةَ أُحْيَىٰ أَنْ يُؤْوَىٰ بِهِمْ هَذَا الْقُرْآنُ}
\]

«Say: If all of mankind and jinn gathered together to produce the like of the Qur’aan, they could not produce it – even if they helped one another[17:88]\(^\)\]

The futility of trying to imitate the Qur’aan has explicitly been foretold:

\[
\text{إِنَّمَا تَفْعَلُوْا وَلَنْ تَفْعَلُوْا أَنَّعَوُا}
\]

«And if you are in doubt as to what We have sent down to Our servants, then produce a soorah similar to it... if you are truthful. But if you do not do it – and of a surety you cannot do it – then fear the Fire whose fuel are men and stones, prepared for the disbelievers» [2:23-24]\(^\)

Ibn Katheer (d. 774 A.H.), commenting on this verse, said, “...and of a surety you cannot do it...”, meaning that this is a challenge for all of eternity, and this, in itself, is another miracle, since Allaah has predicted, in very certain and sure terms, without any doubt or fear, that nothing will be able to match this Qur’aan, for all of eternity. And this is exactly what has occurred! None have successfully challenged it to this day

\(^{566}\) cf. Ubaydaat, p. 224.
\(^{567}\) ltr, p. 200.
of ours, and neither can they do so, for how can they do so when the Qur'aan is the kalaam of Allaah...?568

The Qur'aan has also predicted the fact that it will remain uncorrupted and preserved for all of eternity:

«Verily, it is We who have revealed the Qur'aan, and of a surety We will guard it from corruption.» [15:9]

There are also predictions related to worldly events. For example, the Qur'aan predicted the outcome of a battle that would occur between the Romans and the Persians. Before the advent of Islaam, the Persians had attacked the Romans, and conquered a part of Syria, which had been under Roman control. A few years before the hijrah of the Prophet (saw), the Romans attacked back, and tried to regain their lost territory. The Muslims in Makkah were hoping that the Romans would win, as they were Christians (and thus closer in faith to them), while the disbelievers of Makkah were hoping that the Persians would win, since they were fire-worshippers. During this battle, the Persians won, and this was a cause of great celebration for the disbelievers of Makkah. At this, Allaah revealed,

«Alif-Lam-Meeem. The Romans have been defeated. In a land nearby, and they, after their defeat, will soon be victorious. Within three to nine years,569... and on that day, the Muslims will rejoice with the help of Allaah...» [30:1-5]

Exactly seven years after the revelation of these verses, the Romans attacked the Persians again, and this time they were victorious, and managed to regain their territory. This battle occurred on the same day as the Battle of Badr, when the Muslims were themselves ‘rejoicing’ because of their victory over the Quraysh. Thus, this verse predicted two events: the victory of the Romans, and the victory of the Muslims.570

Other predictions also tell of the victory in the Battle of Badr (54:45), the eventual conquest of Makkah (48:27), and the establishment of Islaam as the ruling authority in the land (24:55). Even though there are not a large number of predictions of this nature in the Qur'aan, they are nonetheless an integral aspect of the concept of i'jaaz.

568 Ibn Kathir, v. 1, p. 64.
569 The Arabic is budi‘i‘seen, meaning a few years. The word budi‘ implies any number greater than two and less than ten.
570 lit. p. 301.
C. THE STORIES IN THE QUR’ĀN

The Qur’ān mentions the stories of many prophets and nations of old. The Prophet (ﷺ) had no recourse to such information. He had lived amongst the Quraysh for forty years, and during this time had never studied under any priest or monk, nor had he read any history. Yet, despite his illiteracy, all of a sudden, he started to inform his people of the histories of the previous nations – from the creation of the Heavens and the Earth, to the building of the Ka’bah by Ibraheem, from the creation of Aadam to the flood of Nooh, from the splitting of the Nile by Moosaa to the virgin birth of ‘Eesa, from the camel of Saalih to the whale of Yoonus... from where did he (ﷺ) obtain all of this knowledge?

قُلْ لَوْ نَوَعْتَ
اللَّهُ مَانُولَكَ عَلَى مَكَّةٍ وَلَا أَذْرَكَ مَكَّةٌ فَمَعَكَ لَيْنَتْ
فيجَّرَكُمْ مَعَ قُلُوبِكُمْ فَلَا تَقَالْوا

«Say: If Allaah had willed, I would not have recited (the Qur’ān) to you, nor would He have made it known to you. Verily, I lived amongst you a lifetime before this (revelation started). Have you no sense?» [10:16]

In other words, the fact that the Prophet (ﷺ) had spent forty years of his life amongst the people of Makkah, during which time he (ﷺ) was not known for any literary activity, was a very powerful factor that proved that his revelation was not from himself, but from Allaah.

The Qur’ān mentions the stories of the people of old as a sign of the Prophet’s (ﷺ) prophethood:

ذَلِكَ مِنِّ أَنْبَأَ الْمَفَتَحِينَ
لَيْكَ وَمَا كُنْتَ لَهُمْ إِلَّا بَيْتَمُّ أُمُومًا أَقَامُهُمْ أَيْهَا الْمُكَافِعُ
فَأَمَلُوا وَمَا آتَيْتَ لَهُمْ إِذْ تَخْفَفُ مِنْهُمْ

«This is part of the news of the unseen, which We inspire you with. You were not with them (the Israelites) when they cast lots with their pens as to which of them should be charged with the care of Mary, and neither were you with them when they disputed.» [3:44]

And also,

يَلْكَ
مِنْ أَنْبَأَ الْعَلِيمِ تَوَجَّهَ إِلَيْكَ مَا كُتِبَ تَعْلَمُهَا أَيْتَ وَلَا تَفْوَكُ
مِنْ بَيْنِ هَذَا

«This is the news of the unseen which We reveal unto you. Neither you nor your people knew them before this...» [11:49]
Before beginning the story of Yousuf, Allaah reminds the Prophet (ﷺ),

"We relate to you the best of all stories through Our revelations to you of the Qur'aan. And before this (revelation), you were among those who knew nothing of this!" [12:3]

At the conclusion of the same story, Allaah says,

"This is part of the news of the unseen that We reveal by inspiration to you. You were not present with them when they arranged their plans (nor were you present) when they plotted together!" [12:102]

Likewise, after mentioning the stories of a number of prophets, Allaah says,

"And you (O Muhammad) were not on the western side (of the mountain) when We made clear to Moosaa the commandment, nor were you among those present! But We created generations (after Moosaa), and long were the ages that passed over them! And (neither) were you a dweller amongst the people of Madyan, reciting Our verses to them, but We were the ones sending Messengers! And neither were you at the side of (Mount) Tuor when We called..." [28:44-46]

There are many verses of this nature in the Qur'aan.

The Purposes of the Stories

One of the primary purposes of these stories is to guide the remnants of the previous nations to the truth. The Christians, for example, are told that 'Eesaa preached pure monotheism, and the Jews are told to reflect upon their own religion, and the religion that the Prophet (ﷺ) brought. They are reminded that only Allaah knows the past,
As Allaah says,

«Or were you present when death approached [Jacob? ] [2:133]»

Other purposes of these stories is to establish belief in the prophets (as this is one of the fundamentals of faith); to affirm the patience of the Prophet (saw) and the believers (by mentioning how the prophets of old were treated by their peoples); to explain the methodology of calling to the way of Allaah (all the prophets began their call by preaching the true worship of Allaah, tawheed); and to guide the Muslims to better morals, since each story of the Qur'aan contains much wisdom and guidance to benefit from.

The stories in the Qur'aan, therefore, are one of the signs of the truthfulness of the Prophet (saw), and another aspect of the i'jaz of the Qur'aan.

D. THE BELIEFS AND LAWS OF THE QUR'AN

The Qur'aan was revealed as a guidance for mankind. The primary purpose of the Qur'aan is to define the true set of beliefs ('aqeedah) with regards to the Creator, and to implement these beliefs in a system of laws (shari'ah) that will benefit the creation in this life and the next.

As an indication of the truthfulness of the Qur'aan, the 'aqeedah and shari'ah of the Qur'aan are perfect. In 'aqeedah, the topic of primary importance is that of the Creator: His Existence (Tawheed ar-Ruboobiyyah), His Names and Attributes (Tawheed al-Asma' wa al-Sifaat) and His sole Right to be Worshipped (Tawheed al-Uloohiyyah). No other religion even comes close to this concept of perfect Monotheism. Jews, Christians, even Hindus, all claim to be monotheistic, but the Trinity of the Christians and the paganism and idolatry of the Hindus make it obvious that such a claim is a false one. The Jews, although perhaps closer than many other religions to monotheism, attribute to their god forgetfulness, weariness and ignorance, amongst other things, and do not have a firm set of spiritual beliefs.

With regards to all other beliefs in the Islamic 'aqeedah, they distinctly stand out from all other religions in their purity, and appeal to human rationale. For example, the belief in prophets as recipients of divine revelation, and as the means of communication between God and man, also implies a sense of integrity and honour for the prophets. This integrity of the prophets is denied by the Christians and Jews, who ascribe, amongst other crimes, the crimes of murder, incest and drunkenness to the prophets of Allaah – allegations which Islam vehemently denies.
The sharee’ah is another indication of the i’jaaz of the Qur’aan. The sharee’ah is the law of Allaah, immutable in its broad aspects. In its final form, it was revealed to the Prophet (ﷺ) over fourteen hundred years ago, in a specific place and time, and amongst a specific people. Yet, these laws, when applied in totality, prove to be for the betterment of the individual and society – irrelevant of the time, place or people. No matter what aspect of the sharee’ah is taken, it is found to be perfect in all regards. The laws governing personal hygiene, familial life, societal roles, financial transactions, political dealings – choose what you wish – the i’jaaz is apparent.

For an example, let us examine the laws pertaining to marriage in the Qur’aan. Instead of following the path of the Christian priests in forbidding all relations with women, the Qur’aan allows – in fact even encourages – marriage:

«And marry those among you who are single...» [24:32]

It prohibits incest:

«Forbidden to you are your mothers, your daughters, your sisters, your maternal aunts...» [4:23]

adultery:

«And do not approach unlawful sexual intercourse...» [17:32]

and even sexual indecency:

«And do not approach faahishah (shameful deeds, debauchery and lewdness)» [6:151]

At the same time, it allows for plurality of wives, thus taking into consideration the biological differences between men and women, and societal needs that vary from time and place:

«...marry women of your choice, two, three or four...» [4:3]

Instead of the cruel treatment that the women of old were subjected to, the Qur’aan laid down the perfect guidelines for husbands:

571 There is room for change in Islam, as long as this change does not go against the Qur’aan, Sunnah or i’jaaz. The concept of maslahah mursalah, for example, takes into consideration public interest when enacting, or not enacting, a law. cf. Kamali, pps. 267-82
...and treat them (your wives) with equity and kindness..." [4:19]

It clearly defined the roles of men and women, in a manner that is in accordance with the way they were created:

«Men are the protectors and maintainers of women, because Allaah has made one of them to excel the other, and because they (men) spend to support them (women)...» [4:34]

These verses, should be kept in mind, were revealed in a society where girls were buried alive, women had no rights whatsoever, sexual licentiousness prevailed, and prostitution in all its forms was rampant. Yet, these verses provided—and will continue to provide—for all of eternity—a perfect marital and familial set of laws.

The same can be said for every single moral issue that the Qur’aan discusses. In comparison, there is no system of man-made laws that has remained unchanged or provided a perfect set of rules for the betterment of society. If the constitution of any country is examined, one will find discrepancies, absurd laws, and discriminatory and unjust legislations. In addition, such constitutions will never remain constant, but instead change with the passage of time. This is one of the strongest proofs of the inherent deficiency in these laws.⁵⁷¹

In conclusion, the 'ageedah and sharee’ah of Islaam are further proofs for the i’jaaz of the Qur’aan, since they provide for a perfect code of beliefs and system of laws for all of humanity.

E. THE SCIENTIFIC FACTS OF THE QUR’AAN

One of the more popular aspects of the i’jaaz of the Qur’aan in these times concerns its comments on aspects of science that the Prophet (ﷺ) and his people could not have known about. There are a number of books written about this topic, perhaps the most popular being Maurice Bucaille’s The Bible, the Qur’an, and Science.⁵⁷²

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⁵⁷¹ The American Constitution, for example, initially equated a black slave to three-fifths of a white man. This strange fraction was decreed upon to resolve a conflict between those who wanted black people to equal one white man, and those who claimed that black people were not to be considered men at all; the difference of opinion could only be resolved with this fraction. In 1919, the 18th Amendment of the Constitution prohibited the transportation and manufacture of alcoholic drinks, yet, due to public indifference of this law, it had to be repealed in the 21st Amendment less than fifteen years later.

⁵⁷² This book is a very useful book in that it details many verses of a 'scientific' nature. Sometimes, however, the author’s interpretations are not consistent with the understanding of the verse, such as pps. 167-9. Also, one of the last chapters, ‘The Qur’aan, the Hadiths, and Modern Science’, presents a very distorted view of hadith, and shows the author’s unfamiliarity with the subject. His stance towards the validity of hadith and the status of the Prophet (ﷺ) is also not correct.
It should be remembered, however, that the Qur’ān is not meant to be a book primarily devoted to a discussion of ‘science’, but rather a book that is meant for the guidance of mankind. As such, any references to subjects of a scientific nature are typically brief and not very descriptive.\textsuperscript{574} The \textit{i’jāz}, however, appears in the fact that even in these limited descriptions, the Qur’ān conforms exactly to modern science, and imparts knowledge that was unknown during the lifetime of the Prophet (ﷺ). These descriptions are free from retroactive ideas that plagued humanity from the earliest of times, such as the concept that the Earth is stationary, and all the other planets and stars rotate about it.

There are numerous examples of such verses, such as the description of the formation of human life. The sperm of man is referred to as a ‘mixture of liquids’ (76:2), since the sperm is composed of various secretions from the testicles, the seminal vesicles, the prostate and other glands. From the literally millions of sperms produced and ejaculated, only one sperm is actually used in the fertilisation process – a very small quantity. This is referred to in a number of verses by the word ‘nufah’ (cf. 75:37), which signifies a small quantity of mixed fluid. The sperm then joins the female egg, and forms the zygote. This occurs in the mother’s womb, a ‘safe lodging’ (23:13).

The embryo, during its development, is surrounded by three layers: the abdominal wall, the uterine wall, and the placenta, with its chorionic-amniotic membranes. These three layers are referred to in the verse,

\begin{center}
\textbf{يُخُلِّفُكُمُ فيٍّ بُطُونٍ أَهْنَا بِهِمْ نَعُودُ}
\end{center}

«He created you in the wombs of your mothers, from one stage to another, and all along three veils of darkness surrounded you...» [39:6]

From this,

\begin{center}
\textbf{خَلِفَ النُّفَاحَ عَلَّطَةً فَخَلِفَ عَلَّطَةً مَسْعَةً فَخَلِفَ عَلَّطَةً مَسْعَةً}
\end{center}

«...We made the mixed liquid (zygote) into something which clings (the embryo ‘clings’ to the womb by means of the umbilical cord), then We made the thing which clings into a chewed lump of flesh, then We made out of that flesh, bones, then We clothed the bones with flesh, and then We brought it forth as a new creature. Se Blessed be Allaah, the best of creators» [23:14]

\textsuperscript{574} Although this is not always the case – an exception being the evolution of the human embryo, which is described in vivid detail in the Qur’ān.
During the delivery process, the passage of the baby from the mother’s womb to the outside world occurs through the birth canal. Typically, this canal is extremely narrow and tight. However, shortly before the birth, certain changes occur, including the release of certain hormones, the contractions of the uterus, and the breakage of the ‘bag of water’ surrounding the baby, all of which contribute to making the canal loose. This is referred to in 80:20, “Then We made the passage (through the birth canal) easy.”

Perhaps the best way to appreciate the beauty of the above verses is to see pictures of the human embryo as it goes through the various stages of development. The reference to a ‘...chewed lump of flesh’ is strikingly similar to the appearance of the embryo after the first month. The embryo, at this stage, is partly out of proportion, for the head is disproportionately larger than the body. This is mentioned in the verse,

\[
\text{فَمَا خَلَقْنِي فَلَنْ أَحْلَقْنِيَّلَنَا فَلَنْ أَلْبَسْنِيَّلَنَا فَلَنْ أَكْبَرْنِيَّلَنَا فَلَنْ أُخْرَىَّلَنَا بَشَرٍّ}
\]

“We created you from dust, then from a sperm drop, then from a clinging entity, then into a lump of flesh (partly) in proportion and (partly) out of proportion” [22:5]

The vivid yet simple descriptions given in these verses were unknown to the people of the Prophet’s (ﷺ) time, demonstrating the ijtihad of the Qur’aan in science.575

Other facts that are given in the Qur’aan include the description of the formation of milk (16:66), the notion of orbits for the planets (21:33 and 36:40), and the description of the water cycle (15:22, 35:9 and more). Every verse that discusses nature and the creation falls into this category. In many verses, Allaah Himself commands mankind to ponder over the Creation, and mentions these as an indication of His Existence and Power.

\[
\text{إِنَّا خَلَقْنَا الْجَمِيعَ وَالْأَرْضَ وَأَخَلَفْنَا أَيْلًا وَأَلْبَارًا}
\]

“Verily, in the Creation of the Heavens and Earth, and in the alteration of the night and day, there are signs for men of understanding. Those who remember Allaah standing, sitting and lying down on their sides, and contemplate the creation of the Heavens and Earth...” [3:190-191]

575 Perhaps the most detailed study of the verses pertaining to the development of the embryo is the book: The Developing Human by Keith Moore, With Ijtihad edition by Abdul-Majeed Azzindani (Dar al-Qiblah, Jeddah, 1983). Most of the above material was taken from this reference.
One final note on the concept of science as an i'jaz of the Qur'aan: there can never be a real contradiction between the Qur'aan and the Laws of Allaah concerning the creation (i.e., actual science). The Qur'aan is the Book of Allaah, and since it is from Allaah,

آلاَّرَبِّ فِيهِ

«there is no doubt in it» [2:1]

Likewise, the laws that govern the creation are also from Allaah. What is studied as ‘science’, on the other hand, is the attempt by man to understand the creation and laws of Allaah. Therefore, it is possible for a scientific assumption to be incorrect, and this is clearly demonstrated by such historically scientific ‘facts’ as the Earth being flat, or the orbiting of the Sun around the Earth. These concepts were believed in so strongly by the ‘scientists’ of their time that, on occasion, those who opposed them were harassed and even killed. Yet, later scientists discovered the inaccuracy of these concepts.

Therefore, when there is a conflict between the meaning of a clear, explicit verse (meaning qat'ee ad-dalaalah) of the Qur'aan and ‘modern’ science, a Muslim must take the verse of the Qur'aan – without hesitation – over any scientific ‘fact’. A rejection of such a verse, or even the apparent meaning of such a verse, would be tantamount to a rejection of Allaah's knowledge. For example, the theory of evolution is, for the most part, agreed upon by the majority of non-Muslim scholars. Whether there is strong proof to back up this theory or not is irrelevant – the Qur'aan is clear that Allaah created Aadam from His own Hands, and

وَخَلَّقَ مِنْهُ رُؤُوسَ كَثِيرَةٌ ۖ مِّنْهُمْ لَا كَبِيرَ وَلَا مَمْهَأٌ

«from him He created his mate, and from these two He spread forth many men and women» [4:1]

Therefore a Muslim can never believe in the theory that men are descendants of apes, no matter what ‘proof’ might seem to exist.\(^{576}\) Neither is it allowed, as some Muslim rationalists have done, to try to interpret clear Qur'aanic texts to suit modern theories. Following the above example, to try to interpret the story of the Creation of Aadam and Eve as actually having been the creation of some Neanderthal neo-human species is almost as blasphemous as rejecting the verse in the first place!

It is possible, however, for there to be an apparent conflict between a verse and a scientific fact, when no such conflict exists. This occurs when some scholars take one of the possible linguistic meanings of a verse, such that this meaning conforms with the verse, but is not the only meaning that may be derived from it (basically, the verse

\(^{576}\) This, despite the fact that the theory of evolution is in itself full of flaws and not without its problems.
is *dhannee ad-dalaalah*). For example, some scholars have understood certain verses of the Qur’aan (e.g., “And it is He who has spread out the Earth” (13:3), and (15:19)) to indicate that the Earth is flat, since the phrase ‘*madd*’ occurs, which means ‘to spread out’. However, this verse is not explicit in stating that the Earth is flat, and to conclude this from the above verses requires a degree of interpretation. Since there exists clear proof that the Earth is not flat, this interpretation must be rejected. The meaning of the verse, therefore, is that Allah has created this Earth as a very vast place for mankind, and not that the Earth is flat.

Also, it is essential that scientific facts are not read in where they do not exist. Unfortunately, this has become an all too common trend among ‘modernistic’ Muslims who have specialised in science, but are not very familiar with the interpretation of the Qur’aan.578 Once again, the Qur’aan “…is a book of guidance… and not a book of science, nor a mine of cryptic notes on scientific facts.”579

For example, many people interpret the following verse as a prediction of space travel by man:

\[
\text{بِمَعَادِيَنَّ نَفْسِيَاتَكُمْ وَالْإِنْدِرُ مَعَ أَسْطَفَمُهُمْ}
\]

\[
\text{أَن تَقِدُّوْنَ فِي أَزْوَاجَكُمْ وَالأَرْضَ وَالْأَسْمَارَ فَانْتَصْرُواْ وَأَنْتُمْ مُذْهَبُونَ}
\]

«O Assembly of Men and Jinns! If you have power to pass through the zones of the Heavens and Earth – then pass! But you will never be able to pass them except with authority (from Allah)» [55:33]

However, a look at the next verse, and the authentic *tafsiers* of Ibn Katheer and at-Tabar Ace, will show that this verse is in reference to the *jinns* listening to the whispers of the angels in the Heaven (or to the Resurrection of the creation on the Day of Judgement), and not to inter-galactic travel!

In conclusion, although the scientific aspect of the Qur’aan is one of the aspects of its *ricular*, it must be put in its proper place, and a proper methodology needs to be followed in order to extract examples of such verses. It does more harm than good when certain verses in the Qur’aan are ‘bent over backwards,’ so as to say, to seek to prove that they contain certain implied scientific facts. One only needs to read works

578 Such people feel that, in order to prove the veracity of the Qur’aan, they must prove that everything that science talks about must have already been discussed in the Qur’aan. However, the miraculous nature of the Qur’aan does not need such whimsical verification, as this chapter shows.

579 Von Denffer, p. 157. In other words, there are not scientific allusions buried under every third verse in the Qur’aan, waiting to be unearthed by some over-zealous, highly-imaginative Muslim!
in which this methodology was followed to see how ludicrous the conclusions are. (For example, Muhammad Rashed Ridaa (d. 1935), one of the founders of the 'Modernist' movement, claimed that the 'finns' that the Qur’ān was referring to actually alluded to the discovery of disease-carrying microbes!) When such facts are clear and explicit from the verse, they should be mentioned (such as the examples quoted above), but when they go against the intent and meaning of the verse, they should be abandoned. 581

F. THE EFFECT THE QUR’ĀN HAS ON ITS LISTENERS

An aspect of i‘jāz that is not discussed in most works is the effect that the Qur’ān has on those who listen to it. 581 No person can remain unaffected after he has listened to the Qur’ān. Is it possible for a person to see a miracle as clear as the Qur’ān and remain indifferent of it? The effect that the Qur’ān had on Jubayr ibn Mut‘im, ‘Umar ibn al-Khaṭṭāb and al-Walīde ibn al-Mugheerah has already been discussed above.

The Qur’ān itself discusses the effect that it has on its listeners in many verses. For the disbelievers, the Qur’ān can only cause them despair, and increase their arrogance, since they must reject what they know to be true. The Qur’ān says:

«And those who disbelieve say, 'Do not listen to this Qur’ān, and babble in the midst of its (recitation) so that you may overcome (it)!' » [41:26]

«And surely We have explained in this Qur’ān (Our Signs) so that they may take heed, but it only increases them in aversion! » [17:41]

«And when you (O Muhammad) make mention of your Lord in the Qur’ān solely, they turn on their backs, fleeing in extreme dislike! » [17:46]

«Woe to every sinful liar — who hears the Verses of Allah (being) recited to him, yet persists in pride as if he heard them not. So announce to him a painful torment! And when he learns something of Our Verses, he makes of them a jest! » [45:7-9]

580 This topic is also discussed in greater detail in Chapter 15, under ‘Scientific Tafsir’.
581 This is more applicable to those who listen to it and understand in Arabic, as most, if not all, of this i‘jāz is lost in translation.
As for the believers,

إِذَا أَرْأَيْتُمْ سُورَةَ كِيْبِيرَ نَفَسُّكُمْ أَرْسَأْتُ أَرْسَأْتُ رَأْسَهَا كِيْبِيرًا
إِذَا خَفَّتْ أَمَا الَّذِينَ يَتَّخِذُونَ مَثَلًا وَعِينَ يُمَيِّزُونَ

«And whenever there comes down a soorah, some of (the hypocrites) say, ‘Which of you has had his Faith (‘eemaan) increased by it?’ As for those who believe, it has increased their Faith, and they rejoice!» [9:124]

إِذَا سَنَتْ أَلِيِّ النَّارَ أَلِيِّ النَّارَ أَلِيِّ النَّارَ أَلِيِّ النَّارَ أَلِيِّ النَّارَ أَلِيِّ النَّارَ
الْقُرْآنُ مَا أَتَى مِنْهُ مَيَاسِرَ مَيَاسِرَ كَانَ فِيهِ مَا أَنْفَقَاءَ كَانَ فِيهِ

«And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth that they have recognised. They say, ‘Our Lord! We believe, so write us down among the witnesses’» [5:83]

At the same time, it also increases their fear of Allaah,

إِنَّمَا الْعَمَّاَمَةَ أَلِيِّ الْمَلَأِ إِذَا رَأْيَتْهُمْ وَجَلَّتْ
قُلُوبُهُمْ وَإِذَا كَتَبَتْ عَلَيْهِمْ نُقُولُهُمْ إِنَّنَا إِيَّاكَ

«The believers are those who, when Allaah is mentioned, feel a tremor in their hearts, and when His verses are recited to them, it increases their faith» [8:2]

اللَّهُ أَحْسَنَ الْحَيَاتِ وَكُبْرَىَ النَّاسُ وَلَتَمَّ الْحُكْمَةُ وَكُتْبَى
جَلَّ الْأَكْثَرَ الْكَسَارَاتُ رَضُوْنَا مَا لَبَثْنَا جَلَّوْنَا وَلَفَوْنَا
إِلَّا ذَلِكَ اللَّهُ

«Allaah has sent down the best of statements, a Book, its part resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allaah» [39:23]

And how could it not have this effect, for does not Allaah say,

أَوَأَرْوَاهَا
الْقُرْآنَ عَلَىٰ بِلَاءٍ رَأْتُهُ خِيْبَةً مَّنْ أَنْفَقَاءَ عَامِعَةً
أَلِيِّ وَبَلَاءَ الأَمْثَالِ نُصْرَتُهُ عِيْنَةً لَّهُمْ لِمَعَاطِرَةَ

"I have shown the Qur'aan in a manner which they would not have been able to understand if I had shown it otherwise."
Had We sent down this Qur’aan on a mountain, you would surely have seen it humbling itself and crumbling out of the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.” [59:21]

G. THE LACK OF CONTRADICTIONS IN THE QUR’AAN

One of the aspects of i’jaaz that the Qur’aan alludes to is that it contains no contradictions in it. The Qur’aan challenges,

«Do they not ponder over the Qur’aan? Had it been from other than Allah, they would have surely found in it many contradictions!» [4:82]

The fact that there are no contradictions in the Qur’aan, despite it having been revealed over a period of twenty-three years, in different circumstances, catering to different problems, is a clear indication of its divine origin. In addition, the lack of contradictions in its ‘aqeedah and share’eeah are further proofs for its origin.

H. THE EASE BY WHICH THE QUR’AAN IS MEMORISED

There is not a single practising Muslim on the face of this Earth except that he has memorised some portion of the Qur’aan, verbatim. In comparison, one need only look at other religions and see the number of its adherents who have memorised any portion of their Holy Scriptures. In no other religion is such great emphasis placed on memorising its Holy Scriptures than in Islaam; and no other religion has adherents who have memorised, in totality, its Holy Scripture.

Every Muslim knows by experience the ease with which the Qur’aan is memorised. In contrast, an attempt to memorise a passage out of another work or play is an arduous task. The meanings of such passages may be put to memory, but the actual words and sentences are extremely difficult to memorise, and even harder to keep in memory. And the longer such passages get, the more impossible it becomes to memorise. The memorisation of the Qur’aan, on the other hand, suffers no such obstacles; although perseverance is needed in memorising larger passages, the ease of memorisation still remains the same.

In addition, the memorisers of the entire Qur’aan (huffadh) are so common and numerous that there is not a single community of Muslims in the world except that they are present amongst them. Every person in the Muslim community knows of memorisers (huffadh), and such people are not considered rare or exceptional. It is not too uncommon to meet small children who cannot even communicate in proper sentences, yet have put the entire Qur’aan to memory.582 Also, it is possible to meet people

582 This author mentions the case of one of his friends in the College of Qur’aan at the University of Makkah. He had memorised the entire Qur’aan before he had completed six years of age.
who, due to old age, have forgotten many facts and experiences of life, but the Qur'aan is still preserved in their memories, as if etched out on stone! Such a person might not even remember the events of yesterday, yet when he recites the Qur'aan, it is as if he is reciting directly from the *muq-haf*.

The fact that the Qur'aan can be memorised is one of the specialities and exclusive blessings of this *ummah*, for no other nation was given the blessing of being able to memorise its Holy Scripture. Ibn al-Jawzee (d. 597 A.H.) wrote in the introduction to his book *al-Hath' alaa Hifzh al-Ilm* (The Encouragement of Memorising Knowledge),

"All praise is due to Allaah, who has favoured us, by His grace, above all other nations..., and blessed us with the memorisation of the Qur'aan...For Allaah has made our *ummah* unique by the fact that it can memorise the Qur'aan, and knowledge. Those who were before us used to read their Scriptures from parchments (i.e., without memory), and were not capable of memorising it... So how can we thank the One who has blessed us to such a degree that a seventy-year old man from amongst us can easily recite the entire Qur'aan from memory?"

v. Intrinsic vs. Extrinsic

The *i'jaaz* of the Qur'aan is a fact that no Muslim can or has denied. However, is the *i'jaaz* of the Qur'aan inherent in the Qur'aan, or is it external to the Qur'aan?

Aboo Ishaq an-Nadhaam (d. 224), of the *Mu'tazilah*, was the first to claim that the Qur'aan was not inherently miraculous, but rather externally. According to an-Nadhaam, Allaah would prevent any person from imitating it. In other words, according to him, the Qur'aan was capable of being imitated, but if any person tried to do so, Allaah would prevent him and take away his capabilities and powers. This is called 'sarfah', or 'aversion', since Allaah would avert any such attempts. An-Nadhaam was influenced by Hindu philosophy, for the Hindus believed that the Vedas could be produced by mankind, since it was not miraculous in itself, but if any attempted to produce it, Brahma would destroy such attempts.

An-Nadhaam was later followed in this opinion by Aboo Ishaq al-Isfara'eenec (d. 418 A.H.) of the *Ahl as-Sunnah*, al-Murtadhaa of the *Shee'ah*, and other scholars. The *i'jaaz*, according to these scholars, was not internal to the Qur'aan, but rather external through the Power of Allaah.

This opinion is the incorrect one. As-Suyootee said,

This opinion is rejected, because of the verse in the Qur’aan:

\[
\text{قَلِ لَيْتَنَّا جَمِيعًا أَلَّا نَسْرِيُّونَ إِلَّا أَنَّكَ أَنْتَ الْيَتَّاَخُصُّ الْقُرْآنَ}
\text{لا يَأْتُونَ بِبَيِّنَاتٍ وَلَوْ كَانُوا بِعِينٍ مُّبِينٍ مُّبَهَّرٍ.}
\]

583 Ibn al-Jawzee, p. 11.
584 br, p. 165.
585 al-Awa'eej, p. 100.
In other words, the fact that Allaah is informing them of the futility of their gathering together is a proof that they still possess the power and capabilities that they normally do. If they did not possess their usual faculties, there would be no point to the challenge of ‘gathering together’. The miracle is not that Allaah will eliminate their power to imitate the Qur’aan, but rather that the Qur’aan itself is inimitable.

If the opinion of surfah were correct, this would imply that the i’jaaz is not in the Qur’aan, but rather with Allaah, which would mean that the Qur’aan by itself has no unique qualities to it. This view cannot be accepted, since the Qur’aan is the Speech of Allaah, and His Speech must be different from the Speech of the creation. Also, a number of different aspects of i’jaaz were discussed in the previous section, all of which show that the i’jaaz of the Qur’aan is internal to the Qur’aan itself. The eloquence, laws and beliefs, predictions, and the effect that it has on its listeners are all internal to the Qur’aan.

The correct view, therefore, and the view of the majority of scholars, is that the Qur’aan inherently has this quality of i’jaaz, without the need for Divine intervention to avert the plans of those who try to imitate it.

VI. The Quantity for I’jaaz

What is the minimum portion of the Qur’aan that qualifies as i’jaaz? In other words, what is the minimum portion of the Qur’aan that is capable of proving its miraculous nature?

There are three major opinions on this matter:

1) The i’jaaz of the Qur’aan is dependent on the whole Qur’aan. In other words, a soorah by itself does not have i’jaaz – only the Qur’aan taken in its entirety is a miracle. This is the opinion of some of the Muhaddithun.

2) The i’jaaz of the Qur’aan is present in any soorah in its entirety, whether it is a short soorah or a long one. By analogy, any group of verses equivalent to a small soorah also qualifies as having i’jaaz. In other words, a few verses are sufficient to prove the miraculous nature of the Qur’aan. Since the smallest soorah is three verses long, those who hold this opinion state that three small verses (or their equivalent) are sufficient to qualify as i’jaaz.

3) The *i'jaaz* of the Qur'aan is present throughout the Qur'aan, without there being a minimum quantity. Even the smallest portion of the Qur'aan is a miracle by itself, as long as it forms a comprehensible phrase or sentence (but not necessarily a whole verse). As long as a phrase or a sentence can be recognised as the 'Qur'aan', and can be called such, it is considered to be an example of *i'jaaz*.

There is proof for all of these opinions in the Qur'aan, for Allaah challenges to bring forth a whole 'Qur'aan' similar to it (17:88), or one *soorah* (10:38), or even some speech equivalent to it (52:34).

The first opinion was held by some of the *Mu'tazilah*, the second by most of the scholars of 'Uloom al-Qur'aan, and the third by Shaykh al-Islaam ibn Taymiyyah (d. 724 A.H.), and others.\(^{587}\) Perhaps the last opinion is the strongest one.

After quoting these various opinions, Qattaan, in his *Mabaaith*, concludes,

And we do not think that the *i'jaaz* is limited to a certain minimum quantity, for we find it (*i'jaaz*) in the sounds of the letters of the Qur'aan, and in the occurrence of its words, as we also find it in its verses and *soorahs*.

The Qur'aan is the Speech of Allaah, and this is sufficient (for it having *i'jaaz* throughout).\(^{588}\)

Qattaan's remark is convincing, but perhaps a qualification might be added: Any portion of the Qur'aan gives some aspect or aspects of *i'jaaz*, whether it be in its eloquence, or in its laws, or a combination of other aspects. However, a portion of the Qur'aan does not necessarily give every single aspect of *i'jaaz*; only the whole Qur'aan can be taken as an indication of *i'jaaz* in its totality. In other words, a portion of the Qur'aan is miraculous in some aspects, but only the whole Qur'aan is miraculous in every aspect, and Allaah knows best.\(^{589}\)

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\(^{587}\) al-Awajee, p. 399.

\(^{588}\) Qattaan, p. 264.

\(^{589}\) cf. az-Zarkashe, v. 2, p. 105, where he uses a similar argument for another aspect of *i'jaaz*. Also see al-Awajee's conclusion, p. 113, which is very similar to this one. This does not mean, of course, that a portion of the Qur'aan can be imitated, but only that a portion of the Qur'aan does not substantiate every aspect of *i'jaaz* – only the whole Qur'aan can be claimed to do so.
CHAPTER 15

THE INTERPRETATION OF THE QUR'AN – TAFSEER

The topic of tafseer is the most important topic of 'uloom al-Qur'an, since in many ways it is the primary goal of 'uloom al-Qur'an – to understand and implement the Qur'an properly. This has also been the first topic of 'uloom al-Qur'an to have been written on, and without a doubt the one in which most of the works in this field have been written about.

1. The Definition of Tafseer and Ta'weel

The word tafseer comes from 'fassara', which means, 'to explain, to expound, to elucidate, to interpret.' The word tafseer is the verbal noun of 'fassara', and means 'the explanation or interpretation of something.'

According to another opinion, the word tafseer is a transposition from s-f-r, which means, 'to expose, to uncover.' Thus, a woman who uncovers her face is called a 'snafirah', and the act of uncovering her face is called 'nungor.' Therefore, according to this definition, 'tafseer' would mean uncovering the meanings and exposing the secrets of the Qur'an. However, the stronger opinion is the first one, even though both of these meanings are correct.

In Islamic sciences, tafseer is defined to be: The science by which the Qur'an is understood, its meanings explained, and its rulings derived.

Another common word that is heard in this subject is the word ta'weel. What, then, is the difference, if any, between tafseer and ta'weel?

The word ta'weel is from a-w-l, which means 'to return, to revert,' which implies going back to the original meaning of a word to see what its meanings and connotations are. The meanings of the word ta'weel were given earlier, and are repeated here.

The word ta'weel has three meanings:

1) To understand a word in light of one of its connotations, despite the fact that this connotation is not the primary intent of the word.
2) To explain a word or phrase.
3) The actuality of an event.

With these two definitions in mind, there are five main opinions as to the difference between *tafseer* and *ta’weel*, as follows:

1) They are equivalent in meaning. This was the opinion of at-Tabarcee (d. 310 A.H.), as his commentary of the Qur’aan uses these two terms interchangeably.

2) *Tafseer* is used in explaining a word which carries only one meaning, whereas *ta’weel* is used in choosing one of the connotations of a word that possesses many connotations.

3) According to al-Maatureelee (d. 333 A.H.), when the interpretation is based on certain knowledge, this is called *tafseer*, whereas when it is based on personal reasoning (*ijihaad*), it is known as *ta’weel*.

4) Aboo Taalib at-Tha’labee held the view that *tafseer* was the explanation of the literal meaning of the verse, whereas *ta’weel* was the actual intent behind the verse. For example, the *tafseer* of the verse,

\[
\text{إِنْ لَيْكَ لَا أَقْرَرُ إِنِّي لَيْكَ أَحْسَنُ مُثَابَةً}
\]

"Verily, your Lord is ever-Watchful" [89:14]

is that Allaah is aware of all that man does, but the *ta’weel* is that the verse is a warning to man not to lapse into sins or to belittle the commandments of Allaah.

5) *Tafseer* is meant to give the meanings of the individual words in a verse, whereas *ta’weel* gives the meaning of the verse as a whole.

There is no one correct opinion amongst these five, since various authors use these two words in all of these meanings. However, the most common understanding in modern usage of the two words is the second one, namely that *tawseer* is used to explain the meaning or intent of a verse which has only one connotation, whereas *ta’weel* is used when one of the possible connotations of a verse or word is chosen over the others due to external factors.

II. The Necessity and Importance of Tafseer

The question arises: Why is there a need for *tawseer*? After all, does not Allaah say in the Qur’aan:

\[
إِنَّ هذِهِ الْمَرْجَعُ يَهْدِي إِلَى هَدَى مُتَابِهٍ أَقْوَمً
\]

"Verily this Qur’aan leads to the path that is most right" [17:9]

and thus everybody can find the Straight Path through this Book? And is not the Qur’aan a complete source of guidance in and of itself, as it says,

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And We have sent down the Book to you as an explanation for everything, a guidance, a mercy and glad tidings for Muslims" [16:89].

Indeed, it is true that anyone who approaches the Qur’aan with a pure heart, seeking the guidance of Allah, will find it. As Allah says,

“This (Qur’aan) is a declaration for mankind, a guidance and an admonition for those who ward off evil” [3:138]

But this in no way implies that a person who is unaware of the numerous hadith of the Prophet in explaining the Qur’aan, and of the reasons behind the revelation of specific verses, and of the intricacies of Arabic grammar and principles of rhetoric, and of the various gira’at, and of the knowledge of the abrogated rulings, and of all of the other topics of ‘uloom al-Qur’aan will benefit from the Qur’aan to the same degree that a person who does know these facts will. For example, an Arabic linguist or grammarian might be able to see a certain wisdom behind the phrasing of a verse that the average person may not. A person specialised in the topics of ‘uloom al-Qur’aan will be better able to grasp the intended meanings of a verse, and derive rulings from it, in contrast to the average layman, who is not qualified to derive rulings from the Qur’aan.

As-Suyooti also discusses the necessity of tafsir in his al-Itqaan. He begins by stating that it is a known fact that Allah communicates with man in a way that the will he able to understand. This is the reason that every messenger has been sent in the language of his people. However, there are three basic reasons why tafsir is necessary despite these facts. First of all, Allah uses the most clear, eloquent and concise language, and in doing so the meaning is clear to those who are well-grounded in the Arabic language, but not so clear to those who are not. Secondly, the Qur’aan itself does not always mention the events or references for which each particular verse was revealed, and these must be known in order for the verse to be fully and totally understood. Lastly, some words may have multiple meanings, and it is the job of the person that does tafsir to explain what is meant by the word.

It can be said that the purpose of tafsir is to elaborate the principles which the Qur’aan came to clarify.

1) The elaboration of a perfect set of beliefs with regards to the Creator, and the relationship of the created with the Creator.

2) The perfection of personal conduct and good morals.

3) The establishment of a set of laws and code of conduct to govern individual and familial relations.

4) The establishment of laws governing societal and political dealings between communities and nations.

594 cf. Ik, pps. 64-66.
5) The narrations of the history of the previous nations, so that the pious among them may be followed, and the impious to act as a warning.

6) To give the good news of Paradise and the blessings in store for the believers, and the evil tidings of the punishment of Hell in store for the disbelievers.

7) To prove the truthfulness of the Prophet (ﷺ), and this is done by explaining the miraculous nature of the Qur'aan (i'jaaz).

Therefore, the job of a mu'tassir is to explain all of the above points to mankind.

From the above discussion, the importance of tafsir should become apparent. The science of tafsir is meant to explain to mankind the Book that has been revealed to them from Allah. The Qur'aan is like a treasure trapped in a glass receptacle; mankind can view and benefit from this treasure, but they are in need of tafsir, for tafsir acts like the key that unlocks the treasure, so that mankind can benefit from it to the greatest possible extent. Ilyas ibn Mu'awiyah (d. 122 A.H.) said, “The example of a people who recite the Qur'aan and do not know its explanation is like a group of people who have a written message from their king that comes to them during the night, and they do not have a lamp. Therefore, they do not know what is in the message. The example of one who knows tafsir is like a person who comes to them with a lamp and reads to them what is in the message.” And the Successor Sa'eed ibn Jubayr (d. 95 A.H.) said, “Whoever recites the Qur'aan and does not explain it, is like an ignorant person.”

As-Suyoo'tee said,

(The science of tafsir) is the most honourable of all sciences for three reasons. The first reason is with respect to its topic. It deals with the Speech of Allah, which contains every kind of wisdom and virtue. It contains pronouncements about what has passed, reports of what will happen and judgements concerning what happens between the people. Its wonders never cease. The second reason is with respect to its goal. Its goal is to lead mankind to the firm handhold of Allah, and to the true happiness, one that does not end. The third reason is with respect to the great need for this science. Every aspect of this religion and this world, in the near or distant future, is in need of the sciences of the sharee'ah and knowledge of the religion, and this knowledge can only be obtained through the understanding of the Book of Allah.

Apart from these reasons, the Qur'aan itself commands its readers to ponder over it, and to reflect upon its meanings, for it says,

«(This is) a Book which We have sent down to you, full of blessings, so that they may ponder over its verses, and that men of understanding may remember» [38:29]

It is the science of tafsir which is the fruit of ‘pondering over its verses.’

595 Both quotes taken from Zarabozo, ibid., p. 12.
A. The Time of the Prophet (ﷺ)

It is no surprise to discover that the science of tafseer started during the lifetime of the Prophet (ﷺ) himself. In fact, one of the primary roles of the Prophet (ﷺ), as shall be expounded on later, was to interpret the Qur'aan. Allaah says,

«And We have sent down to you (O Muhammad (ﷺ)) the Remembrance, so that you may clearly explain to mankind what has been revealed to them, and so that they may give thought.» [16:44]

The science of tafseer during the Prophet’s (ﷺ) life was a relatively easy matter. This was so for a number of factors. Firstly, the Companions were witnessing the revelation of the Qur’aan, and the circumstances during which it was revealed. They were aware of the reason behind the revelation of a verse (asbaab an-nuzool), and as such did not need to search for this knowledge as later interpreters would have to. Secondly, the Arabic of the Companions was the Arabic of the Qur’aan, as the Qur’aan was revealed in their dialect. Therefore the Arabic of the Qur’aan was, in general, understood by them without any difficulties. Lastly, and most importantly, the Prophet (ﷺ) was alive, and the Qur’aan was still being revealed, so even if there were any difficulties in understanding any verse, they could turn to the Prophet (ﷺ) for an explanation. An example quoted earlier is with regards to the verse,

«Those who believe and do not mix their belief with injustice...»[6:82]

The Companions asked, “O Messenger of Allaah! Who amongst us does not do injustice (to his soul)?” The Prophet (ﷺ) replied, “Have you not read the statement of Luqmaan,

«Verily, shirk is a great injustice.» [31:13].

In other words, the Prophet (ﷺ) informed them that the injustice referred to in this verse was shirk, or the association of partners with Allaah.

The Companions were careful that they understood every single verse in the Qur’aan properly. Aboo ’Abd ar-Rahmaan as-Sulamee (d. 75 A.H.) reported that whenever the people who taught them the Qur’aan, like ’Uthmaan ibn ’Affaan, ’Abdullaah ibn Mas’ood, and others, learnt ten verses of the Qur’aan, they would not proceed further until they had understood whatever ideas and regulations those verses con-
tained. They used to say, "We learnt the Qur’aan, and studied its ideas and injunctions all together." This narration shows that the Companions were eager to understand the Qur’aan, so much so that they would not memorise any verses until they had already understood what they knew.

The role of the Prophet (ﷺ), and quantity of the Qur’aan that he interpreted, will be elaborated upon in the next section.

B. THE PERIOD OF THE COMPANIONS

After the death of the Prophet (ﷺ), the science of tafsīr took on a more systematic approach. Thus it can be considered that the first true nufassirs were actually the Companions. The sources that the Companions used for tafsīr were the Qur’aan, the statements of the Prophet (ﷺ), the principles of Arabic grammar and rhetoric, their own personal reasoning (ijtihād), and pagan and Judaeo-Christian customs that were prevalent at the time of the revelation of the Qur’aan. These sources will be discussed in greater detail in the following section.

There were many among the Companions who were well known for their knowledge of the interpretation of the Qur’aan. As-Suyooti wrote, "There are ten who were famous for their knowledge of tafsīr among the Companions: the four Khulafā’ ar-Raashidoon, 596 Abdullah ibn Mas’ood, Abdullah ibn Abbaas, Ubay ibn Ka’ab, Zayd ibn Thabit, Aboo Moosaa al-Ash’aree and Abdullah ibn Zubayr. As for the Khulafā’, Alee ibn Abee Taalib has the most narrations amongst them; as for the other three, there reports are very rare to find, since they died relatively earlier..." 597 In other words, the tafsīr narrations of Aboo Bakr, ‘Umar and ‘Uthmaan are not as common due to the fact that they were not compiled because of their relatively early deaths. Also, during their time, there was no great need to interpret much of the Qur’aan, as the Companions were many and widespread. During later times, however, such as during the Caliphate of ‘Alee, the need to interpret the Qur’aan was much greater than before.

There were others besides these ten Companions who were well known for their knowledge of tafsīr, such as Anas ibn Maalik, Aboo Hurayrah, Jaabir ibn ‘Abdillah and ‘Aa’ishah, except that they were not in the same category as the ten whom as-Suyooti mentioned.

The most knowledgeable Companion with regards to the interpretation of the Qur’aan is considered to be Ibn ‘Abbaas. ‘Abdullaah ibn ‘Umar said, "Ibn ‘Abbaas is the most knowledgeable of this ummah concerning the revelation given to Muhammad (ﷺ)." 598 This is due to the fact that the Prophet (ﷺ) himself prayed for Ibn ‘Abbaas.

596 Ibn Taayyih, p. 12.
597 A term that means ‘The rightly-guided caliphs’, used to denote the first four caliphs, Aboo Bakr, ‘Umar, ‘Uthmaan and ‘Alee.
598 ‘Adh-Dhahabiee, v. 1, p. 73 (the reference to ‘Adh-Dhahabiee, whenever it appears in this chapter, refers to Dr. ‘Adh-Dhahabiee’s Tafsīr wa al-Mufassirun, unless otherwise specified).
for he (ﷺ) said, "O Allaah! Give him the knowledge of the Book, and of Wisdom!" and in another narration, "O Allaah! Give him the knowledge of the religion, and interpretation." He used to accompany the Prophet (ﷺ) during his youth, as he was his (ﷺ) cousin. Also, his aunt Maymoonah was a wife of the Prophet (ﷺ).

Ibn 'Abbaas was held in great esteem by the Companions, despite his age (he was only thirteen when the Prophet (ﷺ) passed away). Umar used to let Ibn 'Abbaas enter into the meetings of the older Companions, so some of them complained, "Why is it that you let him enter, even though we have sons the same age as him (whom you do not allow to enter)?" Umar answered, "Since he is amongst the most knowledgeable of you" So he called them one day, to prove to them this statement, and he asked them, "What do you think of the verse,

إذ أُحِبَّتْ نَصْرُ اللَّهِ وَالْفَتْحُ

"When the help of Allaah comes, and the Conquest" [110:1]? Some of them did not reply, while others said, "We have been commanded to thank Allaah and ask for His forgiveness whenever we are helped and aided to victory." Umar asked Ibn 'Abbaas, "And do you think the same also, O Ibn 'Abbaas?" He answered, "No!" Umar asked, "Then what do you say?" He replied, "This is an indication to the Prophet (ﷺ) from Allaah that his life is about to end. The verse means, 'When the help of Allaah comes, and the Conquest' then this is a sign of your approaching death, therefore,

Фَسَدَّ اللَّهُ بِهِمْ رِيدًا وَأَسْتَغْفَرُهُ إِنَّمَا هُوَ الَّذِي يُؤْمِنُ بِهِ

"Glorify the Praises of your Lord, and ask for Forgiveness, for verily He is ever-accepting repentance!" [110:3]

'Umar said, "I don't know any other meaning to this except what you have said!"

The narrations of Ibn 'Abbaas, along with those of 'Abdullaah ibn Mas'ood, 'Alee ibn Abee Taalib, and Ubay ibn Ka'ab, are the most numerous narrations from Companions that are to be found in tafsir literature. Each one of them established centres of learning during their lifetimes, and left many students among the Successors after their deaths.

The Companions did not leave narrations concerning every single verse in the Qur'aan. This is because the people of their time understood much of what the Qur'aan discussed, and only where the possibility for misinterpretation or ignorance existed did the Companions give their own interpretation of the relevant verse. Such interpretation typically consisted of explaining a verse in clearer words, or explaining a particular phrase or word with pre-Islamic poetry. Another characteristic of this time is the relatively trivial differences in tafsir, as compared to later generations.

602 Reported by al-Bukhaaree.
603 Reported by al-Bukhaaree.
C. THE PERIOD OF THE SUCCESSORS

After the generation of the Companions, the students of the Companions took over the responsibility of explaining the Qur’aan. The Successors used the same sources to interpret the Qur’aan that the Companions did, except that they added to the list of sources the interpretations of the Companions. They understood that an interpretation given by the Companions of the Prophet (ﷺ) could not be compared to an interpretation of any person after them. Therefore, the sources for interpreting the Qur’aan during this generation were: the Qur’aan, the statements of the Prophet (ﷺ) that the Companions had informed them of, the Companions’ personal reasoning (ijtihaad) of the verse, the Arabic language, their own personal reasoning (ijtihaad), and Judaeo-Christian tradition.

After the death of the Prophet (ﷺ), the Companions spread out to different Muslim cities in order to teach people the religion of Islaam. Each one taught many Successors, most of whom became scholars in their own right in due time.

Historically, three primary learning centres were established in the Muslim empire: Makkah, Madeenah and Koofah. Each of these areas became leading centres of knowledge during the period of the Successors, including the knowledge of tafseer.

In Makkah, where Ibn ‘Abbaas had taught, his primary students became the scholars of this area. In particular, Sa’eed ibn Jubayr (d. 95 A.H.), Mujaahid ibn Jabr (d. 104 A.H.), ‘Ikrimah (d. 104 A.H.), Taawoos (d. 106 A.H.), and ‘Ataa ibn Rabaaah (d. 114 A.H.) became leading authorities in this field, and their names are still to be found in many works of tafseer.

In Madeenah, the influence of ‘Ubay ibn Ka’ab was the strongest in the arena of tafseer, and his students Aboo al-Aaliiyah (d. 90 A.H.), Muhammad ibn Ka’ab al-Quradee (d. 118 A.H.) and Zayd ibn Aslam (d. 136 A.H.) emerged as the scholars of tafseer in Madeenah during this period.

In Koofah, ‘Abdullaah ibn Mas’ood left behind his great legacy to ‘Alqamah ibn Qays (d. 61 A.H.), Masrooq (d. 63 A.H.), and al-Aswad ibn Yazeed (d. 74 A.H.). Other Successors from Koofah who were famous for their knowledge of tafseer were: ‘Aamir ash-Sha’bee (d. 109 A.H.), al-Hasan al-Basree (d. 110 A.H.) and Qataadah as-Sadoosee (d. 117 A.H.)

During this period, greater emphasis was placed on Judaeo-Christian tradition (known as Israa’eeliyyat), and because of this, many of these narrations entered into Islamic literature. Most of the people who narrated these traditions were Jews and Christians who had embraced Islaam, such as ‘Abdullaah ibn Salaam (he was a Companion, d. 43 A.H.), Ka’ab al-Albaaar (he embraced Islaam after the death of the Prophet (ﷺ) and did not see him; he died 32 A.H.), Wahh ibn Munnabih (d. 110 A.H.), and ‘Abdul Maalik ibn Jurayj (d. 150 A.H.). Much of the Judaeo-Christian traditions prevalent in tafseer literature can be traced back to these scholars.

Also during this time, the differences in interpreting the Qur’aan were much greater than during the time of the Companions. Another characteristic of this period is the...
increase of forged narrations attributed to the Prophet (ﷺ). This was due to the political and religious strife that was rampant throughout the Muslim territories at that time. Lastly, the quantity of verses for which narrations exist from the Successors is greater than that for the Companions, since more verses needed explanation than during the time of the Companions.

D. The Compilation of Tafseer

After the period of the Successors, the stage of the actual compilation and writing of tafseer began. The most important works were by scholars of hadeeth, who, as part of their narrations and works of hadeeth, also had sections on tafseer. Therefore, during this stage, the narrations of tafseer were considered a branch of hadeeth literature. Some of the scholars of this period that were known for their tafseer narrations include Yazeed ibn Haaroon as-Sulamee (d. 117 A.H.), Sufyaan al-Thawri (d. 161 A.H.), Sufyaan ibn 'Uaynah (d. 198 A.H.), Waki' ibn al-Jaraah (d. 197 A.H.), Shu'bah ibn al-Hajjaaj (d. 160 A.H.), Aadam ibn Abee Iyaas (d. 220 A.H.), and 'Abd ibn Humayd (d. 249 A.H.). None of their works have survived intact until the present day.604

The next stage in the history of tafseer saw the separation of tafseer literature from hadeeth, and the emergence of independent works solely on tafseer. Another stride during this stage was that every verse was discussed, so that tafseer was not only limited to those verses for which narrations from the Prophet (ﷺ) and Companions existed; rather, these tafseers encompassed all the verses in the Qur'aan.

In attempting to answer who the first person to write a comprehensive tafseer of the Qur'aan was, the researcher is faced with a rather significant impediment: a lack of almost all manuscripts written during the first century of the hijrah. However, there are a number of references in later works to such manuscripts, and among the earliest works referenced is that of Sa'eed ibn Jubayr (d. 95 A.H.).605 Most likely, this work was not a complete tafseer of the Qur'aan, but rather composed of narrations from the previous generations. An interesting narration in the Fihrist of Ibn Nadeem (d. 438 A.H.) reads as follows:606

'Umar ibn Bukayr, one of the students of al-Farraa, was with the governor Hasan ibn Saalih. He wrote to al-Farraa: 'The governor sometimes questions me concerning (the tafseer of) a verse in the Qur'aan, but I am unable to respond to him. Therefore, if you think it suitable to compile something with regards to the Qur'aan, or write a book concerning this, I can return to this book (whenever he asks me'). al-Farraa said to his students, 'Gather together so that I may dictate to you a book on the Qur'aan... and he told the mal'adhin to recite Suurah al-Faatihah, so that he may interpret it, until the whole book (i.e., the Qur'aan) was finished. The narrator of the story, Aboo al-'Abbaas, said, 'No one before him every did anything like it, and I don’t think that anyone can add to what he wrote.'

604 ihdh-Dhahabee, v1, p. 152.
605 ibid., v1, p. 155.
606 ibid., v1, p. 154, from the Fihrist.
Al-Farha died in the year 207 A.H., and thus we can say that this is definitely one of the earliest works of this nature. Ibn Maajah (d. 273), of Sunan fame, also wrote a tafseer of the Qur’aan, but again this was limited to narrations from the previous generations.

One of the greatest classics available is without a doubt the monumental tafseer of the Qur’aan by Muhammad ibn Jarir at-Tabarace (d. 310 A.H.). This tafseer, although heavily based on narrations, also discusses the grammatical analysis of the verse, the various qa’alat and their significance on the meaning of the verse, and, on occasion, Ibn Jarir’s personal reasoning (ijtihaad) on various aspects of the verse. In many ways, this can be considered to be the first tafseer to attempt to cover every aspect of a verse. Other tafseers followed quickly; in particular the tafseers of Aboo Bakr ibn Mundhir, Naisapooree (d. 318 A.H.), Ibn Abbe Haatim (d. 327 A.H.), Aboo Shaykh ibn Hibhaan (d. 369 A.H.), al-Haakim (d. 405 A.H.) and Aboo Bakr ibn Mardawayh (d. 410).

This era also saw the beginning of the specialisation in tafseer, with tafseers being written, for example, with greater emphasis on the grammatical analysis and interpretation of the Qur’aan. Greater emphasis was also placed on personal reasoning (ijtihaad), and tafseers written solely for the defence of sectarian views (such as the tafseers of the Mu’tazilah), and even for the defence of one’s fiqh madh-hab (such as the tafseers of the Hanafis, Shaafi’ee and Malikis) appeared. Another aspect that started during this era was the deletion of the isnaud from tafseer narrations, and this led to the increasement of weak and fabricated reports in tafseer literature.

A Summary

To summarise, it is possible to divide the history of tafseer into five periods. The first period is considered to be the time of the Companions and Successors, and consisted mainly of narrations concerning those verses over which there was a difference of opinion or misunderstanding, in addition to the hadeeth of the Prophet ( mocked) dealing with tafseer. Personal reasoning (ijtihaad) from the Companions and Successors was, in general, only resorted to when absolutely necessary.

The second period is the era of the late Successors, and the generation after them. During this time, hadeeth literature had begun to be compiled, and tafseer narrations therefore became a part of hadeeth works. Also during this time, the various hadeeth of the Prophet ( mocked) and narrations from different Companions began to be compiled, whereas in the first period, these narrations were typically limited to a specific area.

The third stage saw the rise of independent tafseer works, based on the hadeeth works of the previous generation, and thus tafseer became an independent science among the Islamic sciences. This stage, which can be said to begin in the second half

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607 This work, unlike many others from its era, is available in manuscript form, and part of it has been published by Daar al-Kutub al-Misriyah, 1956.
608 adh-Dhababec, p. 152.
609 cf. adh-Dhababec, v. 1, pps. 151-56.
of the third century, also produced the first complete Qur'anic tafseers, whose commentary was not limited to only those verses concerning which narrations existed from previous generations. However, during this stage, the primary source of tafseer still remained narrations from the previous generation.

It was only during the fourth stage where reliance on narrations decreased, and much greater emphasis was placed on personal reasoning, and tafseers were written based on sectarian bias. For example, as-Suyootee narrates concerning the verse,

«...Not the path of those whom You are angry with, nor those who are astray»

[1:7]

that there exist ten different opinions concerning who this verse refers to, despite the fact that the Prophet (ﷺ) has clearly explained that it refers to the Jews and Christians. This period also witnessed the increasement of forged narrations in tafseer literature, as the innaad disappeared from tafseer works.

The final period of the history of tafseer, which has lasted from the fourth century of the hijrah until today, saw the culmination of the science of tafseer, and the emergence of various categories of tafseer, such as tafseer based on narrations, on personal reasoning, topic-wise interpretation, polemical interpretation, and jurisprudential interpretation (these will be discussed in greater detail below). Other tafseers sought to combine all of these topics into one work, thus giving a broad, all-encompassing approach to interpretation.

iv. The Principles of Tafseer

By the ‘Principles of Tafseer’ is meant the proper methodology in interpreting the Qur'aan, which includes the conditions and characteristics of a musfassir (one who interprets the Qur'aan), and the basis and characteristics of a proper tafseer.

The science of tafseer is one which, similar to the other sciences of Islaam, is based on well-grounded, systematic principles. These principles are derived from the Qur'aan, the Sunnah and the statements of the Companions.

As-Suyootee, in summarising the principles of tafseer, said,

610 as-Suyootee, v. 2, p. 190.
"Verily, We have revealed to you the Book, in truth, so that you may judge between mankind by that which Allaah has shown you." [4:105]

And the Prophet (ﷺ) said, 'Indeed, I have been given the Qur'aan, and something similar to it,' meaning the Sunnah.

If he does not find it (the tafseer) in the Sunnah, he turns to the statements of the Companions, for they are the most knowledgeable of it, since they witnessed the circumstances and situations the Qur'aan was revealed in, and since they were blessed with complete understanding, and true knowledge, and pious actions...

These principles, and others, will now be discussed in greater detail.

1) Tafseer of the Qur'aan by the Qur'aan

The most important source of understanding the Qur'aan is the Qur'aan itself. After all, the Qur'aan is an entire Book that has been revealed by Allaah, and therefore in order to understand any one verse, the entire context of this verse must be looked at. The meanings of the Qur'aan can never contradict each other, as Allaah says,

أَلاَّ يَدْرُّواٰ الْقُرْآنَ أَوْ لَكُنَّ مِنْ عَدَّالِي نَفَعُوا أَفِي أَمْوَالَهُمْ أَصْحَبُوا أَمْوَالَ لَكُنَّ أَنْتُمْ مِنْ عَدَّالِي نَفَعُوا

"Do they not ponder over the Qur'aan? For indeed, had it been from other than Allaah, they would surely have found many contradictions in it." [4:82]

In this verse, the command is given to ponder over the whole Qur'aan, verse by verse, for had it been from any other than Allaah, its verses would have contradicted one another. Therefore, it is essential to turn to the Qur'aan itself in order to interpret any verse in the Qur'aan.

This principle is demonstrated in many verses in the Qur'aan. Sometimes, a question is asked, and then answered in the next verses. For example,

رَأَيْتُ الْجَهلَاءِ عِنْدَكَ نَجِيًا وَرَأَيْتُ الْجَهلَاءِ عِنْدَكَ نَجِيًا وَرَأَيْتُ الْجَهلَاءِ عِنْدَكَ نَجِيًا

"And what will make you know what the tariq is? (It is) the star of piercing brightness." [86:1-3]

In other cases, the reference to another verse is not obvious. For example, the reference to

مَنْ أَسْرَى لَهُ مَعَ نَفْسِهِمُ الْبَيْنَ عَلَيْهِمْ

"the path of those whom You have favored." [1:7]
is explained in 4:69 as:

«And whoever obeys Allaah and His Messenger, they will be in the company of those whom Allaah has shown favour of the Prophets, and the truthful followers, and the martyrs, and the pious. And how excellent these companions are!»

Therefore, the second verse explains who 'those whom You have favoured' are.

In some places in the Qur'aan, a story is mentioned in brief, and in another place it is elaborated. For example, in the story of the repentance of Aadam, verse 2:37 states,

«Then Aadam received from his Lord words, and He relented towards him.»

In this verse, the 'words' that Aadam received are not mentioned, and it is essential to turn to another verse to know what Aadam said:

«They (Aadam and Eve) said, 'Our Lord! We have wronged ourselves. If you do not forgive us and have Mercy on us, we will be of the lost!'» [7:23]

Other verses direct the reader to another passage in the Qur'aan, or tell the reader that the subject has already been mentioned. For example, Allaah says,

«And unto the Jews, We forbade them such (foods) that We have already mentioned to you before...» [16:118]

In other words, these prohibitions have already been elaborated upon elsewhere in the Qur'aan (cf. 6:146). In another verse, Allaah states,

«Lawful to you (for food) are all the beasts of cattle, except that which will have been recited to you.» [5:1]

After two verses, the beasts that are forbidden are 'recited':

«Forbidden to you are all dead animals, and blood, and the flesh of pigs...» [5:3]
The Prophet (ﷺ) also showed the principle of interpreting the Qur’aan by the Qur’aan when he was asked concerning the verse,

اللَّهُمَّ يا مُسْتَفَرِّي وَيَقْدِرُواَ لَيْسَ مَنْ يَقْدِرُواَ إِمَّامُهُمْ يَعْلَمُ

"Those who believe and do not mix their belief with injustice…" [6:82]

The Companions asked, “O Messenger of Allaah! Who amongst us does not do injustice (to his soul)?” The Prophet (ﷺ) replied, “Have you not read the statement of Luqmaan, إِنَّهُ الْعَلِيمُ بِشَرِّكَاهُمُّ لَا تَتَّبَعُوهُمْ…” (31:13). In other words, the Prophet (ﷺ) quoted them another verse in the Qur’aan to explain to them what the ‘injustice’ referred to in the verse actually meant – an example of tafsir of the Qur’aan by the Qur’aan.

Included in the interpretation of the Qur’aan with the Qur’aan is the knowledge of asbaab an-nuzool, the knowledge of matkhee and mudance verses, the musikh and mansoohk verses, the various qira’aat, and the knowledge of the different categories of verses (the muhakam and untushshuubih, the ‘aam and the khaas, the mntlaq and the mnaqayad, the mansoog and the masbnoon, the hajeege and the majaazee, and other categories which were not discussed). This is because a general ruling (‘aam) in one verse might be specified (khaas) in another verse, and so forth. In addition, all the different qira’aat of a verse must be considered to arrive at a proper understanding of a verse. All the relevant verses must be taken into account to form a complete picture, as all the verses of the Qur’aan complement one another.

To conclude, it is essential that every verse of the Qur’aan be looked at in light of its sister verses; no interpretation of any verse can contradict another verse.

2) TAFSEER BY THE SUNNAH

After the tafsir of the Qur’aan by the Qur’aan itself, the second source of tafsir is tafsir by the Sunnah. It must be mentioned that even though the Sunnah is taken to be the ‘second’ source of tafsir, it is in fact of equal importance to the Qur’aan. In other words, a person wishing to understand the Qur’aan must turn to the Sunnah in order to understand it correctly. The Qur’aan and Sunnah must be taken together to arrive at a proper understanding of a verse.

In fact, one of the primary roles of the Prophet (ﷺ) was to explain the meanings of the Qur’aan to mankind. Allaah says,

وَأَنَا الْأَلْبَاسُ النَّاسِ لَيْسَ مَنْ يَقْدِرُواَ إِلَّا هُمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

«And We have sent down to you (O Muhammad (ﷺ)) the Remembrance, so that you may clearly explain to mankind what has been revealed to them, and so that they may give thought» [16:44]

613 Reported by al-Bukhhaaree.
Therefore, not only was the job of the Prophet \( \text{(saw)} \) to convey the literal text of the Qur'aan, he also had to convey its explanation as well.\(^{614}\)

**How Much of the Qur'aan was Explained?**

The question arises, then, as to how much of the Qur'aan was actually explained by the Prophet \( \text{(saw)} \)? In other words, do there exist narrations from the Prophet \( \text{(saw)} \) concerning the interpretation of every single verse, and if not, then how is the previous quoted verse of the Qur'aan understood?

The scholars of Islaam were divided into two opinions with regards to this issue. Shaykh al-Islaam Ibn Taymiyyah (d. 728 A.H.) was of the view that the Prophet \( \text{(saw)} \) explained all of the Qur'aan, whereas Jalaal ad-Deen as-Suyootee (d. 911 A.H.) claimed that the Prophet \( \text{(saw)} \) only explained a small portion of it.\(^{615}\) In fact, both of these opinions are correct once the intent of both sides is understood. Those who claimed that the Prophet \( \text{(saw)} \) only explained a small portion of the Qur'aan meant that there do not exist very many verbal narrations from the Prophet \( \text{(saw)} \) concerning the detailed explanation of every single verse in the Qur'aan. On the contrary, as-Suyootee only managed to find a few hundred narrations from the Prophet \( \text{(saw)} \) (including weak and fabricated ones) in which he \( \text{(saw)} \) explicitly interpreted a verse.\(^{616}\) On the other hand, what Ibn Taymiyyah meant was that the Prophet \( \text{(saw)} \) left us all the necessary knowledge needed in order to properly understand the Qur'aan. As 'Aa'ishah reported, the Prophet's \( \text{(saw)} \) character embodied the Qur'aan.\(^{617}\) Therefore, even though there might not exist many explicit statements from the Prophet \( \text{(saw)} \) concerning tafseer, the Prophet \( \text{(saw)} \) did leave us with the information and methodology necessary for understanding the Qur'aan. Therefore, it is essential to understand the Qur'aan not only in light of the explicit narrations of the Prophet \( \text{(saw)} \) on the Qur'aan, but also in light of all of the hadeeth of the Prophet \( \text{(saw)} \), whether they are concerning beliefs or laws, and in light of the actions of the Prophet \( \text{(saw)} \), since his sayings and actions can be considered to be embodying the laws of the Qur'aan.

This opinion is supported by numerous statements from the Companions. Aboo 'Abd ar-Rahmaan as-Sulamee (d. 75 A.H.), the famous Successor, narrated, "Those who taught us the Qur'aan, such as 'Uthmaan ibn 'Affaan, 'Abdullaah ibn Mas'ood, and others, told us that they would not memorise more than ten verses until they had understood what knowledge it contained, and implemented it. They used to say, 'So we learnt the Qur'aan, (its) knowledge and (its) implementation at the same time.'\(^{618}\)

It is apparent, then, that the Companions made sure that they understood the meaning of the Qur'aan, and then implemented it. 'Umar narrated, "Amongst the last verses

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616 cf. *Ijmaan*, v. 2, pgs. 244-264.

617 Reported by al-Bukhaaree.

618 Ibn Taymiyyah, p. 12.
to be revealed were the verses pertaining to interest, and the Prophet (ﷺ) passed away before explaining them to us.”⁶¹⁹ This narration explicitly shows that the Prophet (ﷺ) used to make sure that the Companions understood the Qur’aan, since the only reason that the verses of interest were not explained in great detail was due to the sudden death of the Prophet (ﷺ).

As was mentioned earlier, there are only a small percentage of verses for which explicit narrations exist from the Prophet (ﷺ). The verse concerning the interpretation of ‘wrongdoing’ (6:82) as shirk has already been given above. This example illustrates the necessity of the interpretation of the Prophet (ﷺ), for even the Companions, despite their knowledge of Arabic, could not understand the correct interpretation of this verse until they had asked the Prophet (ﷺ). Another example is the hadith of the Prophet (ﷺ) in which he explained ‘...those whom You are angry with,’ and ‘...those who are astray,’ (1:7) as the Jews and Christians.⁶²⁰ He also explained the ‘middle prayer’ (2:238) as the Asr prayer,⁶²¹ the ‘additional (reward)’ (10:26) as the seeing of Allah by the believers in Paradise,⁶²² and that al-Kawthar (108:1) was ‘...a river that my Lord has given me in Paradise.’⁶²³

In addition to such explicit examples of tafseer, there exist numerous examples from the life and sayings of the Prophet (ﷺ) which explain certain verses of Qur’aan, but are not recorded as explicit statements of tafseer. For example, the Prophet (ﷺ) stated, “Hell will be brought forth on that Day (i.e., Day of Judgement). It will have seventy thousand ropes (attached to it), and on each rope, there will be seventy thousand angels dragging it.”⁶²⁴ Although this hadith does not mention any verse in the Qur’aan, it can be used to interpret verse 90:23, “And Hell will be brought that Day.” The hadith describes how it will be brought. In another example, the penalty prescribed for theft is, “As for the thief, male or female, cut off his/her hand” (5:38). The Sunnah of the Prophet (ﷺ) explains that the thief’s hand is only to be cut off if he steals above a certain monetary value, and that in such a case the right hand is to be cut off from the wrist joint.⁶²⁵ These additional details needed for understanding this verse are not present in the Qur’aan itself. In another verse, the Qur’aan proclaims,

\[
\text{قُلُ لَا أَمْشَأَنَّ}
\]

⁶¹⁹ Reported by Ahmad and Ibn Maajah.
⁶²⁰ Reported by at-Tirmidhee.
⁶²¹ Reported by at-Tirmidhee, and referred to in al-Bukhaaree and Muslim.
⁶²² Reported by Muslim.
⁶²³ Reported by al-Bukhaaree and Muslim.
⁶²⁴ Reported by at-Tirmidhee.
⁶²⁵ cf. al-Albaanee, Musnaareh, p. 6.
However, this verse is not exhaustive, as the Sunnah adds to this list all animals with fangs or claws, and excludes from the general ruling of dead animals seafood and locusts.\(^{626}\)

From these and other examples, it is possible to say that the Prophet (ﷺ) explained the Qur’aan in the following manners:\(^{627}\)

1) By his implementation of general or vague commands. For example, the Qur’aan orders the believers to pray and perform Hajj. The Prophet (ﷺ), by his actions and statements, showed the believers the exact procedure and timings of prayer, and the specific rites of Hajj.

2) By explaining unclear concepts in verses. For example, the verse commanding the believers to begin their fasts,

\[\text{حَيْثُ يُبَتَّى الْحِيْجَامَةُ الْأَحْيَةَ مِنْ أَحْيَاءِ الْأَمْوَيَّةُ} \]

«...when the white thread becomes clear from the black thread» [2:187], was explained by the Prophet (ﷺ) as being the streaks of light in the sky after dawn.

3) By specifying the exact connotation of a word or phrase. The example in which the Prophet (ﷺ) specified that the ‘injustice’ referred to in 6:82 was shirk falls in this category.

4) By constraining a general ruling or verse. The example of the specification of ‘thief’ and ‘hand’ by the Prophet (ﷺ) was given above.

5) By generalising a specific ruling or verse. An example of this is when some Companions came to the Prophet (ﷺ) and asked him concerning the verse,

\[\text{وَإِذَا أَمَرْتُمُ لِلْأَرْضِ فَلْيُنْتَكُرُوا} \]

«And if you travel through the land, there is no sin upon you if you shorten your prayers, if you fear that those who disbelieve may harm you» [4:101]

The Companions could not understand why the Prophet (ﷺ) and the Muslims were still shortening their prayers during travel, despite the fact that there was no longer any fear from enemy attacks. The Prophet (ﷺ) responded, “(The concession to shorten prayers even in a state of security) is a charity which Allaah has given you, therefore accept the charity.”\(^{628}\)

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\(^{626}\) ibid, p. 7.

\(^{627}\) Based on ath-Dhababec, pps. 60-62, and others.

\(^{628}\) Reported by Muslim.
6) By explaining the intent of a verse. The example in which the Prophet (ﷺ) explained

«...those whom You are angry with, and those who are astray» [1:7]
as the Jews and Christians falls under this category.

7) By adding extra commands or prohibitions to the verse. An example of this is the Prophet's (ﷺ) prohibition of joining a woman with her maternal or paternal aunt in marriage (i.e., as co-wives), whereas the Qur'aan only prohibits combining a woman with her sister (4:23).

8) By emphasising the meaning of the verse. In other words, by practising and affirming the laws in the Qur'aan. For example, all hadith stressing good treatment to wives merely affirm the verse,

«And live with them on good terms (and kindness)» [4:19]

9) By showing that the verse was abrogated. This category has already been discussed.629

These few examples should be sufficient to illustrate that the Sunnah is of equal importance to the Qur'aan in deriving laws and understanding the Qur'aan. The Qur'aan can never be understood properly without the Sunnah. Even the Companions, whose knowledge of the Arabic language was unparalleled, had difficulty understanding many verses until the Prophet (ﷺ) cleared up the exact meaning for them.

These two sources of tafsir, tafsir of the Qur'aan by the Qur'aan, and tafsir of the Qur'aan by the Sunnah, are the two ultimate sources for understanding the Qur'aan. Neither is allowed to contradict itself or the other, and both sources must be taken simultaneously in order to arrive at a correct understanding. These two sources are also the final authority on the interpretation of the Qur'aan — no interpretation is allowed to contradict or supersede the interpretation of the Qur'aan by the Qur'aan and the Sunnah.

3) TAFSEER BY THE STATEMENT OF THE COMPANIONS

After the Qur'aan and Sunnah, the next important source for understanding the Qur'aan is the understanding of the Companions. The statements of the Companions are taken as a fundamental source of tafsir for the following reasons:

1) The primary reason is that the Companions are a generation that was chosen by Allaah to accompany the Prophet (ﷺ), and to pass on the religion and teachings

of Islaam to later generations. Their character and religious knowledge has been testified by Allaah and the Prophet (ﷺ), for Allaah says in the Qur’aan,

«Muhammad (ﷺ) is the Messenger of Allaah. And those who are with him (i.e., the Companions) are severe against the disbelievers and merciful amongst themselves. You see them bowing and falling down in prostration, seeking the Bounty of Allaah and His Pleasure…» [48:29]

In more than one verse of the Qur’aan, Allaah mentions the fact that

«He is well pleased with them, and they with Him» [99:8]

thus clearly showing the superiority of the Companions over other generations. The Prophet (ﷺ) said, “The best of all mankind are my Companions, then those that will follow them, then those that will follow them.”

2) The Companions actually witnessed the revelation of the Qur’aan. Many of its verses were revealed to cater to problems that had risen amongst them. As such, they were familiar with the asbaab an-nuzool, with the makkee and madaane verses, and with the naasikh and mansookh, and did not need to go searching for this knowledge, as later generations would have to do.

3) The Qur’aan was revealed in the Arabic that the Companions spoke. Therefore, many words and phrases that later generations had difficulty understanding were clear to the Companions.

4) The Companions were the most knowledgeable of generations with regards to pre-Islamic customs. Therefore, they understood the references in the Qur’aan to such customs.

There is a difference of opinion whether the interpretation of a Companion is of definitive authority. In other words, once a Companions has given an interpretation of a verse, must that interpretation be accepted, as is the case with the previous two sources of tafseer?

Al-Haakim an-Naisapooree (d. 404 A.H.), the author of al-Mustadrak, considered any interpretation by a Companion to be equivalent to a hadeeth of the Prophet (ﷺ), for he believed that all such interpretations must have originated from the Prophet (ﷺ). However, this opinion is not accepted in its generality, and the majority of scholars, such as an-Nawawee (d. 676 A.H.), as-Suyooqee (d. 911 A.H.), and Ibn Taymiyyah (d. 728 A.H.), held the view that the interpretation of a Companion is equivalent to a hadeeth of the Prophet (ﷺ) only when it concerns matters which are not based on
personal reasoning (**ijtihaad**), such as reports concerning *sabab an-nuzool*, or the knowledge of the unseen. This is because such knowledge could not have originated from the Companions' *ijtihaad*, and must have come from the Prophet (**325**). A report from a Companion not concerning these topics cannot be taken as equivalent to a *hadeeth* of the Prophet (**326**); rather, it is given a status below that of a *hadeeth*. However, this does not diminish the status of the *tafeer* from the Companions. The Companions were the most knowledgeable of this nation, and as such their personal reasoning (**ijtihaad**) occupies a status above that of any later scholar.

**Az-Zarkashee summarised this point when he said,**

As for the interpretation of the Companions, it is investigated into: if this interpretation was based upon language, then they are the scholars of the language, and there is no doubt that they should be given credence to in this interpretation. If this interpretation relies upon what they saw of *asbab an-nuzool*, or other circumstances (i.e., of pre-Islamic customs), then again there is no doubt concerning this type of interpretation.**631**

After the interpretation of the Qur'aan by itself and by the *hadeeth* of the Prophet (**324**), the Companions relied upon four primary sources to interpret the Qur'aan:**631**

1) Their knowledge of Arabic language, rhetoric, grammar and pre-Islamic poetry.
2) Their knowledge of the pre-Islamic customs of the Arabs.
3) Their knowledge of the habits of the Jews and Christians at the time of the revelation of the Qur'aan.
4) Their personal reasoning and their keen intellect (which, of course, was based upon knowledge).

Another integral aspect of the *tafeer* of the Companions is the *shaadh* and *mudraj qira'aat* which were discussed earlier. It is necessary to take these *qira'aat* into account when interpreting a verse. As mentioned earlier, such *qira'aat* cannot be considered as the Qur'aan, but may be studied as *tafeer*. One of the interpretations of this type of *qira'aat* is that they were added, not as Qur'aan, but for the sake of interpretation by the Companions. For example, in the *shaadh qira'a* of Ibn Mas'ood, the verse which told the believers to “fast three days” (5:89) as an expiation of an unfulfilled oath was read by him as: “fast three consecutive days.” Due to this *shaadh qira'a*, later scholars differed over whether it was necessary to fast three consecutive days, or whether it sufficed to fast any three days if one did not fulfil an oath.

To conclude, if the Companions agreed to an interpretation of a verse, that interpretation must be accepted, since it qualifies as *ijmaa'*. On the other hand, if there exist narrations from one Companion concerning the interpretation of a verse, and there does not exist any narrations to the contrary from other Companions, this inter-

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pretation is also accepted, but is not equivalent in strength to the interpretation given by the Prophet (ﷺ). If there exist various narrations from different Companions which are not contradictory in nature, then all such interpretations are accepted. If there exist contrary narrations from different Companions concerning the same verse, in this case the researcher can choose between the different interpretations, depending on which interpretation seems to have the strongest evidence to support it.

Tafseer by the Statement of the Successors

Before moving on to the next section, a brief note concerning the tafseer narrations from the Successors would be useful. Some scholars took the tafseer of the Successors to be the next source of tafseer after the tafseer of the Companions. As proof for this stance, they relied on the statements of certain prominent Successors concerning their knowledge of the Qur’ān. Qataadah (d. 110 A.H.) said, “There is not a single verse in the Qur’ān except that I have heard something concerning it.” Mujaahid (d. 103 A.H.) said, “I recited the Qur’ān to Ibn ’Abbaas three times. In each recitation, I stopped at every verse, asking him concerning its interpretation.” This is why Sufyaa an-ثавر (d. 161 A.H.) said, “When you hear an interpretation from Mujaahid, this should be sufficient for you!”

Other scholars, however, rejected this view. They claimed that an interpretation of a Successor could not have originated from the Prophet (ﷺ), as could the interpretation of a Companion, since they never saw the Prophet (ﷺ). Also, they did not witness the revelation, as did the generation before them, and their trustworthiness is not guaranteed specifically for every one of their generation, unlike the Companions (in other words, the trustworthiness of every single Companions is guaranteed by the Qur’ān, whereas this is not the case for the Successors, for they have been praised as a generation, and not individually).

Therefore, the correct view in this matter, as Ibn Taymiyyah (d. 728 A.H.) said, is that if the Successors give the same interpretation to a verse, then their interpretation must be accepted, but if they differed among themselves, then the opinion of one group will have no authority over the other group, nor over the generations after them. In such cases, one must resort to the Qur’ān, the Sunnah, the Companions, and the Arabic language in order to obtain the correct interpretation.

4) Tafseer by Arabic Language and Classical Poetry

This topic is in reality two topics: tafseer by the Arabic language, and tafseer by classical poetry.

The relationship of the understanding of the Qur’ān to knowledge of the Arabic language is clear; it is impossible to truly understand and interpret the Qur’ān without knowledge of the Arabic language. Since the Qur’ān refers to it having been

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634 Quotes taken from Ibn Taymiyyah, p. 58.
revealed in ‘a clear Arabic tongue’ (16:103), the necessity of knowing this language in order to understand it cannot be overemphasised. In fact, the Qur’ān states that one of the reasons that it has been revealed in Arabic is so that it can be pondered over:

«We have sent down to you an Arabic Qur’ān so that you may understand.» [12:2]

The interpretation of the Qur’ān must comply with the rules of the Arabic language, in terms of vocabulary, grammar, rhetoric and principles of discourse.

Imaam Mazilik (d. 179 A.H.) said, “If any person is brought to me, having interpreted the Qur’ān while he is ignorant of the Arabic language, I will make an example of him (by punishing him).” The famous Successor and student of Ibn ‘Abbaas, Mujaahid (d. 103 A.H.), said, “It is impermissible for any person who believes in Allaah and the Last Day to speak concerning the Book of Allaah if he is not knowledgeable of the dialects of the Arabs.” Imaam ash-Shaaf‘ee (d. 790 A.H.) underlined this principle clearly when he said, “Whoever desires to understand the Qur’ān, then it will be understood from the speech of the Arabs, and there is no way other than this.”

Therefore, it is essential to have a thorough understanding of the characteristics of the Arabic language, for it is not possible to understand the Qur’ān by only knowing ‘dictionary’ Arabic. Imaam al-Qurṣuqee (d. 671 A.H.) warns in the introduction to his tafsīr against,

...rushing to interpret the Qur’ān by the apparent Arabic wording, without researching into its strange and obscure words, its interchangeable phrases, and into the (characteristics) of succinct speech, elision, and ellipsis. Whoever rushes to extract meanings based on the apparent Arabic meanings – his errors are frequent, and he enters into the realm of those who interpret the Qur’ān (solely) with their intellects.

For example, the phrasing of a verse might be general, whereas its context shows that it is specific. In other cases, words or even phrases might appear missing, yet this is a characteristic of eloquent Arabic, since the missing words are understood by context. In some verses, it might appear that the logical sequence of words has been reversed, but such a reversal adds subtle meanings that would otherwise not be present. Such characteristics, and others, are well known to the Arabs, and are an indication of the eloquence of the Qur’ān.

The interpretation of the Qur’ān based on the Arabic language must not contradict an interpretation based on the Qur’ān, Sunnah, or statement of the Companions.

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637 az-Zarkashec, v. 1, p. 293.
638 Ika, p. 137.
639 Al-Qurṣuqee, v. 1, p. 49. See some examples of such errors under the section, ‘A Review of some Translations’ in Ch. 16.
ions. This is because Allah and His Messenger (ﷺ) are more knowledgeable of what they wish to express than later scholars of the language are. Likewise, the knowledge of the Companions is greater than the knowledge of any later linguist or grammarian. Therefore, the status of interpreting the Qur‘an based on the Arabic language comes after these three sources, and cannot supersede them.

To give an example of an interpretation that is based on Arabic yet contradicts something stronger than it, the scholar Aboo 'Ubayd al-Mu'tazilee said concerning the verse,

\[
\begin{align*}
\text{وَأَرْسَلَ} \\
\text{عَلَيْكُم مِّنَ السَّمَاء مَآءً مَّيِّضًا صَرْحًا} \\
\text{الْشَّيْمَاطِ وَلِيَزْرَعُنَّ عَلَى فَوْلِهِنَّ مَسْتَبَكِم} \\
\text{وَهُمْ يَأْبَأُونَ} \\
\end{align*}
\]

«...and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the whisperings of Shaytan, and to strengthen your hearts and make your feet firm thereby» [8:11]

“This verse is majaz, and it means that Allah sent down patience upon the Companions, so that they would be firm against their enemies.”

This interpretation, although perhaps acceptable from a linguistic point of view, contradicts authentic narrations which show that the verse is to be taken in a haqeeqee manner; that it actually rained on the Companions, and that this rain caused the desert sand to become ‘firm’ and thus made it easier for the Companions to walk. At-Tabareeq (d. 310 A.H.), commenting on the view of Aboo 'Ubayd, said, “...and this opinion goes against all the scholars of tafseer, from the Companions and Successors. And it is sufficient evidence that an opinion is mistaken when it contradicts those whom we have mentioned.”

Linguistic vs. Islaamic

When there occurs a word or phrase in the Qur‘an that gives different meanings based on the linguistic connotation of the phrase, and its Islaamic meaning (i.e., linguwee vs. shar‘ee meanings), in general the shar‘ee connotation is given precedence, unless there is evidence to suggest otherwise. This is because the Qur‘an was revealed to explain the shar‘ee‘ah of Islaam, and not to explain Arabic. To give an example, the Arabic word ‘salwaat’ linguistically means a verbal invocation (also known in Arabic as du‘aa). However, in its shar‘ee connotation, the word implies a known set of actions and movements performed at specific times of the day, or for specific occasions. Therefore, in the verses describing the relationship with hypocrites, when the Prophet (ﷺ) is commanded,
And do not ever perform the salaat upon them (the hypocrites who died).

[9:84]

the word 'salaat' is taken in its shar'ee meaning (i.e., the funeral prayer over a deceased hypocrite is forbidden), since this is the primary and understood meaning of the word. In order to prohibit even verbally asking for their forgiveness, other verses and hadeeth must be used. On the other hand, in the verse,

«Take from their money alms, so that they may be purified by it, and sanctified with it, and make salaat for them» [9:103]

the word 'salaat' is understood in its linguistic meaning, i.e., a verbal invocation of blessing and forgiveness, since there exist narrations that the Prophet (ﷺ), when he used to receive such alms, would verbally bless their donors.642

An integral aspect of interpreting the Qur'aan by the Arabic language is interpreting the Qur'aan by poetry. This was a practice that originated during the time of the Companions.

Poetry Prohibited?

Certain verses of the Qur'aan and hadeeth seem to prohibit poetry. It is therefore essential to discuss them to understand their proper intent. The Qur'aan says,

«As for the poets – (only) the misguided follow them. Do you not see that they speak about every matter in their poetry, and that they say what they do not practice? Except those (poets) who believe, and do righteous deeds, and frequently remember Allaah...» [26:224-7]

Therefore, those poets who versify about matters which are useful, and practice what they preach, and remember Allaah constantly, are not amongst those censured by the Qur'aan. The Prophet (ﷺ) also spoke against this type of poetry, for he (ﷺ) said, "It is better for a man's chest to be filled with pus than to be filled with poetry."643 This hadeeth has been understood to refer to the poet who becomes excessively involved in his poetry, so much so that it 'fills his chest' and turns him away from the remembrance of the Qur'aan.644 Therefore, poetry in and of itself is not prohibited in

642 cf. al-'Uthaymeen, p. 29.
643 Reported by al-Bukhaaree and Muslim.
the Qur'aan or sunnah – it is only evil and excessive poetry that is censured. In fact, the Prophet (ﷺ) stated, “Indeed, some poetry has great wisdom in it.”

It might be asked, “How can we interpret the Qur'aan – the Speech of Allaah – by poetry, which is the speech of men?”

Aboo Bakr ibn al-Anbaaree (d. 328 A.H.), in explaining this concept, said,

There are numerous narrations from the Companions and Successors concerning their explaining the obscure and rare words in the Qur'aan with poetry. Yet, despite this, some who have no knowledge have criticized the grammarians, and said, “When you do this, you are making poetry a source (of understanding) rather than the Qur’aan!” And they said, “How can you use poetry to comprehend the Qur’aan, when poetry has been condemned in the Qur’aan and sunnah?!”

The response to this is that the situation is not as they have presumed; we have not made poetry a primary source over the Qur’aan, but rather we wish to clarify the meanings of the obscure and rare words in it. This is because Allaah has said,

«Verily, We have revealed this as an Arabic Qur’aan» [12:2]

and He says,

«(the Qur’aan is) in a clear, Arabic tongue» [16:103].

In other words, the purpose of poetry is to explain the Arabic of the Qur’aan, and is not meant to be the basis from which Islamic laws or beliefs are derived.

Ibn 'Abbaas said, “If you ask me concerning the rare words in the language, then seek it in poetry, for poetry is the recordings of the Arabs,” and he also said, “Poetry is the recording of the Arabs. Therefore, if a word of the Qur’aan – that was revealed in the language of the Arabs – is obscure to them, they return to their recordings, and take the meanings from it.”

‘Umar was once with the other Companions in a gathering, and he asked them the meaning of the verse,

«Or He will take them upon takhirun» [16:47]

At this, an old man from the tribe of Huidaayl stood up and said, “This is from our dialect. Takhirun means attrition (suffering loss little by little).” ‘Umar asked him, “Is this something that the Arabs know from their poetry?” He answered, “Yes,” and recited to them the line of poetry.

645 Reported by al-Bukhaaree.
'Her saddle takhawuf (abraded) from a long and high hump,' 
As when a piece of skin used for smoothing arrows has takhawuf 
(abraded) from the back of a tree' 

At this, 'Umar said, "Stick to the recordings, and you will not be misled." When asked, "What are the recordings?" he replied, "The poetry of pre-Islamic times. Therein is the explanation of your Book, and the meaning of your words." 

As-Suyooti, in his al-Inqaan, quotes a lengthy account between one of the leaders of the Khawarij, Naafi' ibn Azaq, and Ibn 'Abbaas. Naafi' once passed by Ibn 'Abbaas while he was interpreting the Qur'aan to those around him. Naafi' said to his companion, "Come, let us go to this person who is pretending to interpret the Qur'aan even though he has no knowledge concerning it." They went to Ibn 'Abbaas in order to try to outwit him, and asked him, "We wish to ask you concerning the Book of Allah, and we want you to explain it to us and bring us proofs from the Arabic language (for your statements), for verily Allah has revealed the Qur'aan in a clear Arabic tongue." Ibn 'Abbaas told them, "Ask me whatever you wish!" So they asked him, "Tell us the meaning of the verse, 

كَرِيْبٌ ﻦَﻴِبَ 

"There is no rayb in it" [2:2]?

Ibn 'Abbaas responded, "(This means) there is no doubt in it." They asked, "Do the Arabs know this meaning?" He replied, "Yes. Have you not heard the line by Ibn Zaburree:

'O Ummamah! There is no rayb (doubt) concerning the truth, 
There is only rayb (doubt) concerning what a liar says!'" 

Naafi' then proceeded to ask Ibn 'Abbaas the interpretation of a further one hundred and eighty nine verses, in each case trying to show that Ibn 'Abbaas was ignorant of the meaning of the verse. However, for every obscure phrase in each verse, Ibn 'Abbaas was able to explain its proper meaning, and quote a line of classical poetry to prove this meaning. In this incident, not only is the necessity of knowing Arabic poetry to interpret the Qur'aan shown, but also the superiority of the knowledge of the Companions over that of any other generation. 

Whose Poetry?

The question arises, however, as to whose poetry may be used to interpret the Arabic of the Qur'aan? The scholars have divided the Arab poets into four categories, as follows: 

648 adh-Dhahabee, p. 80; cf. Zaraa'ib, p. 20. 
649 This is one of the characteristics of the Khawarij, that they felt themselves to be more knowledgeable than the Companions of the Prophet (saw), and in fact accused most of them of disbelief. It is for this reason and others that the Prophet (saw) said, "The Khawarij are the dogs of the Hellfire." (Reported by Ahmad, cf. Mishkat # 3554). 
652 'Abd-ar-Rahimeen, p. 55.
1) Pre-Islamic poets, meaning those who died before the advent of the Prophet (ﷺ). Examples of this category include Imri' al-Qays, al-'Ayshee and an-Naabighah.

2) Contemporary poets, meaning those who were alive when the Prophet (ﷺ) announced his prophethood. Examples in this category include Labeed, and the famous Companion, Hassaan ibn Thaabit.

3) Early poets, meaning those who appeared after the Prophet (ﷺ) but still relatively early in Islamic history. Examples in this category are Jareer and Farazdaq.

4) Later poets, meaning those who came after the last category till the present time.

Concerning the first two categories, there is no difference of opinion that their poetry may be used to interpret the Qur'aan. The third category has been the subject of dispute among the scholars, one of the reasons being the lack of any clear time frame to indicate a cut-off point between this category and the last one. However, the strongest opinion seems to be that the famous poets in this category can be used to interpret the Qur'aan, since at this early stage, the Arabic language was still relatively pure and free from the foreign influences that was indicative of later times. As for the last category, the majority of scholars do not allow for the interpretation of the Qur'aan by their poetry, even though some (such as az-Zamakhsharee), allowed the use of their poetry, as long as the poet was of a trustworthy character, and known for his knowledge of the Arabic language.653

To conclude, it is essential to have an extensive knowledge of Arabic language and poetry in order to properly understand certain words and phrases in the Qur'aan. Such poetry is only used to obtain a linguistic meaning or interpretation of an obscure word, and is not directly used to form the basis for any Islamic rulings.

5) Tafseer By Pre-Islamic Arab Customs

Another integral knowledge that is essential in understanding the Qur'aan is the knowledge of the customs and manners of the pre-Islamic Arabs. This is because the Qur'aan was revealed in a certain society and time frame, and it addressed many of the issues related to that society. Therefore, in order to understand such verses, it is essential to know the customs and manners that they are referring to, since the actual verses themselves do not allude to them.

A few examples will help illustrate this point. Allaah says in the Qur'aan,

653 cf. 'Abd ar-Rahcem, p. 56-57.
They ask you (O Muhammad) concerning the crescent. Say: ‘They are signs to indicate fixed periods of time for mankind, and (to indicate) the Hajj (pilgrimage).’ And it is not righteousness to enter your houses from the back, but true righteousness is (he) who fears Allah. So (therefore) enter houses through their proper doors, and fear Allah that you may be successful’ [2:189].

A reader of this verse who is unaware of the customs of the pre-Islamic Arabs will bewilderedly ask, ‘Of what relationship is the sighting of the crescent to entering houses from the front or back, and of both of these acts to the fear of Allah?’

The answer to this question lies in knowing one of the superstitions of the pre-Islamic Arabs. When the moon used to be sighted for Hajj, the pagans of old would refrain from entering their houses through their front doors, and instead would jump over their back walls to enter their houses. Thus, Allah revealed in this verse the prohibition of such superstitions, and told them that true righteousness was not found in any superstition, but rather in the fear of Allah.654

In another verse, Allah says,

«And if you fear that you shall not be able to deal justly with (female) orphans under your care, then marry women of your choice, two, three, or four» [4:3]

‘Urwah ibn Zubair could not understand the relationship of taking care of orphans with marrying other women. He went to his aunt, Aa’ishah, to ask her to clear up this confusion. She replied, ‘O my nephew! This verse is referring to the orphan girl who is in the care of her guardian, and he is attracted by her beauty and wealth. He wishes to marry her, without paying her the dowry that she deserves, so this verse prohibited them (the guardians) from marrying them (the orphans) if they did not think that they would be able to deal justly with these girls in their dowry, but instead to marry other free women.’655 In this incident, Aa’ishah’s knowledge of pre-Islamic customs allowed her to understand the intent of this verse.

655  Paraphrased from Ibn Kathir, v. 1, p. 488.
As a last example, the Qur'aan says,

ما حَجَّلَ اللّهُ مِنْ بَيْتِهِ وَلَسْتَ مِنْهَا وَلَا تَصَدِّقْ وَلَا حَمِيلُ

"Allaah has not ordained the baheera, or the saalibah, or the wuselah, or the haam, but those who disbelieve invent lies against Allaah. And most of them have no understandings." [5:103]

Once again, it is essential to turn to pre-Islamic Arab customs in order to understand what this verse is referring to. The Arabs of old had certain superstitious religious practices concerning their animals, and in this verse Allaah is informing them that these practices have no basis in the religion of Allaah, but instead are lies that the pagans had attributed to Him.656

Although this source of tafsir is not essential in order to understand every single verse in the Qur'aan, it is nonetheless one of the necessary knowledges that a mufassir must have.

6) TAFSEER BY JUDAEO-CHRISTIAN NARRATIVES

The Judaeo-Christian narratives are known in Arabic as Isa'eeeliyyaat. These narrations are mostly found in Judaeo-Christian sources, such as the Torah, the Bible and the Talmud, although some were orally passed down. Although most of the Isa'eeeliyyaat deal with the stories of the previous nations, there are also narratives on aspects of the laws, beliefs and the signs of the Day of Judgement.

Hadeeth Related to Isa'eeeliyyaat

There are three primary hadith that deal with the use and value of Isa'eeeliyyaat, which, at first glance, seem to contradict themselves. However, as usual in cases in which hadith appear to 'contradict' one another, a closer inspection shows that such is not the case.

The Prophet (ﷺ) said, "Spread knowledge from me, even if it is a sentence (i.e., a verse of the Qur'aan or hadith of the Prophet (ﷺ)), and narrate from the Children of Israel without hesitation, but whoever intentionally forges a lie upon me, then let him prepare his place of residence in Hell."657 In this hadith, it appears that all Isa'eeeliyyaat narrations can be accepted.

In another hadith, it is reported that 'Umar once came to the Prophet (ﷺ) with a copy of the Torah. The Prophet (ﷺ) asked him, "What is this, O 'Umar?" He replied, "It is a book that I had copied so that I can add, to my (present) knowledge, more knowledge." At this, the Prophet (ﷺ) became so angry that his cheeks appeared flushed, and he immediately ordered all the Companions to be called to the masjid.

657 Reported by al-Bukhaaree.
He (ﷺ) then stood up and said, "O people! Verily, I have been given the most concise and precise of speech... and I have come to you with (the knowledge) that is pure. Therefore, do not be misled. I swear by Him in whose hands is my life, were Moosaa alive right now, he would have no option but to follow me!" In this narration, the Prophet (ﷺ) appears to be strongly prohibiting even reading Isra‘ee liyyaat narrations.

The third hadeeth dealing with the subject mentions that the Jews would read the Torah in Hebrew, and then explain it to the Muslims in Arabic. The Prophet (ﷺ) remarked, "Do not believe the People of the Book, nor disbelieve them, but rather, say, 'We believe in Allaaah, and what has been revealed to us, and what has been revealed to you.'" In this narration, the Prophet (ﷺ) told the Muslims that they were not allowed to believe in such narrations, nor could they deny their truthfulness, but could only affirm that Allaaah had sent down revelations to both communities.

In combining these three narrations, the following conclusion may be reached: It is permissible to quote Isra‘ee liyyaat, as long as these narrations do not contradict any verses of the Qur’aan or hadeeth of the Prophet (ﷺ). However, such narrations cannot be used as a source of knowledge, as their authenticity is unknown – rather, Muslims cannot outright deny their authenticity, nor can they convincingly affirm them.

The permission to narrate from the Isra‘ee liyyaat 'without hesitation' applies to those narrations which do not contradict the Qur’aan or Sunnah, but at the same time, the Muslims are warned that such narrations cannot authoritatively be believed in. The Prophet (ﷺ) strongly objected to ‘Umar’s action of reading the Torah since ‘Umar felt that it would increase his knowledge. The Prophet (ﷺ) explained that all the knowledge that was essential to know was available in the Qur’aan and Sunnah.

The Qur’aan also makes an allusion to the Isra‘ee liyyaat. In the story of the 'Sleepers of the Cave' (cf. Soorah al-Kahf, verses 9-26), Allaaah mentions the various opinions that were held by the People of the Book concerning their exact number:

«And they say that they were three, the dog being the fourth among them, and (others) say that they were five, the dog being the sixth – wildly guessing at the unknown. (Others) say that they were seven, the dog being the eighth. Answer (O Muhammad): ’My Lord knows best their numbers; none knows them but a few.’ So do not debate with them except with clear proof. And do not consult any of them (the People of the Book) about the affair (of the People of the Cave).» [18:22]

658 Reported by Ahmad. See Israa‘, # 1589, for varying narrations.
In these verses, a number of points may be derived. Firstly, the number of people in this group was seven, since Allaah refuted the first two opinions, but silently approved the last one. Secondly, the verse alludes to the fact that knowing such facts is of no great value – rather one should respond that this knowledge is with Allaah. Thirdly, the Jews and Christians debate amongst themselves and with the Muslims on topics concerning which they have no clear knowledge, wildly guessing at the unknown. This shows that much of the *Iṣra‘īliyya‘at* is the product of human authorship. Fourthly, due to the last two facts, there is no great benefit to be obtained by debating with the Jews and Christians, except concerning those matters in which there exists certain knowledge. Lastly, there is no reason for the Muslims to question the Jews and Christians concerning such narrations, since they themselves are only guessing, and if this knowledge were of any benefit, it would have been revealed in the Qur’aan or Sunnah.  

Since the Prophet (ﷺ) allowed the narration of such literature, it is not surprising to find prominent Companions, such as ‘Abdullaah ibn ’Amr ibn al-‘Aas and Ibn ‘Abbaas, quoting many *Iṣra‘īliyya‘at* narrations. During the Battle of Yarmuk against the Romans (13 A.H.), ‘Abdullaah ibn ’Amr found two loads of books of the Christians and Jews. These books formed the basis of many of his *Iṣra‘īliyya‘at* narrations. However, none of the Companions used these narrations as sources of knowledge. This is because the Qur’aan is explicit that the Jews and Christians tampered with their respective scriptures, and changed the divine revelation. Therefore, it is impossible to ascertain which facts they added and which are still intact. 

During the period of the Successors, the *Iṣra‘īliyya‘at* literature began playing a more prominent role in *tafeer*. This was primarily due to a number of famous scholars who were originally Jews and Christians, but had converted to Islaam. After their conversion, they used to narrate the *Iṣra‘īliyya‘at* that they had learnt in their youth. Famous among them were Ka‘ab al-Ahbaar (d. 32 A.H.), Waa‘ib ibn Munnabih (d. 110 A.H.), and ‘Abd al-Malik ibn ‘Abd al-‘Azeez ibn Jurayj (d. 159 A.H.).

Unfortunately, later generations became lax concerning the prophetic prohibition in believing in the *Iṣra‘īliyya‘at*, and thus many of these narrations entered into *tafeer* literature and were accepted as fact. Even such prominent scholars such as Imaam Ibn Jareer at-Tabareeq (d. 310 A.H.) and Ibn Katheer (d. 774 A.H.) are well-known for including such material in their *tafeer* literature, although these two scholars would usually point out the uselessness of such material.

### The Categories of Iṣra‘īliyya‘at

As alluded to earlier, the *Iṣra‘īliyya‘at* can be divided into three categories.  

1) Those narrations which are confirmed in the Qur’aan and Sunnah. Most of the stories in the Qur’aan concerning the previous nations are also found in the Bi-

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660 adh-Dhahabee, v. 1, p. 185.
661 *ibid*, v. 1, p. 206.
662 adh-Dhahabee, v. 1, p. 189.
ble. The general themes of many stories are common to both books, such as the Flood of Noah, and the prophethood of Ibraheem, Musa and others. Such narrations in the Bible may be accepted, since the Qur'aan confirms their authenticity.

2) Those narrations which contradict the Qur'aan, the Sunnah, or Islamic teachings. For example, the Bible ascribes to certain prophets evil deeds, such as the story of Loot's intercourse with his daughter-in-law, Sulaymaan ordering the death of one of his generals so that he could marry his wife. Such crimes are unacceptable to ascribe to prophets, and as such these narrations must be rejected as false. In other places in the Bible, Allah is given certain characteristics (such as regret, tiredness, and ignorance) that do not belit Him. These types of Israa'ee liyanaat cannot be narrated unless one explains their falsehood.

3) Those narrations concerning which the Muslims have no knowledge. The majority of Israa'ee liyanaat narratives fall under this category. It has been allowed to narrate such stories without actually believing in them. For example, almost all the stories in the Bible are, in general, more detailed than their Qur'anic counterparts. Names, figures and places which are typically not mentioned in the Qur'aan are mentioned in the Bible and other Israa'ee liyanaat material. These facts cannot be accepted as truth by Muslims, for it is not known whether they were tampered with or not. Example of such facts are the names of the twelve Children of Jacob, the name of the Angel of Death (known in Muslim literature as Azraa'eel), the colour of the dog of the Sleepers of the Cave, the part of the cow that Musaaa hit the dead man with, and the names of the birds which Ibraheem resurrected.

Ibn Taymiyyah (d. 724 A.H.), in summarising the potential usefulness of the Israa'ee liyanaat, comments, "They may be quoted, as the hadeeth (of the Prophet (سَلاَّاللهُ عَلَيْهِ وَسَلَّمَ)) permits it, but let us note that most of them have no value whatsoever so far as religious matters are concerned." 666

7) Tafseer by Subjective Opinion (Rā'y)

The last source of tafseer is tafseer by subjective opinion, commonly known in Arabic as rā'y. In other words, a scholar uses his personal opinion (ijtihaad) to arrive at an interpretation of a verse, and this is called tafseer with rā'y.

663 This is a further indication of the tajze of the Qur'aan, for there is absolutely no benefit to be gained by such knowledge, and in fact is more tedious to read than useful to know.
664 This name does not occur in any verse of the Qur'aan or hadeeth of the Prophet (سَلاَّاللهُ عَلَيْهِ وَسَلَّمَ). Therefore, it is safer not to call the angel of death Azraa'eel, since we do not know for sure the authenticity of this name. For further details, see Ashqar, 'Umar Sulaiman, 'Adlum Al-Malahikat Al-Abrar, (Dar al-Nafis, Kuwait, 1986), p. 18.
665 cf. Ibn Taymiyyah, p. 56.
666 Paraphrased from Ibn Taymiyyah, p. 56.
A number of scholars have claimed that there is a difference of opinion over the legitimacy of this type of ta'feer. They claimed that certain scholars allowed this type of ta'feer, whereas others prohibited it. In reality, as many researchers have shown, the difference of opinion is only verbal.\(^{667}\) This is because ra'y is of two types: ra'y that is based upon knowledge and conforms with the Qur'aan and Sunnah, and ra'y that is based upon desires and disagrees with the Qur'aan and Sunnah. Those scholars that are quoted as prohibiting ta'feer with ra'y in reality are prohibiting the second category of ra'y, and not ra'y in general.

The Two Types of Ra'y

The evidence that ra'y is of two types is found in the Qur'aan, the Sunnah and the statements of the Companions. The first type of ra'y, which is based upon knowledge, is not prohibited, whereas the second type of ra'y, which is not based upon knowledge, is prohibited.

The proofs that ra'y based upon knowledge is not prohibited are many, including:\(^{668}\)

1) The verse,

![Verse Image](image)

«Do they not reflect and ponder over the Qur'aan? Or are there locks on their hearts (that prevent them from understanding it)?» [47:24]

This verse asks mankind to ponder and reflect over the Qur'aan, which shows that there are meanings and interpretations that are to be obtained only after contemplation – ta'feer with ra'y.

2) The verse,

![Verse Image](image)

«(This is) a Book that We have sent down to you, full of blessings, so that they may ponder over its verses, and that men of understanding may remember» [38:29]

Once again, the believers are told to ponder over its verses.

3) The verse,

![Verse Image](image)

«...If they had only referred it back to the Messenger, or to those in authority amongst them, then those who are qualified to extract interpretations (or rulings) would have known it» [4:83]

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\(^{667}\) cf. adh-Dhahabee, v. 1, p. 267; at-Taayyur, p. 48; Ik, p. 171; ar-Roomee, p. 79.

\(^{668}\) adh-Dhahabee, v. 1, pps. 265-274, ar-Roomee, pps. 78-85.
This verse shows that there are people (the scholars) who are qualified to extract some knowledge that others might not be able to, once again proving that tafsir with ra'y is allowed, if based upon knowledge.

4) The prayer that the Prophet (ﷺ) made for Ibn 'Abbaas, "O Allaah! Grant him interpretation" shows that there are meanings to the Qur'aan that are not obvious to everyone, and that is why the Prophet (ﷺ) prayed that Ibn 'Abbaas be given this knowledge.

5) The Companions and those after them all interpreted the Qur'aan with more than just narrations, and this proves that tafsir based upon ra'y is allowed. For example, when Aboo Bakr was asked concerning the case of kalaahah mentioned in verse 4:176, he replied, "I say with my ra'y, so if it is correct, it is from Allaah, and if it is incorrect, it is from myself and Shaytaan."669 This shows that Aboo Bakr interpreted the Qur'aan based upon ra'y.

6) The fact that ijtihaad is a part of this religion, and with it, any stagnation that might have existed is removed from the religion. Tafsir with ra'y is one type of ijtihaad, and thus allowed.

The proofs that ra'y based upon desires is prohibited are:

1) The verse,

قل إنما أحرم في الأفعال ما أظهر وما بطن وللمال ولم يشرب بشيء وأن نشركر والسوارق ما إلَّا على نصُوحاً

"Say: My Lord has only prohibited evil deeds, the apparent and hidden of them, and that you say concerning Allaah that which you do not know"
[7:33]

2) The verse,

ولا تفَشِّلُوا مَا لا مَيِّضَ لَكُم مِّن عِلْمٍ

"And do not follow that which you have no knowledge of" [17:36]

These two verses discourage speaking without knowledge, and included in this is ra'y that is not based upon knowledge.

3) The many narrations that exist from the salaf that show their caution in interpreting the Qur'aan without any knowledge. Perhaps the most famous quote is that of Aboo Bakr, who said, "What earth would give me support, and what sky would shelter me, if I said concerning the Book of Allaah what I do not know?"670

The above evidences prove that ra'y is divided into two types: ra'y that is praiseworthy, and ra'y that is blameworthy. The ra'y that is praiseworthy is that which is based upon knowledge, and performed by one who is qualified to do so. Therefore, this type
of *ra'y* does not contradict the Qur'an, the Sunnah, the statements of the Companions and the rules of the Arabic language; rather, such a *ra'y* is based on these sources. The *ra'y* that is blameworthy is that which is performed without knowledge, by one who is not qualified to perform it. Such types of *ra'y* typically contradict stronger sources of *tafsir*.

**Where is Ra'y Used?**

It is obvious that *tafsir* by personal reasoning (*ra'y*) cannot, by its very definition, be explained or confined to a particular methodology. Suffice to say, however, that such interpretations (specifically for those generations after the Companions) are the weakest source of *tafsir*, and as such it is not allowed to contradict any source higher than it. Any time an interpretation based on *ra'y* contradicts any other source of *tafsir*, it must be rejected, since there is no guarantee that it is correct.

Some scholars have classified the areas that *ra'y* might be used as follows:

1) To uncover meanings in a verse that conform with Arabic, and the Qur'an.
2) To discover certain hidden aspects of the Qur'an within the realm of human limit. An example of this is when a certain linguist sees why one phrase or word has been used in a certain context over its synonyms.
3) To see the goals of certain verses and understand their perspectives. An example of this is when a scholar puts forth a certain relationship between a set of verses.
4) To extract and elaborate the morals that are to be gained from Qur'anic stories.
5) To demonstrate the literary *ijaza* of the Qur'an.

**A Divine Blessing**

Perhaps one of the most important factors that is essential in order to arrive at a proper interpretation based upon *ra'y* is a divine blessing from Allah. This is because *tafsir* based upon *ra'y* requires a keen intellect, and an ability to grasp meanings that are not apparent in a verse. These qualities are from the blessings and mercy of Allah, and cannot be achieved by book-knowledge alone. It was this type of understanding that the Prophet (ﷺ) prayed for Ibn 'Abbas when he (ﷺ) said, "O Allah! Bless him with the knowledge of interpretation."  

However, even though this type of knowledge cannot be gained through books, there are certain ways to achieve it. As the scholars of the past said, "Whoever fears Allah with the knowledge he knows, Allah will bless him with knowledge of that which he does not know." This is also alluded to in the verse:

وَأَسْتَغْفِرُواٰ اللَّهَ وَيَعْكُبُنَّ مَعَهُمُ اللَّهُ ﷺ

"So fear Allah, and Allah will teach you..." [2:282]

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671 cf. Ik, p. 175.
672 Reported by al-Bukhaareee.
673 Reported by Aboo Nu'aym.
If a person makes his intentions sincere for the sake of Allaah, and practices the knowledge that he knows, and strives to gain more knowledge, it is very likely that he will be blessed with this type of ability.

v. The Qualifications of a Mufassir

A person who wishes to interpret the Qur’aan (a mufassir) must fulfill certain conditions and qualities before he is allowed to explain the Qur’aan to people — not everybody can just pick up the Book of Allaah and start interpreting it!

As was quoted earlier from Imaam ash-Shaa’ee (d. 204 A.H.), “It is impermissible for any person to give verdicts concerning the religion of Allaah, unless he is knowledgeable of the Book of Allaah, and its naasikh from its mansookh, and its muhkam from its mutashaabih, and its interpretation, and its process of revelation, and its makkee from its madunnee, and its asbaab an-nuzool. On top of this, he must be knowledgeable of the Sunnah...”

As-Suyooqee, in his al-Itqaan, lists fifteen characteristics that a person must have before he is qualified to interpret the Qur’aan. However, these are only a summary of the qualities that a mufassir is required to have. Some of these qualities, and others, are listed briefly below. The first four are inherent qualities that are essential in a mufassir, and the others are external and acquired.

1) The proper intentions, since the Prophet (ﷺ) said, “All actions are by intentions.” The mufassir must intend to please Allaah by this action of interpreting the Qur’aan, and he must intend to guide people to the Straight Path to the best of his abilities.

2) The correct Islamic beliefs (‘aqeedah). If a person is not a Muslim, or of a heretical or misguided sect, then he cannot be trusted in interpreting the Qur’aan, for his motive will be to defame Islaam, or to defend his particular sect or beliefs.

3) To be free from practising or believing in innovations, and to respect the Qur’aan. If a person is innovating in the religion of Allaah, then he will have no qualms about innovating in the interpretation of the Book of Allaah. Also, the mufassir must love and respect the Qur’aan, and have the proper beliefs concerning it. Part of this belief is that he must believe that the Qur’aan is the actual kalaam of Allaah (and not an ‘expression’ of the kalaam of Allaah!). Ibn al-Qayyim (d. 758 A.H.) said, “...(a mufassir) must witness that it (the Qur’aan) is the kalaam of Allaah, which Allaah actually spoke, and which was revealed to the Prophet (ﷺ) by inspiration. And none can grasp its meanings unless his heart is free of misgivings and doubts with regards to the Qur’aan, and if a person does not really believe that the Qur’aan is from Allaah, then there is a disease in his heart (which prevents him from understanding the Qur’aan).”

674 en-Nahaas, p. 124.
676 Reported by al-Bukhaaree and others.
677 ar-Roomee, p. 12.
4) Repentance and a pious heart. This condition means that a mufti must fear Allaah to the best of his abilities, and if he falls into a sin, he must immediately repent to Allaah for that sin, and not return to it. This is because, as Ibn al-Qayyim said, "No heart can understand the Qur'aan, or grasp its meanings, except if it is pure, and it is impossible for a heart full of evils and innovations to understand the meanings of the Qur'aan properly." 678

5) A thorough and proper understanding of the fundamentals of religion (aqeedah), so that a mufti can avoid falling into many of the heresies and innovations that misguided sects did with regards to the understanding of the Qur'aan.

6) Following the proper methodology of tafseer. A basic introduction to this methodology was outlined in the previous section.

7) Knowledge of the Arabic language and its vocabulary. Such knowledge must, of course, be on a scholarly level; a person whose primary language is Arabic is not necessarily knowledgeable of Arabic to the level that is required to interpret the Qur'aan.

8) Knowledge of Arabic grammar (nahw).

9) Knowledge of Arabic morphology (sarf).

10) Knowledge of the basis of Arabic words and word structures (ishtiqaaq).

11) Knowledge of Arabic rhetoric, eloquence and manners of oratory. 679

12) The knowledge of the saheeh, da'eej, shaadh and baatil qira'ats.

13) The knowledge of the principles of fiqh (usool al-fiqh), so that he can interpret the verses pertaining to laws in a proper manner.

14) The knowledge of fiqh itself, so that he is aware of the various interpretations of the verses pertaining to laws.

15) The knowledge of asbaab an-nuzool, and related sciences.

16) The knowledge of naasikh and mansookh, and related sciences.

17) The knowledge of the hadeeth of the Prophet (saw), in particular those related to the interpretation of the Qur'aan.

18) The knowledge of all the other branches of 'uloom al-Qur'aan, including makkee and mudanee, mukham and mutashaabih, and the types of i'jaaz of the Qur'aan.

19) A divine endowment that is not possible to obtain by one's self. This is a type of gift from Allaah to whomever He chooses. This type of intellect was what the Prophet (saw) prayed for when he prayed for Ibn 'Abbaas, "O Allaah, grant him an understanding of interpretation."

678 Zamrakee, p. 11.

679 This one point is a summary of three different points in the Itqaan, all of which are types of knowledge related to the Arabic language. These are the knowledges of ma'aani, badee', and bayaan.
From this list, which is far from exhaustive, it can be appreciated that not everyone is qualified to pick up the Qur’aan and start interpreting it, in particular if he is not even familiar with Arabic! Of the fifteen conditions that as-Suyooee mentions in his list, seven – almost half – are directly related to the knowledge of the Arabic language. In addition, the knowledge required for every other condition (in terms of books and scholars) is not available in any language other than Arabic! It is not surprising, therefore, to see Shaykh al-Islam Ibn Taymiyyah (d. 728 A.H.) saying that, “...the Arabic language is a part of the religion (of Islaam)”.

vi. The Types of Tafsir

Ibn ‘Abbaas said, “Tafsir is divided into four types: a type that the Arabs know by their language, a type which no one can be excused from not knowing, a type which the scholars are aware of, and a type which none can know except for Allah.” As for the type which the Arabs are aware of because of their speech, this is due to their knowledge of Arabic vocabulary, grammar and the principles of rhetoric. As for the type which no one can be excused from not knowing, this refers to the basic principles of Islaam, such as the Oneness of God (tawheed), the finality of the prophethood of Muhammaad (P.B.U.H), and the general laws and commandments in Islaam. As for the type which the scholars are aware of, this is because they are knowledgeable of all the branches of ‘uloom al-Qur’aan, and are capable of ijtihaad. They are, therefore, qualified to interpret the verses of the Qur’aan in a manner which others are incapable of. As for the type whose knowledge is known only to Allah, this is the knowledge of the matters of the unseen, such as the time of the Day of Judgement and the actuality of the Attributes of Allah.

However, what is meant in this section by the ‘types’ of tafsir are the various methodologies that the scholars of tafsir have used while interpreting the Qur’aan. During the history of Islaam, the Qur’aan has been subject to hundreds of tafsirs, and it is not feasible to discuss all of them. It is possible, however, to divide the tafsirs that have been written into broad categories, into which almost all tafsirs can be classified, and discuss the general principles that each category has in common.

The various tafsirs can, in general, be classified in one of six main categories, each of which has certain commonalities that will be discussed below. Of course, when a certain tafsir is placed in one category, this does not imply that all that is found in that tafsir is based upon that one particular methodology, but rather that the general methodology of the book is as shown.

For each category, examples of the most famous tafsirs that were written with that methodology will be given, and some will be elaborated upon in the next section.

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682 The primary references for the names, classifications, and short critiques of all of these tafsirs were: adh-Dhahabi (complete work), ar-Rooomee (pp. 141-152), an-Najiee (complete work), and the relevant tafsirs themselves.
A. Tafsir Based on Narrations

This category is known as tafsir bil ma'thoor, or tafsir based on narrations. In other words, the Qur’an is interpreted based upon other verses of the Qur’an, hadith of the Prophet (ﷺ), and statements of the Companions and Successors. This type of tafsir is, of course, the most authentic and proper method of tafsir. Typically, the authors of this type of tafsir included isnaads of the narrations, or at least referenced the work where the isnaad was found.

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

1) Jaami’ al-Bayaan ‘an Ta’weel Aay al-Qur’an, by Muhammad ibn Jarir at-Tabareek (d. 310 A.H.) (This work will be discussed in greater detail in the next section).

2) Tafsir al-Qur’an al-‘Adheem, by Ibnabee Haatim ar-Raazee (d. 327 A.H.). This work is a compilation of narrations from the Prophet (ﷺ) and the salaf concerning tafsir. The author is a famous scholar of hadith, and one of the Imaams of the science of jarih wa ta’deel (the science of categorising the people of narrations based upon their acceptance and reliability). In his work of tafsir, he kept his own comments to a minimum, and compiled thousands of narrations from the Prophet (ﷺ) and the salaf. This tafsir was only printed recently, and is one of the classic works in the field of tafsir bi al-ma’thoor.

3) Bayr al-Uloom, by Aboo al-Layth as-Samargandi (d. 375 A.H.). This work was only printed recently, after having existed for centuries only in manuscript form. Although the author quotes from the salaf, he does not include the isnaads of the narrations, thus making it difficult to benefit fully from it. On occasion, he ascribes views and interpretations to unknown scholars, by stating, ‘Some of them said...’. In addition, after quoting the various opinions concerning a verse, he rarely draws a decisive conclusion between these opinions, thus leaving an average reader confused. Certain Sufic tendencies are also to be found in it. However, the work is a useful reference, especially if one wishes to obtain early interpretations of a verse after the time of the salaf.

4) Al-Kashf wa al-Bayaan ‘an Tafsir al-Qur’an, by Aboo Ishaq ath-Tha’labee (d. 427 A.H.). Commenting on this tafsir, Shaykh al-Islaam Ibn Taymiyyah (d. 724 A.H.) said, “…there are a large number of fabricated hadith which have been reported by ath-Tha’labee... As a man, ath-Tha’labee was righteous and pious, but he cared little about his sources, and copied from the books of tafsir all kinds of things without discriminating between the authentic, weak and fabricated...”

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683 ar-Roomee, p. 90. Also see adh-Dhahabee’s work, v. I, pps 214-261.

684 There are four primary works in the field of tafsir bi al-ma’thoor: the tafsir of Ibn Jarir at-Tabarce (d. 310 A.H.), the tafsir of Ibn Abbe Haatim (d. 327 A.H.), the tafsir of Abd ibn Humayd (d. 249 A.H.), and the tafsir of Ibn al-Mundhir (d. 318 A.H.). It is reported that all narrations of tafsir bi al-ma’thoor revolve around these four great works. Unfortunately, only the first two are in print; the other two have not, as of yet, been discovered in manuscript form. It is also reported that Imaam Ahmad ibn Hambal (d. 241 A.H.) authored a voluminous work of tafsir, but this too is missing.

685 Ibn Taymiyyah, Muqaddimah, p. 40
This tafsir contains a large quantity of Isra'eeleyt narrations. Ath-Tha'labeel also devotes extensively into the grammar of the Qur'aan, and the rulings and opinions concerning the verses related to fiqh.

5) Ma'adlim at-Tanzeel, by Abū Muhammad al-Husayn ibn Mas'oood al-Baghaawee (d. 516 A.H.). The author was a very famous scholar of hadith (his book of hadith, Sharh as-Sunnah, is his most famous work), fiqh, and tafsir. Many scholars praised his tafsir, and Ibn Taymiyyah said of it, “The tafseer of al-Baghaawee is a summarised version of at-Tha'labeel's tafsir, except that he avoided narrating fabricated traditions and the views of the innovators.” The tafsir mentions the interpretations of the salaf without isnaad.

6) Al-Muharrar al-Wa'ees see Tafsir al-Kitaab al-'Azeer, by Ibn 'Atiyyah al-Andalusee (d. 546 A.H.). The author was a very famous scholar of Andalus, and eventually became its Chief Judge (Quadeec). Ibn Taymiyyah praised his tafsir, but pointed out that it has minor errors in it.

7) Tafsir al-Qur'aan al-'Adheem, by Ibn Katheer al-Dimashqee (d. 774 A.H.). (This work will be discussed in greater detail in the next section).

8) Al-Jawaahir al-Husaana see Tafsir al-Qur'aan, by 'Abd ar-Rahmaan ath-Tha'aalibee (d. 876 A.H.). The author summarised this tafsir from over a hundred works (some of them not extant anymore), primarily basing it on Ibn 'Atiyyah's work. Most of the quotes from other tafsirs are verbatim, and referenced.

9) Ad-Durar al-Muntoos see Tafsir bi al-Ma'thoor, by Jalaal ad-Deen as-Suyootee (d. 911 A.H.). In this work, as-Suyootee compiled all the narrations he could find from the Prophet (saw) and the salaf concerning the interpretation of every verse. The work is voluminous and extremely useful; however, in order to maximise its value, it needs to be critically edited to differentiate the weak narratives from the authentic ones.

10) Path al-Qadeer, by Muhammad ibn 'Alie ash-Shawkaane (d. 1250 A.H.). The author was a famous scholar of Yemen, and one of the greatest scholars of his time. This tafsir is an excellent combination of interpretation based upon narrations, proper ra'y, differences in the qira'at, and the language and grammar of the Qur'aan. Ash-Shawkaane managed to eloquently summarise an interpretation of the Qur'aan based on these various methodologies into five volumes.

11) Adwaal al-Bayaan see 'Eedah al-Qur'aan bi al-Qur'aan, by Muhammad al-Ameen ash-Shanqeetee (d. 1393 A.H.). Ash-Shanqeetee has been called by many the scholar of this century, and this work is just one indication of that. In the work, the author conditioned upon himself to interpret the Qur'aan with the Qur'aan (although he did not interpret every verse). No student of knowledge can afford to be without this work. Unfortunately, he passed away before he could complete
the work, but his main student (Shaykh 'Atiyah Saalim) took over from where he left, and completed the last two volumes of the tafseer.

Of course, this list is not exhaustive, and neither are all the works mentioned correct in all that they say. However, in general, the works listed followed the methodology of tafseer with narrations, and gave this methodology precedence over others.

B. TAFSEEER BASED ON PERSONAL OPINIONS

Tafseer ar-Ra'iy was defined and discussed earlier. These tafseers are based primarily on ijtihad from the muftasir, based on the nuances of the phrasing of a verse, the various linguistic connotations carried by a word, and other factors. Of course, this does not imply that the narrations of the Prophet (SAW) and Companions are absolutely ignored in these works, but rather that the primary purpose and source of these tafseers was ijtihad.

Although some of the tafseers written with this methodology are useful works, the problem that arose was that the two primary sources of tafseer – tafseer of the Qur'aan with the Qur'aan and Sunnah – were not given great emphasis by most of these scholars, and secondary sources were used to interpret the Qur'aan. Thus, some of these tafseers (but not all) became well known for contradicting other verses and hadeeth of the Prophet (SAW), since these were not considered while interpreting a verse. In addition, some of these tafseers were written based upon the type of ra'iy that is blameworthy; in other words, scholars who did not have the proper 'aqeedah wrote interpretations of the Qur'aan in which they sought to defend and prove their innovations.

One of the best forms of tafseer is one in which tafseer by narrations is given precedence, while tafseer based on ijtihad (ra'iy) is only used as long as it does not contradict anything stronger than it. Some of the works mentioned above (for example, the works of Ibn Kathir and ash-Shawkaanee) can be considered as having combined these two types of tafseer, with the proper emphasis on each type.

The works that can be classified in this category can be sub-divided into two categories: tafseer based upon praiseworthy ra'iy, and tafseer based upon blameworthy ra'iy.

The works that might be considered as having followed tafseer based upon ra'iy that is praiseworthy are:

1) Mafuatih al-Ghayb, by Fakhr ad-Deen ar-Raazee (d. 606 A.H.) (This work will be discussed in greater detail in the next section).

2) Anwaar at-Tanzeeil wa Assaar at-Taweel, by Naasir ad-Deen al-Baydaawee (d. 691 A.H.). The author based his tafseer on some narrations from the salaf, az-Zamakhsharee's work, and ar-Raazee's work, and also included his own ijtihad. At times, he is influenced by az-Zamakhsharee's opinions in 'aqeedah, and ar-Raazee's 'scientific' interpretations of certain verses.

688 ar-Roomee, p. 103. Also see adh-Dhahabee, v. 1, pps. 297-368.
3) **Madaariik at-Tanzeel wa Huqu‘iq at-Ta‘weel**, by Abuu al-Barakaat an-Nasafee (d. 701 A.H.). The author was an ardent *Ash‘aree* in *'aqeedah* and *Hanafee* in *fiqh*, and his *tafsir* is a clear indication of this. His *tafsir* is primarily based on al-Baydaawee's and az-Zamakhsharee's works, except that he deletes the *Mu'tazilee* beliefs found in the latter. The *tafsir* summarises az-Zamakhsharee's comments on the literary eloquence of the verses.

4) **Lubaab at-Ta‘weel fee Ma‘aanee at-Tanzeel**, by 'Alaa ad-Deen al-Khaazin (d. 741 A.H.). The author, as he himself mentions in his introduction, merely summarised some of the *tafsirs* written before his time, basing his summary primarily on al-Baghawee's work.

5) **Gharaa‘ib al-Qur’aan wa Raghaa‘ib al-Furqaan**, by Nidhaam ad-Deen ibn al-Hasan an-Naysaboori (d. 728 A.H.). The author based his *tafsir* primarily on ar-Raazee's work, and added many benefits from az-Zamakhsharee's work. The author was not merely a compiler of quotes, for he frequently gives his own opinions, and critiques the views of ar-Raazee and az-Zamakhsharee. However, the *tafsir* contains some philosophical discussions, certain *Soofic* interpretations, and a defence of the views of the *Ash‘arees* against the views of the *Mu‘tazilah*.

6) **Al-Bahral-Muheet**, by Muhammad ibn Yoosuf, otherwise known as Abuu Hayyaan (d. 745 A.H.) This is a very useful work, since the author concentrated on the grammatical analysis of the Qur'aan, and accentuated its literary *i‘jaaz*. At first glance, the work seems to be more of a grammatical discussion than interpretation of the Qur'aan, but this is perhaps the most distinctive feature of the work, as the author mentions the various differences that the scholars of grammar have held concerning the analysis (*i‘raab*) of certain verses. This work is perhaps the first work to turn to in order to obtain a linguistic analysis of a verse. Another salient feature of this *tafsir* is that Abuu Hayyaan refutes many of az-Zamakhsharee's heretical ideas from the Arabic language itself (in other words, he shows how az-Zamakhsharee is incorrect in deriving certain beliefs based upon Arabic grammar).

7) **Tafseer al-Jalaalayn**, by Jalaal ad-Deen al-Muhalla (d. 864 A.H.) and his student, Jalaal ad-Deen as-Suyootee (d. 911 A.H.). This *tafsir* was started by al-Muhalla, but he died before completing it, so his student, as-Suyootee, completed it after his death. This *tafsir* is perhaps the most famous *tafsir* in this category, and very popular amongst the masses, primarily due to its simplicity and modest size.

8) **As-Siraaj al-Muneer fee al-Faanathi alaa Ma‘aanee Kalaami Rabina al-Hakeem al-Khubeer**, by Shams ad-Deen Muhammad ibn Muhammad, otherwise known as al-Khajeeb as-Sharbeece (d. 977 A.H.). Despite its lengthy title, the *tafsir*'s primary purpose was to simplify and condense the interpretation of the Qur'aan so that the average Muslim could read it. The author benefits from and quotes many works of the *tafsirs* (in particular, the works of al-Baydaawee, al-Baghawee, ar-Raazee and az-Zamakhsharee), and includes his own critical comments as well. In addition, he strives to show the relationship between the arrangement of the verses of the Qur'aan.
9) **Irshaad al-'Aql as-Saleem ila Mazaayya al-Kitaab al-Kareem**, by Aboo as-Sa'ood Muhammad ibn Muhammad al-Imaadee (d. 982 A.H.). This *tafsir* is a moderate-sized one, and especially useful for its discussion of the eloquence of the Qur'aan, and certain wisdoms behind its arrangement.

10) **Roofi al-Ma'aanee fee Tafsir al-Qur'aan al-‘Adheem wa as-Saba’ al-Mathaanee**, by Shihaaib ad-Deen al-Aloosee (d. 1270 A.H.). A voluminous work; the author quotes and benefits from many *tafsirs*, and also gives his opinions. However, on too many occasions, the author gives bizarre *Soofii* interpretations to a verse, and this is why some scholars use this *tafsir* as an example of *tafsir* al-ishaaree (to be discussed below).

11) **Mahaasin al-Ta'weel**, by Jamaal ad-Deen al-Qausimee (d. 1332 A.H.). The author was a famous scholar of Syria, and his work earned him considerable praise by the scholars of his time, such as Muhammad Rasheed Rida (d. 1354 A.H.) and others. This *tafsir* is primarily a collection and summary of quotes from other *tafsirs*, and the author purposefully keeps his comments to a minimum.

12) **Tafsir al-Kalaam al-Mamnaan**, by 'Ahid ar-Ra'haanee as-Sa'adee (d. 1376 A.H.). The author was one of the most famous scholars of Arabia, and a defender of the 'aqeedah of the salaf. His aim in this *tafsir* was to present the meanings and interpretations of the Qur'aan in simple language, without any detailed discussions or evidences from other sources; hence it is included in this category. It is available in five small volumes. This *tafsir* is perhaps the most useful work of *tafsir* for the layman who does not wish to go into any detail about the various interpretations of the Qur'aan; if a person wishes to understand the Qur'aan in plain and simple language, this is the reference that he should obtain.

It must be mentioned, however, that the fact that these *tafsirs* followed *ra'y* based upon knowledge does not imply that all that is contained in them is correct; on the contrary, some of them contain grave errors (such as the works of an-Nasafee and ar-Raazee), while others are relatively error-free (such as as-Sa'adee's work).

The *tafsirs* that are written with *ra'y* that is based upon desires, and with the intention of defending innovations, are many; in fact, every *tafsir* written by a scholar of one of the heretical sects can be considered an example of this type of *tafsir*. Perhaps the most famous of these *tafsirs* are:

1) **Tunseeb al-Qur'aan 'an al-Ma'tu'ain**, by Qadee 'Ahid al-Jabbaar al-Hamadanie (d. 415 A.H.), one of the leading scholars of the *Murtazilah*.

2) **Al-Kashaaf**, by Mahmood az-Zamakhsharee (d. 538 A.H.), also of the *Murtazilah*. (This *tafsir* will be discussed in the next section).

3) **Mujma' al-Bayaan fee Tafsir al-Qur'aan**, by Aboo 'Allee al-Fadl ibn Hasan al-Taharsee (d. 538 A.H.), a *Shii'ee* scholar.
C. Tafseer of the Jurists

The Qur'aan is, of course, the primary source of fiqh, or jurisprudence. Therefore it is no surprise to find that certain scholars have turned to the Qur'aan with this in mind, and written tafseers with the primary purpose of extracting laws from the Qur'aan. This type of tafseer is known as tafseer al-fiqh al-muyaqid, or tafseer of the jurists. In fact, some tafseers of this type only deal with those verses that have a direct relationship to fiqh, and do not discuss verses primarily related to other matters. However, most of the classics in this field discuss all the verses of the Qur'aan, with particular emphasis on law-related verses.

Some of the famous tafseers written with this methodology include:

1) Tafseer Ahkam al-Qur'aan, by Aboo Bakr al-Raazee, otherwise known as al-Jassas (d. 370 A.H.). This tafseer is written from a Hambalee perspective.

2) Al-Jaami' li Ahkam al-Qur'aan, by Aboo Bakr al-Bayhaqee (d. 458 A.H.). This tafseer is a compilation of narrations from Imaam as-Shaafi'ee.

3) Tafseer Abkam al-Qur'aan, by Aboo Bakr ibn al-'Arabee (d. 543 A.H.). Primarily written from a Maaalike perspective, and is considered a reference for the madh-hab.

4) Al-Jaami' li Ahkam al-Qur'aan, by Aboo 'Abdullaah al-Qurubee (d. 671 A.H.). To place this tafseer in the category of tafseer bi al-ma'thoor would not be incorrect, for the author follows the proper methodology in the interpretation of the Qur'aan. However, the tafseer emphasises the aspects related to the fiqh of a verse. Although al-Qurubee discusses all the opinions concerning the fiqh of a verse, the tafseer is considered to be from a Maaalike perspective.

5) Zaad al-Maseer fee 'Ibn at-Tafseer, by Ibn al-Jawzee (d. 597 A.H.). Even though this tafseer is not primarily meant for fiqh, it nonetheless can be considered a Hambalee tafseer in its discussion of verses related to fiqh.

6) Nasy al-Muraaan fee Tafseer Aayaat al-Ahkam, by Muhammad Siddique Hasan Khaan (d. 1307 A.H.). This tafseer only discusses those verses that deal with fiqh. The author was one of the scholars of Ahl al-Hadeeth in India, and therefore his tafseer does not conform to one particular madh-hab.

7) Rawah Al-Bayaan Tafseer Aaytaat al-Ahkam, by the modern author Muhammad 'Alee as-Saboonee. He also restricts himself to those verses related to fiqh, and does not conform to one particular madh-hab.

8) Tafseer Aayaaat al-Ahkam, by Manaa' al-Qattaan (author of Mabaahith fee 'Uloom al-Qur'aan). This one also is restricted to verses related to fiqh, and is not confined to one madh-hab.

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689 ar-Rooomee, p. 94.
D. Scientific Tafsir

Another category of tafsir is what has been termed ‘scientific tafsir’, or tafsir al-ilmee. This type of tafsir, as can be presumed from its title, seeks to interpret the Qur’aan based upon scientific facts. These tafsirs concentrate on those verses in the Qur’aan which discuss nature and aspects related to the physical world, and seek to explain these verses in the light of ‘modern’ science. Therefore, these tafsirs seek to elaborate upon the scientific i’jaaaz of the Qur’aan.

However, as was pointed out earlier in the section of scientific i’jaaaz, it is absolutely essential that the proper methodology for extracting these scientific facts be followed. Unfortunately, almost none of the tafsirs that are famous for this type of interpretation followed such a methodology; instead, these authors sought to prove that the Qur’aan mentions every type of science and knowledge known to man. Most of these interpretations even went to ludicrous extremes, claiming that the Qur’aan had "founded and laid down the sciences and principles of engineering, medicine, astronomy, meteorology, algebra, metallurgy, agriculture, carpentry, sowing, weaving, tanning, baking, precise measuring, and underwater diving." As can be seen, most of these topics are not mentioned as such in the Qur’aan at all; on occasion, some basic aspects of these sciences are mentioned or hinted at, but never is any discipline or principle explained. To presume that these sciences are all based on the Qur’aan requires quite a degree of imagination; it is true that the Qur’aan does not condemn these sciences, and encourages knowledge in general, but to claim that it forms the basis for the principles of these disciplines is absurd.

The two most famous tafsirs in this category are Mafaa’iil al-Ghayb, by Fakhr al-Deen ar-Raazee (d. 606 A.H.) (also mentioned above), and, ‘ajwa’ah fee Tafseer al-Qur’aan al-Kareem, by the famous Egyptian scholar, Shaykh Tantaawee Jawharee (d. 1359 A.H.). There are other tafsirs that have been influenced to various degrees by this type of interpretation, perhaps one of the most extreme being Tafseer al-Maraaghee, by Ahmad ibn Musa’afa al-Maraaghee (d. 1952 CE). In this work, the author denies or distorts almost all the supernatural miracles of the prophets, and denies the existence of angels and jinn, on the presumption that these facts are not explainable by science. He even goes to the extreme of claiming that Adam is not the father of all of creation, since ‘modern historical and scientific research does not support this theory’.

Dr. Muhammad adh-Dhahabee, one of the foremost scholars of comparative tafsir of this century, complains of the increasing popularity of this type of tafsir, and states, ‘

This type of tafsir – I mean tafsir al-ilmee, which tries to prove that the Qur’aan is composed of all types of disciplines, the modern and the undiscovered – has become increasingly widespread in our times, and very
popular for those who are specialised in science and care for the Qur'an. The effect that this brand of tafsir that has dominated the hearts of these people has had is that we find a plethora of books being released in which these authors try to twist the Qur'an so that it appears as if all the sciences of the heavens and earth are in it, whether explicitly or implicitly. And this is based upon their presumption, as we mentioned earlier, that these interpretations of the Qur'an are the most important proof of its authenticity, and its t'jaaz, and its permanency (that it can be applied in all generations).

In reality, it seems that the authors of these types of tafsirs were so impressed and awed with the West and its sciences, that they felt that the only way of proving Islaam was to show that the Qur'an had preceded the West in the knowledge of all of these sciences. These authors failed to realise, however, that the goal of the Prophet (saw) was not to teach mankind science, but rather to teach them the worship of Allah! It is not of the primary goals of the Sharee'ah to provide and elaborate upon the disciplines of modern science, as Imaam ash-Sha'atibee (d. 790 A.H.) mentioned over six centuries ago.693 Ash-Sha'atibee further stated that,694

...the salaf of this ummah, from the Companions and the Successors and those that came after them, were more knowledgeable of the Qur'an and its sciences and what was hidden in it; yet none of them spoke of these things that are claimed to exist except for what we discussed (i.e., some basic sciences)... and if they had become engrossed in such subjects, and examined (the Qur'an in such a light), it would have reached us, and at least the basic principle of this issue (i.e., scientific interpretation) would have been proven to us. But we do not find any mention of this, which shows that they did not have this concern with them. And this is clear proof that the Qur'an was not sent to affirm what these people are presuming (exists in the Qur'an). Yes, we are not denying that the Qur'an mentions some science that the Arabs had, and other (sciences) that are well-known; material that astonishes people of intellect... but to presume that it contains matters that it does not, then no!

In other words, if the salaf did not place too much emphasis on this type of tafsir, this shows that it is not worth holding it in such importance. As ash-Sha'atibee stated, it is true that the Qur'an contains scientific facts – facts that a person living in the sixth century CE would not know, but to presume that this is the primary purpose of revelation, or that the Qur'an is a reference to all the sciences is a gross error.

To conclude, tafsir al-'ilmee must be placed in its proper position; too much emphasis should not be given to this topic, and neither should one exert all his efforts in this field. The Qur'an was sent as a guidance for mankind so that they could properly worship their Creator, and not to lay down principles of science. In addition, the proper methodology should be followed when this type of interpretation is resorted to. Tafsir al-'ilmee is an important type of tafsir, but only if it is used properly.

693 adh-Dhahabee, v. 2, p. 525.
694 ibid., v. 2, p. 526. Is it not as if ash-Sha'atibee is addressing the modern authors of these types of tafsirs?2
E. TAFSEER BASED ON INNER MEANINGS

Tafseer al-Ishaaree is a type of tafseer in which it is assumed that every verse in the Qur'aan has a certain hidden or inner meaning to it, and this meaning cannot be obtained except by a few chosen people. This type of tafseer was prevalent amongst the Soofis. Needless to say, such tafseer was well-known for its extremely imaginative interpretations, the majority of which had no basis from any verse! It is for this reason that many scholars said, "This type of tafseer is not considered tafseer!". 695

However, some scholars allowed this type of tafseer, as long as the following conditions were met: 696

1) That no fiqih rulings or 'ageedah be derived from such tafseer.
2) That the ishaaree interpretation does not contradict the apparent meaning of the verse.
3) That the ishaaree interpretation is not claimed to be the only or primary meaning of the verse, thus negating the apparent meaning.
4) That the ishaaree meaning does not contradict other aspects of the Sharee'ah or common sense.
5) That this interpretation has some basis for it in the Sharee'ah.
6) That it is not presumed that belief in the ishaaree interpretation is obligatory.

In reality, it would not be incorrect to say that ishaaree interpretations that are acceptable (i.e., that meet the above conditions) are nothing more than interpretations based on correct ra'y. Thus, it would probably be safer to refrain from using the term tafseer al-ishaaree, due to the fact that this name has been associated with far-fetched interpretations, particularly of the Soofis.

Tafseer al-Ishaaree was not used by all those who interpreted the Qur'aan; on the contrary, the majority of works quoted above did not concern themselves with this type of interpretation. Some works, while concentrating primarily on the apparent meanings of the verse, also commented on ishaaree meanings. Perhaps the most famous tafseer of this type is al-Aloosee's (d. 1270 A.H.) work (quoted above), since, after quoting various opinions concerning the apparent interpretations of a verse, he usually ends the topic by mentioning such ishaaree interpretations. Other works totally ignored the apparent meanings of the verse, and concentrated only on ishaaree ones. These works were primarily authored by extreme Soofis, and are not very popular amongst the masses. An example of such a work is the tafseer of Mu'eez ad-Deen ibn 'Arabee (d. 638A.H.), the famous Soofi heretic. This tafseer contains such blasphemous interpretations that even al-Azhar University (which is well known for its Soofi leanings) issued a decree prohibiting the publication and sale of this work!

To give some examples of what tafseer al-ishaaree is like, three ishaaree interpretations are quoted, in order of 'extremity'.

An example of this type of *tufseer* is concerning the story of Taaloot when he tested his people. The Qur'aan states,

«Then, when Taaloot set out with his army, he said, ‘Verily, Allaah will test you with a river; whoever drinks from it, he will not be with me, except if he takes (a sip) with his hand.’ Yet, they all drank of it, except a few of them...» [2:249]

Some ‘scholars’ said, in the interpretation of this verse, that the river is meant to be a parable of this world; whoever ‘drinks’ from it excessively will fail, and whoever abandons it totally cannot survive, but the one who takes the bare minimum of what he needs is the one who will be successful. After quoting this interpretation, Imaam al-Qurtubee (d. 671 A.H.) said, “And how beautiful is this, were it not for the fact that it involves excessive interpretation, and a distortion of the apparent meanings of the verse.”

Another example is the *ishuaree* interpretation of the verse,

«And if We had ordered them to kill themselves, or to leave their houses, very few would have done so» [4:66]

One of the famous scholars of the Sool’is interpreted this verse as, “‘To kill yourselves’ means to go against all its desires, and ‘to leave your houses’ means to expel all love of this world from your hearts. Only ‘a few would have done it’ in quantity, but these (people) are great in quality, and they are the special ones who have reached the true positions,” meaning that they are the ‘friends’ (*waalee*) of Allaah, the title of Sool’i leaders. As is seen from this interpretation, a certain concept or philosophy is ‘read in’ to the verse, as the verse makes absolutely no mention of going against one’s desires and leaving the love of this world.

As a last example, the first letter in the Qur’aan is *baa* (in the *basmalah* preceding the *Faatihah*) and the last letter is *seen* (in, ‘min al-jinnat wa an-naas’ in 114:6). From this fact, certain ‘scholars’ derived the word ‘bas’, meaning, ‘sufficient’; as if the Qur’aan is stating that it is sufficient for all of mankind’s needs. Such far-fetched interpreta-

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698 adh-Dhaabheeq, v. 2, p. 419.
tions have no basis in the proper methodology of *tafsir*. Likewise, all interpretations based on the number of times a word or letter occurs in the Qur'ān are examples of *tafsir al-ishāreah*. Such interpretations are unheard of from the *salaf*, and if there was any benefit to be gained from this type of *tafsir*, they would have discussed it and elaborated upon it.

In conclusion, it is necessary to be extremely cautious if one is reading an *ishāreah* interpretation of the Qur'ān, as such interpretation is usually not in accordance with the proper methodology of *tafsir*.

F. MODERNISTIC TAFSEERS

What is meant by this category are not those *tafsirs* written in modern times, but rather a type of *tafsir* that is different from the categories mentioned above, with its unique styles, themes, and methodologies that are suitable for modern-day readers. In other words, the authors of these *tafsirs* tried to present the interpretation of the Qur'ān in an unprecedented style—a style that they felt would be more amenable to the generation of present times, that would solve problems that its readers would be facing in their daily lives, that would ignore much of the material found in older *tafsirs* that modern readers would neither comprehend nor find useful, that would incorporate Western thought and philosophy in its interpretation; basically, a *tafsir* that was meant for today’s generation.

Although such an idea is admirable, and its goals praiseworthy, many of the authors of this type of *tafsir* did not realise the fact that the proper methodology of *tafsir* does not change with time. It is, therefore, not possible that a person re-interpret the Qur’ān in a manner or methodology not consistent with the methodology of the *salaf* in *tafsir*. In addition, almost all of these authors were influenced strongly by the ‘Modernist’ school of thought (known as the *Islahiyah* movement), founded by Jamaal ad-Deen al-Afghani (d. 1897 CE) and his student, Muhammad ‘Abduh (d. 1905 CE) (and by Sir Sayyid Ahmad Khaan in the Indian subcontinent). Although this movement has some praiseworthy points (it fights against blind-following, *taqleed*; it seeks to re-affirm the importance of *ijtihaad*; in many ways it avoids the superstitions and *shirk* practices of today’s societies), at the same time it represents one of the most powerful forces against the true teachings of Islaam. This is because of the fact that its primary goal is to combine Western philosophy with Islamic thought and teachings; an act that the *Mu’ta’ilah* before them tried and failed to do; an act that, in essence, goes against the very purpose of the religion!700

The more famous *tafsirs* of this category are:701

700 This is not the place to refute the ideas of this movement, which, unfortunately, is probably one of the strongest philosophies alive today, especially amongst the Muslims of the West. For a better discussion and critique of this movement, the reader is referred to Muhammad ‘Abdul Nasir ‘al-Iṣlahiyah (Maktahah al-Kawhar, Riyadh, 1996) (Unfortunately, no book is yet available in English on the topic. However a good series of audio lectures by Jamaal Zarabozo is available).
1) Tafseer al-Manaar, by Muhammad Rasheed Rida (d. 1354 A.H.; 1935 CE). Although the author was not as extreme in his beliefs as his teacher, Muhammad 'Abduh, he was still greatly influenced by him. In fact, it is narrated that Rasheed Rida, while writing this tafseer, purposely avoided reading any work of tafseer, for fear that he might be ‘influenced’ by it, and thus possibly affect his own interpretation. In reality, the tafseer is not without its benefits, but the influence that Muhammad 'Abduh had on him is very noticeable throughout the work; the author denies all the miracles of the Prophet (saw) except the Qur'aan, interprets ‘jinn’ as being disease-carrying microbes; denies the reality of magic, and other aspects which are not surprising to find in a ‘modernistic’ work.

2) Tafseer al-Maraqbee, by Ahmad Mustafa al-Maraqbee (d. 1370 A.H.; 1952 CE). This tafseer was commented upon earlier. An-Najdee summarised this and all similar tafseers when he said, ‘And al-Maraqbee tried to make this tafseer of his a ‘modern’ tafseer of the Qur’aan, one that would be appropriate and suit the present Muslim situation. However, he fell into error because of his following certain views and ideas of the West, and his over-exaltation of the physical sciences…’


4) Fee Dhilaal al-Qur'aan, by Syed Qutb (d. 1387 A.H.; 1966 CE). Although Syed Qutb was much less influenced by the Ishaabiyyah school than the others that are mentioned, he was greatly influenced by the Ikhwan al-Muslimeen movement of Egypt, and died for its cause. To claim that his tafseer is the most popular tafseer of modern times would not be an exaggeration. The tafseer is very simple to read, and aims to prove the superiority of the law of Islaam over all other laws, and the importance of establishing the law of Allaah on earth. However, perhaps due to the fact that Syed Qutb was not very knowledgeable of the various sciences of Islaam, the tafseer has some grave errors in it (in many matters of ‘ageedah, for he was influenced both by the Ash'aaris and the ‘modernists’; his misconception that the primary purpose of Islaam is to fight tyrannical governments and establish the law of Allaah; his concept that all Muslim societies and governments are representative of ‘Jaahiliyyah, etc.). In addition, since he was very much influenced by the arts (literature, poetry, etc.), at times his interpretation seems to be discussing some work of Arabic literature rather than the Book of Allaah, and many phrases of his are not hefitting when discussing such topics.

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703 an-Najdee, p. 69.
704 This principle, although in essence correct, was taken to an extreme by the Ikhwan al-Egypt, and the Jaahiliyyah of Pakistan, until it became the primary goal of these movements. For an excellent discussion of this aspect, see Dr. Rabee’ Ibn Haadeed al-Madkhalee’s The Methodology of the Prophet in Calling to Allaah (al-Hidaayah Publishing and Distribution, Birmingham, 1997).
705 an-Roomee, Ittihaad, v. 3, p. 1092. For a critique of the views of Syed Qutb, see the works of Dr. Rabee’ Ibn Haadeed al-Madkhalee, in particular, Adwaal al-Jaahiliyyah ila ‘Ageedat Syed Qutb wa Asfiyath (Maktubah al-Ghuraba, Madeenah, 1993).
In conclusion, this brand of *tafeer*, although perhaps the most popular amongst the Muslim masses of today, usually contains ideas and perspectives that are alien to Islaam. Although the majority of the contents of these *tafeers* are acceptable, there are serious and not too infrequent deviations from the beliefs of Abl as-Sunnah, both in *'aqeedah* and in methodology.

It is a very noble and necessary goal to present the interpretation of the Qur’aan in a manner which the people of a particular time and place will appreciate. However, this does not mean that the *usool at-tafeer* of such interpretations needs to change as well. It is possible to present the interpretation of the Qur’aan in a language and style that modern readers will benefit from while still following the proper methodology of *tafeer*, and authors such as as-Saladee, al-Qaasimee, al-Jazaaree and ash-Shanqueeete have shown and proven this in their respective *tafeers*.

VII. Some Famous Tafeers

The purpose of this section is to briefly mention some of the most important and famous *tafeers* in existence, and to mention the general methodology that each *mufassir* followed. 706

*Jaami’ al-Bayaan’ of at-Tabaree*

*Jaami’ al-Bayaan’ an Taweel Aay al-Qur’aan* (The Comprehensive Explanation of the Interpretation of the Verses of the Qur’aan), by Muhammad ibn Jareer at-Tabaree (224 - 310 A.H.) is one of the earliest and greatest *tafeers* in existence, and is considered the first reference to turn to among all the works of *tafeer*. This is because at-Tabaree compiled in this *tafeer* many narrations from the Prophet (ﷺ), the Companions, the Successors and those after them concerning the interpretation of the verses and phrases of the Qur’aan. The author was a scholar in almost all fields of Islamic sciences, for he wrote, in addition to this *tafeer*, a masterpiece of Islamic history entitled *Taarikh ur-Rusul wal Mulook*, another now-extant work on the *qira’aat*, and many other works in almost all fields of Islaam. He even founded his own *madhhab*!

His work of *tafeer* is one of the classics in the realm of *tafeer bi al-mu’thoor* (*tafeer* by narrations). Typically, at-Tabaree quotes a verse of the Qur’aan, and then states, “The various narrations concerning the interpretation of such-and-such...” and then proceeds to quote up to a dozen narrations from the *sahif*. After quoting the various narrations on a verse, he usually gives the opinion that he thinks is the strongest one, with his evidences. At times, he also discusses the various *qira’aat* of a verse, quotes lines of classical poetry to substantiate the meaning of an obscure word, delves into a grammatical analysis of a verse, and uses his own reasoning (*ijtihaad*). One of the unique features of this *tafeer* is that he quotes all the chains of narration (*isaad*) for

706 These reviews were taken directly from each *tafeer*, and from the relevant portions of ad-Adh-Dhahabee’s work.
every statement that he brings, and thus the authenticity of any narration may be verified. He also refutes the heretical beliefs of the Mu'tazilah and other sects during his time, and interprets the Attributes of Allah upon the methodology of Abl as-Sunnah.

Due to these factors – and more – scholars since his time until today have praised this tafseer over others. As-Suyootee said, “And his book (meaning at-Tabarree’s tafseer) is the best and greatest of all tafseers”; an-Nawawee (d. 676 A.H.) said, “The ummah has agreed (ijmaa’) that nothing has ever rivaled the tafseer of at-Tabarree”; and Shaykh al-Islam Ibn Taymiyyah (d. 724 A.H.) said, “As for the tafseers that are in circulation, the most accurate of them is the tafseer of Ibn Jarreef at-Tabarree, for he mentions the statements of the past generations with ismaads, and the tafseer is free of innovations.”

Some of the criticisms that have been made of this tafseer is that at-Tabarree did not only collect authentic narrations, and thus it is difficult for a beginning student of knowledge to ascertain which narrations are authentic. In addition, at times at-Tabarree quotes Judaic-Christian narrations (Isra’d-eel-yiayt) which are of no value whatsoever. However, these criticisms are trivial when compared to the overall merits of the work. In addition, the tafseer has been critically edited by one of the leading scholars of hadith of this century, Shaykh Ahmad Shaakir (d. 1377 A.H.), and is available in 30 volumes with his commentary on the ismaads of the narrations of the first few volumes. Unfortunately, Shaakir passed away before his editing of the hadith could be completed.

'Tafseer al-Qur’aan al-’Adheem’ of Ibn Katheer

Another important tafseer is that of ‘Imaad ad-Deen Abul Fidaa Ibn Katheer (700 - 774 A.H.), entitled Tafseer al-Qur’aan al-Adheem. Ibn Katheer was one of the most famous scholars of his time, having studied under Shaykh al-Islam Ibn Taymiyyah (d. 724 A.H.), al-Haafith al-Muzzee (d. 742 A.H.) and other notable scholars. His tafseer is considered to be the second reference after that of at-Tabarree. An advantage of this tafseer is that it is easier to read than at-Tabarree’s, since Ibn Katheer greatly summarizes the different opinions that at-Tabarree quoted, usually only giving the strongest opinion. In addition, in many places Ibn Katheer gives his opinion concerning the authenticity of a particular narration. At other times, however, he merely quotes the ismaad, and does not comment on the authenticity.

Another advantage of this tafseer is that he explains the verses in simple language, so that the reader may understand the intent of the verse. On occasion, he also mentions the various qira’aat of a verse, but he does not elaborate greatly on the grammar (‘innaab) of the Qur’aan.

The main criticism that had been made against this tafseer is that Ibn Katheer occasionally quotes Isra’d-eel-yiayt which are of absolutely no value. However, his view concerning the usefulness of these narrations is clear, for he writes after quoting one of these stories, “…and it seems that this story is taken from the Isra’d-eel-yiayt, and

707 Quotes taken from adh-Dhaahabee, v.t, p. 218.
therefore it is allowed to quote them, but not to believe in them or reject them. They cannot be relied upon except when they conform with the truth, and Allaah knows best.  

In reality, this tafseer is the most useful work for a beginning student of knowledge, since it discusses and interprets the verses in sufficient detail to benefit from, without going into extreme details that might bore the reader. Therefore, in this regards, it would be of more benefit than at-Tabaree’s tafseer. Ibn Katheer successfully summarises the essence of the various interpretations based on tafseer bi al-ma’thoors, and occasionally adds other aspects of interpretation related to the verse.

As-Suyootee said of it, “There is no hook that has been written like it!”

The tafseer is available in four average-sized volumes. Work has already been started by Shaykh Aboo Ishaaq al-Huwaynee to critically edit the hadeeth in this tafseer, but as of yet only the first volume has been published.

‘Mafaatih al-Ghayb’ of ar-Raazee

The most famous tafseer based upon intellect (tafseer ar-ra’y) is that of Muhammad ibn ‘Umar ar-Raazee, better known as Fakhr ad-Deen ar-Raazee. He was born in 544 A.H., and became well known for his knowledge of Arabic grammar, and philosophy (‘ilm al-kalaam). He died of poisoning in 606 A.H.

His tafseer, Mafaatih al-Ghayb, (The Unlocking of the Knowledge of the Unseen), although apparently seems to be complete, was completed after his death. Therefore, there is some difference of opinion as to who completed this work, and where he took over from ar-Raazee’s interpretation. Evidence seems to suggest that ar-Raazee was able to complete this work until Soorah al-Amriyaa, and after his death it was finished by two later scholars. Whatever the case may be, the work is still considered one of the classics in the realm of tafseer based upon ra’y.

Ar-Raazee was an ardent Ash’aree by faith, and a rigid follower of the Shaafiee madh-hab. Therefore, he does not hesitate to defend his faith against the Mu’tazilah wherever he feels that a particular verse gives him the opportunity to do so. Whenever a verse of legal implications is come across, he gives the positions of the different scholars, and invariable ‘proves’ the superiority and correctness of the Shaafiee point of view in every case.

One of the benefits that may be obtained from this tafseer is that ar-Raazee includes a detailed discussion of the relationship between the various verses and soorahs in the Qur’aan, and this is a topic that is generally neglected in other tafseers. However, such relationships are, of course, based upon his personal opinion (ijtihadaad), and therefore cannot be accepted as absolute. Yet another benefit of this tafseer is that he pays special attention to the grammatical analysis and commentary of the Qur’aan.

708 Ibn Katheer, v. 1, p. 117.
709 adh-Dhahabee, v. 1, p. 257.
710 cf. adh-Dhahabee, v. 1, p. 301.
The main criticism with regards to this tafsir is the fact that it is full of philosoph-osophical discussions and quotes from different philosophers, and in many places the work seems more like philosophical ramblings than Qur’anic commentary. In addition, he does not hesitate to quote the ‘current scientific’ opinions of his day, specifically whenever he interprets a verse dealing with astronomy and nature. Since the scientific views of the eleventh century are considered outdated to say the least, these discussions often seem rather ludicrous and far-fetched. Due to these discussions, many scholars have strongly criticised this tafsir. Aboo Hayyaan (d. 745 A.H.) said of it, “Imaam ar-Raazee brought in his tafsir many long discussion of topics that have absolutely no value to the science of tafsir. This is why some scholars even said of it, ‘In this (tafsir) you will find everything except tafsir!’”

‘al-Kashaaf’ of az-Zamakhsharee

Among the many tafsirs of the Mu’tazilah, the most famous one is al-Kashaaf’ an Haqoolit at-Tanzeel wa Uyoun al-Qaawweel fee Wijaah at-Ta’weel (The Unveiling of the Truths of the Revelation and the Essence of the Opinions Concerning the Perspectives of Interpretation), by Mahmood ibn ‘Umar al-Khawarizmee, better known as az-Zamakhsharee (467-538 A.H.). He was one of the leading Mu’tazilee scholars of his time, and due to his great knowledge and eloquence, was able to spread the doctrines of the Mu’tazilah to a great extent. Far from being hesitant in announcing his heretical doctrines, he was aggressively outspoken concerning the Mu’tazilee faith. It is even said that he started his tafsir with the phrase, “All praise is due to Allaah, who created the Qur’aan.”

Az-Zamakhsharee was extremely proud of his work, and praised it himself on many occasions. In the introduction to the work, he says, after explaining the reasons for writing the work, that he completed it ‘during the time-period of the caliphate of Aboo Bakr (i.e., two years and a few months), even though it should have taken over thirty years.’ In a separate poem, he versified,

The tafsirs in this world are infinite,  
Yet I swear by my life that none is like my Kashaaf,  
If you truly seek guidance, then resolve yourself to read it,  
For ignorance is a disease, and the Kashaaf is the cure.”

In reality, it is difficult to deny the Kashaaf of its merits, and the praise that az-Zamakhsharee heaped on it. Despite his blatant Mu’tazilee bias, and his vehement and fiery attacks against the Ahl as-Sunnah, az-Zamakhsharee was nonetheless a scholar of the highest calibre in terms of his knowledge of Arabic vocabulary, gram-

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711 adhi-Dhahabee, v. 1, p. 304.
712 adhi-Dhahabee, v. 1, p. 438. As was mentioned in Ch. 2, the Mu’tazilah believe that the Qur’aan is created, contrary to the belief of the Ahl as-Sunnah. For reasons as to why this phrase was eventually changed, see the reference cited.
713 al-Kashaaf, v. 1, p. 18.
714 adhi-Dhahabee, v. 1, p. 442.
mar, rhetoric and manners of eloquence. In his tafsir, he emphasises the grammatical beauty and eloquence of the Qur’aan, and accentuates its literary i’jaaz. He discusses the wisdom and beauty behind the particular phrasing of verses and passages, and demonstrates time and time again the literary magnificence and splendour of the Qur’aan. Even subtle sentence structures that a less discerning eye would pass over are minutely scrutinised by az-Zamakhsharee to unearth a panorama of meanings and wisdom that demonstrates over and over again the unrivalled literary miracle of the Book of Allaah.

All of these merits, however, must be put in perspective. At times, az-Zamakhsharee seeks to prove Mutaazilee doctrines by confusing the readers with his knowledge of Arabic. For example, in his tafsir of the verse, “Some faces that day will be radiant, looking at their Lord,” (75:23) he misinterprets the meaning of the word ‘looking’ to ‘expecting mercy’, and even quotes a line of classical poetry to prove this meaning.715 By doing this, he seeks to prove the belief of the Mu’tazilah, who deny that the Muslims will see Allaah on the Day of Judgement and in the Heavens, contrary to clear verses in the Qur’aan and hadeeth of the Prophet (ﷺ) to this effect. However, given that the line of poetry quoted is authentic, az-Zamakhsharee has overlooked the principle that poetry is used to explain obscure words in the Qur’aan, and is not used to re-interpret the obvious. The above verse in the Qur’aan is explicit in its meaning, as is the hadeeth, “Verily, you will see your Lord (as easily) as you see this moon (the full moon).”716 Therefore, no line of poetry can be used to contradict the explicit meanings of the Qur’aan and Sunnah.

In other places in this tafsir, az-Zamakhsharee defends the doctrine of the eternal damnation of sinners in the Hellfire, the non-existence of magic, the free-will of humans over which Allaah has no control, the doctrine that man is the creator of his actions, and many other Mutaazilee beliefs.717

Therefore, this tafsir is a dangerous one, since the reader may be convinced by az-Zamakhsharee’s knowledge into believing some of these Mutaazilee doctrines. It is precisely for this reason that most scholars warned against this tafsir, such as Shaykh al-Islam Ibn Taymiyyah (d. 724 A.H.), Ibn al-Qayyim (d. 758 A.H.), as-Subkeec (d. 756 A.H.) and many others.

We quote Shaykh al-Islam’s stance on the this issue in its entirety, for – as typical with his writings – it is full of benefit and wisdom:

What I am saying is that people like the Mutaazilah first form some ideas, and then interpret the Qur’aan to suit their purpose. None of the earlier

716 Reported by al-Bukhaaree, Muslim, Aboo Daawood, at-Tirmidheee, an-Nasa’ee, Ibn Majah and others.
717 The Ahl as Sunnah believe that Muslim sinners are not eternally damned to the Hellfire, and all of mankind who testify and believe in tawheed will eventually enter Paradise, and that magic is real, and that Allaah has control over man’s actions despite the fact that man has free-will, and that Allaah is the creator of man’s actions, with the belief that man has free will. For details and proofs of these points, the reader is referred to standard works of theology, such as Sharh ‘Aqeedah al-Tahaawiyyah, and others.
generations – the Companions or the scholars of this ummah – are with them in what they believe or how they interpret the Qur’aan. Their interpretations of the Qur’aan can easily be shown to be wrong in two ways: by demonstrating that their views are erroneous, or by showing that their interpretations of the Qur’aan are unjustified...

Some have a lucid and charming style of writing, and introduce their erroneous beliefs so cleverly that many of their readers fail to see them. The author of the Kashaf, for instance, (i.e., ar-Zamakhsharе), has succeeded in making his ideas attractive to a great number of people who would hardly look for erroneous ideas in his commentary. In fact, I know some tаfseer writers and scholars who approvingly quote in their writings and speeches passages from their (the Mu’tazilе) commentaries that contain ideas which follow on from the principles which they (the tаfseer authors) believe and know to be wrong, but are not aware of them (being present in the quote). Since their language is elegant, their erroneous views have entered (other misguided sects) and become much more destructive.718

Due to the benefits of this tаfseer, certain later scholar of the Ash’arеes tried to clear up the Mu’tazilе doctrines of this tаfseer in critical footnotes. The most well known of these commentaries of the Kashaf is al-Insaaf min al-Kashaaf by Ahmad ibn Muhammad al-Iskandarе (d. 683 A.H.). The most widely available edition of the Kashaf has the Insaaf as footnotes to the main text.

In conclusion, this tаfseer should only be read by one who is firmly grounded in the knowledge of the fundamentals of belief (аqeedаh) of both the Ahl as-Sunnah and the Mu’tazilе if one reads the Kashaf without its critical commentaries (and of the Ash’arеes if he reads it with one of these commentaries!).

VIII. The Dangers of Improper Tаfseer

The Prophet (ﷺ) forbade arguing over the Qur’aan, and stated that such argumentation leads to disbelief. Once, he (ﷺ) passed by a group of people arguing over the Qur’aan. He commanded them, “Verily the nations before you were destroyed by this action of yours; they would try to contradict part of the Book of Allah with other parts. Indeed, the Book of Allah came to confirm its verses with each other (and not to contradict them). Therefore do not reject its verses due to other verses. When you know something from it (the Qur’aan), say it, and if you do not know it, then leave it to one who does know!”719 He (ﷺ) also said, “Those before you were destroyed because they argued over their Book.”720 In another narration, he (ﷺ) said, “To argue over the Qur’aan is equivalent to disbelief (kufr).”721 The Prophet (ﷺ) also warned against people who interpret the Qur’aan improperly when he said, “The thing that I fear the most for my ummah is the hypocrite with an eloquent tongue who argues

718 Ibn Tayмyр, pp. 47-8, with slight changes.
719 Reported by Ahmad and an-Nасааее; cf. Mishkat # 237.
720 Reported by Mухма.
721 Reported by Ahmad and Abоо Daаwоо; cf. Mishkat # 236.
with the Qur’aan. In other words, the Prophet (ﷺ) is warning against deviants who seek to prove their heresies with verses from the Qur’aan.

There are a number of oft-quoted hadith on the prohibition of speaking about the Qur’aan without any knowledge. Although the principles and prohibitions outlined in these hadith are correct, the hadith themselves are weak. The hadith in question are as follows: It is reported that the Prophet (ﷺ) said, “Whoever speaks concerning the Qur’aan with his personal reasoning, then even if he is correct, he is mistaken,” and in another hadith, he (ﷺ) is reported to have said, “Whoever speaks concerning the Qur’aan without any knowledge, then let him seek his place in the fire of Hell!”

The Companions and early generations were very cautious when it came to interpreting the Qur’aan without the proper knowledge. Aboo Mulaykah said, “Ibn ‘Abbaas was asked concerning a verse; if some of you were to be asked concerning it, you would have replied, but he refused to say anything.” And a person asked the Companion Jundub ibn ‘Abdillaah (d. 90 A.H.) concerning a verse in the Qur’aan. He responded, “I must request that, if you are a Muslim, please do not sit with me,” meaning that he was not qualified to interpret the verse. And it is narrated that Sa’eed ibn al-Musayyib (d. 90 A.H.) would not speak concerning the Qur’aan except with that which was understood by everyone, without going into any details. And Masrooq (d. 63 A.H.) said, “Beware of tafseer, for it is as if you are narrating concerning Allaah!” And Ibraheem an-Nakhaa’ee (d. 96 A.H.) said, “Our companions would be scared of tafseer, and fear it out of respect.”

It is no exaggeration to say that every single deviant sect that has sprung forth in the history of Islam has misinterpreted verses of the Qur’aan in order to support its particular beliefs. For example, the very first sect to split from the Muslim nation, the Khawaarij, believed that ‘Alee and Mu’aawiyah, and the people who followed them, had disbelieved, since they had both agreed to allow arbitrators to judge between them. They felt that ‘Alee and Mu’aawiyah had, by accepting the judgement of the arbitrators, rejected the verse in the Qur’aan, “Verily, Judgement is only for Allaah” (12:40). However, the proper interpretation of this verse is that all judgement must be based upon the commands of Allaah (and by extension the commands of the Prophet (ﷺ)), and not that people are prohibited from judging between themselves.

Without relying on the proper methodology of tafseer, it is possible to interpret the Qur’aan in any way one desires to. The Qur’aan itself alludes to this when it says,

«...and as for those in whose hearts is a disease, they follow that which is unclear in it (i.e., the Qur’aan), seeking thereby to cause dispute and turmoil» [3:7]

722 Reported by Ahmad and al-Bazzaar, etc. Ibn ‘Abd al-Barr, p. 493.
723 Reported by at-Tirmidhee.
724 Reported by at-Tirmidhee and Aboo Daawood.
725 All quotes from at-Rooamee, p. 82-83.
In other words, those who desire chaos amongst the Muslims will try to twist Qur'anic verses that might not be entirely clear to suit whatever concepts and ideas they wish to prove.

It is even possible to misinterpret verses so that it seems that the Qur'aan itself is proving some of the most Islamically heretical ideas possible! An example of this is the interpretation (or rather misinterpretation) of the Qadianis concerning the finality of the prophethood of Muhammad (ﷺ). The Qur'aan says,

«Muhammad is not the father of any of your men, but he is the Messenger of Allah, and the Seal (khaatum) of the prophets.» [33:40]

This verse is the most explicit indication of the finality of the prophethood. However, the Qadianis try to prove that, by using the word khaatum (translated by them as ‘seal’), and not khaatin (‘the last of something’), the Qur’aan is stating that the Prophet (ﷺ) was the best and most perfect of the prophets, but not necessarily the last of them.\(^{276}\) This interpretation can only be accepted by one who is ignorant of the Arabic language, and of the principles of ta’seer. This is because, although khaatum does signify ‘seal,’ a look at any of the dozen classical Arabic lexicons will show that it also signifies finality, or the last of something.\(^{277}\) The interpretation of the Qadianis has absolutely no basis in the Arabic language. An even more blatant indication of the ludicrousness of this interpretation is the fact that, of the ten qira’aat, only ‘Aasim read the phrase in question as khaatum; the rest of the nine qira’aat read the phrase as khaatin! This is a stark indication of the ignorance of misinstructed sects with regards to the proper methodology required to interpret the Qur’aan. As was mentioned earlier, it is essential to take all the qira’aat of a verse into account when interpreting it, and all the different readings must complement one another. With this in mind, the interpretation of the Qadianis is shown to be baseless, even if their unique interpretation of the Arabic meaning of khaatum is considered.\(^{278}\)

Even more ludicrous are some of the interpretations based on forged narrations and presumed inner meanings (ta’seer al-ishhaaree) to a verse. For example, in certain Sufi ta’seers, the verse,

«And it is He who has spread out the earth, and placed therein firm mountains.» [13:3]

726 cf. Muhammad Ali’s footnote to this verse in his The Holy Qur’aan, or any other Qadiani publication on this topic.
727 cf. Zaeer, Ihsan Elahi, Qadaiyainayyat (Alura Tarruman-as-Sunnah, Lahore, 1989) for a more detailed discussion on this point.
728 This is excluding the other verses in the Qur’aan that allude to the finality of the prophethood, the numerous authentic hadeeth on this subject, the understanding of the Companions, and the consensus of the Muslim ummah on this matter. Due to this grossly heretical belief, the Qadianis have been excluded from the fold of Islam by all of the scholars of the Islam.
is interpreted as follows: "Allah is the one who has spread out the earth, and placed in it His awtaad (one of the highest hierarchial levels in Sufi doctrine), and the Chosen Ones among His servants. Therefore, it is essential to turn to them, and to seek help from them, and whoever travels in the earth in order to find them, is successful and has been saved!"729 The verse is clearly referring to the miraculous nature of the creation of the earth and the mountains, yet, by letting their imaginations free, certain Sufis have been able to read into this verse the concept of awtaads, and of the necessity of asking them for help and aid instead of Allah! This belief of these Sufis is a manifestation of shirk, which Allah has said in the Qur'aan that He would not forgive!

These examples prove the necessity of relying upon the proper methodology of tafseer, and of depending upon classical, authentic tafseers to obtain the proper understanding of a particular verse or passage.

729 Quoted from al-Dhahabee, v. 2, p. 419.
CHAPTER 16

THE TRANSLATION OF THE QUR'ĀN

Among the many miracles and blessings of Allah is the 'differences of your languages and colours. Verily in this are indeed signs for men of sound knowledge' (30:22). Indeed, the differences in human languages is yet another proof of the existence and power of the Creator. It was Allah Himself who honoured Aadam by teaching him '...the names of all things...' (2:31), and honoured Adam's progeny and 'taught him eloquent speech' (55:4).

Therefore, with all of the different languages on the face of the Earth, it becomes necessary to translate important texts and books written in one language into other languages so that a greater segment of mankind may benefit from them.

The Arabic word for translation is 'tarjāmāh'. This word also has the connotation of 'interpretation'; hence Ibn 'Abbaas was called the 'Tārjumaan al-Qur'āan,' meaning 'The Interpreter of the Qur'āan.' However, it is the first meaning of the word 'tarjāmāh' that we are interested in in this chapter.

1. The Types of Translation

There are two ways of translating a text: a literal, verbatim translation, and a translation by meaning.

1) Verbatim translation: What is meant by this is the word-for-word translation of a text, such that each word of the first language is translated into its equivalent in the other language. In such translations, the word order remains almost the same.

2) Translation by meaning: In this case, the intent or meaning of a text is translated into a different language.

Those who speak more than one language realise that verbatim translation is not successful in imparting understanding of a text. This is because the grammar and syntax of every language is different, and each has its specific procedure and methodology of speech. In addition, not every word has an equivalent in another language.
II. The Ruling on Translations

The Prophet (ﷺ) was sent for all of mankind, as Allah says,

فلَا يَكُونَ أَذَنَّكَ إِلَّآ هُوَ رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

"Say: 'O Mankind! Verily, I am sent to all of you as the Messenger of Allah..." [7:158].

He (ﷺ) was also given his message in Arabic, the language of his people, conforming with Allah’s practice,

وَمَا أُرْسِلْنَا مِنْ رَسُولٍ إِلَّا بِلِسانٍ قُوِّيٍّ

"And We have not sent any Messenger except with the language of his people" [14:4].

In fact, the absurdity of the Prophet (ﷺ) giving his message in a language other than Arabic has also been explained:

ولَوْ جَعَلْنَاهُ عَرَباً إِلَّا أَجْعَلْنَاهُ أَطَارَضْنَا نَكَبَنَّهُ وَأَطَمَّنَّنَّهُ إِنَّهُ مَيْثَكَ وَعِمْرَةَ

"And if We had sent this as a Qur’aan in a foreign language, they would have said, 'What! (A book) not in Arabic and (the Messenger) an Arab?'" [41:44].

The question then arises: If the Prophet (ﷺ) was sent for all of mankind, and the Qur’aan is in Arabic, is the translation of the Qur’aan allowed so that the Qur’aan may be spread to all of mankind?

As for verbatim translations, this is forbidden with regards to the Qur’aan. This is because there is no benefit to be gained out of it. The Qur’aan is in Arabic, and any type of translation will not be regarded as the Qur’aan—the Speech of Allah and the revelation to the Prophet (ﷺ).

As for translations of the meaning, this is allowed and in fact fard kifayaah for the ummah, as part of its duty to spread the message of Islam. In fact, there has been no known difference of opinion on this issue. How else can it be expected that non-Arabs encounter the message of the Qur’aan? It is true that the Qur’aan is not translatable, for no translation can do justice to its eloquence and beauty, but perhaps, in the translation, a faint glimmer of the shining splendour of the original may be seen, enough, maybe, to spark in a curious reader an interest that will lead him closer to the truth.

730 An exception might be made, however, for a verbatim translation that is meant to help people learn the Arabic of the Qur’aan. An excellent example of this in English is Jamal-un-Nisa Ming Rafa’i’s The Qur’an: Translation and Study (Abul Qasim Publications). So far, only the first few juz have been completed.
731 See Ch. 2 for proof that the Qur’aan is only in Arabic and is the Speech of Allah.
732 A type of obligatory act such that, if part of the ummah does it, the rest are not accountable, but if none does it, then all are accountable.
733 az-Zaqaaq, v.2, p.133.
734 World Bibliography, p. XXIII.
The Conditions of Translation

However, a translation of the Qur’ān is only allowed if the following conditions are observed:

1) The translator must be a Muslim with correct Islamic beliefs (‘aqeedah). This is because a person who does not believe in the Divine Authorship of the Qur’ān will never be able to do justice to its translation. This point was elaborated on in the previous chapter.

2) The translator must be proficient in Arabic and the language that he is translating in.

3) The translator must be knowledgeable of the grammar and peculiarities of the Arabic language, and specifically the Qur’ān.

4) The translator must be familiar with the other Islamic sciences to a degree with which he can translate the Qur’ān with the proper interpretation.

5) The translation must conform to the intent of the verse, such that it is a reasonable rendering of the meanings of the original. For this, the authentic, classical interpretations of the Qur’ān must be consulted.

6) The translation must be complete, such that the original (i.e., the Qur’ān) is not needed by the person reading the translation, or else the whole purpose of the translation is lost.

7) Neither the translator nor his audience may believe that the translation is the Qur’ān. The translator should include appropriate remarks on this issue, preferably in the introduction. He must clarify to his audience that the Qur’ān is only in Arabic, and that the translation is only a rendering of the meaning of the Qur’ān into a different language. He must mention that the translation can never be substituted for the original (the Qur’ān). It is also incorrect to call such translations, ‘The Qur’ān,’ or even, ‘A Translation of the Qur’ān,’ for the Qur’ān cannot be translated. Such works must be called, ‘A Translation of the Meanings of the Qur’ān,’ or similar such wordings, so that it is clearly understood by the audience that the work in their hands is not the Qur’ān. Some scholars have even stipulated that it is mandatory for the Arabic text to be written along with the translation — either side-by-side or above it — so that it is mentally understood that the translation is not the actual Qur’ān.

These conditions, especially the first one, make it imperative that the translation be done by a knowledgeable Muslim. A translation done by a person who excels in the knowledge of Arabic and English, but is not a Muslim, must be rejected for this

736 See ‘The Qualities of a Mufti,’ points 2-4.
738 cf. al-Uthaymeen, p. 33. However, this author asked Shaykh al-Uthaymeen (on the 11th of Ramadhan, 1418 A.H., in the Majid al-Haram) whether the writing of the Arabic script with a translation was mandatory or not. He replied that it was not obligatory to do so, but only encouraged.
reason, no matter how eloquent the English. (An example of such a translation is Arthur J. Arberry’s The Koran Interpreted.)

It is also permissible to interpret and explain the Qur’aan in a different language, as long as the readers can tell the difference between the interpretation and the translation. For example, in Khan and Hilali’s translation of the Qur’aan, verse 2:4 has been translated as, “And those who believe in (the Qur’aan and the Sunnah) which has been sent down...” The phrase ‘the Qur’aan and the Sunnah’ is not in the Arabic, but it is the intent of the verse. By including it in parentheses, the translators have indicated that this is not in the Qur’aan but rather it is an interpretation of the verse. This is allowed, and, according to some, encouraged.

The Translation as the Qur’aan

As was mentioned in the conditions for translation, it is not permissible to believe that the translation is the actual Qur’aan. The fact that a translation of the Qur’aan cannot be considered as a substitute for the actual Qur’aan has been agreed upon by all the major scholars of Islaam, and was never seriously a topic of debate amongst the scholars.

However, there have been some modern ‘scholars’ who have stated that a translation of the Qur’aan may actually be considered as the original! This issue became the topic of serious discussion during the late half of the nineteenth century, and reached its height in the early part of the twentieth century, during which time Kamaal Ata Turk (d. 1929 CE) ordered that the Arabic Qur’aan be substituted for a Turkish translation, which would be read during prayer and outside of it! The Egyptian ‘intellectual’ Faried Wajdee (d. 1954 CE) and the then Grand Shuykh of al-Azhar, Muhammad Mustafa al-Marghhee (d. 1945 CE), were also of the opinion that such a translation could take the place of the Qur’aan.739

The simplest refutation of this view is by recalling the definition of the Qur’aan: The Qur’aan is the Arabic Speech (kalaam) of Allaah, which He revealed to Muhammad (saw) in wording and meaning, and which has been preserved in the mus-hafs, and has reached us by mutawaatir transmissions, and is a challenge to mankind to produce something similar to it.

Therefore, the fact that the Qur’aan is in Arabic is an integral part of the definition. As was mentioned earlier, there are eleven references in the Qur’aan that it is in the Arabic language, amongst them the verses, “...this (the Qur’aan) is in a clear Arabic tongue” (16:103), and, “Verily, We have revealed this as an Arabic Qur’aan” (12:2), and, “And thus We have inspired you with an Arabic Qur’aan” (42:7).

739 World Bibliography, p. XXVI. What is meant by ‘take the place of the Qur’aan’ is that the translation could be used to derive laws, beliefs and be recited in prayer, and not that the Arabic Qur’aan should be neglected. To see a fuller discussion of their precise views, and a refutation of it, see le Koume, Itijahaut, pp. 413-441.
Al-Azhar University, in 1936 CE (1355 A.H.), finally issued a *fatwa* in which it stated that the Qur'aan is only in Arabic, and any translation cannot be considered a substitute for the Qur'aan. This *fatwa* effectively ended the debate that had been raging on before this time.

Another issue that is related to the above one is the recitation of translations of the Qur'aan during the prayer.

The recitation of the translation of the Qur'aan during prayer is forbidden according to the vast majority of scholars, including the *Shaafi‘ee*, *Maalikee*, and *Hambalee*e. If a person prays with such a translation, his prayer will not be valid. However, *Imaan Aboo Haneefah* (d. 150 A.H.) allowed the recitation of the Qur'aan in Persian and based on this, some of the later *Hanafee*es allowed it in Turkish and Urdu. The two students of Aboo Haneefah, *Imaan Aboo Yoosuf* (d. 182 A.H.) and Muhammad ash-Shaybahane (d. 189 A.H.), restricted the generality of their teacher’s ruling, and allowed it only when a person did not know Arabic, and was forced by necessity to recite it in a foreign language. However, all of these opinions go against the majority opinion, and do not have any proof to back them up.

Qaadee Aboo Bakr ibn al-Araabee (d. 543 A.H.), the famous *Maaliquee* commentator on the Qur'aan, said in reference to the following verse:

«And if We had sent this Qur'aan in a foreign language other than Arabic, they would have said, ‘Why are not its verses explained in detail (in our language)? What! A (book) not in Arabic and a (Messenger who is) Arab?’» [41:44]

Our scholars (of the *Maaliquee*) have said that this verse refutes the view of Aboo Haneefah, may Allaah have mercy on him, that the Qur'aan may be (recited) in its translation, such as Persian. This is because the verse negates the attribute of (the Qur'aan) being non-Arabic.

Ibn Haiij al-Asqalaanee ash-Shaafi‘ee (d. 852 A.H.), the famous commentator of *Saheeh al-Bukhaaree*, wrote,

If a person is capable of its recitation in Arabic, then he is not allowed to change it (to another language), and his prayer is void (if he does this). This is the case even if he is not capable of this (i.e., even if he cannot recite the Qur'aan in Arabic, he is prohibited from reciting it in a different language).

Ibn Haiij then went on to mention that the Law-giver provides certain formulas to recite in the prayer for the one who does not know Arabic, until he memorises the necessary *soorahs*.

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740 ibid., p. XXVIII
741 It should be mentioned that some scholars say that Aboo Haneefah never made such a statement, or that he withdrew from this stance later on in his life. cf. az-Zarqaanee, v.2, p.163.
742 Qaadaan, p. 318.
743 Such as subhan Allaah, or allhamdu’llillah. See Syed Sabiq, *Figh us-Sunnah*, v.1, p.122.
Shaykh al-Islam Ibn Taymiyyah (d. 728 A.H.) said, “As for bringing a word (from another language) to explain the meaning (of another word), such as a word of the Qur'aan, then this in essence is not possible. This is why the scholars of the religion held the view that it is impermissible to recite (the Qur'aan) in a language other than Arabic, whether a person is capable of reading Arabic or not, because this (translation) removes the fact that the Qur'aan is a revelation from Allaah.” In another place, he said, “As for the Qur’aan, it is not to be recited in other than Arabic, whether a person is capable of doing so or not. This is according to the majority opinion, and it is the correct opinion, without a doubt.”

Imaam an-Nawawee (d. 676 A.H.) said, “It is not allowed to recite the Qur’aan in any language other than Arabic, regardless of whether a person is capable of speaking Arabic or not, and whether such recitations occur during prayer or not.”

Therefore, it is concluded by stating that it is necessary to translate the Qur’aan into different languages, since this is part of the duty of spreading Islaam. Such translations, however, may never be taken as substitutes of the Qur’aan, nor is it allowed to recite translations of the Qur’aan in prayer. Such a prayer, if performed, is not valid and must be repeated.

The Importance of Arabic

It is imperative that the Muslims in particular are familiar with the Arabic language to a degree that they can understand the Qur’aan. Arabic is the language of Islaam – it has been and always will be. The Muslims who do not understand Arabic must realise the great loss that they are in by not being able to understand and read the words of their Creator. When they read ‘translations’ they should recognise that these are the words of a human interpreter, and not the words of the Creator. The beauty, the eloquence, the rhythm, the i'jaaz – all is lost in translation. Instead of being able to read the Words that Allaah Himself Spoke and revealed to Muhammad (S), a person instead must rely on the words and speech of a mortal. Can there be a greater loss than this?

The scholars of this ummah, from the Companions to this generation, all realised the importance of the Arabic language. Ubay ibn Ka’ab said, “Teach Arabic (i.e., Arabic grammar) like you teach the memorisation of the Qur’aan!” Aboo Bakr said, “That I recite and forget (a portion) is more beloved to me than to make a grammatical mistake!” And ‘Umar once passed by a group of archers who missed their targets. He

744 All quotes taken from Qaana, p. 319-20.
746 Concerning writing the Qur’aan in Arabic in another script (what is known as ‘transliteration’), this should be avoided as much as possible. In fact, the Committee for Religious Verdicts at Azhar even issued a verdict (fatwa) stating that such transliterations were forbidden. They wrote, “There is no doubt that the Latin script is devoid of a number of letters present in the Arabic script, and so it can never give the sound that the Arabic letters give. If the Qur’aan were written in a Latin script…there would occur errors and mispronunciations in its words, which would invariably lead to changes in its meaning…” az-Zarqaanee, v2, p.134.
reprimanded them, and they responded that they were only beginners, but they made a grammatical mistake in phrasing their response. He told them, “Verily, your mistakes in (Arabic) grammar are more difficult for me to bear than your mistakes in archery!”

Imaam ash-Shaafi‘ee (d. 204 A.H.) said, “Therefore, it is imperative that every Muslim should strive to learn Arabic as hard as he can, so that he can testify the shahada, and recite the Book of Allaah, and say the invocations that are mandatory upon him, such as the takbeer, tasbeeh, tasbihah” and other prayers. And the more he learns the language that Allaah Himself chose to be the language of him who sealed the prophets, ( qs.), and to be the language of His Final Revelation, the better it is for him!

And Shaykh al-Islam Ibn Taymiyyah (d. 728 A.H.) even went so far as to say that, “...the Arabic language is a part of the religion, and knowing it is obligatory. This is because the ability to understand the Qur‘aan and Sunnah is obligatory on every Muslim, and yet they cannot be understood without knowing Arabic, and (the general Islamic principle is that) every act that is an essential prerequisite to perform an obligatory act is also obligatory.”

It is for this precise reason that it is seen that those Muslim societies that are ignorant of Arabic are, in general, less Islamically knowledgeable (and hence more susceptible to deviation) than those societies which are firmly grounded in Arabic. It is not surprising, therefore, that one of the goals of the enemies of Islaam is the destruction of the Arabic language, for they realise that one of the uniting factors of the Muslims is the language of the Qur‘aan.

The orientalist Philip DeTroye wrote, in 1948 CE,

Due to the power of the Qur‘aan, the Muslims have become a united nation in their language, religion, laws and politics. For the Qur‘aan has combined all the Arabs, and it is inconceivable that, were it not for the Qur‘aan, classical Arabic would have spread among them. ... And were it not for the Qur‘aan, numerous peoples would not have taken up this language, and learnt how to read and write it, and studied it and worked with it. And were it not for the Qur‘aan, every nation among the nations of Muslims would have had their own language, ...So the Qur‘aan has been the source of preserving communication between the Islamic and Arab nations.

Sir Edward Benson wrote, “The basis of Islaam is the Arabic language. If it is lost, Islaam is lost!” One of the ministers of England, Sir Gladstone, wrote, “As long as the Muslims have the Qur‘aan in their hands, Europe can never prevail over the
East. During the French occupation of Algeria, the French government was advised by its consulate in Algeria, "We will never be able to overpower the Algerians as long as they read the Qur'aan and speak Arabic. Therefore, we must remove the Arabic Qur'aan from their midst, and abolish the Arabic language from their tongues." And this is exactly what Kamaal Ataa Turk, the secular leader of Turkey who abolished the Islamic caliphate in 1921, did. He ordered for the Qur'aan to be recited in Turkish, even during the prayers, and transposed the Arabic alphabet with the European one, such that even today, the Turkish language, which was once written in Arabic, is now written in Latin.

III. The History of Translation

The first translation of any part of the Qur'aan occurred during the lifetime of the Prophet (SAW). The Muslims in Abyssinia, under the leadership of Jafar ibn Abee Taalib, recited the first few verses of Soorah Maryam to the Negus, which were translated to him. These verses led the Negus to convert to Islam. This incident occurred before the hijrah and is probably the first recorded instance of any translation of the Qur'aan.

After the hijrah, the Prophet (SAW) sent letters to the emperors of Persia, Rome, Egypt, and Bahrain, inviting them to Islam. Most of these letters included some verses in the Qur'aan, and these verses would had to have been translated along with the letters. In particular, the Prophet (SAW) included verse 3:64:

قُلْ إِنَّا نُحْكَمُ مَعَكُوْنَ أَنْ تَعْبُدُوا مَا خَلَقْنَا ثُمَّ تَابَ عَلَيْنَاهُمُ الْخَطِيَّةَ وَيَتَّقُوا

"Say: O People of the Scriptures! Come in terms common between us and you: that we worship none but Allah."

These letters were sent out around the sixth year after the hijrah.

Reports are also found that state that the Companion Sulmaan al-Farsee was requested by some Persian converts to translate some portions of the Qur'aan, which he then sent them. Concerning other early translations,

There are Syrian translations made by non-Muslims, in the second part of the first century A.H. in the period of Hajjaaj ibn Yousoof (d. 95 A.H.). There is also a possibility of the existence of a Berber translation written in

753 ar-Roozeec, Hijraaahat, p. 416.
754 Above Ubadaah, p. 45.
755 See Radheq al-Makhtoom, p. 113.
756 ibid., pp. 414-23.
757 As-Sarakhsiee, al-Maahoot, v. 1, p. 37. As-Sarakhsiee quotes this as proof for the fact that it is permissible to recite the Qur'aan in another language, as the report mentions that these new Muslims would recite these translations in their prayer. However, this incident is not found mentioned before this time, in any other book, nor is it known. In order to derive any rulings from an incident, it must be substantiated to have occurred!
758 World Bibliography, p. XXVIII.
127 A.H. There was a Persian oral translation made by Moosa ibn Sayyar al-Awsaree before 225 A.H. and a complete Indian translation before 270 A.H. According to T.W. Arnold, a Chinese translation also possibly existed.

The first written Persian translation was done at the command of the Samaanid king, Aboo Saalih Mansoor ibn Nooh (d. 364 A.H.). This translation was accompanied by a translation of Imaam at-Tabarce’s (d. 310 A.H.) tafseer, part of which is still available in manuscript form. The first Turkish translation was completed in the 5th century of the hijrah, but only the mention of this translation is left. The earliest Turkish translation that is still extant was completed in 734 A.H.

The earliest Hindi translation is reputed to be the one ordered by the Raja Mahrook, in 270 A.H., who ordered the Muslim ruler of Sind, ‘Abdullaah ibn ‘Umar, to translate the Qur’aan for him.

Urdu translations have all been fairly recent, due to the fact that Urdu is itself a relatively young language. The first complete translation of the Qur’aan into Urdu was done by Mawlanaa Shah Rafiee’ ad-Deen (the son of Shah Walee Allaah ad-Dehlawee), in 1190 A.H. (1776 CE). It was published in Calcutta. This was followed by a more popular translation by another of Shah Walee Allaah’s sons, Shah ‘Abd al-Qaadir. This second translation was completed in 1205 A.H., and published in Delhi. The first Punjabi translation was attempted by Nuwaan Kootee Shah, and published in Lahore in 1885 CE (this translation was not complete, however). The first Gujarati translation was done by ‘Abd al-Qaadir ibn Luqmaan, and published in Bombay, in 1879 CE. Concerning Bengali translations, it is claimed that the first partial translation was done by Ghulam Akhar Ali of Mirzapore, in 1868 A.H., whereas the first complete translation was done by a Brahman, Garish Chandra Sen, in 1886 CE. The first translation of the Qur’aan into Malay was done in the middle of the 17th century by ‘Abd ar-Ra’oof al-Fansoori, a famous scholar of Singkel. It was published in Cairo in 1923 CE. The first Swahili translation was printed in 1923 CE, in London. It was done by the missionary Godfrey Dale, and printed under the auspices of the “Society for Promoting Christian Knowledge.”

Translations into Western Languages

The first translation of the Qur’aan into a Western language was done in 1143 CE by Robertus Retencesis, who was helped by Hermannus Dalmata. It was translated into Latin under the command of Peter the Venerable, Abbot of Cluny. The Abbot’s motive for such an undertaking was to try to defame Islaam, as during this time the Crusades were being fought. This translation was spread in manuscript form, until it was approved by Martin Luther, and printed by Bibliander Press in Basle, Switzerland in 1543. Martin Luther also wrote an introduction to this edition.

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759 All the material of the last few paragraphs has been summarised from World Bibliography, pps. XXVIII-XXXIV.
Alphonse X (1252 - 1284 CE) ordered a certain Abraham of Toledo to translate portions of the Qur’ān, and thus the first Spanish translation of seventy surahs was accomplished.

The first partial translation into English appeared in 1515. It was published in England, and shows the early interest that existed in that country concerning Islam. It was only 61 pages in length, and entitled, “Here begynmeth a lytely treatise of theTurkes law called alcoran. And also it speketh of Muchamet the Nygromane.” The translator and other particulars about the translation are unknown.

Perhaps the first ‘modern’ translation of the Qur’ān was the Italian one by Andrea Arrivahene, published in 1547. This translation served as the basis for the first German translation, done by Solomon Schewigger in 1616, and printed in Nuremberg. This German translation formed the basis for the first Dutch translation, printed in Hamburg in 1641.

In 1647, Andre du Ryer, who was the French Consul in Egypt for some years, translated the Qur’ān (from Arabic, for a change!) into French, and it was from this edition that Alexander Ross translated it into English in 1649. Thus, the first complete English translation was actually a translation from the French, and as such was highly inaccurate. This was the standard English translation for around a century. In his introduction, Ross wrote:

...this, his Alearan (sic) (the Ground-work of the Turkish religion), hath been already translated into...Latin, Italian, (and) French, yet never gained any proselyte, where the Sword, its most forcible, and strongest argument, hath not prevailed... Thou shalt find it of so rude, and incongruous a comparsure, so farced with contradictions, blasphemies, obscene speech, and ridiculous fables... Such as it is, I present it to thee, having taken the pains only to translate it out of French, not doubting, though it hath been a poysin (sic) that hath infected a very great, but most unsound part of the Universe, it may prove an Anti-dote, to confirm in thee the health of Christianity.761

Ross’ spirit for translating the Qur’ān speaks for itself. In addition, Rev. Zwemer said of him, ‘He was utterly unacquainted with Arabic, and not a thorough French scholar, therefore his translation is faulty in the extreme.”763 Similar assessments were made by Savary and Sale.762

After Ross, Father Ludovic Maracci, who was a Confessor to Pope Innocent XI, translated the Qur’ān into Latin in 1698. This was published in Padua, and was to form the basis of many other English translations. He dedicated his work to the Holy Roman Emperor Leopold I, and he introduces it by a one volume introduction entitled a “Refutation of the Koran.” In his translation, Maracci included ‘...quotations from various Arabic Commentaries, carefully selected and garbled, so as to give the worst possible impression of Islam to Europe.”765
After him, George Sale, a lawyer who had learnt Arabic from a royal court interpreter by the name of Dādchi, completed his famous translation into English in 1734. Since his Arabic was poor, Sale relied heavily on Maracci’s Latin version, in addition to the Arabic text of the Qur’ān printed in Hamburg in 1694 (which itself was not free of errors). This translation, though, was undoubtedly the most famous one for over two centuries. It was translated into Dutch (in 1742), German (in 1764), French (in 1750), Russian (in 1792), Swedish (in 1814) and Bulgarian (in 1902), and the original English alone has seen over a hundred and twenty editions.

Sale was no altruist, and he did not hide his intentions for translating the Qur’ān. He writes in the introduction to his translation:

I imagine it almost needless to either make an apology for publishing the following translation, or to go about to prove it a work of use as well as curiosity. They must have a mean opinion of the Christian religion, or be ill grounded therein, who can apprehend any danger from so manifest a forgery...I shall not here inquire into the reasons why the law of Muhammad has met with so unexampled a reception in the world (for they are greatly deceived who imagine it to have been propagated by the sword alone)...But whatever use an impartial version of the Koran (sic) may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original, and also to enable us effectually to expose the imposture...With such blatant antagonism towards Islam and the Prophet Muhammad (ﷺ), it is not surprising that his translation is crude, inaccurate and full of interpolated phrases.

It is on the Sale translation that the famous philosopher Thomas Carlyle based his unfair assessment of the Qur’ān. “It is as toilsome reading as I ever undertook, a wearisome, confused jumble, crude, incondite. Nothing but a sense of duty could carry any European through the Qur’ān,” he wrote. It was also on this translation that Edward Gibbon based his sarcastic remarks on the beauty of the Qur’ān, “...the European infidel...will peruse with impatience the endless incoherent rhapsody of fable, and precept, and declamation, which seldom excites a sentiment or an idea, which sometimes crawls in the dust, and is sometimes lost in the clouds.”

The next translation that had a major impact in the English language was that of Reverend J. M. Rodwell, in 1861. More sympathetic then his predecessor, he claimed that the Prophet (ﷺ) “…had worked himself up into a belief that he had received a divine call...”. He also gives ‘useful advice’ to missionaries so that they can carry out their proselytism among Muslims.

In his translation, Rodwell was probably the first to even attempt to imitate the style of the Arabic. Unfortunately, he rearranged the soorahs to, what he thought was,
a chronological order. For this, he relied primarily on Noeldeke’s monumental work, *Geschichte Des Qorans* (to be discussed in the next chapter). This meant that, if one wanted to look up a particular verse, he would first have to go to the table of contents, and see where Rodwell had placed the translated verse. Rodwell’s unfamiliarity with the Arabic language, and his ignorance of Islaam in general, is seen throughout his translation.

This translation was followed by the translation of Edward Henry Palmer in 1880, which he did for the Oxford University Press’s *Sacred Books of the East* series, edited by Max Mucler. He, at least, did not attempt to rearrange the Qur’aan in any bizarre order. However, in common with all other non-Muslim translations of the Qur’aan, there exist many instances of incorrect translation and either omissions or additions into the text.

Richard Bell authored another translation in 1937. He went to measures even more extreme than any of his predecessors in ‘critically re-arranging the soorahs’, and as such is perhaps the most difficult translation to read. He gives his unique perspective on the actual arrangement of the soorahs and verses of the Qur’aan, as he wished to ‘illustrate alterations, substitutions and derangements’ of the text of the Qur’aan. Obviously, the altered arrangement and soorah substitutions are based upon little more than his own deranged imagination.

One of the better, and perhaps more sympathetic, translations is the one by Arthur J. Arberry, who completed his translation in 1955. He writes in his Introduction:

In choosing to call the present work *The Koran Interpreted* I have conceded the relevancy of the orthodox Muslim view, of which Pickthall, for one, was so conscious, that the Koran is untranslatable...the rhetoric and rhythm of the Arabic of the Koran are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound in the nature of things to be but a poor copy of the glittering splendour of the original.

His translation does not contain any explanatory notes or background information on the soorahs. As is typical with such translations, though, it is not free from omissions and mistranslations.

N. J. Daawood’s translation came out in 1956, in which he also ‘critically re-arranged’ the order of the soorahs. He was an Iraqi Jew, and his bias is blatantly shown throughout his translation. For example, he translates the phrase ‘bance Aadam’ as ‘Children of Allaah’ (instead of ‘Children of Aadam’).

### English Translation by Muslims

Among Muslims, one of the first translations into English was Dr. Muhammad ‘Abdul Hakceem Khan’s, published in Patiala (India) in 1905, it has short exegetical footnotes. This was followed by Mirza Hairat Dehlawi’s translation, *The Koran: Prepared by Various Oriental Learned Scholars*, published in Delhi, in 1912. During the

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767 Kidwai, p. 19.
same year, Mirza Abul Fa'izz's translation, *The Qur'aan Translated into English from the Original Arabic*, was released in Allahahad, and dedicated to Sultan Jahan Begum, ruler of Bhopal.

Mohammed 'Ali, the Qadiani,\(^{769}\) came out with his translation, "The Holy Qur'aan" in 1916. This translation, even though by a Qadiani, was to have a profound impact on many later translations (in particular, Pickthall's, Yusuf Ali's, Sarwar's, Daryabadi's and Shakir's).

Hafiz Ghulam Sarwar came out with his *The Holy Qur'aan* in 1929. It was published in the Indian Sub-Continent, Singapore, and England. The translator also included some essays about Islam, and the *seerah* of the Prophet (saw).

After this appeared two translations that both gained considerable favour among Muslims. The first was by Muhammad Marmaduke Pickthall, an Englishman who had lived in the East, and served the Nizam of Hyderabad. His translation, *The Meaning of the Glorious Qur'aan*, was released in London, in 1930, and was significant in that it was the first translation by an Muslim Englishman. Pickthall wrote:

The aim of this work is to present to the English readers what the Muslims the world over hold to be the meaning of the words of the Koran (*sic*), and the nature of the Book, in not unworthy language and concisely, with a view to the requirements of English Muslims... The Koran cannot be translated. This is the belief of the old-fashioned Sheikhs and the view of the present writer... (this) is only an attempt to present the meaning of the Koran - and peradventure something of the charm - in English. It can never take the place of the Koran in Arabic, nor is it meant to do so.\(^{769}\)


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769 The Qadianis were declared non-Muslims in a conference of world-wide scholars hosted in Pakistan in the late 70's. The reason that Mohammed 'Ali is mentioned in this group is that he belongs to a pseudo-Islamic sect.

770 Pickthall, p. x.

771 The various translations given in this section are not meant to be exhaustive list of all the translations available. There are too many translations to talk about in a work of this nature. There have been over twenty translations (that the author is aware of) by Muslims into English, and another seven by Qadianis, not to mention the works that other non-Muslims. For further details, see *The Message*, vol. 15, no. 10, pp. 17-20. The historical material for this section (where not explicitly quoted) was taken from Arberry, pp. 7-29; Khalidi, pp. 64-68, and *World Bibliography*. 
The greatest problem with a translation of the Qur'aan is, of course, the fact that it transforms the Qur'aan as the *kalaam* of Allah in Arabic, to the speech of a human in another language. In this destructive process, the beauty and miraculous nature of the Qur'aan is almost completely lost, as the very Words of Allah are replaced by human substitutions. The perfect choice of wordings, the syntax of the verse, the powerful rhythm of the passages, the manners of eloquence displayed by the Arabic—all are destroyed. Even the famous Orientalist, Professor H. R. Gibb, remarked, "An English translation of the Qur'aan must employ precise and often arbitrary terms for the many-faceted and jewel-like phrases of the Arabic, and the more literal it is, the greyer and more colourless it must be." The Arabic language is an extremely rich and powerful language, and it is simply not possible to convey in another language all the meanings that are conveyed in Arabic.

Perhaps the following few examples will help illustrate this point better.

In verse 76:3, Allah states,

«Verily, We have shown him (i.e., mankind) the way; whether he be grateful or ungrateful (it is up to him)!»

In this verse, Allah uses two opposite adjectives: grateful (*shaakir*) and ungrateful (*kafoor*).

Arabic nouns are based upon certain roots and structures (known as *awzaan*). Typically, two opposites would be mentioned with the same root structure, so that an aesthetic parallel is achieved. However, the two structures of the nouns used in this verse are not the same: the first one is based on the root structure *faa'il* whereas the second on *fa'ool*. The point that is trying to be made is that the Qur'aan uses two different root structures for these opposites, whereas it would appear to make more aesthetic sense to use the same root structure (i.e., either pair *shaakir* with *kafir*, or *shakoor* with *kafoor*). The verse in the Qur'aan pairs *shaakir* with *kafoor*).

In actuality, the choice of these two different root structures adds a depth to the meaning that would otherwise not be present in the verse. The root structure *fa'ooll* is used to indicate a more forcible and efficacious state than the root *faa'il*. Therefore, by using the adjective *kafoor* (which is in the *fa'ooll* structure) to describe the ungrateful, and *shaakir* (which is in the *faa'il* structure) to describe the grateful, the Qur'aan subtly, yet powerfully, conveys the fact that man is easily able to reach a state of extreme ungratefulness, but when he chooses to thank Allah, he cannot easily reach the equivalent extreme in thanking Him, because the blessings of Allah are too many and too great to thank. Yet another meaning that is conveyed is that most of mankind will be in the *kafoor* state. As Allah says in another verse.

«And (only) a few of My servants are shakoor (grateful).» [34:13]

Therefore, only a small percentage of mankind can reach the level of shakoor, whereas there will be many who can reach the level of shaakir. This is in contrast to ungratefulness, for most of those who are ungrateful will reach the depths of ingratitude – the level of kafoor.

By using two different root structures, each of which conveys a slightly different meaning, a whole new meaning is added. This meaning cannot be conveyed into another language by simple translation, and all translators ignored these extra meanings in their translations.

The addition and deletion of certain letters also adds different meanings to a word. In the last verse of Soorah al-Baqarah, the Qur’aan states,

لا يَكُنَّ اللَّهُ نَفَسًا إِلَّا وَسْعَاهَا لَهُمَا كُبْثَتْ وَعَلَيْهَا مَا كُبِّثَتْ

«Allah does not charge a soul except (within) its capacity. It will have (the consequence of) what it has gained, and it will bear (the consequences of) what it has earned.» [2:286]

The first verb, which has been used to express the gain that a person earns in good, is kusab, whereas the second verb, which has been used to express the earnings of evil, is iktusab. The second verb is from the same root as the first (‘kusabu’, meaning, ‘to earn, or gain’), except that an extra letter has been added (the letter taa). This letter gives the verb the added connotation of ‘effort’. In other words, the second verb signifies that some effort must be employed in order to earn evil. This extra meaning is not present in the first verb.

The resulting change in meaning is that the earning of rewards from Allah is a very simple and easy task, whereas the earning of evil is not so easy, and requires effort from the person. It also shows that the earning of evil goes against the nature of man, since he must exert himself in order to ‘gain’ the consequences of his evil deeds, whereas no such exertion is required in order to gain the rewards for his pious deeds. In addition, the verse also implies that evil thoughts which do not lead to any actions will not be punished; only evil actions will be punished (since thoughts do not require any effort, in contrast to acts). On the other hand, good intentions will be rewarded, even if not followed up by actions. Thus, if a person intended to do evil, but did not do so, he will not be held accountable for such intentions. On the other hand, if a person intended to do a good deed, but for some reason did not do so, he will still be rewarded for his intentions. Yet another meaning that is added is that man is the consequence of the evil that he has earned, since he must ‘exert’ himself in order to obtain it; yet, the rewards of his good deeds do not emanate from him, but from Allah, since he was not responsible in procuring the good. In other words, the evil is his own doing, whereas the good is from the blessings of Allah. As Allah says in another verse,
Whatever good reaches you, is from Allah, but whatever evil befalls you is from yourself." [4:79]

All of these extra meanings were gleaned from the one extra letter in the second verb! Such subtle meanings can never be conveyed in translation. In fact, it cannot even be expected of the translators of the Qur'ān to try to express these meanings in translation!

Another example in which the distinction between two derivatives has a subtle change in meaning is the difference between the two verbs 'nazzala' and 'anzala'. These two verbs were translated by all translators by the same word; no distinction was made between them. However, the two words have slightly different meanings. 'Nazzala' signifies the piece-meal revelation (or descent) of something, whereas 'anzala' signifies the revelation (or descent) of something all at once. The revelation of the Qur'ān has been described in different verses by both of these words, thus signifying the two different revelations of the Qur'ān mentioned earlier: the descent of the entire Qur'ān to the Bayt al-Izzā on the Night of Decree, and the piece-meal revelation of the Qur'ān after that time. One verse which combines these two verbs is 46:20. The translation given by all translators does not take into account the difference between these two forms:

وَيَتَّقِلُ الْدِّينَ تَأْمُرُوا َْٰلَةَتْ سَوْرَةَ فَإِذَا أَدْرَكَتْ سَوْرَةً
ٌمَّحَكَّةٍ وَذُكُرَتْ نَعْمَاءُ اللَّهِ وَذُكُرَتْ أَمْوَالُ الْمُتَّقَنِينَ فِي ْقُلُوبِهِمْ ٌمَّرْضُ
ٌبَنَّوَرَتْ إِلَّا إِذَا َتَنَٰبَّىٰ الرَّفِيعُ عَلَيْهِ مِنَ َّمَرْضٍ

"Those who believe say, 'Why is not a soorah revealed (nazzala) (for us)?'
But when a decisive soorah is revealed (anzala), and fighting (jihād) is mentioned in it, you see those in whose hearts there is a disease (i.e., the hypocrites) looking at you with a look of one who has fainted, on the verge of death..."

The fact that the two different forms are used is significant. In the first half of the verse, the believers wish that Allah reveals (nazzala) soorahs, one after the other, showing that they earnestly desire and eagerly await the revelation of the Qur'ān. The hypocrites, on the other hand, pretend to share these emotions with the believers, but when Allah reveals (anzala) only one soorah which mentions fighting, the hypocrites show their true colours, and become pale out of fear! In other words, the hypocrites ask for many revelations (nazzala), but when only one revelation comes (anzala), they cannot even fulfill its commands! So they boast for a lot, but cannot fulfill even a little! Once again, this added meaning is absolutely ignored by all translators, and the two different derivatives are treated as one. 773

773 See al-Iṣfahānī, p.809, for more discussion of these derivatives.
An example of where Arabic eloquence (*balaagha*) is lost in translation is verse 19:4. In it, the Prophet Zakariyyah (Zacharias) is praying to Allah to bless him with a child, and describes his old age:

 قال رءبإني وَهَرْنَأ العَظَمِ بَيْنِي وَأَنْصَعْلُ الرَّأَسَ صَيْبًا

«He said, 'O My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head...»

The Arabic of the last portion of the verse is: ‘*ishtha’ala ar-ra’su shayba*’. This phrase, despite its conciseness (only three words), is indicative of the eloquence of the Qur’aan, and az-Zamaksharee is able to extract no less than five examples of the usage of various types of Arabic eloquence (some of which cannot even be explained in English!).

For example, the primary meaning of the verb ‘*ishtha’ala*’ which is used in the verse is to express the sparks that are emitted by a fire. Therefore, Zakariyyah is comparing the whiteness of his hair to the sparks that emit from a fire, an example of one type of metaphor. Also, the verse translates as, ‘... (my) head sparks...’, thus attributing the sparkling effect, not to the hair where it occurs, but to the place and origin of that hair (the head), thus accentuating the severity of his old age. This phrase also gives the impression that the sparks are occurring from many places, thus indicating that, not only are his hairs white, but these white streaks are to be found all over his head. In essence, this phrase of only three words conveys the image of Zakariyyah’s old age in such graphic detail that the English equivalent would require a few paragraphs of text! Of course, all such eloquence is completely lost in translation.

In all of the above examples, the only factor that was involved was the actual Arabic of the verse; no knowledge of *ashaab an-nuzool*, or the different *qira’aat*, or any external information was needed. A person well-grounded in the Arabic language would have been able to obtain these benefits and interpretations solely from the wording of the verse. However, in the process of translation, all of these examples, and countless more, are lost, as the very Speech of Allah – the most eloquent of all speech – is re-interpreted and re-phrased by a human, to be transformed into another language!

As these few paragraphs have illustrated, it is not possible for a perfect translation of the Qur’aan to exist. Any translation of the Qur’aan is bound to be imperfect due to the simple fact that it is a human endeavour, and not Divine.

Despite the fact that a perfect translation of the Qur’aan can never exist, it is possible that a relatively reliable and legitimate translation be produced. Although such a translation could not take the place of the original, and would never be absolutely flawless, it would accurately reflect the basic meanings of the Arabic text in a lucid and clear style. This, then, is the goal of a good translation of the Qur’aan.

English has had its fair share of Qur’aan translations, as the previous section illustrated. Yet, despite the ample number of translations, it is still possible to say that almost all of them are not highly accurate. It is sad to note that most English transla-
tions that are in existence today suffer from very serious flaws and shortcomings. This is because most of these translations suffer from one very basic flaw: the translators were not qualified to undertake the monumental task of translating the Qur’aan!

Perhaps the first disqualification is on the basis of ‘ageedah; many translators were not Muslim, and even of those that were, almost none were actually knowledgeable of the beliefs of the Ahl as-Sunnah. (This is the first condition that was mentioned under ‘The Conditions for Translation.’) The second disqualification is that most translators were not well grounded in Arabic language and grammar, and thus not qualified to explain or translate the Qur’aan (conditions 2 and 3, above). To further compound this disqualification, most Muslim translators had not seriously studied Islam and the religious sciences to the level necessary for a translator (condition 1 above). On the contrary, many of them had studied in Western universities, and were greatly influenced by Western sciences and philosophies. And even the few that had undergone rigorous religious training had problems with the language of translation, for English was not their mother tongue! One of the prerequisites for a translator is that he must be fluent in both languages: Arabic and the language of translation (condition 2 above). Examples will be given shortly to substantiate these claims. In addition, most translators did not avail themselves to authentic tafsirs of the Qur’aan in order to properly understand the intent of the verses. Had they done so, it would have greatly minimised the errors found in their translations.775

Some researchers have classified the reasons that errors have occurred in these translations as follows:776

1) Nescience of the Arabic word’s exact meaning. For example, verse 18:26 utilises a certain tense which signifies amazement and wonder. This tense was apparently not understood by Sale, who translated the verse as: “Do thou make Him to see and to hear“ thus understanding the tense as implying a question! Rodwell understood this as a command: “Look thou and hearken to him alone!”, whereas Palmer apparently missed the whole point, and translated it as a rather dreary, “He can see and hear.” A more accurate translation of the verse is Pickthall’s, “How clear of sight is He and keen of hearing!”

2) Awareness of only one shade of meaning. For example, Jeffery translates 17:66 as, “Verily thy Lord is round about the people,” and Rodwell has a similar, “Verily thy Lord is round about mankind.” The word that they translated as ‘round about’ in reality means ‘encompassed’, meaning that Allâh has full control over His creatures and none of them can evade His Judgement.

3) Confusion between different Arabic words. For example, Menezes mistakenly translated Abû Bakr (the name of the famous Companion) as, “the father of the virgin!“ Apart from the fact that this is a proper name, and is not meant to be translated, the word for virgin is ‘bi‘îr’, not ‘bakr’!

775 The only exception to this (from the works that this author has come across) is Khan and Hilali’s translation, as shall be discussed soon.
776 Khaliﬁ, p. 67. The examples and quotes are also from this source.
Limited knowledge of Arabic eke out with figments of imagination. For example, Bell understood the ‘Qur’aan’ to be different from the ‘Furqan’ and the ‘Kitaab’. As was mentioned earlier, these are merely different names of the Qur’aan.

Mistaking Arabic for Hebrew or Syriac. Watt concluded that the meaning of ‘rujz’ in 74:4 was the same as the Syriac ‘rugza’, which means, ‘wrath’, whereas the real meaning is ‘pollution’ (which is used in the verse to signify idols).

Some confusion with Hebrew traditions. For example, Jeffery confused the Arabic ‘sakeenah’ in 48:4 with the Hebrew ‘shekinah’.

These six categories are perhaps more applicable to non-Muslim translators. Perhaps the three most common causes for errors by Muslim translators are:

1) An incorrect understanding of a word.
2) A misunderstanding of the intent of the verse.
3) Unfamiliarity with the rules of Arabic grammar.

An example of where a particular word was translated incorrectly is verse 21:87. In it, Allaah mentions the incident of Yoonus, in which he left his people after they had not responded to his call. The verse uses the word ‘naqdira’ which has a number of meanings, including: ‘to have power over’ and ‘to hold responsible for’. Most translators, including Yusuf Ali and Pickthall, took the first meaning of the word, thus translating the verse as, “And remember Dhoo an-Noon (Yoonus), when he departed in anger. He presumed that We had no power over him...” This translation attributes a type of unbelief (kufr) to a prophet, for how can any believer believe that Allaah has no power over him? The correct translation, therefore, is: “...and he presumed that We shall not call him to task...”; in other words, he presumed that the act that he had done was not a sinful act and he would not be punished for it, and not that Allaah had no power over him!

Another example is the translation of the word ‘burooj’. In verse 85:1, Allaah swears by the skies, full of ‘burooj’. Yusuf Ali translates this as, “By the Sky; (Displaying) the Zodiacal signs.” In classical Arabic, however, the word ‘burooj’ is used to denote a constellation of stars. Later Arabic, however, gave it the added meaning of ‘the Zodiacal signs’, and this is the meaning by which later dictionaries define it. The Zodiacal signs are signs from ancient Greek mythology, and play absolutely no role in Islaam. Thus, the translation of Yusuf Ali gives a very dangerous and incorrect implication. The proper translation of the verse is, “(I swear) by the heavens which contain constellations.”

An example where the translator does not understand the intent of the verse is Muhammad Ali’s translation of verse 32:28: “And they say, when will this victory come, if you are truthful?” Say: On the day of victory, the faith of those who (now) disbelieve will not profit them...” In the footnote, he explains the day of victory as the conquest of Islaam over other religions. What is meant by the verse, however, is the Day of Judgement, or the day of punishment, for that is the day that the faith of a disbeliever will not be accepted. Ibn Katheer (d. 774 A.H.) states,
"Whoever presumes that the intent of this verse is the Conquest of Makkah has strayed far, and fallen into serious error! For, on the day of the Conquest of Makkah, the Prophet (ﷺ) accepted the Islam of the disbelievers, and if the intent of this verse was the Conquest of Makkah, the Prophet (ﷺ) would not have accepted their Islam...".

Another mistranslation due to an incorrect understanding of a phrase occurs in verse 37:28. In it, Allaah mentions that the disbelievers will regret the fact that they did not heed the call of the believers in this life.

"They will say (on the Day of judgement), 'It was you (i.e., the believers) who used to come to us 'an al-yameen.'" [37:28]

Now, the phrase "an al-yameen" literally translates as 'from the right-hand side', and this is how a number of translators, such as Ali and Shakir, translated it. However, what is actually intended in the verse, as ash-Shawkaanee (d. 1250 A.H.) and others point out, is that the believers used to come to the disbelievers with the truth. The 'right-hand side' is used to denote the side of truth and justice, and thus the believers used to approach the disbelievers with the truth, but the disbelievers would reject it. Some translators, however, did not understand the meaning of this phrase, and translated it verbatim, without giving any comment or explanation as to its meaning!

An example that demonstrates lack of knowledge of Arabic grammar is the translation of verse 56:82. The verb 'taj'alloona' that is used in the verse comes from a class of verbs that need two objects (maफ'oool) to them in order to form a complete sentence. The first object that is mentioned, however (rizqakum), does not form a comprehensible sentence with the verb unless one adds a noun to it. This fact would be apparent to any linguist at the first reading of the verse. The noun that is missing can either be deduced from the context, or from authentic narrations from Ibn 'Abbaas (found in at-Tabarce, Ibn Katheer, and others. The noun is 'shukr'). However, due to the fact that most translators were, apparently, not aware of the rules pertaining to this class of verbs, they ignored the fact that the sentence could not be translated verbatim. The verse, therefore, was translated as, "And you have made it your means of livelihood that you should declare it false!" by almost all translators (Yusuf 'Ali, Muhammad 'Ali, Pickthall, Shakir, and others). The correct translation of the verse, however, as done by Khan and Hilali, is, "And instead (of thanking) Allaah for the provisions He gives you, on the contrary, you deny him (by disbelief)!" (The noun that was added was 'thanking'). The difference in meaning between the two transla-

778 Fath al-Qadeer, v. 4, p. 516. An alternate interpretation is that the 'right hand side' indicates power, or forcefulness. See the reference for further details.
779 As used in this verse. There are certain cases where it would only need one object, but this case does not apply to this verse.
tions is clearly noticeable; in fact, at first glance it seems that the two translations are absolutely unrelated to one another, despite the fact that they are actually the same verse!

Yet another example which demonstrates a lack of knowledge of Arabic grammar is the translation of verses 70:6-7. These verses employ the word, ‘ra’aa’. This word has a number of meanings to it, depending on its grammatical actions and context. If it has one ‘object’ after it, it means: ‘to see’, whereas if it has two ‘objects’, its meaning changes to: ‘to presume’, or ‘to firmly believe’. In these verses, the word occurs twice, and each time it has two objects. Most translators (if not all), apparently not aware of these grammatical rules, translated these verses as, “They (the disbelievers) see it (the Day of Judgement) as far away. But we see it as near!” This translation, although not actually incorrect, is at the same time not very accurate. A more accurate translation of the verse would be: “They presume it as far away. But we know for certain that it is near!” In other words, the disbelievers are not sure about the occurrence of the Day of Judgement, and even if it occurs, they think that there is a long time left for it. The believers, on the other hand, know for certain that it will occur, and with this certain knowledge, they know that it is very close by! The difference between the two translations, and the deeper meanings of the second, come only from applying basic Arabic grammar!

As a last, and slightly more complicated, example, let us examine verse 34:28. All translations reviewed – without any exception – translated the verse, with minor differences, as,

وَمَا أَرْسَلْنَا إِلَى الْمُتَّقِينَ الْحَقَّ وَلَا يَعْمَمُونَ

“And We have not sent you (O Muhammad) except as a bearer of glad tidings, and a warner, to all of mankind, but most of mankind know not.”

The phrase, ‘...to all of mankind...’ occurs in the Arabic as ‘...kaafath li naas’. According to this translation, the word ‘kaafath’ means ‘all of’, and is a conditional adjective, known in Arabic as haal, of ‘mankind’ (or, ‘naas’). In this verse, it can be seen that the conditional adjective occurs before its subject, which is ‘naas’ (mankind).

Now, according to the majority of classical Arabic grammarians (but not all), it is not allowed for a conditional adjective, or haal, to precede its subject in a number of cases, including the case where its subject was connected to the letter laam (to be more precise, if the subject were preceded by one of the prepositions known as the huruf al-jar, one of which is the laam). In this verse, it can be seen that the subject is indeed connected to the letter laam (i.e., the subject, ‘naas’, is preceded by the letter laam, which is transliterated above as ‘li’). Therefore, according to the majority of Arabic grammarians, it would not be allowed to understand the verse the way that it has been translated above. In fact, both az-Zajjaaj (d. 311 A.H.), and az-Zamakhsharee (d. 538 A.H.), two of the most famous scholars of Arabic grammar, called this inter-
pretation of the verse, 'a clear error!' According to these scholars, the word ‘kaafath’ must be understood as meaning one of its other derivatives, so that it is not taken to be a conditional adjective (haal) of ‘mankind’. This alternate meaning is ‘a preventor’ (from the root kaffa, meaning ‘to stop’), and the verse would therefore translate as, “And we have not sent you (O Muhammad) except as a preventor for mankind (i.e., to prevent them from wrongdoing and shirk), a giver of glad tidings, and a warner.” This second translation offers a totally different understanding of the verse.

Although the widespread English translation of the verse cannot be called incorrect (due to the fact that there is a difference of opinion amongst classical Arabic grammarians over this particular grammatical rule, with a minority of them allowing such an interpretation), it must be asked, “How many of the translators who translated this verse were actually even aware of this rule of Arabic grammar, and the difference of opinion over it, and, based on research and analysis, purposely chose one opinion over the other?”

The point that is trying to be made is that it is essential that such detailed rules of Arabic grammar be known and thoroughly understood by anyone who wishes to translate the Qur’aan. Arabic is a highly complex language, and it is not possible that a person with a rudimentary knowledge of Arabic, armed with a few dictionaries and lexicons, can do justice to any translation!

Perhaps the safest and most accurate method to have translated the above verse, as ash-Shawkaanee (d. 1250 A.H.) interprets in his ta’feer, is to have included both possible translations.  

A Review of Some Translations

These reviews are not intended to be exhaustive, but rather to give the reader an insight into the translator’s beliefs, and some benefits and faults of the translation. The purpose of this section is not to find every single fault that has occurred, but rather to give a general ruling on the translation. The comments that were made in the previous section must be kept in mind; almost all the translations mentioned here are demonstrative of the three categories of errors mentioned above.

Only the more popular Muslim translators have been reviewed, since non-Muslim translations cannot be relied on, no matter how superb the English, and Qadi’i translations invariably inject their doctrines into the Qur’aan. (However, an exception was made for Muhammad Ali’s translation, since it had great influence on both Pickthall and Yusuf ‘Ali).

Muhammad Marmaduke Pickthall’s The Meaning of the Glorious Qur’aan is one of the more popular translations. It was released in 1930, and has seen over 27 editions.

780 al-Kashauf, v. 3, p. 592
781 For further details on this particular rule and its application on the verse, see al-Kashauf, v. 3, p. 592; Fath al-Qadeer, v. 4, p. 432; Darya as-Saahih, v. 2, p. 205.
Pickthall was an Englishman who had, in the words of Arberry, 'achieved a certain repute as a novelist... and was a man of distinct literary gifts'. He had travelled in the East, and had worked for the Nizam of Hyderabad. For his translation, he relied quite heavily on Muhammad Ali's translation (mentioned below).

The translation is quite literal, and therefore is not smooth reading. Also, his use of Biblical English (thee, thou, etc.) does not suit modern readers. There are very few notes or explanations, which makes it confusing for those who are not familiar with the Qur'an, but at least helps in minimising Ali's influence on him. Overall, though, the translation is a generally acceptable, albeit literal, rendering of the Arabic.

It would be no exaggeration to say that the most popular translation of the Qur'an in existence today is 'Abdullaah Yusuf Ali's *The Holy Qur'an: Translation and Commentary*. It has seen over 35 editions since its release in 1936, not counting the revised ones.

'Ali had studied in England in the late 19th century, and was of a Sunni Bohri family. He had learnt Arabic from his father. Although well-versed in English grammar and literature, he was not familiar with Islamic sciences, and depended mostly on Mohammad Ali's translation for his interpretory comments.

The English of his translation is simpler than Pickthall's — and therefore easier to read — but could be better. There are ample footnotes, and, in general, the translation itself is acceptable.

The problem with this translation, however, is Ali's footnotes. These are indicative of his "Sufi leanings, and smack of apologia and pseudo-rationalism." The Muslim World League released a pamphlet detailing the errors in these footnotes, but this pamphlet was not exhaustive. There have been 'revised' editions of Yusuf Ali's translation published, but even these are not free from error.

Some of the problems of this translation is his idea of 'analogy' in the Qur'an. Due to a misinterpretation of verse 3:7, he believes that many of the statements of the Qur'an are allegorical. According to his footnotes, Heaven and Hell are states of the mind and do not really exist (notes 44, 50, 168, 452, 499, 579); *jinn* are not a separate creation of Allah but rather an innate force in man (note 929); the *hoor* of Heaven are only for companionship, and not for pleasure (note 44). In addition, 'Ali has an extremely liberal approach to *fiqh*, for he states that insurance and interest are allowed (notes 241, 324) and polygamy is discouraged in Islam (note 509), to note some examples. Many of these problems have been solved in the 'revised' addition, but some work still needs to be done. Also, most of these concepts are found in Muhammad Ali's translation, and Yusuf Ali's dependence on it is obvious. In fact, he

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782 Arberry, p. 20.
783 Kadwa, p. 17.
784 For further details, see *Al-Basheer*, vol. 3, no. 4 & 5, *Os 'Abdullaah Yusuf 'Ali and Muhammad 'Ali's commentaries*.
785 Yusuf 'Ali, p. xvi.
states in his introduction that Muhammad Ali’s translation is ‘a scholarly work, and equipped with adequate explanatory matter in the notes and the Preface. Yet another aspect of this translation is that Yusuf ‘Ali continually intersperses his Sufic thought and philosophy whenever he gets an opportunity to do so.

Also, Yusuf ‘Ali was clearly influenced by the ‘modernist’ school of thought, which sought to explain away everything that they felt ‘modern’ science could not explain or rationalise. For example, concerning the Prophet’s (ﷺ) night journey (al-Israa wa al-Mi‘raj), he writes, “The majority of Commentators take this Night Journey literally... Even on the supposition of a miraculous bodily Journey, it is conceded that the body was almost transformed into a spiritual fineness.” The implied meaning is obvious, and contradicts the belief of Ahl al-Sunnah that the Prophet (ﷺ) was transported in body and soul during al-Israa wa al-Mi‘raj. While mentioning the story of the resurrection of the birds at the call of Ibraheem (2:260), Yusuf ‘Ali has difficulty believing that the birds were actually killed by Ibraheem, as is the clear understanding of the verse, and the view of classical commentators.

Apart from these notes, as was mentioned earlier, the translation – in general – is acceptable, and the English readable.

Taqiuddin Hilali’s and Muhammad Muhsein Khan’s Interpretation of the Meanings of the Holy Qur’ān was first released in 1977, and has seen a number of editions since. It was initially a multi-volume work, and has lately been re-released in one summarised volume.

Both of the translators are from the Islamic University of Madinah, and perhaps better qualified than all the previous translators mentioned to undertake such a task. The translation relies on classical Islamic tafsir, such as Ibn Kathir’s, al-Qurtubie’s and at-Tabarce’s works. Therefore, this translation is undoubtedly the finest in terms of being free of inaccurate interpretations. It has copious notes, taken mainly from Saheeh al-Bukhaaree, and also many interpolated meanings in brackets in the text. It perhaps might have been more prudent to place these phrases as footnotes, to avoid confusion between the actual text and explanatory notes. It also has very useful appendices.

The English, however, is not as smooth as other translations. The absence of a translator whose mother tongue is English is noticeable in the translation. Also, the translation leaves many phrases in Arabic, and then gives an explanation of the phrase in English. Although this is occasionally useful, at times it makes for tedious reading.

Muhammad Asad’s The Message of the Qur’ān was first released in 1980. The translator was a very well known figure, and had written two famous works, The Road to Makkah (a highly readable autobiography), and Islam at the Cross-roads. He had also translated a portion of Saheeh al-Bukhaaree, which is a very good translation.
His translation of the Qur'an, unfortunately, contains many unorthodox ideas. It is an English translation with a Mu'tasilec perspective. He denies the miracles that the prophets performed (for example, the resurrection of the birds in the story of Israah, 2:260), believes that jinn are not separate creatures, and also has a very liberal approach to fiqh (for example, the concept of hijab varies with time and place, cf. Soorah Noor).

Apart from problems of this nature—and they are numerous in number—the English is one of the best that this author has seen; very lucid and readable. However, it is not to be recommended because of its misinterpretations.

Muhammad 'Ali, came out with his The Holy Qur'an: English Translation in 1917, and it has seen ten editions. The author is a Qadiani, and thus this translation is full of heretical ideas. He does not believe in the finality of the Prophet (sws), and twists the meaning of those verses that state this (cf. his footnote to 22:40). He also believes that 'Iesaa died on the cross, and was not raised up to the Heavens, as the Qur'an clearly states (cf. 3:55 and 4:157, and Ali's 'interpretation' of them). He too denies the miracles of the prophets, and claims that Heaven and Hell are not real (cf. his Introduction, p. xx onwards). In fact, he even goes so far as to say Hell is actually a place for the 'treatment of spiritual diseases,' and its 'punishment not meant for torture but for purification' (p. xx). Due to the fact that this was one of the first translations in English by a 'Muslim,' it had a great influence on future translations, particularly Yusuf Ali's and Muhammad Marmaduke Pickthall's. In fact, Muhammad 'Ali quotes with pride the famous Christian missionary Rev. Zwemer, who wrote:

A careful comparison of Mr. Pickthall's translation with that of the Ahmadiyya translator, Maulvi Muhammad 'Ali, shows conclusively, that Mr. Pickthall's work is not very much more than a revision of the Ahmadiyya version (p. vii).

This translation was also heavily used by Sarwar and Shakir.

M. M. Shakir came out with 'his' translation, The Holy Qur'an, in 1982. Actually, it is based almost completely on Muhammad Ali's translation, except for minor changes. A simple comparison between the two translations shows that Shakir merely revised Ali's translation. Kidwai calls it, 'an example of blatant plagiarism.' Also, Shakir is of the Shee'ite faith, and the index clearly indicates this, as he lists 'verses' that refer to Imaamah, the martyrdom of Hussayn, the caliphate of 'Alie, and so on.

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787 Although it should be pointed out that he is of the 'Lahore Qadams,' who verbally believe in the finality of the Prophet (sws), but in reality exalt the status of Mirza Ghulam Ahmed to that of a prophet. 'Ali writes in his Introduction, p. vi, while discussing his sources. And, lastly, the greatest religious leader of the present time, Mirza Ghulam Ahmed of Qadian, has inspired me with all that is best in this work. I have drunk deep at the fountain of knowledge which this great Reformer – Mujadid of the present century and founder of the Ahmadiyyah Movement – has made to flow...'

788 Kidwai, p. 18.
T. B. Irving's translation, *The Qur'an: The First American Version*, was released in 1985. It is meant to be in American English. Apart from the Biblical connotations of the title (there cannot be different 'versions' of the Qur'an), the translation has no explanatory notes, does not contain the Arabic text, and is not free from translation errors.  

789 Perhaps the reader will feel that the above reviews have been a bit harsh. However, it should be kept in mind that this is the Qur'an - the Book of Allah - that we are dealing with, and thus even 'minor' problems should be considered major ones, especially when such problems concern unauthentic interpretations of the Qur'an. In reality, despite the more than two-dozen or so translations that exist, there still does not exist one good translation that combines authentic Qur'anic interpretation and flawless English. Khan and Hilali's is, as yet, the best in terms of interpretation, but, at least in this author's opinion, there still exists an urgent need to produce a lucid, highly readable and authentic rendering of the meanings of the Qur'an in English, and Allah knows best!  

These lines were written based upon the translations that the author had access to at the time of writing. However, slightly before the final editing of this work, Saheh International released its *The Qur'an: Arabic Text with Corresponding English Meanings*. Although I have not exhaustively reviewed the work, it is an impressive translation, distinctly superior to all others that have been reviewed. The English is surprisingly smooth, and accurately reflects the Arabic meanings. The footnotes are short and to the point, and greatly aid in the understanding of the verse. This translation clearly shines above the rest with its accuracy and simplicity. Perhaps the primary criticism that must be made against it is the fact that the translator(s) remains shrouded in anonymity! The names and credentials of the translators must be known, so that due credit (and criticism) can be given. It has never been the practice of the scholars of Islam to write under pseudonyms and hide behind unknown names! Despite this obvious criticism, however, the work is indeed commendable effort in the field of English translations, and will probably remain unique in its class for some time to come.
CHAPTER 17

THE QUR'AAH AND ORIENTALISTS

1. The Authorship of the Qur'aan

Orientalists are non-Muslim scholars who have achieved considerable repute as authorities on Islam. They have dedicated their lives to the study of Islam. As such, they must be looked at with extreme caution, for when a researcher studies Arabic and learns more about Islam than the average Muslim, yet still remains a non-Muslim, his intentions must be questioned. Such people have, by their own testimony, lifted from themselves the veil of ignorance, and have seen and appreciated the beauty and authenticity of Islam. They have removed any possible excuse that might have existed for not accepting Islam. For reasons that can only be guessed, they have not recognised the call of the Creator but refused to answer and submit to Him!

For example, Arthur Jeffery, author of ‘Materials for the History of the Text of the Qur'an’, studied in Egypt and Damascus for a number of years. During these years, he went over all the qira'at, including the shu'adhi ones, with the scholars of Al-Azhar, and pored over many of the books on the Qur'an and its sciences – printed copies and manuscripts. The vast majority of Muslims, even those specialised in the qira'at, have not done as much research as Jeffery did. Can it be imagined that he did not see the tijaaz of the Qur'an through its many facets?

Another Orientalist, Arthur Arbbery, also studied in Egypt. His Arabic was fluent, and he appreciated the beauty of the Qur'an, ‘...the rhetoric and rhythm of the Arabic of the Qur'an are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound by the nature of things to be but a poor copy of the glittering splendour of the original.’ Elsewhere, he even admitted that the Qur'an was a solace and comfort for him:

During the long months, the dark and light months, of labouring at this interpretation, eclectic where the ancient commentators differ in their understanding of a word or phrase... the radiant beauty of the original is not clouded by such vexing interpolations – all through this welcome task I have been reliving those Ramadhan nights of long ago, when I would sit on the veranda of my Gezira house and listen entranced to the old, white-bearded Sheykh who chanted the Koran for the pious delectation of my

790 Arbbery, p. 24.
791 Arbbery, p. 28.
neighbour... It was then that I, the infidel, learnt to understand and react to
the thrilling rhythms of the Koran, only to be apprehended when listened to
at such a time and in such a place. In humble thankfulness I dedicate this
all too imperfect essay in imitation of those magical Egyptian nights.

Yet, despite all these confessions, Arberry, as did Jeffery, died as a non-Muslim. Why
then, when they realised the beauty of the Qur'aan, did they reject its call?

The topic of the authorship of the Qur'aan has puzzled Orientalists for a long
time. If the Prophet Muhammad (ﷺ) was an imposter, then how was one to explain
his austere and magnanimous life? And if he were not an imposter, this would imply
that 'Eesaa and Muhammad (ﷺ) were sent by the same God, and this they were not
willing to believe. Therefore, they were in a dilemma, and were forced to concoct
some explanation as to who the author of the Qur'aan was, and why the Prophet (ﷺ)
had claimed to be a prophet. As Rodwell wrote: 792

In close connection with the above remarks, stands the question of Mu-
hammad’s sincerity and honesty of purpose in coming forward as a mes-
enger of God. For if he was indeed the illiterate person the Muslims represent
him to have been, then it will be hard to escape their inference that the
Koran is, as they assert it to be, a standing miracle. But if, on the other hand,
was a Book carefully concocted from various sources, and with much extraneous aid, and published as a divine oracle, then it would seem that the
author is once open to the charge of the grossest imposture, and even of
impious blasphemy. The more insight we obtain, from undoubted historical
sources, into the actual character of Mohammed, the less reason do we find
to justify the strong vituperative language poured out upon his head...

As Rodwell states, if Muhammad (ﷺ) were the author of the Qur'aan, this would
then imply that he was an imposter. But the more one studies the biography (seeerah)
of the Prophet (ﷺ), the less one finds reason to presume this. Material gain; the
desire for power and glory; the desire to unify the Arabs; the desire for moral refor-
amation, all of these possible ‘motives’ are immediately eliminated by an unbiased reader
of the Prophet’s (ﷺ) seeerah. In fact, the entire seeerah of the Prophet (ﷺ) is one of the
strongest proofs of his sincerity.

An Example of the Prophet’s (ﷺ) Sincerity

Perhaps one of the greatest incidents that demonstrates the truthfulness of the
Prophet (ﷺ) is the story of the death of the Prophet’s (ﷺ) son, Ibraahimeen, the last of
the children to be born to the Prophet (ﷺ), died at the age of two years old.
The Prophet (ﷺ) was visibly griefed by this, and tears streamed down his face. Even
the Companions were distressed and saddened to see the Prophet’s (ﷺ) state. A few
hours after Ibraahimeen’s death, a solar eclipse occurred, blocking out the bright light of
the sun. Immediately, word spread amongst the Muslims: Even the sun and moon are
saddened by the Prophet’s (ﷺ) loss!

792 Arberry, p. 15-16.
What greater opportunity than this? What more can possibly be asked by an imposter? A charlatan would have seized this moment—this golden opportunity that would be heard for generations: Even the skies grieve with the Prophet! Muhammad (ﷺ) could have called the people of Makkah, and told them, “Yes! Even the heavens are affected by my loss!” In fact, he did not even have to call them; he merely had to remain silent, and let the rumours spread. Already all of Makkah was marveling at this clear ‘miracle’.

Yet, the true prophet that he was, Muhammad (ﷺ) could not deceive or lie to his people. He issued a general summons to the people of Makkah, and waited until they all gathered in the mosque. Then, he stood up in front of them, praised Allah and thanked Him, and said that ever-so-powerful statement, “Verily, the sun and the moon are two of the signs and miracles out of the many miracles of Allah. They do not eclipse because of the death or birth of any human being.” So simple the phrase, yet so full of meaning; so innocent the sentence, yet so powerful in its implications. Can there be any doubt as to the Prophet’s (ﷺ) truthfulness?

**Authorship Theories**

In general, there are four primary ‘explanations’ that Orientalists adopt or have adopted to explain the phenomenon of the Qur’aan. Some amongst them even bypass this question, and state with certainty that the Prophet (ﷺ) was the author of the Qur’aan, without giving any explanation as to how an illiterate person could write such a masterpiece, or even the motives behind such an endeavour. Sale wrote, “That Muhammad was really the author and chief contriver of the Qur’aan is beyond dispute, though it is highly probable that he had no small assistance in his design from others.”

What is the most surprising aspect of these ‘explanations’, however, is how remarkably similar they are to the claims of the disbelievers of old – claims that the Qur’aan itself mentions and refutes. The unoriginality of these explanations is a stark indication in itself of the authenticity of the Qur’aan.

**A Poet?**

The first ‘explanation’ that is given is that the Prophet Muhammad (ﷺ) was a poet—an extremely eloquent and skilled poet—but a poet nonetheless. This was put forth by Stobart around a century ago, and echoed by Bell and even Rodinson as late as the 1970’s. Bell described the Prophet (ﷺ) as a poet, “…but not of the ordinary type.” Stobart claims, after reading a translation of the Qur’aan, that anyone who had some knowledge of Jewish history ‘and possessed of some poetic fire and fancy’ could write the Qur’aan.

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793 Reported by al-Bukhaaree, and others.
794 Sale, p. 50.
795 Khalifa, p. 11.
796 Khalifa, p. 11.
How reminiscent this is from the cry of the pagans of old!

«Or do they say, ‘He is a poet!’» [52:30].

«They say, ‘(These inspirations are only) muddled dreams; Nay! he has invented it; Nay! he is a poet!’ Then let him bring us some miracles like (the prophets) of old (were given)!» [21:5]

«And they said, ‘Are we going to abandon our gods for the sake of a mad poet?’ Nay! Rather (Muhammad) has come with the Truth, and confirmed the Messengers (before him).» [37:36]

Rather,

«And it is not the words of a poet! Little faith you have!» [69:41]

«And We have not taught (him) poetry, nor is it befitting for him. Rather, this is only a Reminder, and a clear Qur'aan.» [36:69]

A Madman?

Yet another ‘explanation’ is that he (ﷺ) was an epileptic who was possessed by devils, and thus was able to produce such eloquent speech. This was a common theme of the Orientalists of the Middle Ages, such as San Pedro. Phillip K. Hitti wrote, “The Prophet experienced ecstatic seizures as he received the revelations, giving rise to the charge that he was epileptic.”

However, even Orientalists themselves have had to reject these claims as false. Daniel commented, “...epilepsy as applied to the Prophet was the explanation of those who sought to amuse rather than to instruct.”

If one looks at the seerah of the Prophet (ﷺ), one cannot find any grounds for these claims. Epilepsy is not found mentioned at all in any of the classical works of seerah. In addition, the Prophet (ﷺ) lived a normal, sane life throughout his sixty-three years. There are no incidents in the Prophet’s (ﷺ) life that can be given as examples of insanity; on the contrary, his whole seerah is a refutation of it!
Once again, modern authors merely took these same ideas from the disbelievers of old.

«О, не думайте, что вы не такие же разумные!» [7:184]

«И они сказали: Мы не верим в мудрецов, чтобы смотреть на скуку, чтоб подумать о них. Нет мудреца в их среде. Они стояли в ожидании, когда наступит день, когда твои враги будут обращены в прах.» [37:36-37]

«Оригинальное обращение было как будто бы врага его пророка, и подтверждение для посланника (Мухаммада) позже события, и те, кто были в присутствии, поднимутся в небесах до пророка (Мухаммада).» [23:70]

Allah responds to these accusations, in defence of the Prophet Muhammad (ﷺ),

«И ты не одинок, в Господе твоем, спаситель.» [38:2]

Taught by Others?

The third ‘explanation’ given by Orientalists is that the Qur’ān was composed by or with the help of Jews and Christians at the time of the Prophet (ﷺ). They differ, though, as to who these sinister figures were. Some claim that it was Babureh, the monk that the Prophet (ﷺ) allegedly met in Syria when he was a teenager. This was the claim of Sir William Muir, Margoliouth and others. Even giving that this incident is true, would a meeting of less than a few hours – while the Prophet (ﷺ) was a teenager – give him the capability to compose the Qur’ān?

Others, such as Menzes and Gardner, allege that the Prophet (ﷺ) was taught the Qur’ān by Salmaan al-Farsie. Since Salmaan was a Zoroastrian-turned-Christian before he embraced Islam, it would make sense, they claim, that he fired the Prophet’s (ﷺ) imagination with stories of the Judaean-Christian prophets. In response to this, from where then did the Prophet (ﷺ) get all of this information before Salmaan came onto the scene? Salmaan, as is well known, came to the Prophet (ﷺ) years after the hijrah, whereas most of the Qur’ān was revealed before the hijrah. In fact, almost

798 Actually, this incident might not be authentic, as Imam al-Dhahabi pointed out. In its chain is ‘Abd al-Rahman ibn Ghazwan, who is munafik (rejected). Also, it has other problems; cf. Namani, p. 158. Despite these faults, however, some scholars of Qiyas have authenticated this incident, such as al-Albani (cf. Fath al-Qadir, p. 66).
800 Khaliṣa, p. 15.
all the stories of the prophets of old were revealed at Makkah, even before Salmaan embraced Islaam or met the Prophet (ﷺ)!

Other claims are even more preposterous. Both Bodly and Gibb claimed that the Prophet (ﷺ) was taught Christianity by Qiss ibn Sa‘eedah, an Arab bishop who used to preach Christianity at the annual Uqadah fairs. Unfortunately, both of them conveniently forget to mention that this individual died over a century before the Prophet’s (ﷺ) birth.802

Lastly, since the Orientalists could not find any figure in the life of the Prophet (ﷺ) who could have influenced him to such a great extent, they claim an ‘unnamed source’ who helped Muhammad (ﷺ) concoct the Qur’aan. Rodinson wrote, “The long rambling accounts of Jewish patriarchs and prophets correspond in so much detail with the Talmud that of their essentially Jewish origin there can be doubt.”803

What is so surprising concerning these claims is that they are mostly based upon the stories found in the Qur’aan that are also found in the Bible. This fact, according to these Orientalists, proves that the Qur’aan is based upon biblical sources, either oral or written. This can be refuted in a number of ways. Firstly, the stories appearing in the Qur’aan are always slightly different than their Biblical versions, as any reader of the two books knows. This shows that the Prophet (ﷺ) did not blindly imitate Judeo-Christian sources. Secondly, there are numerous stories mentioned in the Qur’aan that are not found in the Bible, such as the dialogue between Ibraheem and his father, and Ibraheem and the tyrannical king. Likewise, certain prophets are mentioned in the Qur’aan but not in the Bible, such as Ihood and Saalih. Thirdly, the general similarities between certain stories in the Qur’aan and Bible can also be explained by saying that they both originated from the same source, namely, divine inspiration. Fourthly, and this perhaps is the strongest refutation, these stories were unknown to the people of the Prophet’s (ﷺ) time. The Qur’aan states, concerning these stories,

َيَتَّلُكُّ مِنَ الْمَجِرِّ عَالِمٍ ﻋَلِيَّةَ إِلَيْكَ ماَكَتَ ﻓِلَأَيْنَهَا أَنتُ ﻟَا نَأْتُكُكُمْ ﻣِنْ قَبْلِ هَذَا

“This is the news of the unseen which We reveal unto you. Neither you nor your people knew them before this...”[11:49]

This verse claims that the people of the Prophet’s (ﷺ) time did not know these stories, which implies that the Prophet (ﷺ) must have received them from inspiration. If any of the claims of the Orientalists were true, and these stories were known to some of the Arabs, then surely some pagan would have stood up and said, “Nay, Muhammad! I knew these stories before you. Your claim is not true!” But throughout the Prophet’s (ﷺ) twenty-three years of prophethood, no one claimed this, despite the fact that the disbelievers tried everything to disparage the Prophet (ﷺ). This is a clear sign that the people of Arabia had had no exposure to these stories, and were ignorant of them, until the Prophet (ﷺ) received his revelation.

802 ibid. There are very weak reports, however, which state that the Prophet (ﷺ) saw Qiss as a young boy, but did not recall anything of what he said. See Ibn Katheer, v.2, p.250.
803 ibid.
Once again, the disbelievers during the Prophet's time mimicked that same call that is heard today by these Orientalists.

«And indeed We know that they (the pagans) say, 'It is only a human who teaches him.' The tongue of the man they refer to is foreign, while this is in a clear Arabic tongue» [16:103]

«Then they turned away from him, and said, 'A (person) taught (by someone else), a madman!' [44:14]

«Those who disbelieve say, 'This (Qur'an) is nothing but a lie that he has invented, and others have helped him with it.' So they (the disbelievers) came forth with an unjust evil, and a wicked lie! And they say, 'Stories of the ancients; he has written it, and they are dictated to him (by others) morning and evening.' Respond (to them): 'This has been revealed by He who knows the secrets of the Heaven and Earth...» [25:4-6]

If that is the case, then let them answer the challenge:

«Or do they say, 'He has forged it!' Say: Then bring a surah similar to it, and call whoever you wish, besides Allah, if you are truthful!» [10:38].

In addition, the first verse alludes to a very important fact: all of these 'figures' are non-Arabs, yet the Qur'an is put forth as a literary miracle in Arabic. How could the Prophet (⋄) learn this from a non-Arab?!
Imagination?

The last ‘explanation’ given is that the Prophet Muhammad (ﷺ) imagined that he was the prophet of Allah, and in this imagination, he was able to compose the Qur’aan. In other words, as Rev. Rodwell put it, he ‘...had worked himself up into a belief that he had received a divine call...’.

In the 1960’s, Anderson and Watt repeated these claims. Anderson claimed the Qur’aan was the ‘result of wishful thinking’, and Watt concluded, “What seems to a man to come from outside himself may actually come from his unconscious.” Another modern Orientalist, Kenneth Cragg, wrote, “Such was the ground and meaning of Muhammad’s call, in a brooding wilderness experience, where facts of conscious observation in the contemporary scene became articulate in a personal calling to utterance and warning in the city.” R. A. Nicholson also propounded the religious illusion theory, for he stated, “Whether we regard it as ‘a pathological case’ or a grand example of mystical ecstasy, at the outset of his mission a dominating motive can be discerned in his conviction that the Last Judgement was near and that he must at all costs warn his countrymen of the doom impending. To say that... the Qur’aan is, on the whole, uninspired, does not mean that its author was conscious of fraud when he gave out all sorts of regulations and instructions in the Qur’aan’s name.”

In reality, this claim can be considered another example of the claim that the Prophet (ﷺ) was a madman. To claim that the Prophet (ﷺ) believed he was a prophet while he was not is to claim that he was insane. Yet, since these Orientalists knew that the Prophet’s (ﷺ) seerah clearly disproved any claims of insanity, they brought forth another theme: that the Prophet (ﷺ) was sane in all his affairs, except the fact that he was a prophet! Can it be imagined that one who ‘works himself up’ into the belief that he is a prophet remains sane in all his affairs; as a father and husband; as a political leader and ruler of state; as a military commander, in fact, in all walks of life?

In addition, the presumption by these Orientalists that the Qur’aan was the product of the Prophet’s (ﷺ) subconscious mind is, in reality, an indication of their ignorance of the Qur’aan. Can it be believed that the Qur’aan, with all its laws, commands and prohibitions, beliefs, stories and morals, is the result of a person’s subconscious? Can it be believed that, for twenty-three years, a person ‘imagined’ such a miraculous hook and brought it forth from his fantasy?

Again, the disbelievers of old issued the same explanation as their modern counterparts:

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804 Arbire, p. 15.
805 Quotes from Khalidi, p. 12.
806 Niozi, p. 5.
807 Niozi, p. 20.
808 Khalidi, p. 12.
Bryan S. Turner, in summarising these various views, states,

Traditional European biographers of the Prophet have either taken the position that Muhammad was psychologically normal but insincere about his supposed message from Allah, or that Muhammad was insane and believed in the truth of his prophetic mission.

The Qur’an states, in refutation of all of these views,

«Then remind and preach (to them, O Muhammad), for, by the grace of your Lord, you are not a sorcerer, nor a madman. Or do they say, ‘He is a poet! We await some calamity to befall him by time!’ Respond (to them), ‘Wait, for I too will wait with you!’ Do their intellects command them with this (i.e., to invent these lies and explanations against you), or are they a people who exceed the limits (in disbelief)? Or do they say, ‘He has forged it!’ Rather, they do not believe. Then let them produce a speech similar to this, if they are truthful! » [52:29-34]

Is it not strange how Orientalists try to come up with an explanation for the authorship of the Qur’an, instead of accepting who the Qur’an itself claims is its Author? And is it not even more remarkable that they echo and imitate the same concoctions as their predecessors during the life of the Prophet (ﷺ) did?

«Verily, in this there is a sign; yet, most of them are not believers!» [26:67]
II. Some Books by Orientalists

The topic of the Qur'aan amongst the Orientalists has not attracted as much interest as the topics of hadith and fiqh. This is because it is relatively easier for them to cast doubts on the authenticity of hadith and the flaws of fiqh. For example, Joseph Schacht, one of the most famous Orientalists of this century, claimed that all hadith are forgeries of later generations, attributed to the Prophet (2gg) by them for personal motives. He even claimed that the more reliable the isnad, the more later this forgery occurred!"  

With regards to the Qur'aan, it is much more difficult for them to try to find ‘facts’ that support their claims, and interpret them to suit their needs, as they have done with other topics. Recently, however, Orientalists have turned their attention to attacking the Qur'aan, and have started trying to cast doubts about its authenticity.

Although much has been written in the field, there are three works that stand out above the rest, and have gained considerable repute as authorities in the field. Each of these works will be discussed below:

‘Geschichte des Qorans’ of Noelleke

The first work is by Theodore Noeldeke, a very famous German Orientalist. He entitled it ‘Geschichte des Qorans’, or ‘History of the Qur’aan’. The work was written with the help of three other German Orientalists: Pretzol, Schwally and Bergstraesser. It was published over a period of three decades, in three volumes. The first volume was published in 1909, and the last in 1938. It won national awards from the Paris Academy of Inscriptions, and drew great acclaim from Orientalists all over the world.

Von Denffer has a brief, yet superb, review of the work, which is quoted in its entirety:811

The ‘History of the Qur'an’ produced by four German orientalists, deals in three parts with ‘The Origin of the Qur'an’, ‘The Collection of the Qur'an’, and ‘The History of the Qur'anic Text’. The complete book naturally reflects the different approaches and types of scholarship of the various authors. Noeldeke's bias against Islaam can still be clearly discerned, although he later renounced some of his views regarding the history of the Qur'an."812

The main substance of the first volume is its second part ‘On the Origins of the Various Parts of the Qur'an’. Here, on the basis of Noeldeke's earlier works, the sources have been arranged in four periods, three Makkan and one Madinan, depending heavily on Muslim sources, especially on Suyu'ee's I'tqaan and Tahari. Due to this, the material presented is, apart from the usual biased comments, a good cross-section of classical Muslim

811 Since the work is in German, this author was unable to review the work personally. The author is grateful to The Islamic Foundation for permission to quote this section. Von Denffer, pp. 158-60
812 He believed, for example, that the minqattā'at represent the initials for the scribes of the Qur'aan. He later changed his mind on this point.
writings on the subject. Incidentally, Pickthall (the well-known Qur'ān translator), relied heavily on this for his remarks on chronology in his translation.

There is a final discussion on 'Revelation not included in the Qur'ān' discussed on the basis of the various ahadith and other sources.

The second volume, dealing with the collection, is almost completely based on Muslim sources (again ḥadīth dominates) and prevents a calm discussion of the 'ruling tradition' et al. Nevertheless, reports about the collection of the Qur'ān, Schwally, after presenting the material and his reflection on it, comes to conclusions very close to classical Muslim views, namely that the shape of the Qur'ān, as we have it now, was completed two to three years after the death of Muhammad, since the 'Uthmanic edition is only a copy of Hafsa's piece, the editorial work of which had been completed under Abū Bakr, or at the latest under 'Umar. This editorial work however probably only concerned the compositions of the surāt and their arrangement. As far as the various pieces of revelation are concerned, we may be confident that their text has been generally transmitted exactly as it was found in the Prophet's legacy'.

Volume three is mostly concerned with the written text of the Qur'ān and the various readings. It is once more a sober presentation of information derived basically from Muslim sources. Bergsträsser has dealt mainly with the written form of the 'Uthmanic Qur'ān, the variant readings, as contained in the masūṣ with that of Ibn Mas'ūd and Ubayy. He then introduces the historical development of the qirāt.

Pretzl presents the various readings, emphasising the famous 'seven readings', describes the Muslim literature on the qirāt and finally deals very briefly with the palaeography and decorative designs of old Qur'ānic manuscripts. As in volume two, the main sources are classical Muslim authors, especially as-Suyūṭī, al-Mā迂e, al-Jazā'īrī and various writers in qirāt. Until today, Nœeldeke/Schwally is the most comprehensive — if not the sole — serious attempt by Orientalists to deal with the Qur'ān at least in a descriptive manner. For this is what the later authors — not so much Nœeldeke — had in view: to collect the available material on the subject and to present it. While some of the authors' comments and conclusions would not be welcomed by Muslims, the vast area that has been covered and the presentation based on the classical Muslim literature on the topic are of a merit that has to be acknowledged. Especially in the latter two volumes, there is surprisingly little that Muslims might find derogatory in style, and indeed the basic presentation is not unlike classical Muslim literature on the subject."

'Materials for the History of the Text of the Qur'ān' by Arthur Jeffery

The next book that is of great importance is that of Arthur Jeffery, entitled Materials for the History of the Text of the Qur'ān: The Old Codices. This book also includes in its entirety the Arabic original of Kitaab al-Masūṣ with that of Ibn Abī Daawūd (d. 316
A.H.). It was first published in 1937, in Leiden, and reprinted a number of times since. Jeffery bases his edition of Kitaab al-Masaahif on the only available manuscript copy in the famous Zahriyyah Library of Damascus, which he came across by chance.

Therefore the work is actually two books; the first is Jeffery's Material for the History of the Text of the Qur'an, and the second is Ibn Abec Darrwood's book, edited by Jeffery.

Jeffery's own work is an almost four-hundred page long compilation of the different recitations of certain Companions and Successors who were known to have written mus-hafs. He compiled information regarding fifteen codexes from the Companions, and thirteen from the Successors. By a 'codex' he meant a mus-haf. He lists all the readings in these mus-hafs that do not conform to the present day mus-haf (although in reality many of them do conform with the mus-haf of 'Uthmaan; they are merely different from the mus-haf written in the qira'a of Hafs).

Jeffervy divides the work based on each codex, and under each codex, he lists, in order, all the verses where a different recitation occurs. The most important and longest of them are the codices of Ibn Mas'ood and Ubay ibn Ka'ab.

Jeffery compiled this information from over thirty classical Islamic texts, some authentic and some not. The sources range from classical lexicons, to the famous works of tafseer, to the works on the qira'aat. Unfortunately, for each variant recitation, he did not list the exact reference work that it was obtained from.

To give an example of what Jeffery compiled, we will quote from Ibn Mas'ood's Suraah Faasihah. He read, according to Jeffery, with the following differences

1) 'malik' as 'maalik'
2) 'wahdina as-siraat al-mustaqeem' as 'wahidna as-siraat al-mustaqeem'
3) 'siraat alladheen an'amta 'alayhim' as 'siraat man an'amta 'alayhim'
4) 'ghayril maghdoobi' as 'ghayyal maghdoobi'.

Jeffervy continues in a similar fashion for the rest of the Qur'an.

Obviously, what Jeffery is trying to prove is that there are variant readings to the Qur'an which were not preserved. He writes, '...it is quite clear that the text which 'Uthmaan canonised was only one out of many rival texts...'; therefore the purpose of Jeffery's book is to, 'investigate what went before the canonical texts.' His supposition is that the 'original' text was tampered with by the Companions, and only one chosen.

There are three points to be made concerning this.

1) On the supposition that Jeffery's theory is absolutely correct - that the text of the Qur'an as 'Uthmaan preserved it was chosen by him from amongst many variant texts - what are the implications of this from Jeffery's work? Even if we allow for all these readings that Jeffery compiled to be authentic, and representing legitimate vari-

814 Jeffery, p. X
ants from the text of `Uthmaan, not a single reading actually contradicts another one in meaning. No verse is added, no ruling contradicted, no law repealed. There are literally thousands of differences mentioned in this book, each one of which merely rephrases a certain verse of the Qur’aan.⁸¹⁴ Therefore, the question must be asked, what is gained by substantiating these ‘variant’ texts? Agreed, if what Jeffery claims is true, this would imply that the actual _text_ of the Qur’aan that is present is only one of a number of authentic texts, but what presumption or theory can be advanced based on this claim? Of course, this is supposing that Jeffery’s basic premise is true, and to this we do not agree.

2) More importantly – and this is the greatest flaw of the book – the authenticity of these recitations has to be established. In other words, how can the reader be assured that these recitations were actually recited? Jeffery himself admits, “The question arises, of course, as to the authenticity of the readings ascribed to these Old Codices. In some cases it must be confessed there is a suspicion of readings later invented by the grammarians and theologians being fathered on these early authorities in order to gain prestige of their name. The suspicion is perhaps strongest in the case of distinctly Shee’ite readings...”⁸¹⁵

From a Muslim standpoint, we have recourse to the _ismada_. Jeffery, however, believes the _ismada_ s to hold very little, if any, value. Due to this opinion, he does not quote _ismada_ s for each variant reading. Therefore, in order to find the authenticity of a certain reading, it is necessary to go back to the thirty works from which Jeffery compiled his work, verify which one of them mentions this reading, and then check its _ismad_ for authenticity. (This is supposing that the original work even mentions an _ismad_, for some of these recitations are merely referenced in later works without any _ismad_.)

However, from Jeffery’s own position on the concept and reliability of _ismad_, he contradicts himself. If he does not believe in the authenticity of the _ismad_ system, then from where are all of these readings obtained? After all, it is through _ismada_ s that all of the readings of the Companions and Successors has been handed down to us. If Jeffery were to apply his standards and implement his belief of the _ismad_ system, all of these readings should be doubted, just like their _hadeeth_ counterparts! But, not surprisingly, Jeffery concludes, ‘On the whole, however, one may feel confident that the majority of readings quoted from any reader really go back to early authority’.⁸¹⁶ This clear double standard on Jeffery’s part is not surprising; whenever an Orientalist finds some information that he feels can be used to discredit Islam and cast doubts on it, then he will use it, no matter what the context, authenticity or actual implications of the text may be. As Jeffery so clearly and unabashedly states, “Much of the

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⁸¹⁴ Actually, this author looked over most of the entries in the book, and could only find one instance where the variant ‘reading’ clearly goes against the beliefs of Muslim. The ‘verse’ in question occurs as an addition to 26:215, and mentions that the true believers are only from the family of the Prophet (ﷺ). This is obviously a Shee’ite forgery, as Jeffery himself hints, e.g. p. 189 of the book.

⁸¹⁵ Jeffery, p. 15.

⁸¹⁶ Both quotes are from Jeffery, p. 15.
material given by Ibn Abee Daawood regarding the history of the text of the Qur’aan, though extremely unorthodox, yet agrees so closely with conclusions one had reached from quite other directions that one feels confident in making use of it, however weak orthodoxy may consider its isnaad to be.” Therefore the reason that these narrations are authentic, according to Jeffery, is because they agree with preconceived conclusions that were arrived at from ‘quite other directions’; unnamed and unknown directions, it should be pointed out!

3) The question obviously arises as to the valid interpretation of these variant readings. After all, Jeffery compiled these readings from various books of taafsir and qira’aat. How, then, are they to be explained?

The explanation of these variant readings is very simple, and relies upon the understanding of the ahruf and qira’aat of the Qur’aan, as was explained previously. It is noticed that many of these variant readings are found in the qira’aat of today – the saheeh, da’eeef and shaudh ones. If anything, this actually further strengthens the belief of the Muslims regarding the qira’aat, since these differences have come down to this generation from the Companions, who all learnt from the Prophet (صلى الله عليه وسلم). The existence of the saheeh qira’aat at the time of the Companions is something that does not need to be proven, but in doing so, Jeffery has ‘confirmed’ that the ten qira’aat originated from the Companions (and hence the Prophet (صلى الله عليه وسلم)) and not from later authorities. An example of this is Ibn Mas’ood’s recitation of ‘maliiki’ as ‘mualiki’. As was quoted earlier, this difference is still existent in the authentic qira’aat, thus merely proving their origin. As for those variants which are considered da’eeef qira’aat, they cannot be accepted as the Qur’aan, and as such there is no use in quoting such material as ‘variant’ to the text of the Qur’aan, since the authenticity of these da’eeef qira’aat is not established. As for the shaudh qira’aat, they used to be recited by the Companions before their recitation had been abrogated. These cannot be considered as part of the Qur’aan anymore, as was mentioned earlier, and thus to quote them as having been left out of the Qur’aan is true, but they were left out at the command of the Prophet (صلى الله عليه وسلم). Likewise, those recitations that are shown to be authentic but are not a part of the qira’aat, such as Ibn Mas’ood’s reading of ‘ihdina’ as ‘arshidina’, are only examples of the ahruf of the Qur’aan that were not preserved by the command of the Prophet (صلى الله عليه وسلم).

In conclusion, from a Muslim’s perspective, Jeffery’s collection is only useful insofar as it lists many of the variant readings – the authentic and inauthentic ones. A critical analysis of the authenticity of each and every variant reading must be established before the book can be of any great value. Also, the variant readings quoted in Jeffery’s book (at least the authentic ones) are all part of the ahruf of the Qur’aan, some of which still exist in the qira’aat, and some of which have been abrogated by the Prophet (صلى الله عليه وسلم). Obviously, Jeffery absolutely ignores the concept of the ahruf and qira’aat, for if he were to take this into account, then these readings would be explained without recourse to his theory that the Qur’aan is incomplete. In other words, Jeffery’s
work is an example of an Orientalist taking a concept (the concept of the *ahraaf* and *qira‘aat*), distorting it, and then presenting it in a sinister light in order to cast doubts upon Islam. Had he only understood the correct interpretation of this concept—an interpretation that is claimed by him to be ‘largely fictitious’—without any explanation why—it would have saved him the trouble of compiling his work.

The second book in Jeffery’s collection is his editing of ‘Abdullah Ibn Abee Daawood’s (d. 316 A.H.) *Kitaab al-Muqaddim*. The author is none other than the son of the famous collector of the *Sunan*, Abee Daawood as-Siijastaani (d. 275 A.H.). However, he did not enjoy the same prestige as his father, and he has mixed reviews from the scholars of *Hadeeth*. Nonetheless, the book is an excellent reference, and it contains the necessary *istawaads* for each narration, so the authenticity of each narration may be ascertained. It deals, as its title indicates, with the *muqaddim*; it discusses the writing of the *wahy*, the various *muqadds* of the Companions and their differences; the compilations of Aboo Bakr and ‘Uthmaan; the division of the Qur’aan; the writing of the *muqaddim*, and certain aspects of *fiqh* related to the *muqaddim*.

*The Collection of the Qur’aan* by John Burton

The last work that shall be discussed is a relatively recent one: *The Collection of the Qur’aan* by John Burton. It was first published in 1977 by Cambridge University Press.

What Burton did was to take the theories of Schacht concerning the validity of *hadeeth* and apply them to the history of the compilation of the Qur’aan. As was mentioned earlier, Schacht (and before him Goldziher) claimed and popularised the theory that all *hadeeth* literature are forgeries of the scholars of the second and third century of the *hiijrah*. Burton writes in his introduction that his work, ‘...seeks to re-open the question of the collection of the Qur’aan as seen by Muslims. Their accounts will be re-examined in the light of studies by Goldziher and Schacht...’

For Burton’s honesty, at least, he must be given greater credit than Jeffery. He states, ‘...one must either accept all *hadeeth* impartially with uncritical trust, or one must regard each and every *hadeeth* as at least potentially guilty of a greater or lesser degree of inherent bias...’...We cannot in our arrogance continue to presume that, guided by mere literary intuition, we can safely pick our way, selecting or rejecting *hadeeths*...’

Actually, Burton has some very interesting and unique theories. He dismisses all the narrations concerning the collection of the Qur’aan, since all these stories, according to Schacht’s principles, must be inventions by later generations. Therefore, since he has rejected all these narrations, he is forced to bring forth a totally unique and bizarre history of the compilation of the Qur’aan.

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818 Jeffery, p. 5
819 Burton, p. 5.
820 It is amusing how Burton gives an *either-or* argument here concerning *hadeeth*: either naively accept everything or critically reject everything. He does not even bother to mention the fact that there are strict rules of the *muqaddim* that enable a scholar to detect what is authentic from what is weak.
821 Burton, p. 234
According to Burton, it was Muhammad (ﷺ) himself who compiled the Qur'aan. However, "Amid his manifold state responsibilities Muhammad could not always himself remember the precise wording in which he had given out certain revelations. This is how different Companions received their slightly differing versions, although all were received direct from the Prophet himself. Certain verses Muhammad forgot outright, others he summarily altered. With his own hand he had cancelled yet other verses." This is Burton's understanding of the concept of the ahruf!

In trying to explain why later Muslim authorities claimed that the Companions were the ones who compiled the Qur'aan (since, according to him, these authorities forged the narrations pertaining to the collection of the Qur'aan), Burton comes out with another bizarre theory. After the Prophet's (ﷺ) death, argues Burton, later Muslim jurists forged the concept of naskh, so that they could justify certain fiqh positions that they held (such as the stoning of the adulterer). These jurists wished to somehow support these positions of fiqh, so they decided, according to Burton, to forge certain 'verses' that used to be a part of the Qur'aan. As it was well known what the Qur'an was, these verses could not be added into the present mus-haf, so, somehow, a means of proving that these verses had once formed a part of the mus-haf but now no longer did had to be theorised. This was the concept of naskh.

In order to justify this theory, Burton continues, these jurists claimed that the Prophet (ﷺ) could not have compiled the Qur'aan in his lifetime, since naskh could occur at any time during his life. This, according to Burton, led these jurists to develop the concept of naskh, and invent 'verses' that had been left out of the present mus-haf that dealt with the fiqh positions that they wished to prove. Since the Prophet (ﷺ) could not have compiled the Qur'aan, it must have been the Companions who had done so, and this explains the 'forged' narrations concerning the history of the compilation of the Qur'aan.

Burton states, "This motive (i.e., that of proving the validity of naskh) induced the Muslims to exclude their Prophet from the history of the collection of their Qur'aan text. It was a compelling motive. It was their only motive."

Initially, according to Burton, the role of compiling the Qur'aan was given to 'Uthmaan. However, when the popularity of 'Uthmaan declined amongst the masses, the people had to transfer the honour of the initial compilation to Aboob Bakr and 'Umar, and to give 'Uthmaan a lesser role. With all of these jumbled reports appearing on the scene,

This led to the attempts to harmonise these conflicting attribution: Abu Bakr had initiated the sacred undertaking, 'Umar acquiring the merit of having completed it; 'Umar is credited with initiating the undertaking, 'Uthman is grudgingly allowed the lesser merit of completing the work of his pious and energetic predecessor.

822 Burton, p. 234
823 Burton, p. 232
824 Burton, p. 230
This, then, is the summary of Burton’s version of the compilation of the Qur’aan. It is an amusing story, if nothing else. The scholars of Islaam were in a dilemma to explain their stance on certain fiqh issues. Therefore, they had to invent the concept of naskh in the Qur’aan, and back it up by forging ‘verses’ that were supposed to have been mansookh.

If these scholars had so little sincerity that they had no qualms forging verses from the Qur’aan, then why not just forge hadith to support their points? In other words, why go through the nuisance of inventing the concept of naskh and then trying to prove it by backing it up with false narrations, when they could have just as easily concocted a hadith to prove their positions? After all, this is the whole theory of Schacht and modern Orientalists — that later jurists concocted hadith as they desired!

In reality, Burton does not substantiate his claims with any strong proof. For example, he only brings two verses to prove his thesis that later scholars invented the concept of naskh: the ‘verse of stoning’ and the ‘verse of suckling’. Throughout the whole work, the primary example that is reiterated is the ‘verse of stoning’. If what Burton states is true, then there should exist a large quantity of verses which give fiqh rulings but were left out of the mus-haf. In other words, if the whole concept of naskh was propagated with the sole purpose of supporting certain fiqh positions that a jurist might hold, then certainly these jurists would have used this concept regularly, and attributed many of their views to ‘verses’ that had been abrogated. However, as is well known, there exist very few verses of this nature, and Burton can only quote two examples throughout his work. In addition, he gives a very weak interpretation of the Qur’anic verses that explicitly mention the concept of naskh, and of the occurrences of naskh during the Prophet’s (jg) lifetime.

Another point that Burton absolutely ignores is that the Prophet (jg) was illiterate. The indisputability of this fact is well-known, and beyond the need for any isnaad. Even the Qur’aan refers to the Prophet’s (jg) illiteracy many times. How is it possible, then, that the Prophet (jg) secretly authored the Qur’aan, edited it, and distributed it amongst the people?

Throughout the work, Burton constantly re-emphasises one theme: that all the narrations concerning the compilation of the Qur’aan are forgeries of later generations. With this presumption in mind, Burton goes to excessive (and in fact ludicrous) extremes in trying to determine the motives for these forgeries. It never occurs to Burton that the early scholars of Islaam (the salaf) were not so depraved or unscrupulous that they would forge narrations and attribute them to the Prophet (jg) at whim. If Burton’s theory (based on Schacht and Goldziher) are true, this implies that the salaf were busy propagating lies and forgeries throughout their lives; all the time well aware that these narrations were all forgeries (since they themselves were doing the forging!), but naively studying them; travelling great distances to obtain them; honouring those that had memorised them; and codifying them with great care! The

825 Both of these verses were discussed in Ch. 13 ‘Abrogation in the Qur’aan’
theory that all these narrations are forgeries that occurred on such mass-scales, and the silent approval of all the scholars of that time concerning them, seems so naive and absurd that only one who is blinded in his animosity of Islaam can believe it.

Actually, Burton’s whole theory rests, as was stated earlier, on Schacht’s conception of hadeeth literature. This view has been aptly refuted by M. M. Azami in his superb work ‘On Schacht’s Origins of Muhammadan Jurisprudence’.

In this work, Azami demonstrates the inconsistencies in Schacht’s theories and source material; his unwarranted assumptions and unscientific research methods; his ignorance of the political situation of the time; and his misunderstandings and distortions of the quotations of early scholars. Therefore, with the refutation of Schacht, Burton’s theories are automatically disproved.

Burton’s conclusion, though, is unusual, coming from an Orientalist. He claims that the ‘mus-haf’ that we have in our hands today is the mus-haf of Muhammad, meaning that Muhammad had written the whole Qur’aan in one book before his death.

In conclusion, Burton’s work represents a very bizarre and highly contradictory account of the collection of the Qur’aan. Burton seems to take a few examples and draw extraordinary conclusions and sweeping generalities with them, absolutely ignoring all other narrations and factors related to the topic. In this author’s opinion, in order to come forth with something totally unique, Burton outdid himself.

826 Published by John Wiley and Sons, New York, 1985.
827 cf. pp. 115-154. No student of knowledge can be without this work, especially if he wishes to respond to the claims of Orientalists.
1. The 'Return' of the Qur'aan

The statement of 'Amr ibn Deenar (d. 126 A.H.) was quoted earlier in which he said, "I have met the Companions of the Prophet (ﷺ), and those that came after them for seventy years, all of them said, 'Allah is the Creator, and everything besides Him is created, and the Qur'aan is the kalaam of Allah, from Him it came, and to Him it will return.'" 828

This statement, which was used in the section concerning the kalaam of Allah, mentions the fact that the Qur'aan will 'return' to Allah. What is the meaning of this phrase which was said by so many Companions and Successors?

Among the signs of the Day of Judgement is the increase of ignorance, and the disappearance of knowledge. The Prophet (ﷺ) said, "Before the Day of Judgement, there will be a time (or 'days') in which Ignorance will be sent down, and Knowledge will be raised up." 829 The 'raising up of Knowledge' has been interpreted by the Prophet (ﷺ) himself to mean the death of scholars. The Prophet (ﷺ) said, "Allah does not snatch away knowledge from the chests of His servants, but He takes away knowledge by the death of scholars, until, when there are no more scholars remaining, the people take ignorant leaders (i.e., as scholars). And these leaders will be asked (by the people), and they will respond without any knowledge, and they will be misguided, and misguide others." 830

And as the Day of Judgement comes closer, more and more ignorance will appear, and knowledge will lessen, until, in the very last of time, the Qur'aan itself will be taken away, and raised up from amongst mankind. This will occur after the time of 'Eesaa, when the only people remaining will be the worst of all of mankind; the generation upon whom the Trumpet of the Day of Judgement will be blown while they are still alive.

The Prophet (ﷺ) said, "Islam will disappear just like the colours of a dress fade away, until people will not even know what fasting, prayer, the rites (of Hajj) and charity are. And the Book of Allah will be lifted up one night, so that not even one verse will remain. And a group of old people will remain, who will say, 'We found our

828 Reported by al-Bayhaqee in his Sunan.
829 Reported by al-Bukhaaree.
830 Reported by al-Bukhaaree.
forefathers on this kalimah: Laa ilaaha ila Allaah, so we too say it.”

Ibn Mas‘ood said, “Indeed, the Qur’aan will be taken away from your midst; one night it will be raised up, and it will leave from the chests of men, and nothing will remain of it on the earth.”

Abdullaah ibn ‘Amr stated, “The Day of Judgement will not come until the Qur’aan returns from whence it was revealed. It will have a sound like the buzzing of bees and it will say, ‘O my Lord! From you I came and to you I am returning. I am recited, but not acted upon; I am recited, but not acted upon.”

Shaykh al-Islam Ibn Taymiyyah (d. 728 A.H.) stated, in explanation of these narrations, “It will be raised up one night, towards the very end of time, from the mus-haf and the chests of men, so not a single word will remain in the hearts, nor will a single letter remain in the mus-haf.”

It appears, therefore, that although knowledge in general will not be taken away from the chests of men, the Qur’aan, towards the end of time, will, and Allaah knows best.

In any case, the hadeeth are explicit that the Qur’aan will be raised up from the earth, and this is the meaning of the phrase of the sahif: “...and to Him it will return”. The time when this ‘raising up’ occurs will be the end of time, the time in which the Qur’aan has been abandoned by the people; when they leave the Qur’aan, it is only befitting that the Qur’aan is taken away from them.

II. An Appeal

The present work has been an attempt to present to the reader a glimpse of the power and beauty of the Qur’aan. There can be no doubt that the Qur’aan is the greatest miracle of the Prophet ( ﷺ) – a miracle that can be appreciated by all of mankind. Yet, despite the power and status of the Qur’aan, many Muslims are heedless of it.

It is distressing to see that the Muslims of today have turned away from this great treasure that has been revealed to them – the very Speech of Allaah. They have made the Qur’aan a sacred family heirloom; to be treasured in exotic and expensive covers, yet to be uninhabited by the best of all covers – their hearts; to be recited and listened to in the best and most melodious of voices, yet to ignore its meanings; to be placed high above all other objects in any room, yet to occupy the lowest station in their daily lives; to be read when a death has occurred, yet to be ignored by the living; to be written in the fanciest of scripts and on the most expensive of papers, yet to be heedless of its commandments and prohibitions.

WHAT IS THE MATTER WITH THEM, THAT THEY HAVE TURNED AWAY FROM THE REMEMBRANCE?” [74:49]

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831 Reported by Ibn Maajah; authenticated in Saheeh al-Jaami‘.
832 Reported by at-Tirmidhi.
833 at-Tabaraanee, ar-Radd, p. 189.
834 Musuur al-Fatawaa, v. 3, p. 198. Also see Waabik, p. 135.
O Mankind! What has made you careless concerning your Lord, the Most Generous?" [82:6]

O Muslims! O Believers of the Qur’aan! Beware that you do not fall into those whom the Prophet (ﷺ) will complain about to his Lord on the Day of Judgement:

«And the Messenger (will) say: 'O My Lord, indeed my people took this Qur’aan as something worthy of being abandoned!'» [25:30].

The scholar Ibn al-Qayyim al-Jawziyyah (d. 758 A.H.) said,

There are various types of 'abandonment' of the Qur’aan:
1) To abandon listening to it and believing in it.
2) To abandon acting upon it, and ignoring its lawful and prohibited ordinances (hukm and haraam), even if one believes in it and recites it.
3) To abandon judging by it, and resorting to it as a judge when there are differences in the essence of the religion or other matters.
4) To abandon pondering over it, and understanding it, and seeking the explanation of it.
5) To abandon using it as a cure in all types of diseases of the heart, and instead to seek to cure these diseases by other means.

And all of these categories are included in the statement of Allah,

«And the Messenger (will) say: "O My Lord, indeed my people took this Qur’aan as something worthy of being abandoned!"» [25:30],
even though some of these types of abandonment are worse than others."835

How many of these types of abandonments are we guilty of?

O Muslims! Have you not read the outcome of the one who turns away from the Qur’aan?

835 Ibn al-Qayyim, p. 113. The five categories have been translated in meaning, not verbatim.
«And whoever turns away from My Remembrance (the Qur'aan), for him is a life of hardship, and We shall raise him up, on the Day of Judgement, blind. He will say, 'O My Lord! Why have you resurrected me blind, when I used to see (in this world)?' (Allaah) will respond, 'Likewise (in this manner). Our verses came to you, but you ignored them. And, likewise, today you shall be ignored'» [20:124-126].

The one who was blessed with sight, but turned away from the light and guidance of the Qur'aan, deserves that his sight to be snatched away from him, for of what use was it? If his sight was blind to the light of the Qur'aan, then, on the Day of Judgement, it shall be blind to all else.

«And whoever is blind in this world (to the Qur'aan), then he will be blind on the Day of Judgement, and even more astray!» [17:72]

The Prophet (ﷺ) said, "Indeed, Allaah will honour people (i.e., in this world and the Hereafter) by this Book, and He will debase others by it."[346] There are only two categories of people when it comes to the Qur'aan; those that will be honoured because of it, and those that will be humiliated because of it. The Prophet (ﷺ) also said, "Whoever puts (the Qur'aan) ahead of him, it will lead him to Paradise; and whoever throws it behind him, it will drag him into Hell."[347]

Which of these two categories do you wish to be in?

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846 Reported by Muslim.
847 Reported by at-Tabaraani.
APPENDIX

PICTURE PLATES
Plate One:

Soorah Noor, last portion of verse 31 to end of verse 36. This is one of the oldest extant manuscripts of the Qur’aan, written in the 2nd century of the hijrah (around 150 A.H.), probably in Makkah or Madinah. It is written on vellum, in an old and rare script known as mad‘il. It is devoid of diacritical marks (tashkeel) and dots (nuqat). There are circular marks to indicate the endings of the verses. A characteristic that is typical of extremely early manuscripts such as this one is the fact that, at the end of a line, the writer might break a single word into two parts, with a portion of it on the first line, and the rest on the second. (For example, see the end of the first line and the beginning of the second. The word ‘tawbbo’ is split up, with the first part ‘tob’ written on the first line, and the rest of it, ‘bbo’, on the second line.) Later, as the art of writing evolved, each word was written together, and not split up at the end of a line.

[British Library, London]
Plate Two

Surah as-Shura, last word of verse 193 to middle of verse 205. This manuscript dates back to the 3rd century of the hijrah, and is a classic example of early Kufic script. Small dots are present to distinguish between similar letters. The tashkeel system is that of Abo al-Awsad's. Not all letters have a diacritical mark on them (unlike later muqaf-hafs). Instead, only those letters which would typically be problematic to a new reader are marked with tashkeel. This phenomenon is characteristic of the muqaf-hafs of the first few centuries of the hijrah. In this plate, the tashkeel markings are in red, and the muqaf written with a finer pen in black, so that the actual text of the Qur'an can easily be distinguished from the other additions. Each verse ending is marked by three dots in a triangle, and the large circular design that can be seen on this plate is used to indicate the passage of ten verses. There are no harakat, tashdids, akroons, or signs indicating stopping places (tawqif). All words are written together, and not split between lines. The muqaf-hafs is written on vellum, in Iraq.
Soorah al-Israa, verse 67 to verse 70. Another example of Early Kufic, from the 4th century. Notice that more letters have the tashkeel on them (compared with plate two). However, the letters are not dotted (nuqt). This disparity between manuscripts is common, for each writer would take into account the purpose (and sometimes even person) for which the Qur'aan was written, and cater to the specific situation. More 'advanced' reciters of the Qur'aan would not need as much tashkeel and nuqt as others might. This manuscript is written on vellum, probably in North Africa.

(Chester Beatty Library, Dublin)
PLATE FOUR

Sooath al-Anfaal, verse 41. This manuscript is written by 'Uthmaan ibn Husayn al-Warraq (d. 466 A.H.), in Iraq. It is written in Eastern Kufic script, on paper (all later plates are also on paper). It is noticed that all the letters have the appropriate tashkeel on them, all letters are dotted, and hamzahs, shaddahs and sukoon can be seen. In addition, the tashkeel system of Aboo al-Awad has been replaced with the 'modern' version. However, all these signs, along with the dots, are written with gold-coloured ink, and the tashkeel in red, so that the Qur'aanic script is clearly differentiable from other additions. The top of the page has written on it 'The Tenth Juz', since at this verse the tenth juz starts.
(Mashhad Shrine Library, Iran)
Plate Six

Sukh Shami, verse 27 to the middle of verse 37. Another example of Eastern Kufic, written by Alcibian. Buikhamd ibn Muhammed (d. 630 A.H.) in Persia. Not only are all the muqdar and muqannab present, also with 

The factor of female, son or father, and female, but occasional symbols indicating gap or gap can be seen. The sardon system uses the sardon one. The verse endings are indicated by four dots in a square structure; after every five verses a dot. Almost all extra markings are in the same colour as the text.
Plate Seven

Suraah an-Naml, verse 43 to 66. A classic example of the Naskhee script. This is probably the only extant manuscript written by the famous ‘Alee ibn Hilaal, otherwise known as Ibn al-Bawwaab (d. 413 A.H.). This manuscript was written in 391 A.H., in Baghdad. Although it was Ibn Muqlah (d. 327 A.H.) who introduced the Naskhee script with which this Qur’aan is written, it was Ibn al-Bawwaab who aided in popularising it. Unfortunately, none of Ibn Muqlah’s writings have been preserved, and this plate is one of the earliest examples of Naskhee. Ibn al-Bawwaab also helped popularise the ‘modern’ version of tashkeel, dropping the older system of Aboo al-Aswad. All tashkeel, nusqah and other punctuation signs are written in the same colour as the text. The bottom of the left column indicates the start of the ninth juz. The two lines of text in the upper portion of the right column is the ending of verse 45, the beginning portion of which is in the main text. It seems as if the writer accidentally forgot to complete the verse and moved on to the next one; by the time he realised his error, it was too late to do anything about it except write the remaining portion in the column (typos were not that easily read of as they are today!) Even the greatest of calligraphers are only human!

(Chester Beatty Library, Dublin)
PLATE EIGHT

The last verse of Soorah al-Hijr and the first five of Soorah Ibraaheem. This is one of the works of Yaqoot al-Musta‘imee (d. ~ 700 A.H.), one of the most famous calligraphers of Islamic history. He was nicknamed ‘The Sultan of the Calligraphers’; this plate shows us why. This script, known as Rayhaane, is an off-shoot of Nasthike. The surah heading is written in Eastern Kufic.

(Iran Basian Museum, Tihraan)
Plate Nine

Soorah an-Nahl, the last portion of verse 8 to the middle of verse 21. Another example of Naskhe, by Yaqoot al-Musta’simee, written in 693 A.H. in Iraq. The signs for stopping (wuqooof) are more numerous and detailed than in earlier manuscripts. The large circle in the upper left corner indicates the completion of ten verses; after every five verses appears the symbol in the middle of the column. After yet another five, the same circular symbol appears, but written inside is the verse number 'Twenty', which is the number of verses since the beginning of the soorah. A common feature of many umur-hafs of this era is the fact that alternate qiraa’aat of the verse would be written in the margin. Typically, the Qur’aan would be written in the common qiraa’at of the locality, while other qiraa’aat, less commonly recited than the primary one, would be written in the margin. In this example, the Qur’aan is written in Hafs, and the alternate readings (three examples of which can be seen in the margin) are for the qiraa’at of Shur’bah.

(Istanbul, Topkapi Saray Library)
Plate Ten

Sūrah al-Mā'idah, verse 34 to 41. This Naskhee example is written by Hamd Allāh ibn ash-Shaykh, one of the teachers of the Ottoman Sultan Bayazed II, in 897 A.H., in Turkey. The markings indicating five and ten verses are present in the margin, as well as an indication for half of the ḥizb.

(Istanbul, Topkapi Saray Library)
Plate Eleven

Surah Saafat, verses 8 to 30. This example of the Muhaqqaq script was written by 'Umar ibn 'Alee ibn Muhammad in 600 A.H., in Iraq. Of particular interest is the fact that the margins contain the variant readings of all ten qira'at.

(Turkish and Islamic Museum, Istanbul)
Plate Twelve

Surah ush-Shuʿarāʾ, verses 59 to 63. This is a classic example of the Maghribī script. Written in the 6th century in Spain, it is in the qurūba of Warsh. Notice the slightly different system of muqaf: in the second verse, the first letter is a faa (written with one dot below the letter), and the second word in the same verse has a qaaf in it, represented by one dot above the circle. The system of tashkeel is also slightly different.

(Turkish and Islamic Museum, Istanbul)
Plate Thirteen.

The last ten verses of Surah ar-Rahmaan, along with the first few of Surah al-Waqi‘ah. Another example of Maghribi script. This particular manuscript was written for the Shareefee Sultan Mualay Zaydun, in 1008 A.H. However, it was captured along with the rest of his library by looting Spanish pirates in 1611 CE (1020 A.H.).

[San Lorenzo del Escorial Library, Spain]
An example of an *ijaza*, or *sunnah*, which is awarded to a student of the *qira’aat* by a Shaykh. The *ijaza* signifies the fact that the Shaykh is satisfied with the student’s recitation of the Qur’ān, and that the student has perfected the recitation of the *qira’āt* that the *ijaza* was awarded it. (*ijazahs* are awarded in all ten *qira’āt* through all of their *turuq*). This one was awarded in 1419 A.H., in the Prophet’s (ṣālih) Masjid in Madeenah. It is for the *qira’āt* of ‘Aasim, through his two students Shu’bah and Hafs. This simple list of names represents one of the most powerful proofs of the complete preservation of the Qur’ān. It is a continuous, direct and unbroken chain of narrators, from the present day to the Prophet (ṣālih), to Jibreen, to Allaah, all Praise and Glory be to Him. This in essence implies the fact that the correct transmission of the Qur’ān is *guaranteed* and *documented*; every single person whose name is present in an *ijaza* was awarded the *ijaza* by his Shaykh (the name before him), all the way back to the age of the famous Qaaris, who studied under the taabī‘een, who studied under the Companions, who learnt the Qur’ān directly from the Prophet (ṣālih). This particular *ijaza* contains 34 people between the recipient and the Prophet (ṣālih); higher *ijazahs* are available, though, and in all ten *qira’āt*. Can any other religious book claim such a rigorous proof of preservation?
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(Both photocopies of original, in handwriting of author).