

THE GLORIOUS QUR'AN

From Revelation To Recitation & Beyond

THE QUR'AN, ITS NAMES & TITLES

Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

CONTENTS

The Qur'an, its Names & Titles	1
Forms of Wahy & First & Last Revelation	8
What is Wahi? Definition & Concept	15
The Need for Revelation	19
Stages of Descent & Gradual Revelation	26
Commencement of Wahi	32
The Physical Impact of Revelation	38
Asbab Al-Nuzool Reasons for Revelation	44
Makki & Madani Verses & Surahs	53
Preservation of the Qur'an	61
Preservation of the Qur'an in the era of Hazrat Abu Bakr <small>ؓ</small>	68
Preservation of the Qur'an in the era of Hazrat Uthman <small>ؓ</small>	74
Inclusion of Dots & Marks to Facilitate Recitation	80
Division of the Qur'an Shareef	86

Stop Signs in the Qur'an	91
Abrogation of Laws in the Qur'an	96
Knowledge & Conditions of Abrogation	102
Importance of Tilawah	110
Recitation with Tajweed	116
Intentions for Reciting the Qur'an	121
The Seven Styles of Recitation	127
Translation of the Quran	135
The Science of Tafseer	142
Sources of Tafseer the Qur'an & Hadith	149
Sources of Tafseer the Explanations of the Sahabah	155
Sources of Tafseer the Tabiun - Early Scholars	161
Sources of Tafseer the Arabic Language, Contemplation & Israeeli Narrations	167
Popular Commentaries of the Qur'an	174
Printing and Publishing of the Holy Qur'an	185
Uplifting of Qur'an Before Qiyamah	191

*THE QUR'AN, ITS
NAMES & TITLES*

WHAT IS THE QUR'AN?

Linguistically the Qur'an means something which gathers, as in written statements which gathers words and letters. Others say, it was termed so because the Qur'an gathers the fruit of all previous revelation. It combines stories, commands, glad tidings for the good doers and warnings for the evil doers. Furthermore, the Glorious Qur'an is 'matloo', meaning that is recited often.

The Qur'an is the word of Allah Ta'ala which was brought down by Hazrat Jibreel ؑ and revealed on the heart of the messenger Muhammad ﷺ over a period of twenty-three years. The first revelation took place in the cave of Hira in Makkah Mukarramah. It is a unique miracle which indicates towards the truthfulness of his prophethood. The Qur'an, which has one hundred and fourteen Surahs (chapters), begins with Surah Al-Fatihah and ends with Surah An-Naas. Al-Qur'an brought to an end the revelation of heavenly books, revealed to the messenger, Muhammad ﷺ who was the last and final messenger. It was the culmination of all the past laws and came to sound the final word and testament for humanity till the end. *(Waseelatul Ghufuran fi Uloomil Qur'an)*

THE DEFINITION OF THE QUR'AN

The technical definition of the Qur'an:

المنزل على الرسول صلى الله عليه وسلم المكتوب في المصحف المنقول إلينا نقلا

متواترا بلا شبهة

Translation: “That word of Allah which was revealed on Rasulullah ﷺ (in its precise wording and meaning). It is written in the Mushaf (recorded book). It has reached us from him ﷺ without any doubt with 'Tawatur' (such a large number of people narrate it that they cannot connive on a lie without a doubt) (both in writing and verbally).”

(Uloomul Qur'an – Hazrat Mufti Muhammad Taqi Usmani Sahib – Pg.25)

The Qur'an is a divine blessing to mankind in this world and the hereafter, through its recitation, listening to it, learning it, teaching it and propagating its message. The Quran is the final revealed message which complements and completes earlier revealed scriptures,

The Qur'an is a message from Allah to the whole of Mankind. It is a timeless miracle that is unique. No human being, individually or

collectively, can produce anything like it. It is a book of guidance for mankind until the day of Qiyamah, both in one's individual life and as a community.

When you read the Qur'an, it is as if Allah is speaking to you. The Qur'an was a living reality in the time of the companions, transforming them into leaders of mankind and continues to inspire people around the globe.

NAMES OF THE QUR'AN

The Qur'an has numerous Titles and Names.

Allamah Abul Ma'ali (Rahimahullah) has enumerated fifty-five (55) names of the Qur'an. Some other scholars have mentioned more than ninety (90) names. However, these are titles that are appended to the original name like, Al-Kareem, Al-Hakeem, Al-Majeed, etc. That's how this number was reached. Otherwise in essence the Qur'an has five names:

1) Al-Qur'an – The recitation. This name is mentioned in the Qur'an seventy three⁷³ times.

- 2) Al-Furqan – The Criterion that differentiates between belief and disbelief, truth and falsehood, good and evil. This name is mentioned four (4) times.

- 3) Az-Zikr – The Reminder. This signifies that the Qur'an is a guidance and a remembrance of the purpose of life, the history of past nations and the description of heaven and hell. This name is mentioned fifty-five (55) times.

- 4) Al-Kitab – The Scripture. This name is mentioned seventy-seven (77) times.

- 5) At-Tanzeel - Sent down. This shows the unique status of the Qur'an in that it is from Allah. It is mentioned in one-hundred and forty (140) verses.

(Uloomul Qur'an – Hazrat Mufti Muhammad Taqi Usmani Sabib – Pg.23)

SOME TITLES OF THE QUR'AN

- Al Karim – The Bounteous, Noble or Honorable

- Al Hakim – The Full of Wisdom

- Al Majid – The Glorious

- Al Azeem – The Great or Sublime
- Bushra – Glad tidings
- Nazir - Warner
- Nur – Light
- Huda – Guidance
- Rahma – Mercy
- Mubarak – Blessed
- Ilm - Knowledge
- Al-Urwah al-Wuthqa -Trustworthy Handhold
- Haqq - The Truth
- Habl Allah - The Rope of Allah
- Bayan lin-nas – A plain statement for mankind
- Munadi - The Call
- Nur Mubin - Manifest Light
- Muhaymin – That which confirms the truth and falsehood [of previous scriptures]

- Adl - Justice
- Sirat Mustaqim- Straight Path
- Basa'ir – Insights
- Kalamullah - Word of Allah
- Hakim - That which ordains what is lawful and unlawful
- Maw'izah – Admonition
- Balagh - The Message
- Shifa - Healing
- Qayyim - The Straightener
- Ahsan Al-Hadith - Best Statement
- Sidq - Truth
- Tadhkirah - Reminder
- Ajaab – Wonderful
- Qawl Fasl - The Discerning Word

*FORMS OF WAHY
& FIRST & LAST
REVELATION*

DEFINITION OF WAHI

Wahi literally means to give news secretly, give a signal or convey a message. In Shar'i terminology, Wahi is divine guidance, revealed by Allah Ta'ala to His messengers.

FORMS OF WAHI – 3 FORMS OF WAHI

1. Inspiration into the heart of the Nabi ﷺ or dreams.
2. Direct conversation with Allah Ta'ala from behind the veils of light without intermediaries. The speech of Allah is not like human speech. We are unable to understand its real nature. This is considered the highest form of Wahi.
3. Through Jibreel ﷺ - Either the Prophet listens to the voice of the angel or the angel arrives in human form. Rarely would the angel come in his own form. *(Uloomul Qur'an – Mufti Muhammad Taqi Usmani)*

MODE & MANNER OF REVELATION

Wahi was sent to the Holy Prophet ﷺ through different means.

The Ulama have described six modes by which revelation came to Rasulullah ﷺ. The six were:

1. Appearance in human form - Hazrat Jibreel عليه السلام would come in the form of Hazrat Dihya Al-Kalbi or in any other appearance. This was relatively easy.

2. The ringing of a bell - It is difficult to understand the nature of Wahi, however in order for us to understand the Prophet ﷺ explained it with the most appropriate words from the sensual world. Allamah Anwar Shah Kashmiri (RA) quoting Ibne Arabi states that the resemblance was due to its resemblance of the bell in continuity and also it is difficult to localize the direction of wahi. (Faizul Bari) This type of Wahi was the toughest.

3. True dreams - The true dreams have been regarded as the forty-sixth part of prophethood. They are truthful pointers to realities. Ibraheem عليه السلام dreamt that he was sacrificing his son in fulfilment of the decree of Allah. He related this dream to his son who willingly handed himself over to his father to fulfil the command of Allah. So, Ibraheem عليه السلام laid his son down. Allah accepted his sacrifice and spared the life of his son. Similarly, the dream of Yusuf عليه السلام. In the prison there was no possibility of him becoming

the king, however, whatever he saw in his dream all turned true. Allah made the impossible possible for him.

At the treaty of Hudaibiyah, 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 Madinah to Makkah hoping to perform the Umrah. The pagans of Makkah, however, did not allow the Muslims to enter Makkah, and a treaty was drawn up between the Muslims and the pagans, latter known as the treaty of Hudaibiyah. One of the conditions of the treaty was that, in the following year, the Muslims would return and perform the rites of Umrah. As the Muslims returned sad-hearted Allah revealed:

“Indeed, Allah has made true the dream (shown) with truth: You will definitely enter the Sacred Mosque Insha Allah (If Allah wills), peacefully with your heads shaved, and your hairs cut short, having no fear.” (Surah Al-Fatah)

The following year the Muslims performed Umrah as per the terms of the agreement. The dream of the Prophet ﷺ came true.

4. Direct Inspiration into the Heart - In this there is no medium of an angel. This may happen in a dream or wakefulness.

5. Direct conversation with Allah from behind the veils of light -
This is the most superior form of Wahi. This occurred during Mi'raj (Ascension). The commandment regarding the obligatory five daily prayers was given through this mode.
6. Angel appears in his original form.

(Uloomul Quran – Mufti Muhammad Taqi Usmani Sabib)

THE FIRST REVELATION

The first revelation that Rasulullah ﷺ received was the first five verses of Surah Alaq (Surah 96). The remainder nineteen verses of this Surah were revealed at a later occasion.

However, some narrations indicate that the first revelation that Rasulullah ﷺ received was Surah Muddassir. Reconciliation of these two narrations explain that although the very first revelation was the opening verses of Surah Alaq, there was a cessation period during which no revelation came. Three years later, the first revelation to start again was Surah Muddassir.

(Nikatud Durari – Sayyid Mufti Abdul Jalil)

THE LAST REVELATION

Eighty days before the demise of Rasulullah ﷺ, verse three 3 of Surah Maidah was revealed

“Today, I have perfected your religion for you, and have completed My blessings upon you, and chosen Islam as a religion and way of life (Deen) for you.”

Then fifty days before Rasulullah ﷺ left this world, the verse about inheritance of a person who has no parents or children (Kalalah), Surah Nisa V.176, was revealed:

“They seek a ruling from you. Say, Allah you the ruling concerning the Kalalah. If a person dies having no son . . .”

Then, thirty-five days before Rasulullah ﷺ left this world, Allah revealed Ayah 128 of Surah Taubah:

“Surely, there has come to you, from your midst, a Messenger who feels it very hard on himself if you face hardship, who is very anxious for your welfare, and for the believers he is very kind, very merciful.”

Many scholars agree that the last verse to be revealed wa Ayat no. 281 of Surah Baqarah.

“And fear the day when you shall be returned to Allah. Then every soul shall be paid what it earned and none shall be oppressed.”

This verse was revealed twenty-one days (or seven days according to some) before Rasulullah ﷺ left this world.

(The Sun that Never Set – Mufti Sulaiman Moola)

THE LAST COMPLETE SURAH TO BE REVEALED

The last complete Surah to be revealed was Surah Nasr (Surah 110). For this reason, it is also called Surah at Tawdiyah (Farewell Surah)

(The Sun that Never Set – Mufti Sulaiman Moola)



*WHAT IS WAHI?
DEFINITION
& CONCEPT*

DEFINITION OF WAHI

The word Wahi which means revelation, is a noun is derived the Arabic verb 'awha' means indicating the main underlying idea of inspiration: directing or guiding someone.

The Arabic word 'Wahi' literally refers to something that is conveyed by quick indication. It will therefore refer to a lengthy speech that is abbreviated. Wahi is therefore the speech of Allah revealed by indication to the Ambiya ﷺ in a manner that others did not understand.

In terms of Shariah, it refers to the speech of Allah which He sent to the Ambiya ﷺ. *(Umdatul Qari)*

The term Wahi is exclusive to the messengers and is not used for anyone besides the messengers.

THE CONCEPT OF WAHI

Since the creation of mankind, Allah Ta'ala has communicated with mankind by choosing some selected individuals as messengers. The messengers were tasked to propagate the oneness

of Allah Ta'ala and to guide mankind from the darkness of shirk to the light of Islam, and from the immorality of their desires to the purity of worship.

The final recipient of Wahi from Allah Ta'ala and the last of the Prophets was Muhammed ﷺ, the son of Abdullah who was an Arab and belonged to the Quraish tribe. When He ﷺ was called by Allah to return to his final resting place, his servant Umm Ayman was found crying. She was told, "Do not grieve, verily He ﷺ is in a better place than where he used to be. She responded, "(I am not crying because of his demise, for) indeed I know what He ﷺ has received from His Lord is better for him. I am crying because now Allah has stopped His revelation to mankind!" When she said that Abu Bakr and Umar ؓ started crying with her. *(Muslim)*

REVELATION SENT IN STAGES

The Qur'an was revealed in stages over a period of 23 years, and not as a complete book in one single act of revelation. There are a number of reasons for this, of which the most important are the following:

Strengthening the heart of the Prophet ﷺ by addressing him continuously and whenever the need for guidance arose.

Considering the Prophet's ﷺ well-being, since revelation was a difficult experience for him.

- Gradually implementing Allah's ordainments.
- Making understanding, application, and memorisation of the revelation easier for Muslims.

TEACHINGS OF WAHI

By means of Wahi people are taught those things which they cannot learn from their senses and intellect alone. These things may be purely of religious nature, or may belong to common needs of the world. For example, Nooh عليه السلام was commanded to construct the Ark. Similarly Dawood عليه السلام was taught the art of making armour.

(An approach to the Qur'anic sciences – Mufti Mubammad Taqi Usmani)

*THE NEED FOR
REVELATION*

THE NEED FOR REVELATION

Allah Ta'ala sent man into this world to test him. Being the best of creation, the entire universe was placed at his service. For this reason, man must do two things:

1. Use the world for his benefit and comfort.
2. While using this world to his advantage, keep the injunctions of Allah Ta'ala in sight and avoid doing what goes against His will and pleasure.

For these two functions, man needs knowledge. Therefore, he needs to know the reality of this world, the properties and dynamics of different things, and the manner in which they can be put to use effectively. Likewise, he requires knowledge on what pleases and displeases Allah Ta'ala in order to be obedient and faithful.

To help man ascertain what is beneficial for him and avoid that which is harmful, Allah Ta'ala granted him the following:

1. The five senses: sight, hearing, smell, taste, and touch

2. Intellect – the ability to think and reason

3. Revelation (Wahi)

Consequently, man discovers many things through his senses, many others through reason, and the knowledge of things he cannot attain through these faculties are bestowed through Wahi.

USING THE SENSES

The arrangement between these three sources of knowledge is such that each one has its limits within a particular sphere or range, beyond which it does not work. The knowledge of things man acquires through his senses cannot be deduced through blind reason. For instance, one learns by seeing a wall that its colour is white. But, should one close their eyes and try to discover the colour of the wall on the strength of reason, it would be impossible. Similarly, the knowledge of things that comes through reason cannot be discovered by senses alone. For instance, one cannot discover who made the wall by simply seeing or touching it. Reason is needed to arrive at that conclusion.

In short, reason is not required to give guidance, as long as the five senses work efficiently, and when the five senses reach their limit, reason takes over. But even the guidance given by reason is limited. There are things the knowledge of which can neither be acquired through senses nor through reason. For instance, to find out how that very wall can be used to attain divine reward, neither the senses nor reason can be of use here. The answer to such questions comes from the source that Allah Ta'ala prescribed, what is known as Wahi (revelation). For receiving of Wahi, Allah Ta'ala selects and appoints one of His servants, ordains him as His messenger, and then reveals to him His Word. This Word is Wahi.

WAHI IS THE HIGHEST SOURCE OF KNOWLEDGE

It should thus be clear that Wahi is the highest source of knowledge for man which offers him the answer to questions about life which cannot be solved by means of reason and the senses but which are nonetheless necessary to know. It should further be apparent that reason and perception alone are not sufficient to show man the way. It is rather all the more necessary, almost inevitable, that divine revelation be there for his guidance. Since Wahi is needed where reason does not function, it is

therefore not necessary that everything communicated through Wahi be compulsively comprehended through reason.

On the contrary, as reason is of no help in ascertaining the colour of some object since that is the job of the senses, so is the gracious transmission of knowledge of many religious beliefs the sole prerogative of Wahi and not of reason. Furthermore, trusting reason alone for their comprehension is not sound or correct.

WAHI IS DEPENDENT ON BELIEF

To discuss Wahi with a person who, Allah forbid, does not accept the very existence of Allah Ta'ala is futile. For a person who believes in the existence of Allah Almighty and has faith in His perfect power, it is not at all difficult to understand that Wahi is a rational need, that it is possible, and that it is real. If one has faith in the fact that the universe has been created by a most powerful being and that He is the One who has sent man down here to accomplish some particular mission, how then is it possible to imagine that He, after once having created man, would leave him in total darkness without explaining to him why he came into the world, what his duties were, where he was destined to go, and how he could realise the purpose of his life? How could a person, sound

in intellect, send one of his servants on a trip with a designated mission without ever telling him the purpose of the trip while he is leaving, nor explaining it to him later on through some message? When a man of ordinary reason cannot do such a thing, how then can it be imagined with respect to the most Holy Lord of the Universe under Whose ultimate wisdom the system of all the worlds is functioning? After all, how is it possible that the being that created such a mind-boggling system composed of the moon, the sun, the sky, the earth, the stars and the planets, would remain unable to institute some arrangement of communication with His servants through which human beings could be given guidance about the purpose of their lives?

ALLAH DOES NOT FORSAKE HIS SERVANTS

When a person has faith in the ultimate wisdom of Allah Ta'ala, then it becomes easy to understand and accept that He did not forsake His servants in darkness and ignorance. Surely, He has instituted a system for their guidance. This system of guidance is known as Wahi (revelation) and risalah (prophethood).

It is thus clear that wahi is not only a religious belief, but also a rational need, the rejection of which amounts to a rejection of the ultimate wisdom of Allah Almighty.

*Sources: Meanings of the Noble Quran – Mufti Muhammad Taqi Usmani Sahib
and Ma'riful Qur'an*



*STAGES OF
DESCENT &
GRADUAL
REVELATION*

The Qur'an passed through three stages in its descent and revelation to Rasulullah ﷺ.

The Prophet ﷺ after receiving revelation, would automatically memorise the verses that were revealed to him and would recite them to whomever was in his company. Once revealed the companions were made to write down the revealed verses immediately. Nabi ﷺ himself used to keep a copy of the revealed portions with him in his house.

THE FIRST STAGE

The Qur'an descended to Al Lauhul Mahfooz (the preserved tablet) in the seventh heaven. The Qur'an descended in full and not as isolated parts, chapters or verses. This descent occurred on Laylatul Qadr.

THE SECOND STAGE

The Qur'an descended to the Baitul Izzah or Baitul Ma'moor, which is a place directly above the Ka'abah in the first sky. The Qur'an was revealed from there to Rasulullah ﷺ over period of twenty-three years.

THE THIRD STAGE

The Qur'an was revealed to Rasulullah ﷺ, portion by portion, over a period of twenty-three years through the medium of Hazrat Jibreel عليه السلام. This also started in Ramadan. Over the twenty-three years, thirteen years in Makkah and ten years in Madina, Rasulullah ﷺ received wahi from Allah Ta'ala through Jibreel عليه السلام.

This process allowed the verses, teachings and spiritual wisdom to be related in practical ways, integrated in everyday life and applied as events unfolded.

GRADUAL REVELATION OF THE QUR'AN

The Qur'an was revealed gradually, so it may be memorised, understood and practiced upon.

This gradual revelation also gave the companions time to memorise and preserve the Qur'an. It gave them the necessary time to learn, appreciate and understand its message and enjoy its beauty.

The Qur'an says: "We have divided the Qur'an in portions, so that you may recite it to the people gradually, and We have revealed it portion by portion."

At times revelation would come without warning and at times as answers to questions posed to the Prophet ﷺ. Sometimes, verses were revealed regarding statements of individuals (Muslims and non-Muslims) and they would also come as lessons and encouragement to the believers. At times verses were revealed to negate people's statements, words and actions.

If the Qur'an were revealed all at once it would make it difficult to accept the numerous obligations and prohibitions that would require immediate implementation, therefore it was revealed gradually to implement the laws of Allah gradually. It is easier to transition to something step-by-step, rather than to expect radical change. During the Makkan period, the companions were trained spiritually. The early revelations warned against shirk and ascribing partners with Allah Ta'ala. It called upon people to recognise the Oneness of Allah Ta'ala and embrace His attributes.

When true faith was established, the revelation came down establishing the basics of worship.

It also proved the miraculous nature of the Qur'an that despite being revealed over two decades there is absolutely no contradiction in any of its verses.

HURDLES IN IMPARTING THE QUR'AN

The Prophet ﷺ was distressed with the attitude of his people towards his message. They ridiculed and mocked him, and claimed that he was a sorcerer, a madman, possessed, etc. The coming of Hazrat Jibreel ؑ was also a solace to the many hardships that the Prophet ﷺ faced by the disbelievers, it granted the Prophet ﷺ the desired strength and comfort.

The Qur'an says: The disbelievers said, "Why has the Qur'an not been revealed to him all at once? (It has been sent down) in this way (i.e. in parts) so that We make your heart firm, and we revealed it portion by portion."

This occurred in the earlier revelations also, where the stories of the previous Prophets are mentioned, and how the prophets dealt with the hardships they experienced from their people. In Surah Hood after mentioning the stories of the Prophets, Allah says: "We narrate to you all such stories from the events of the messengers as We strengthen your heart therewith."

CLASSIFICATION OF RECITATION

One classification is on the basis of recitation:

1. Wahi Matloo: That Wahi which is from Allah which is recited often. The fundamental beliefs and basic teachings of Islam have been defined through Wahi Matloo. This term is used to refer to Quran i.e. Wahi Matloo. Both the words and the meaning are from Allah.

2. Wahi Ghair Matloo: That Wahi from Allah to Rasulullah ﷺ which is not recorded in the Qur'an and is not recited like Qur'an. A large number of commands and subsidiary tenants have been sent through it. This is known as the Sunnah. In this source, the meaning is from Allah and the words are from Rasulullah ﷺ

(Qur'an Made Easy – Mufti Afzal Hoosen Elias)



*COMMENCEMENT
OF WAHI*

COMMENCEMENT OF WAHI

The Prophet ﷺ had a mission of which like no one before him ever had. The Prophet ﷺ was sent as a guide and mercy to the whole of mankind.

The commencement of Wahi occurred in the form of good, righteous dreams which came true. Thereafter, the love of going into seclusion was bestowed upon Him ﷺ. Isolating himself from idolatry that prevailed in Arabia in those days, He would go into seclusion in the cave of Hira' for many days, before returning to his family. He would make provisions for his stay and then, when required, would return to Khadija and fetch more provisions.

Rasulullah ﷺ received the first revelation when he was forty years old, whilst in seclusion in the cave of Hira, a part of a mountain in Makkah, known today as Jabalun Noor (the mountain of light). It was a night in the month of Ramadan, in the state of such seclusion that Angel Jibreel ﷺ came to him in the cave, and revealed the first five verses of Surah Alaq (Surah 96). This was the beginning of the gradual revelation of the Qur'an Shareef that continued for twenty-three years.

(The Meanings of the Noble Quran- Mufti Muhammad Taqi Usmani)

COVER ME – COVER ME

One day, the Prophet ﷺ came home trembling. He said to his wife, “cover me”. Khadija (Radiyallahu anha) consoled him. When calmness overcame Him , He narrated the incident of how the first revelation came to him to Khadija (Radhiyallahu Anha). Khadija (Radhiyallahu Anha) comforted him saying, “Do not fear, Allah Ta'ala will not put you into any difficulty, because you keep ties with your family and relatives, you take care of the orphans and the poor, and you entertain your guests.” Thereafter, she took Nabi ﷺ to her paternal uncle's son, Warqah bin Nawfil who was very proficient and well versed in the Taurah.

Waraqah enquired regarding the whole episode upon which Nabi ﷺ narrated the entire incident. Waraqah then said, “This is the same angel whom Allah had sent to Hazrat Moosa ؑ. I wish I were young and could live up to the time when your people will turn you out.” Rasulullah ﷺ asked: “Will they drive me out.” Waraqah replied in the affirmative and said, “Anyone who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out, then I will support you strongly.

IDOLATERS RESPOND WITH REJECTION

On hearing the message of the Qur'an, the first reaction of the pagan Arabs was that the Prophet ﷺ was possessed by spirits or he was insane. The Qur'an itself answers on His ﷺ behalf: "There is no madness in your fellow (the holy Prophet ﷺ). He is none but a warner to you in the face of a stern torment."

The second argument the Qur'an presents is that the Prophet ﷺ had nothing to gain from them. The Quran's message was for their own benefit. The Prophet ﷺ was commanded to declare: "Say, If I had ever claimed any reward from you, then it is yours. My reward is with none but Allah. And He is witness over everything."

Thirdly, it is through Allah's mercy that a Messenger is selected.

Another objection that the pagan Arabs made after hearing the message of the Qur'an was:

"They say, why was the Qur'an not revealed on a great man from (either of) the two towns?"

They made judgement on their own lowly standards. From a worldly point of view, the Prophet ﷺ was an orphan and a poor man. According to them, such a gift of Allah should have come to a rich and powerful leader among them.

The Qur'an answers this propaganda:

“Is it they who allocate the mercy of your Lord? We have allotted for them their livelihood in the worldly life, and have raised some of them over others in rank, so that some of them may put some others to work. And the mercy of your Lord is much better than what they accumulate.”

SEVERITY OF WAHI

Once Hazrat Harith bin Hisham ؓ, a noble Sahabi of Rasulallah ﷺ, asked how revelation came to him ﷺ. He ﷺ answered, “At times it comes to me like the chiming of a bell, and this mode of revelation is the hardest on me. Then it comes to an end once I fully comprehend the words of the angel, committing them to my memory. And at other times, the angel comes to me in the form of a man who talks to me, and I comprehend and memorise what he says.”

Hazrat Ayesha (Radiyahallahu Anha) reported this saying of Rasulullah ﷺ, that even in the coldest of days of winter, when he received Wahi, his Mubarak forehead used to be full of perspiration due to the stress he felt during the experience.

(Bukhari)

Hazrat Zayd bin Thabit ؓ narrates that once Rasulullah ﷺ had his head resting on Zayd's thigh when Wahi started descending on him ﷺ. He felt such pressure on his thigh that it seemed as though his thigh will be crushed by the pressure.

(Bukhari)

When the angel came to Rasulullah ﷺ in human form he usually took a form resembling Hazrat Dihyah Al Kalbi ؓ who was famous for his masculine beauty and handsomeness. *(Musnad Ahmad)*

(The Meanings of the Noble Quran – Mufti Muhammad Taqi Usmani)



*THE PHYSICAL
IMPACT OF
REVELATION*

THE SEVERE IMPACT OF WAHI ON THE BLESSED COUNTENANCE OF THE PROPHET ﷺ

Receiving revelation was not an easy experience for the Prophet ﷺ. We must remember that it was The Creator's word descending upon a man. To give us an idea of its power, Allah says in the Quran,

“Had we sent this Quran to a mountain, you would have seen it humbled, burst apart out of awe for Allah. We cite such examples for people, so that they may ponder.”

When Wahi was revealed upon a Prophet, it had an enormous physical and spiritual effect. Its magnitude was so immense that if it was revealed upon any ordinary human being, he would not have been able to bear it. Explaining the magnitude of those effects, the Holy Quran states:

Allah Ta'ala addresses the Prophet ﷺ saying: “We are going to send down to you a weighty discourse.”

The circumstances in which he received revelations were witnessed and documented. Those around him would witness his response. His face would become flushed and he would fall silent, a humming sound would be heard, and perspiration would appear on his blessed face, like pearls even on cold winter days. At times, while resting his head or leg on his companion's leg, it felt so heavy almost as though the leg he rested on might break. At times while on a conveyance, the effect of revelation was so heavy that the animal would sit.

Hazrat Zaid ibn Thabit ؓ states that he was with the Prophet ﷺ and his leg was under the leg of the Holy Prophet ﷺ. At that time, a revelation was revealed upon Nabi Muhammad ﷺ and when it was being revealed, he felt that his leg was crushed, as it had become extremely heavy. *(Sahih Bukhari)*

Hazrat Aishah (R) states that if a revelation came while the Prophet ﷺ was riding an animal, the animal could not move since the Prophet's ﷺ would become so heavy. *(Tafseer At-Tabari)*

Hazrat Ubadah ibn Samit ؓ states that when the Prophet ﷺ would receive a revelation, he would feel anxious and the colour of his face would change. *(Sahih Muslim)*

Hazrat Abu Huraira رضي الله عنه states that when Prophet Muhammad صلى الله عليه وسلم would receive a revelation, the companions would be so awestruck that they could not look at him until it was fully revealed.

(Subulul Huda War Rashad)

Hazrat Aisha (R) states that when a revelation would be revealed, the brow of Prophet Muhammad صلى الله عليه وسلم would perspire profusely.

(Subulul Huda War Rashad)

These narrations depict the nature and pressure of the revelation which was borne by the Holy Prophet صلى الله عليه وسلم.

TAMPERING WITH THE REVELATION

There is the notion from those who do not want to accept the divine authenticity of the Glorious Qur'an to find ways to point to error and discrepancy with the process of revelation and preservation. Notwithstanding there being no book like the Qur'an on earth, memorised by countless Muslims throughout the centuries, the rejecters claim that the Qur'an has been altered or tampered with.

The possibility that the revelation of the Qur'an might have been tampered with or changed during revelation is ruled out by Allah, so no doubt can remain regarding its authenticity.

Firstly, the trustworthiness of Jibreel عليه السلام has been guaranteed by Allah. Allah describes the angels in general as: *“They do not precede Him in speech, and only under His command do they act.”*

Meaning they do not disobey Allah. Allah then praises Jibreel عليه السلام in particular: *“The Trusted Spirit has brought it down.”*

Meaning that Jibreel عليه السلام was trustworthy in bringing and delivering the Qur'an to Rasulullah ﷺ.

Secondly, as the Prophet ﷺ was chosen by Allah to be the direct recipient of the Qur'an, Allah assured Him ﷺ that he would not forget a verse. When the Prophet ﷺ would hurriedly recite the verses from Jibreel عليه السلام, in fear that he might forget, Allah revealed: *“(O Prophet), do not move your tongue (during revelation) for (reciting) it (the Qur'an) to receive it in a hurry. It is surely undertaken by us to preserve it (in your heart), and to let it be recited (by you after revelation is completed). Therefore, when it is recited by Us (through the angel), follow its recitation (through the concentration of your heart).”*

Thirdly, having ensured that the Prophet ﷺ memorised the revelation, Allah Ta'ala then ordered him to convey the revelation that He ﷻ received, and told him that a non-fulfilment of this duty would be a failure in his mission as a Prophet: *“O Messenger, convey all that has been sent down to you from your Lord. If you do not, then you shall not have conveyed His message (at all).”*

Fourthly, Allah Ta'ala ruled out the possibility that the Prophet ﷺ would alter or tamper with the revelation: *“He does not speak out of (his own) desire. It is but revelation revealed (to him).”*

“Say, It is not possible for me to make changes in it on my own. I follow nothing but what is revealed to me.”

In another verse, a severe punishment is mentioned for forging any revelation: *“Had he (the prophet) forged some statements in Our name, We would have certainly seized him by the right hand, and then severed his life-artery.”*

Therefore, the Qur'an has been authentically revealed and divinely preserved. No doubt whatsoever can be cast on its authenticity.

ASBAB AL-NUZOOOL
REASONS FOR
REVELATION

'ASBAB AL-NUZOOOL'

REASONS FOR REVELATION

The verses of the noble Qur'an are of two kinds. The first type is those that their revelation was not caused by some particular event or a question asked. Such verses generally dealt with the foundations of faith. There are, however, many verses of the Qur'an Shareef were revealed as a background to certain events or in answer to some question.

In the terminology of the Tafseer of the Qur'an Shareef, these events are called Asbabun Nuzool or circumstances that led to revelation'. In the Urdu commentaries of the Qur'an Shareef, these are these events are known as 'Shan-e-Nuzool'. The details of Asbabun Nuzool are reported by the Sahabah ؓ of Rasulullah ﷺ in narrations, some of which are reliable and some others are weak. This is the only acceptable method of recognising the reasons for revelation as the companions witnessed the revelation, or by those who investigate and research the science of revelation. Hence, the scholars have critically appraised their authenticity in a meticulous manner. if a companion who witnessed the revelation of a verse from the Qur'an states the reason, this is considered sufficient proof of its authenticity.

EVENTS GIVE CONTEXT TO REVELATION

There are many benefits to knowing the reasons behind why certain verses were revealed. The authentic reports of Asbabun Nuzool are very helpful for the study of the relevant verses in their correct perspective. It would be difficult to understand many of them correctly without the help of their Asbabun Nuzool. We are also able to recognise the ruling which occurred for a specific reason. Nevertheless, all Mufasssireen (commentators of the Qur'an) and jurists are unanimous, that if the words of a verse are general, then the ruling established from that verse is not restricted to that particular event reported as its cause of revelation.

(Meanings of the Noble Qur'an – Mufti Muhammad Taqi Usmani)

Another reason is if a verse is concerning a particular Sahabi (companion) then this is a source of honour, however, if it is with regards to a disbeliever then this is a further cause of disgrace. It also removes doubtful conjecture while interpreting the original text.

BACKGROUND TO PROHIBITION OF MARRIAGE TO A POLYTHEIST

The verse 'Do not marry polytheist women unless they bring Iman (Surah Baqarah V.221) was revealed regarding a particular even. During the days of ignorance, a pagan woman named Anaq had an affair with Hazrat Marthad ibn Abi Marthad Al-Ghanavi ؓ, a Sahabi of Rasulullah ﷺ. After embracing Islam, he migrated to Madina Munawwarah while that woman stayed in Makkah Al-Mukarramah. Once, Hazrat Marthad ؓ visited Makkah on business. Anaq came to him with an intention to sin. Hazrat Marthad ؓ refused and said: 'Now Islam has come between me and you, but should you wish, I can marry you after clearing the matter with Rasulullah ﷺ. After returning to Madina Munawwarah, Hazrat Marthad ؓ sought permission to marry Anaq. Thereupon this verse was revealed. The verse prohibited him from marrying her.

This event is the Shan-e-Nuzool or Sabab of Nuzool (cause or background of revelation) behind the verse mentioned above. The background of revelation is, therefore, very important in the exegesis of the Qur'an. *(Mariful Qur'an - Mufti Muhammad Shafi - Rahimahullah)*

Although it was revealed for that particular event, its general words extend the prohibition to all Muslims and thus the principle laid down by the verse has universal application. Therefore, authentic Asbabun Nuzool should be taken as a source of correct interpretation of a verse, but the principle established by it should not be restricted to any particular event, if the words are general.

(Meanings of the Noble Qur'an – Mufti Muhammad Taqi Usmani)

IMPORTANCE OF BACKGROUND AND CONTEXT

Another example, one may say that drinking wine is permissible by quoting the following verse: *“There is no sin, for those who believe and do good deeds, in what they might have partaken earlier, if they fear Allah, and believe, and do good deeds; and again, fear Allah, and believe, and still again fear Allah and do good deeds. Allah love those who are good in their deeds.”*

However, when considering the background behind the verse, we see that it is referring to those who did righteous deeds and died before wine was prohibited. There is no sin on them, since it was not forbidden before their death.

Similarly, the verse: *“So, whichever way you turn, there is the Face of Allah.”*

If we do not look at the reasoning behind this verse, we can take this to mean that one who is praying does not have to face the Qiblah when travelling or when a resident, which contradicts scholarly consensus. When we consider the reasoning behind this verse, we see that this refers to either supererogatory prayer when travelling; or to one who makes every effort to find the direction of the Qiblah but errs in the direction.

MULTIPLE VERSES FOR ONE ASBAB AL-NUZUOL

We also have multiple verses that were revealed regarding one incident or question.

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'an) but not women.”*

In response Allah Ta'ala revealed three verses:

1. “Do not covet something in which Allah has made some of you superior to others. For men, there is a share of what they earned, and for women, a share for what they earned.”

2. “Surely, Muslim men and Muslim women, believing men and believing women, devout men and devout women, truthful men and truthful women, patient men and patient women, humble men and humble women, and the men who give Sadaqah (charity) and the women who give Sadaqah, and the men who fast and the women who fast, and the men who guard their private parts (against evil acts) and the women who guard (theirs), and the men who remember Allah much and the women who remember (Him) - for them, Allah has prepared forgiveness and a great reward.”

3. “I do not allow the labour of any worker from among you, male or female, to go to waste.”

The verses of the Qur'an revealed against a particular background are of four kinds in relation to their general or specific application.

1. Verses where a particular person has been named and thus the subject matter applies exclusively to the person. Example: *“Perished are the hands of Abu Lahab.”*

The background to revelation of this verse is that when the Prophet ﷺ stood on top of mount Safa and preached Islam to the Quraysh, Abu Lahab retorted: *‘Perish be you, did you invite us for this?’*

This was the cause of revelation of the above verse and the name of Abu Lahab has been specifically mentioned. Therefore, the warning refers to him alone.

2. In other verses, attributes of a particular person or a group are mentioned without naming anyone and some injunctions are laid down on the basis of these attributes. The commandment shall be exclusively applicable to that person or group. For example: *“Far removed from it will be the most God-fearing who gives his wealth to purify himself.”*

This verse was revealed about Hazrat Abu Bakr ؓ, whose practice was to purchase poor slaves and then free them. Here Hazrat Abu Bakr ؓ has not been mentioned by name but the attributes pertain to him, therefore the verse is reserved for him.

3. Verses were revealed against a particular background. However, its words apply universally and arguments also suggest that it would apply to all incidents of a similar nature. Its application shall not be specific to the incident in the background of its revelation. For example, the opening verses of Surah Mujadilah were revealed about Sayyidah Khawla (R) whose husband had said to her: 'You are to me like the back of my mother.'

The verses denote that the commandment given is not exclusively for the husband of Sayyidah Khawla (R) but is applicable to all such people who use these words for their wives.

4. The fourth category will be similar to the third however there is a difference of opinion about it among the commentators.



MAKKI & MADANI
VERSES & SURAHS

MAKKI AND MADANI SURAHS

A Surah is a chapter of the Qur'an Shareef. Each one of them has a name or title, which is generally taken from a word or theme in that Surah. Rasulullāh ﷺ lived in Makkah Mukarramah for thirteen years after the first Wahi was revealed to him ﷺ. Then he ﷺ migrated to Madinah Munawwarah where he ﷺ lived for ten years. These two phases marked the growth and development of the Musim Ummah. The revelation of Allah Ta'ala was sent to guide the Muslims, also responded to these particular situations.

The chapters/verses revealed before Hijrah (migration) are called Makki and those revealed after migration are termed as Madani. It is not necessary that the Makki verses were revealed in the city of Makkah Mukarramah. Instead, all the verses revealed before Hijrah are called Makki even though they were revealed somewhere out of the city of Makkah Mukarramah. An example of this are the verses revealed in Mina and Arafat, or during the ascent (Mi'raj).

Similarly, all the verses revealed after Hijrah are called Madani even though some are revealed when Rasulullāh ﷺ travelled outside Madinah Munawwarah. So much so, that some verses like

Surah 4 V.58 and Surah 48 V.1 were revealed when he ﷺ was in Makkah Mukarramah or in its vicinity during the conquest of Makkah Mukarramah or on the expedition of Hudaibiyah; yet they are still categorised as Madani, because they were revealed after Hijrah.

The surahs of the Qur'an Shareef that mostly comprise of Makki verses are called Makki, and those comprising mostly of Madani verses are termed as Madani. Most of the Surahs are either totally Makki or totally Madani. For instance, Surah Al Muddassir is totally Makki and Surah Aal Imran is totally Madani. But there are some Makki Surahs in which some Madani verses have found place. Conversely, there are some Madani Surahs that have a few Makki verses. Every Surah termed Makki or Madani according to majority of its verses.

CONTENT OF MAKKI AND MADANI SURAHS

The subjects discussed in Makki Surahs are mostly the basic articles of faith and their proofs, the greatness of Allah Ta'ala visible throughout the Universe, refutation of idolatry, false beliefs and rituals, the objections raised by pagans against

Rasulullah ﷺ and the Qur'an Shareef, narration of stories of earlier prophets ﷺ, description of the events of Qiyamah (Day of Judgement), the pleasures and bounties of Jannah (paradise) and horrors of Jahannam (hell).

In the Makkan period, Nabi ﷺ and the Muslims underwent merciless persecution at the hands of the pagans of Makkah Mukarramah. Hence, the Makki Surahs have a good number of verses that were originally meant for consoling them on such hardships. Nevertheless, these verses containing messages of universal consolation and conviction are application for all times.

Madani verses on the contrary, were revealed at a time when Nabi ﷺ had established an Islamic state in Madinah Munawwarah. The subjects discussed in these surahs are therefore mostly related to issues arising in the Madani period, like argumentation with the Jews and Christians, armed struggles against the enemies of Islam for which detailed rules of war and combat are laid down. Moreover, detailed laws of social, economic and political life are mostly found in Madani Surahs, while Makki surahs contain very few such laws. (Meanings of the Noble Qur'an – Mufti Muhammad Taqi Usmani)

In essence in Madinah, there were four groups of people to be met:

- The Muhajireen who migrated from Makkah to Madina
- The Ansar, who were from Madinah and helped the muhajireen.
- The munafiqun (hypocrites), who were inhabitants of Madina and pretended to support the Muslims.
- The ahl Kitab, i.e the Jews and Christians

DISTINCT FEATURES OF SURAHS

The Prophet ﷺ did not specify whether a verse was Makki or Madani. The companions and scholars of Tafsir, understood the importance of this topic and after having made a thorough investigation into the Makki and Madani Surahs, devised a set of characteristics that inform us which surahs are Makki and Madani.

1. A large number of verses of the Makkan Surahs are short and sharp, with strong expression and frequent oaths, as is seen in the 30th Juz of the Qur'an, while the Madani verses are longer.

2. The Makkan verses do not provide details about theological matters. These details are found in the Madani verses. Makkan verses deal primarily with the teachings about Tauhid (Oneness of Allah), Iman (faith), Nabi ﷺ, the angels and the last day.
3. All Surahs containing Sajdah Tilawah (Prostrations) (in the view of the Hanafi scholars) are Makkan.
4. All verses beginning with the word 'kalla' are Makkan. This word appears 33 times in 15 Surahs and all these verses occur in the second half of the Qur'an.
5. All references to the hypocrites are from the Madani period except Surah Ankaboot Verse 11, which is Makkan.
6. Most verses containing address “O you who believe” and “O people of the book” are Madani, while the address “O people” and “O mankind” are mostly Makkan.
7. Besides Surah Baqarah, every Surah in which mention is made of the incident of Adam (AS) and Iblees (Shaitan) is a Makki Surah.

8. The Makki Surahs makes extensive use of metaphors, similes and examples. On the contrary, the Madani Verses are simple in style.

9. The stories of the Prophets and previous nations are considered Makkan.

10. Those verses that include man's ingratitude for and misuse of gifts of Allah are Makkan.

11. Those verses regarding righteous conduct are Makkan.

12. All Surahs that begin with Huruf tahaji for example, Alif Laam Meem, Ha Meem are Makkan, with the exceptions of Surah Baqarah and Surah Aal Imran.

The difference in the style of Makki and Madani Surahs initially owes its origin to the conditions, circumstances and period.

AN IMPORTANT BRANCH OF KNOWLEDGE

The knowledge of Makkan and Madani revelations is one of the important branches of Ulum-ul-Qur'an (knowledge of Qur'an).

1. It is important for the understanding and interpretation of the respective verses.
2. This knowledge also helps in distinguishing the abrogated verses from the non-abrogated verses. For example, if two different verses pertaining to the same topic give two different rulings, but one is Makki and one is Madani, then the ruling is taken from the Madani verse.
3. The graduality by which different Islamic laws were implemented is appreciated when one gains an understanding of the Makki and Madani verses.
4. It lays out the procedure and methodology of calling to Islam (Dawah). The Makki and Madani verses have different methods and characteristics in calling to the religion of Allah. Different arguments are used against polytheists, Jews and Christians. The caller to Islam should use the same methodology when addressing these groups. The focus should always be on Tawheed - directing all worship, prayer and sacrifice to Allah alone.

*PRESERVATION OF
THE QUR'AN*

PRESERVATION OF THE QUR'AN

The compilation of the Qur'an is a unique phenomenon that is peculiar to Islamic history. The Qur'an is the only heavenly book that has been preserved in its original form, without a single error or distortion. It is preserved and recited in its original revealed form.

How can it not be preserved, when Allah has taken it upon himself to guard it and protect it? *“We, Ourselves, have sent down the Qur'an, and we are there to protect it.”*

Allah describes the Qur'an as: *“And surely, it is an unassailable book; that cannot be contested by falsehood, neither from its front, nor from behind – a revelation from the All-wise, the Ever-praised.”*

The Qur'an is the only divinely-revealed scripture whose preservation is guaranteed. Allah Ta'ala has taken this task upon himself to preserve the Qur'an. The responsibility of preserving earlier scriptures had been placed upon its recipients, without any divine aid.

The fact that Nabi ﷺ could not read and write was meant to be one of the greatest proofs that the Qur'an was not from him, but

rather from Allah Ta'ala. If the Prophet ﷺ had been a writer, this might have given reason to doubt the Prophet's claim to prophethood, but since the Prophet ﷺ was illiterate, and well known to be so, then such a doubt could not exist.

PRESERVATION BY MEMORY

The Qur'an has been transmitted to in two forms: orally and written.

As we know, the Qur'an Shareef was not revealed in a single revelation. It was revealed in a gradual process that continued for twenty-three years. During the initial stage of Islam, great emphasis was placed on memory as a means of preserving the noble Qur'an. Whenever a verse or a number of verses were revealed to Nabi ﷺ, he committed it to his memory. Initially, Nabi ﷺ would tend to repeat its words instantly. Thereafter, Allah Ta'ala directed him through the verses of Surah Qiyamah that he need not repeat the words of revelation hurriedly or immediately as wahi came down. Allah Ta'ala would himself endow him with a memory to memorise the words of the wahi once it was revealed. Thus, the noble chest of Nabi ﷺ was the most protected vault for the Qur'an, in which there was no error, mistake, editing or alteration.

Moreover, as a matter of additional precaution, the Prophet ﷺ used to recite the Qur'an before Jibreel ؑ every year during the month of Ramadan, and the year of his demise he completed a cumulative review of Qur'anic recitation twice with Jibreel ؑ. The companions themselves were also eager to memorise the Qur'an. The companions were blessed with extraordinary memories. They would recite what they memorised in Tahajjud Salah. One of the most admirable and outstanding attributes of this Ummah is the fact that the Qur'an is committed to memory and preserved in the hearts of its adherents.

COMPANIONS WHO MEMORISED THE QUR'AN

Allamah Suyuti (Rahimahullah) mentions more than twenty well known persons who memorised the revelation, among them were Abu Bakr, Umar, Uthman, Ali, Ibn Masud, Abu Hurairah, Abdullah bin Abbas, Abdullah bin Amr bin Al Aas, Aisha, Hafsa, and Umme Salma ؑ.

From among them, Nabi ﷺ himself recommended four persons especially: Abdullah bin Amr mentioned Abdullah bin Masud and said: I shall forever love that man, for I heard Nabi ﷺ saying:

“Take (learn) The Qur'an from the four: Abdullah bin Masud, Salim, Mu'adh and Ubai bin Ka'b ﷺ.

Another Hadith informs us about those companions who memorised the Qur'an in its entirety and revised over it with Nabi ﷺ before his demise.

Qatada (Rahimahullah) narrated: “I asked Anas bin Malik ﷺ, who collated the Qur'an at the time of Nabi ﷺ? He replied, “Four, all of whom were from the Ansar: Ubai bin Ka'b, Mu'adh bin Jabal, Zaid bin Thabit, and Abu Zaid ﷺ. (*The Noble Qur'an- Qari Ismail Londt*)

This tradition continued among the companions after the Prophet's death and, later, among all generations of Muslims that have followed, until today.

PRESERVATION BY WRITING AND RECORDING

Since the Prophet ﷺ could not write these verses himself, he had appointed a number of Sahabah ﷺ as scribes of the Qur'an Shareef. Amongst them Hazrat Zayd bin Thabit, the four rightly guided khalifs, Hazrat Ubay bin K'ab, Hazrat Zubair bin

Awwam, Hazrat Muawiyah, Hazrat Mughira bin Shu'bah, Hazrat Khalid bin Walid, Hazrat Thabit bin Qays, Hazrat Shurahbeel, Hazrat Abdullah bin Rawaha, Abdullah bin Arqam Hazrat Aban bin Said ؓ. As soon as a verse was revealed, the Prophet ﷺ would call one of them and dictate the verses received in the fresh revelation.

Once the newly revealed verses were written, Nabi ﷺ would order the writer to read what was written. Due to the shortage of paper, the verses were mostly written on pieces of parchments, palm-leaves, animal bones, shoulder blades of animals, skins of animals, tree-leaves, and on stone slabs and rock. Nabi ﷺ used to direct the scribes to the placement of the new verses in a respective surah. Once the revelation was dictated by Nabi ﷺ in this way, the other Sahabah ؓ would memorise the verses and prepare copies for their own use. A large number of the noble Sahabah ؓ of Nabi ﷺ had thus memorised the Qur'an Shareef and committed it to writing as well. A large number of companions would make copies of the Qur'anic verses and keep them for personal recollection.

WHY WAS THE QUR'AN NOT PRESENTED IN A COMPLETE BOOK?

Nabi Muhammad ﷺ did not present the revelation collected and arranged in a single written volume or book. There are a number of good reasons for this:

1. Because the revelation did not come down in one piece, but at intervals and was received continuously until the end of the Prophet's life.
2. Because some verses were abrogated in the course of revelation, and therefore flexibility needed to be maintained.
3. The verses and surahs were not always revealed in their final order, but were arranged later.
4. Nabi ﷺ lived for only nine days after the last revelation.
5. There was no dispute or doubt about the accuracy of the Qur'an during the time of the Prophet that occurred afterwards when he, as the final authority, was no longer present.

*PRESERVATION OF THE
QUR'AN IN THE ERA OF
HAZRAT ABU BAKR رضي الله عنه*

PRESERVATION OF THE QUR'AN IN THE ERA OF HAZRAT ABU BAKR ﷺ

Hazrat Abu Bakr's ﷺ compilation was a major event in the history of the Qur'an's preservation. It brought together all the written fragments on which the Qur'an was previously written during the Prophet's lifetime in order to produce a single official unified compilation.

In the early years of revelation, the Qur'an Shareef was memorised and written by a large number of Sahabah ﷺ. It was generally in the form of verses and surahs written on various objects and items that were available. The Qur'an was not compiled in a complete standard book form.

However, soon after the demise of Rasulullah ﷺ, his first noble Khalifah, Hazrat Abu Bakr ﷺ thought it necessary to bring together the scattered units of the Qur'an and standardise its preservation. Seventy expert reciters and scholars of the Qur'an were martyred in the lifetime of the Prophet ﷺ in a treacherous ambush known as the incident of Bir Maunah. In the battles against apostasy, in the time of Abu Bakr ﷺ, another seventy scholars of the Qur'an were martyred. Umar ﷺ expressed concern

over this alarming situation, and suggested to Abu Bakr ﷺ that precaution should be taken to preserve the Qur'an in writing.

APPOINTMENT OF A COMMITTEE TO PRESERVE THE QUR'AN

Considering the urgency of the matter, Hazrat Abu Bakr ﷺ appointed a committee, headed by the noble Sahabi, Hazrat Zayd bin Thabit ﷺ to compile the Qur'an Shareef in a complete book form.

Hazrat Zayd bin Thabit ﷺ was already one of the scribes of Nabi ﷺ who would write the verses of the Qur'an Shareef when they were revealed, and was also one of those who had committed the Qur'an to memory. It was a major responsibility placed on the shoulders of one man. He therefore said: “By Allah, had they burdened me with the shifting of a mountain it would have been easier than their request that I gather the Qur'an.”

(Sahih al-Bukhari with Fath al-Bari 9:8-11)

Hazrat Zayd bin Thabit ﷺ invited all the Muslims who had the Qur'an Shareef or some part of it with them in written form to bring it forward for the compilation. Amongst the senior

companions who had their own compilation were Mu'adh bin Jabal, Ubay bin K'ab, Abu Darda and Zaid bin Thabit ﷺ himself.

The difference between their compilation and the compilation that Abu Bakr ﷺ had requested was that theirs were intended for their own personal use, whilst Abu Bakr's ﷺ was for the benefit of the public and general Muslims.

The verses that the Rasulullah ﷺ had arranged to be written under his supervision were preserved by the companions. Hazrat Zayd ﷺ collated them so that the new copy could be made from them. Consequently, a public proclamation was made to the effect that anyone possessing any number of written verses of the Qur'an should bring them over to him. When a written verse was brought to him, he would verify its authenticity by first testing its reliability against his own memory. Then, Sayyiduna Umar, who was also a hafiz of the Qur'an and is proven through reliable narrations to have been assigned by Hazrat Abu Bakr ﷺ to work with Zayd on the project, would test it against his own memory (Fathul Bari). No written verse was accepted until such time that two trustworthy witnesses had testified to the fact that the particular verse was written in the presence of Nabi ﷺ (Al-Itqan).

Lastly, the verses in writing were collated with collections that different companions had prepared for themselves.

(Al-Burhan fi Ulumil Qur'an of Zarkashi)

After consulting all such material and confirming it with his own memory, coupled with the testimony of many witnesses, he compiled the first standard script of the Qur'an Shareef in a book form. In this compilation, the Surahs were not arranged in their respective order, but every Surah was written and kept separately.

However, this does not preclude that the actual sequencing and placement of Surahs in their respective, was fixed by the Prophet himself, through revelation, and safeguarded through oral transmission. Only non-abrogated verses were included.

'THE MUSHAF'

The fully compiled copy, known as the 'mushaf' was kept by Hazrat Abu Bakr  in his personal care, until his demise. 'Mushaf' literally means a manuscript that is bound between two covers as a single volume.

Thereafter, the copies were placed in the care of Hazrat Umar رضي الله عنه. After the demise of Hazrat Umar رضي الله عنه the copies were given to his daughter, Hazrat Hafsa (Radhiyallahu Anha) to keep. Hazrat Hafsa (Radhiyallahu Anha) was one of the wives of the Prophet صلى الله عليه وسلم. It was placed in her care for safekeeping until the need arose for the third Khalifa, Hazrat Uthman Ghani رضي الله عنه to request it from her.



*PRESERVATION OF THE
QUR'AN IN THE ERA OF
HAZRAT UTHMAN* 

PRESERVATION OF THE QUR'AN IN THE ERA OF HAZRAT UTHMAN BIN AFFAN ﷺ

When Sayyiduna Uthman ﷺ became the Khalifah, Islam had already spread to the far-flung lands of Byzantine and Iran. People embracing Islam in the new areas would learn the Qur'an from Muslim soldiers or from traders from whom they had found the blessing of Islam.

THE SEVEN RECITATIONS OR STYLES

The Qur'an was revealed with “Seven Recitations” and different companions had learnt from Nabi ﷺ the different modes of recitation. Hence, every companion taught the Qur'an to his disciples in accordance with the particular reading he had learnt from the Prophet ﷺ. In this manner, variations in recitation reached distant countries. As long as the people were aware that the Qur'an was revealed with “Seven Recitations” these variations caused no harm. But when these variations reached far-out countries and the fact that the Qur'an was revealed with “Seven Recitations” could not gain due publicity, disputes among people started to occur. Some people insisted that their own reading was correct and that of others incorrect. These disputes gave rise to the

danger that people might fall into the grave error of refuting recitations of the Qur'an that had been transmitted through uninterrupted succession.

On the other hand, there was no standard copy of the Qur'an anywhere in the world that could be the rallying authority for the entire Muslim nation except the one in Madinah that had been transcribed by Zayd ibn Thabit رضي الله عنه. Since other copies were written individually and there was no provision to incorporate all the seven versions of recitation in them, the only reliable method to resolve these disputes was to disseminate transcripts incorporating all the valid recitations throughout the Islamic world. Through them, Muslims could then gauge the authenticity and validity of each recitation.

Hazrat Uthman رضي الله عنه accomplished this remarkable feat during the period of his caliphate.

APPOINTMENT OF AN EXPERT COMMITTEE

In order to standardise the recitation of the Qur'an, Hazrat Uthman bin Affan رضي الله عنه, the third Khalifah of Nabi صلى الله عليه وسلم appointed

four companions, Hazrat Zayd bin Thabit, Hazrat Abdullah bin Zubayr, Hazrat Sa'ad bin Al-As and Hazrat Abdur Rahman bin Harith ؓ.

Uthman ؓ sent a message to Hazrat Hafsa (Radiyallahu Anha) requesting her for the manuscripts of the Qur'anic text prepared during the time of Abu Bakr ؓ which she had in her custody. He promised to return them to her after they had been copied down. She agreed and sent them to him.

Hazrat Zayd bin Thabit ؓ repeated the same procedure as he had adopted initially when compiling the first script. Hazrat Uthman bin Affan ؓ also arranged for the placement of the surahs of the Qur'an Shareef in their order. This was already done with prior instruction from Rasulallah ﷺ, concerning the sequence of the chapters. The verses were written in a way so that all readings could be incorporated within the script. In the original scripts, the letters were written without the dots.

SIX COPIES OF THE QUR'AN

They prepared five standard copies that were sent to seven main cities of the Muslim world along with reciters. Abdullah bin Saib

was to sent to Makkah, Al Mughira bin Shihab to Syria, Amr bin Abd Qais to Basrah, Abdul Rahman Al Sulami to Kufa and Zaid bin Thabit to Madinah. A sixth copy was made and was kept by Uthman ﷺ.

It was referred to as Mushaf al-Imam which means 'the leader/main copy' or 'master copy'. It is also referred to as 'al-Madani al-Khas' which means the 'Personal Medinite' (copy) as opposed to the first which was for the general public. The script adopted in these copies is called Rasmu Uthmani (script of Hazrat Uthman ﷺ) which, by consensus of the Ummah, is held as the recognised script of the Glorious Book, and it is not permissible to write the Arabic text of the Qur'an Shareef in any other script. *(Meanings of the Noble Qur'an – Mufiti Mubammad Taqi Usmani)*

Those who were recognised as teachers amongst the Tab'iun in their respective towns were: Madinah- Urwah ibn Zubair, Sulaiman ibn Yasar, Zaid ibn Aslam, Muadh ibn Harith , ibn Musayyib and Umar bin Abdul Aziz.

Makkah- Mujahid bin Jabir, Taus ibn Kisan, Ubaid ibn Umair, Abdullah ibn Abi Mulaikah, and others.

Basrah- Amr ibn Abd Al-Qais, Abu Al-Aliyah, Jabin ibn al-Hasan, Yahya ibn Ya'mar, Nasr ibn Amir, ibn Sirin and others.

Sham- Al Mughirah ibn Abi Shihab al Makhzumi, Khulaid ibn Sa'd and others.

Kufah- Abu Abdur Rahman As-Sulami, Amr ibn Maimun, Umar ibn Shurahbil, Alqamah ibn Qais an Nakha'I, Al Aswad ibn Zaid an Nakha'I, Abu Maryam Zirr ibn Hubaish, Sa'id bin Jubair, Harith bin Qais and others.

Two other copies were also sent to Bahrain and Yemen respectively.

(The Noble Qur'an - Qari Ismail Londt)

There was consensus amongst the companions regarding this compilation of the Qur'an. It was in this way that there came into existence the authentic authorised version of the Qur'an which has remained authoritative to the present day. This brought a closure to the process of the written version of the Qur'an. It can be thus deduced with certainty that here has been absolutely no change or amendment in the Qur'an from the time of Rasulallah ﷺ till today.

(An Approach to the Qur'anic Sciences' by Mufti Taqi Usmani and 'Ma'ariful Qur'an' by Mufti Mubammad Shafi Usmani Rabimahullah - from Ilmgate)

*INCLUSION OF DOTS
& MARKS TO
FACILITATE RECITATION*

STEPS TAKEN TO FACILITATE RECITATION

When the Qur'an was being revealed, it would immediately be written. The letters were empty of dots. The Arabs were sufficiently skilled in their language to be able to discern the letters without dots, also using the context of the writing. Some have written that the use of dots was considered a sign of weakness and ignorance of the language. It was considered an insult if someone received a letter with dots. A total of 18 letters were used to pronounce the 29 letters of the Arabic alphabet as we know it today.

The Ummah reached a consensus that it is not permissible to write the text of the Holy Qur'an in any manner other than the Uthmani script. Consequently, from then on all transcripts of the Qur'an were written in accordance with this Uthmani script, and the companions and their successors prepared and circulated copies of the Qur'an on a vast scale using it.

But the script of these Qur'anic transcriptions was still free of dots and diacritical marks that made it difficult for non-Arabs to recite them freely. As Islam spread far and wide in non-Arab countries,

it was felt that dots and diacritical marks should be included so that people could recite the text easily. Several steps were taken to achieve this purpose, a short history of which is given below.

INCLUSION OF DOTS

It was not customary amongst early Arabs to place dots on letters. Scribes simply wrote words without any markings. Readers were so accustomed to this style that they experienced no difficulty in reading the dot-less writings and could easily distinguish between doubtful letters by reference to the context. In fact, it was often considered to be an insult to include dots in writing.

The renowned historian Mada'ini has quoted someone as saying, “To include numerous dots in writing should amount to suspicion about (the comprehension of) the addressee.”

(Subh al-A'sha by Qalqashandi)

Hence the transcripts of Hazrat Uthman ؓ were devoid of any dots, and apart from prevalent custom, this exclusion's primary purpose was also to incorporate all the mass-transmitted recitals in the script. Later, however, dots were placed on letters for the convenience of non-Arabs and less educated Muslims.

WHO PLACED THE DOTS?

Reports differ as to who was the first to place dots on the Qur'anic manuscript. Some reports claim that the feat was first accomplished by Abul-Aswad al-Du'ali (al-Burhan 1:250, al-Itqan 2:171). Some say that he did it on the instructions of Sayyiduna Ali ؑ. Still others say that the Governor of Kufah, Ziyad bin Abi Sufyan requested him to do so (Subh al-A'sha 3:155). There are also reports that state that 'Abd al-Malik ibn Marwan asked him to do it (al-Itqan 2:171). There is yet another report that Hajjaj bin Yusuf order it done with the help of Hasan al-Basri, Yahya bin Ya'mur, and Nasr ibn 'Asim al-Laythi.

(Tafsir al-Qurtubi)

Some scholars believe that no concept of dots existed before the compilation of the Qur'anic script. But Allamah Qalqashandi (arguably the most renowned researcher in the art of script and writings) refuted this claim and proved that dots had been invented long beforehand. According to one report, the inventors of the Arabic writing script were Muramar ibn Murrah, Aslam ibn Sidrah, and 'Amir ibn Jadarah of the tribe of Bulan.

Muramar invented the shapes of the letters, Aslam laid down the methods for breaking and combining the words and letters, and

'Amir founded the dots. (Subh al-A'sha 3:12) Yet another report claims that credit for the first utilisation of dots goes to Abu Sufyan ibn Umayyah, the grandfather of Abu Sufyan ibn Harb, who had learnt them from the people of Ambar (Ibid). Thus, dots were invented much earlier than the compilation of the Qur'anic transcripts but they were kept free of them for various reasons. Whoever placed dots on the Qur'anic letters was not the inventor of dots. He was simply the first person to use them in the Quranic script.

DIACRITICAL MARKS

In the beginning, like dots, the Qur'an was also free of diacritical marks (Fathah, Kasrah, and Dammah). Historical reports differ as to who was the first to use them. Some claim they were first utilized by Abu 'l-Aswad al-Du'ali. Others give credit to Hajjaj ibn Yusuf who they say had appointed the task to Yahya bin Ya'mur and Nasr bin 'Asim al-Laythi (Tafsir al-Qurtubi). Keeping in view all the reports in this connection, it appears that diacritical marks were first invented by Abul-Aswad al-Du'ali but these diacritical marks were different from how they exist today. Instead of the short vowel “a” (Fathah), he would place a dot over the letter. For the short vowel “i” (Kasrah) he would place a dot

under the letter, and for the short vowel “u” (Dammah) he would place a dot in front of the letter. To represent nunnation (Tanwin) he would use two dots (Subh al-A’sha 3:160). Later on, Khalil ibn Ahmad founded signs for the glottal stop (Hamzah) and doubling (Tashdid) (Al-Itqan 2:171, Subh al-A’sha).

Afterwards, Hajjaj bin Yusuf requested Yahya bin Ya'mur, Nasr bin 'Asim al-Laythi, and Hasan al-Basri to place both the dots and diacritical marks on the Quranic letters. On this occasion the present forms of diacritical marks were chosen rather than the use of dots so that they would not be confused with the intrinsic dots of the letters. And Allah knows best.

(‘An Approach to the Qur’anic Sciences’ by Mufti Taqi Usmani and ‘Ma’ariful Qur’an’ by Mufti Muhammad Shafi Usmani Rahimahullah – from Itmgate)



*DIVISION OF THE
QUR'AN SHAREEF*

DIVISION OF THE QUR'AN SHAREEF

In order to facilitate easier reading and studying, the Qur'an was divided into parts and sections.

AJZA OR PARTS

The Qur'an is divided into thirty parts, or Ajza (plural of Juz). This division into parts has no relationship with the meaning of the Qur'an. Rather, the division into thirty parts was meant to serve as a teaching aid for children. We may notice, therefore, that there are places where a Juz ends with an unfinished statement. It is difficult to say with certainty as to who first introduced this division. Some people believe that during the second transcription of the Qur'an, Uthman رضي الله عنه had it written into thirty folios and, therefore, the division dates back to his time. Allamah Badr al-Din al-Zarkashi notes that the thirty parts of the Qur'an have been in popular use for a long time and that they have customarily appeared in Qur'anic manuscripts used in schools. It would appear that the division was introduced after the era of the companions in order to facilitate teaching. *(Al-Burhan and Manabil Al-Irfan)*

AHZAB AND MANAZIL – PORTIONS AND STAGES

It was customary amongst the companions and successors to complete the recital of the entire Qur'an in one week. For this purpose, they had fixed portions for their daily recitation. Each such portion is known as Hizb or Manzil (stages).

In this way, the Qur'an was divided into seven stages, or Manzils, of recitation. Sayyiduna Aws ibn Huzayfah ؓ states that he once asked the companions as to how the Manzils of recital had been divided. They replied that the first Hizb consisted of three Surahs, the second of five, the third of seven, the fourth of nine, the fifth of eleven, the sixth of thirteen, and the final Hizb from Surah Qaf to the end of the Qur'an. *(Al-Burhan)*

AKHMAS AND A'SHAR - SETS OF FIVES AND TENS

Another sign used in Qur'anic transcriptions during the early centuries was the placing of the sign **خمسة** or **خ** after every five verses and the sign **عشر** or **ع** after every ten verses in the margins of

the manuscript. The former category of signs was called Akhmas and the latter Ash'ar. Holding divergent views, some of the early scholars considered these signs permissible while others held them to be reprehensible. It is difficult to say with any degree of certainty as to who introduced these signs. According to one view, Hajjaj ibn Yusuf was its inventor. Another report claims that the Abbasi Khalifah Ma'mun first ordered that they be marked (Al-Burhan).

RUKU - SECTION

Another sign that came into use later on and is still prevalent today is the sign of the Ruku. It is identified by the sign ع which is placed in the margin at the conclusion of a verse. Despite all my efforts, I have not been able to locate anything authentic to help identify the originator of the Ruku nor what period it was invented in. Some people believe that the Ruku's were fixed during the era of Sayyiduna Uthman ؓ, though no authentic proof to this claim can be found in the traditions.

It can be said for certain, however, that the purpose of the Ruku is to determine the average number of verses which should be recited in one unit (Rakah) of Salah. This is why it is termed a

Ruku (literally to bow), since it indicates the time that one should bow from the standing position during Salah.

The scholars have divided the Qur'an into 540 Ruku (sections) and placed its signs on manuscripts so that the Qur'an can be completed on the 27th night of Ramadan in the Taraweh prayer.



*STOP SIGNS IN
THE QUR'AN*

RUMUZ AL-AWQAF - STOP SIGNS IN THE QUR'AN

Another useful step taken to facilitate recitation and phonetically correct pronunciation (Tilawah and Tajweed) was to provide verses with signs to indicate pauses. These signs are known as the Rumuz (signs) or Alamat (symbols) of Awqaf (stops). Their purpose is to help a person who is not conversant with the Arabic language to stop at the correct spot during recitation and thus avoid changing the meaning of the verse. Most of these signs were first invented by Allamah Abu Abdullah Muhammad ibn Tayfur al-Sajawandi.

(Al-Nashr fil-Qira'at al-Asbr 1:225)

The details of these signs are as follows:

: ط An abbreviation of the word Waqf Mutlaq (universal stop). It implies that the statement stands completed at this point. Therefore, it is better to stop here.

: ج An abbreviation of the word Waqf Ja'iz (permissible stop) and it implies that it is permissible to stop here.

: ج An abbreviation of Waqf Mujawwaz (permitted stop), which

implies that stopping here is permissible but that it is better not to.

:ص An abbreviation of Waqf Murakhkhas (dispensation stop), which implies that the statement has not yet been completed but that, because the sentence has become long, this is the place to breathe and stop rather than elsewhere. *(Al-Minbul Fikriyyah)*

:م An abbreviation of Waqf Lazim (mandatory stop), which means that if a stop is not made, a distortion in the meaning of the verse is possible. Some phoneticians of the Qur'an have also called this type of stop a Waqf Wajib (obligatory stop). Note that Wajib here is not a legal term and therefore does not entail sin if it is foresaken. The purpose of the term is to stress that stopping here is the most preferable of all stops. *(Al-Nasbr)*

لا: An abbreviation of 'la taqif' (literally means do not stop). It indicates that one should not stop at this sign, but does not imply that stopping is completely impermissible, since there are certain places bearing this sign where stopping entails no harm and resuming from the following word is also permissible. Therefore, the correct meaning of this sign is: "If a stop is made here, it is better to go back and read over again. Initiation from the next word is not preferred. *(Al-Nasbr)*

As far as the origin of these signs is concerned, it stands proven beyond doubt that they were invented by Allamah Sajawandi. In addition to these, however, there are also other signs that appear in Qur'anic manuscripts. For instance:

ع—م : An abbreviation of the word Muanaqah. This symbol is inserted at a place where a single verse has two possible explanations. According to one explanation, the stop will be made at one given place while according to another explanation the stop will be made at another place. Therefore, a stop can be made at either one of the two places, but once a stop has been made at one place it is not correct to stop at the other. However, if a stop is not made at both places it will be correct. This is also known as Muqabalah. It was first pointed out by Imam Abul Fadl Razi.

(Al-Nasbr - Al-Itqan)

سكتة : This is a symbol for Saktah (pause), which means that one should stop here by breaking the sound but not the breath. This is generally inserted at a place where assimilated reading is likely to cause an erroneous projection of meaning.

وقفة : At this sign, called a Waqfah, one must stop a little longer than at a Saktah (pause) but the breath should not break here as well.

:ق An abbreviation of Qila Alayhil Waqf. It means that some phoneticians of the Qur'an identify a stop here while others do not.

ق ————— : This symbol is the word qif which means 'stop' (the imperative word-form) and is inserted where the reader may possibly think that a stop was not correct.

صلى : This is an abbreviation of Al-waslu Awla, which means that 'it is better to recite here in assimilated continuity'.

صل : This is an abbreviation of Qad Yusalu which means that 'some stop here' while others like to recite on in assimilated continuity.

وقف النبي : This is marked at places where a Hadith proves that the Holy Prophet ﷺ stopped here while reciting.



*ABROGATION OF
LAWS IN THE
QUR'AN*

ABROGATION OF LAWS IN THE QUR'AN

In the Qur'an, abrogation is when a later verse changes or replaces an earlier verse's ruling. The term is also known as 'Naskh'. The English word 'abrogation' is therefore not always the best translation as the Arabic term could merely signify a minor amendment to an earlier rule.

THE QUR'AN ON NASKH - ABROGATION

The principle of Naskh (abrogation) is referred to in the Qur'an itself and is not a historical development: **“None of Our revelations do We abrogate or cause it to be forgotten, but We substitute something better or similar, do you not know that Allah has power over all things?”** *(2:106)*

In another verse Allah says: **“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)*

HOW DOES ABROGATION WORK IN THE QUR'AN?

- A later verse can change or replace an earlier verse's ruling in whole or in part.
- Abrogation is the lifting of a ruling established by a previous verse.
- It can also be understood as the nullification or invalidation of a ruling.

THE ABROGATOR (NASIKH) AND THE ABROGATED (MANSUKH)

The Arabic words 'Nasikh' and 'Mansukh' are both derived from the same root word 'Nasakha' which carries meanings such as 'to abolish, to replace, to withdraw, to abrogate.

The word Nasikh (an active participle) means 'the abrogating' (verse), while Mansukh (passive) means 'the abrogated' (verse). In technical language these terms refer to certain parts of the Qur'anic revelation, which have been 'abrogated' by others.

Nasikh: That verse of the Qur'an which abrogates either recitation or command or both of some other Ayah of the Qur'an.

Mansookh: That verse of the Qur'an which is abrogated.

Enemies of Islam particularly the Jews were raising objections about the Qur'an, that Nabi ﷺ was a strange person, in that one day he asks Muslims to do one thing and changes the command the next day and gives them a different commandment, so it is not the word of Allah Ta'ala.

It is quite obvious that the Jews did not raise these objections for the sake of arriving at the truth but for the sake of creating confusion. Allah Ta'ala answers them by saying that He is the Sovereign and His powers are unlimited. He can repeal any command of His, but He substitutes in its place, something that serves the same purpose better.

Their argument is superficial and if we ponder, we can see the mistake. "Abrogation" does not mean a change in views, but it implies issuing orders according to the needs of another time. The first order was just and proper for the time it remained in force. But now, a new order is being enforced according to the changed

circumstances. He would not be a doctor in the true sense if he uses the same prescription under all the circumstances and for every disease.

GRADUAL DESCENT OF LAWS

When the message of Islam was presented to the Arabs as something new, and different from their way of life, it was introduced in stages. The Qur'an brought important changes to society gradually, to allow the people to adjust to the new prescriptions. Allah, the All-Knowing and All-Powerful, had sent that commandment for that limited time, based on His Wisdom and the need and circumstances.

When the period elapsed and the law was understood and implemented, He later sent another command, abrogating or modifying the earlier command.

This in no way is a defect. An example could be given of a government, when it thinks of enacting a law, it implements that law partwise over the years.

Example: There are three verses in the Qur'an concerning the

drinking of wine. Wine drinking was very widespread in pre-Islamic times and, although a social evil, highly esteemed. The three verses which finally led to the prohibition of intoxicating substances were revealed in stages. The Qur'an first mentioned its evil effects, then asked the Muslims to refrain from wine while going for Salah and finally it was prohibited permanently.

Sources:

'The Sciences of the Qur'an - A study in methodology and approach' by Prof. Dr. 'Abd al-Rahman I. Doi.

'An Introduction to the Sciences of the Qur'an' by Abu Ammaar Yasir.



*KNOWLEDGE &
CONDITIONS
OF ABROGATION*

THE KNOWLEDGE AND CONDITIONS OF ABROGATION

The knowledge of Al-Nasikh Wal Mansukh is important because it concerns the precise application of the laws of Allah Ta'ala. It is specifically related to legal revelations:

- It is one of the important pre-conditions for explanation (Tafsir) of the Qur'an.
- It is one of the important pre-conditions for understanding and application of the Islamic law (Hukm, Shari'ah). Without knowing which verses are abrogated, a person may apply those verses that are not meant to be applied.
- It sheds light on the historical development of the Islamic legal code. Allah revealed the laws of Islam gradually so that it would be easier for people to implement. By knowing the Nasikh and the Mansookh, a Muslim can appreciate the blessings that were given to this Ummah in this gradual revelation.
- It helps to understand the immediate meaning of the verse concerned.

- It is essential for Muslims to understand and appreciate the concept of Naskh, so that they are not deceived by the distortions and misinterpretations of those who seek to defame Islam.
- Tafsir (explanation of the Qur'an) or legal ruling is not acceptable from a person who does not have such knowledge.

ABROGATION OCCURS IN COMMANDS AND PROHIBITIONS

Abrogation occurred in verses related to commands and prohibitions. Abrogation did not take place regarding the belief in Allah, His names and attributes, the Day of Judgement, and other fundamental aspects of belief. Abrogation of commands is of different types:

Firstly, the abrogation of a previous command, that must be followed. An example is the verse: *“O you who believe, when you want to consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not any means, then verily Allah is Oft forgiving, Most Merciful.”*

Initially, one had to spend charity before consulting with the Prophet ﷺ, but that command was abrogated in the same verse.

Makee bin Abi Talib said: *“And this (naskh) is from Allah, and is meant for the betterment of His worshippers. So, He commands them with a ruling at a specific time, since He knows 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 beneficial.”* (An-Nahas)

If the abrogation of a command is such that it replaces it with something lighter, then this is a mercy from Allah. If the replacing commandment is equal or more difficult, then this is a means of testing the believers. This also means that the rewards for that particular deed would be increased. It should be remembered that what might seem apparently difficult to us, may be beneficial for the believers.

Secondly, abrogation of Sacred Law that came before us, such as turning to pray from Jerusalem to the Ka’bah (Qur’an 2:142–145), or the obligation to fast in the month of Ashura changing to being an obligation in the month of Ramadan. (Qur’an 2:183–185)

From the beginning of time, Allah Ta'ala has revealed to mankind a general code of beliefs and set of laws that would guide them. The Qur'an is a witness over the previous scriptures, so that all that conforms with it is accepted, and all that contradicts it is rejected. The Qur'an, therefore, acts as a nasikh over the previous scriptures, which are Mansookh when they conflict with the Qur'an.

This is one of the greatest blessings of the Qur'an, for it demonstrates that it is the most complete book, since no word can abrogate the Qur'an after it; and that it is superior to all previous scriptures since it abrogates all previous books.

THREE TYPES OF ABROGATION OCCUR IN THE QUR'AN

Firstly, those verses whose recitation and ruling were both abrogated together. In other words, neither is the verse present in the Mushaf nor its ruling applied.

Secondly, those verses whose ruling was abrogated, but the recitation remained. When this occurs, the relevant verse is still recited and is present in the Mushaf, but the ruling does not apply.

This verse is also a blessing to recite, as each letter gives the reward of ten.

Thirdly, those verses whose recitation was abrogated, but the ruling remained. In this case Allah removed the verse from the Qur'an but left the relevant ruling. One may ask: What is the wisdom behind this? Should not the verses remain with the ruling so we are rewarded by our reciting and acting by them? The answer is: They show how this nation is obedient and quick to obey Allah's commands; and lower their inner selves without delving into unnecessary details, regardless of the issue, just as Ibraheem عليه السلام was quick to go to sacrifice his son after seeing this in his dream, even though a dream is the lowest type of revelation.

It is also a test of Allah, to see if a believer has faith in the Prophet ﷺ, since the ruling will then come from the Sunnah. Thus, the believer must believe in the Prophet ﷺ and follow the Qur'an and Sunnah.

There are verses, where initially the verses were mentioned generally, and afterwards on some occasion were explained in detail. Therefore, certain scholars called them Naskh, Takhsis or Taqyid, the terms being different, but the general idea being the same. It does not nullify the general ruling.

IDENTIFYING ABROGATED VERSES

The information about Al-Nasikh Wal Mansukh cannot be premised on personal opinion, guesswork or hearsay, but must be based on reliable reports, according to the Ulumul Hadith (knowledge of the sciences) and should be reliably traceable to the Prophet and his companions. We also look at the history of various verses whenever we see an apparent contradiction, in order to see which verse came before and which came after.

There is unequivocal evidence to show that Naskh did take place. There is also consensus amongst the Ulema of Ahl Sunnah Wal Jama'at. The Qur'an will always be held as free from change, since abrogation only took place and was implemented in the time of the Prophet ﷺ. No abrogation took place after his demise and no new rulings from the Qur'an and Sunnah are going to be revealed.

Naskh primarily took place in Madinah, since at this stage the laws of Islam were being finalised.

THE CONDITIONS OF NASKH

There are a number of conditions laid down by the scholars of Hadith and Fiqh in order to substantiate a claim of Naskh. One of

the reasons is that Naskh is only accepted as a last resort, since the concept of Naskh implies replacing one command for another. As long as both verses can be acted upon naskh is not resorted to.

1) Both verses must contradict each other, in such a way that both cannot be acted upon at the same time, and there exists no way to reconcile them.

2) The Nasikh ruling must have been revealed after the Mansookh ruling.

3) Both, the Nasikh and Mansookh rulings must originate from the Qur'an and Sunnah. This is because rationale cannot abrogate a command of Allah or the Prophet ﷺ.

Sources:

'The Sciences of the Qur'an - A study in methodology and approach' by Prof. Dr. 'Abd al-Rahman I. Doi.

'An introduction to the Sciences of the Qur'an' by Abu Ammaar Yasir.

*IMPORTANCE
OF TILAWAH*

IMPORTANCE OF TILAWAH – RECITATION OF THE QUR'AN

The Qur'an is the revealed word of Allah Ta'ala to mankind. It is eternal, authentic, recited and memorised by adherents of the Qur'an since revelation. According to a Hadith, “The superiority of the words of Allah over all other words is like the superiority of Allah over His creation.” *(Tirmizi)*

It was from the mission of Nabi ﷺ to recite the Qur'an to the companions so that they may learn and memorise the verses and continue to recite them. Great emphasis has been placed on learning the correct recitation of the Qur'an and its daily recitation. Parents are duty-bound to ensure that their children learn to read the Qur'an correctly and make a habit of reciting the Qur'an in their lives.

RECITING THE QUR'AN CORRECTLY

It is imperative to recite the Qur'an correctly following the rules of recitation, pronunciation and Tajweed. The recitation of the Qur'an is a dedicated practice in Islam that commenced from the

time of revelation and continues in the Muslim world till today. A Muslim's spirituality is dependent on the recitation of the Qur'an. The Qur'an is an incumbent component of the daily Salah and recited in all congregational and individual prayers throughout the world. Therefore, every effort must be made to ensure the correct recitation of the Qur'an.

The Qur'an has been made easy to learn and recite. Allah Ta'ala says, *“And we simplified the Qur'an for learning, so is there anyone who will take lesson.”* (54:40)

In another verse, Allah Ta'ala says: *“And recite the Qur'an with a measured and distinct recitation.”* (73:4)

This verse encourages a conscious and measured recitation of the Qur'an, emphasising the importance of clarity and understanding.

RECITING THE QUR'AN IN ABUNDANCE

Once the recitation has been corrected and mastered, regular and consistent recitation is incumbent. The recitation of the Qur'an is the spiritual food for the soul of the believer.

"...So recite what is easy of the Qur'an (as much as you can) and establish the prayer and give zakat, and lend to Allah a good loan, and whatever good you send before you for yourselves, you will certainly find it with Allah, better and greater in reward. And seek forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful." (73:20)

This verse encourages Muslims to recite the Quran as much as they can, along with other acts of worship, and emphasises the importance of seeking forgiveness from Allah Ta'ala.

Hazrat ibn Abbas رضي الله عنه has reported: The Messenger of Allah صلى الله عليه وسلم said, *"Verily, one who does not possess anything from the Qur'an within himself is like a ruined house."* (Tirmizi)

This means that just as an empty house attracts unwanted intruders and lacks safety and security, similarly, a person who doesn't have any Qur'an in his life will be affected with evil thoughts, influences and is devoid of Noor (spiritual light and guidance).



RECITING THE QUR'AN AFTER FAJR

There are certain times when reciting the Qur'an is recommended. In the following verse, the recitation of the Qur'an is emphasised in the morning,

"And recite the Qur'an at dawn, and indeed, the recitation of the Qur'an at dawn is witnessed." (17:78)

This verse highlights the significance of reciting the Qur'an at dawn, a time when angels witness the recitation. In some narrations it appears that the angels of both, the evening and morning shifts are present in this interchanging period, and hence they all are witness to the recitation of Qur'an at this time.

THE QUR'AN WILL INTERCEDE

The Qur'an will come on judgement day and be an intercessor to its companions. So who are the companions of the Qur'an? Those that are devoted to the Qur'an. Those that always recite Qur'an, night and day.

Nabi ﷺ said, *“Read the Qur'an, for verily it will come on the Day of standing as an intercessor for its companions.”* (Sahih Muslim)

BEST OF PEOPLE

Hazrat Uthman bin Affan ؓ reports that the Messenger of Allah ﷺ said: *“The best of you are those who learn the Qur'an and teach it.”* (Sahih Bukhari)

REWARD FOR RECITATION

Hazrat Abdullah bin Masood ؓ narrates that Nabi ﷺ said, *“Whoever recites a letter from the Book of Allah, he will receive one good deed as ten good deeds like it. I do not say that Alif Lam Meem is one letter, but rather Alif is a letter, Lam is a letter, and Meem is a letter.”* (Tirmizi)



RECITATION
WITH TAJWEED

TAJWEED – TO RECITE THE QUR'AN CORRECTLY

THE MEANING OF TAJWEED

Tajweed literally means to recite every letter correctly, from its makhraj (origin of pronunciation), with all its Sifat (specific qualities). To recite the Qur'an correctly, in the manner taught by Rasulullah ﷺ.

TAJWEED FROM THE GLORIOUS QUR'AN

“Those to whom We have given the Book and who recite it as it rightfully should be recited.”

Similarly, Allah Ta'ala commands: *“And recite the Qur'an in measure.”*

Hazrat Ali ؓ in the commentary of the above ayat, explains, *“To read the letters correctly (with Tajweed) and to recognise the places of pausing.”*

Allah Ta'ala says: *“And we have revealed it (the Qur'an) with measure i.e. with Tajweed.”*

TAJWEED FROM THE HADITH

Rasulullah ﷺ said: *“Most surely Allah loves that the Qur'an be recited as it was revealed.”*

Rasulullah ﷺ used to teach the companions how to recite the verses, and how to pronounce its words. On the basis of this education, an independent science was developed by the scholars, which is called the Science of Tajweed and Qira'at.

Imam Ghazali (Rahimahullah) quotes the saying of Anas bin Malik ؓ: *“There are many reciters of the Qur'an whereas the Qur'an curses them.”*

In the above three groups of people are being referred to:

- a. Those who recite the letters of the Glorious Qur'an incorrectly
- b. Those who misinterpret the meaning of the Glorious Qur'an

c. Those who do not apply the injunctions of the glorious Qur'an

Allamah ibn Jazari (Rahimahullah) says: "Reciting the Qur'an with Tajweed is essential and compulsory. One who does not recite the Qur'an with Tajweed is accountable, since Allah has revealed it with Tajweed, and it has reached us in exactly the same way with Tajweed."

Therefore, it is necessary to read the Qur'an correctly. The Arabic language is such that any slight error in pronunciation may alter the meaning, sometimes drastically.

Therefore, every effort should be made to learn the minimum essential skills of reciting the Qur'an correctly.

Rasulullah ﷺ said: "The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have two rewards."

The way of pronunciation of each and every letter of the Qur'an Shareef has been standardised, and its rules are explained in the

books of a separate science, known as Tajweed, in such details that even a non-Arab may understand how to pronounce as particular letter or word correctly. Since the recitation of some verses of the Qur'an Shareef is one of the compulsory components of every Salah, it is incumbent upon every Muslim man and woman to learn the basic rules of Tajweed, at least to the extent necessary for correct pronunciation of the letter as well as the words of the Qur'an Shareef, so that they may recite the required verses in Salah according to their correct pronunciation.

He ﷺ also taught them the correct interpretation of the Qur'an Shareef, on the basis on which the 'Science of Tafseer' has been developed as a separate branch of knowledge.



*INTENTIONS FOR
RECITING THE
QUR'AN*

REFERENCES WE HAVE INTENTIONS WHEN RECITING THE QUR'AN

Muslims generally recite the Qur'an with the intention of reward, but there are many other beneficial intentions one can make to maximise benefit:

1. Gain Knowledge and Act upon it: Reflect on its verses and heed advice. *(Qur'an 38:29)*

2. Seek Guidance from Allah: The Qur'an shows the right way. *(Qur'an 2:185)*

3. Converse with Allah: Allah is near and responds to prayers. *(Qur'an 2:186)*

4. Seek Cure: The Qur'an is a cure and mercy for believers. *(Qur'an 17:82)*

5. Move from Darkness to Light: Allah guides to the straight path. *(Qur'an 5:15-16)*

6. Soften the Heart: The Qur'an brings tranquility and life to the heart. *(Qur'an 39:23, 10:57, 13:28)*

- 7. Hospitality from Allah:** The Qur'an is a banquet from Allah.
(Hakim)
- 8. Avoid Negligence:** Reciting regularly keeps one mindful of Allah.
(Abu Dawud)
- 9. Increase Conviction and Belief:** Reciting strengthens faith.
(Qur'an 8:2)
- 10. Fulfill Allah's Command:** Recite slowly and carefully.
(Qur'an 73:4)
- 11. Receive Reward:** 10 good deeds for every letter.
(Tirmizi)
- 12. Acquire Intercession:** The Qur'an will be an intercessor on the Day of Judgement.
(Muslim)
- 13. Follow the Prophet's Bequest:** The Prophet ﷺ encouraged the recitation of and practicing upon Qur'an.
(Bukhari)
- 14. Elevate Rank:** Allah exalts some people through the Qur'an.
(Muslim)
- 15. Ascend Ranks of Jannah:** Reciting advances status in Jannah.
(Tirmizi)

16. Gain Closeness to Allah: Nothing draws closer to Allah than His Speech. *(Tirmizi)*

17. Become Allah's People: The people of the Qur'an are Allah's chosen ones. *(Ibn Majah)*

18. Be with Noble Angels: Skilled reciters are with recording angels. *(Abu Dawud)*

19. Attain Salvation: The Qur'an leads to Paradise. *(Ibn Hibban)*

20. Be in Allah's Company: Allah listens attentively to reciters of the Qur'an. *(Ibn Majah)*

21. Avoid Senility: Reciting prevents receding to the worst part of age. *(Qur'an 16:70)*

22. Evidence in Favour: The Qur'an is a proof on your behalf. *(Muslim)*

23. Gain Steadfastness: The Qur'an is advice for those who intend to go straight and be steadfast. *(Qur'an 81:27-28)*

- 24. Attain Tranquility:** Reciting brings tranquility and mercy.
(Muslim)
- 25. Receive Allah's Favour:** Busy with the Qur'an brings more than asking.
(Tirmidhi)
- 26. Spiritual Fragrance:** Reciters are like citron, good in taste and smell.
(Bukhari)
- 27. Avoid Misguidance:** The Qur'an is a light in this life and provision for the Hereafter.
(Ibn Hibban)
- 28. Expel Sorrow:** The Qur'an is a healer for anxiety.
(Abmad)
- 29. Close Friend in Grave:** The Qur'an is a companion in this life and especially in the hereafter.
(Al'Tayseer fi Abadith Al'Tafsir)
- 30. Instill Noble Character:** The Prophet's character was the Qur'an.
(Muslim)
- 31. Occupy Soul with Truth:** Follow the truth from the Qur'an.
(Qur'an 47:3)
- 32. Fight Nafs and Shaytan:** Restrain from evil desires.

)Qur'an 79:40-41, 2:208)

33. Protective Barrier: The Qur'an places a barrier between believers and disbelievers. *(Qur'an 17:45)*

Adapted and Summarised from production of Al-Khalil Academy titled: 'What Should You Intend While Reciting The Noble Qur'an?'



*THE SEVEN STYLES
OF RECITATION*

THE SEVEN STYLES OF RECITATION

MEANING OF QIRA'AT

In Qura'nic sciences, it refers to the various ways and manners of reciting the Qur'an. Each Qira'at has its own specialised rules of recitation and variations in words and letters.

DIFFERENT QIRA'AT – WAY OF RECITATION

Although the Qur'an Shareef is a Divine book of guidance for the whole of mankind, and its true benefit can be drawn by understanding its message and following its directives, yet mere recitation of its verses is an act of worship in its own way. So much so that the recitation of one letter from the Qur'an Shareef carries the reward of ten virtuous acts. That is why the recitation of its verses has been mentioned by the Qur'an in a number of places, as an independent function of Rasulullah ﷺ, separate from its explanation and education.

(Surah Baqarah V.129 and V.151, Surah Aal Imran V.164 and Surah Jumuah V.2)

RECITATION OF THE SEVEN STYLES

Since the Qur'an has to be preserved in its exact form for all times to come, its recitation and memorization – even without understanding its meaning – has been an important subject of learning in educational institutes throughout Muslim history. As mentioned earlier, Rasulallah ﷺ himself used to teach the Sahabah ﷺ how to recite. As the Arabic language had many dialects prevalent in different tribes of Arabia, the Qur'an was recited in different dialects, so that every tribe might feel at ease when reciting and learning the Qur'an Shareef. These seven 'Ahruf' were taught to the Noble Prophet ﷺ by Jibreel ﷺ. They therefore all form part of the divine revelation.

Rasulullah ﷺ said: *“Verily, this Qur'an has been revealed in seven 'Ahruf' (ways or styles) so read from it whatever is easy.”*

These different ways of reading it are termed as Qira'at. The script adopted by Hazrat Uthman bin Affan ﷺ for the copies prepared by him accommodates all these Qira'at within the scope of its way of writing. The scholars of the Ummah have not only preserved the text of the Qur'an Shareef and its meanings, but also all

Qira'at allowed by Rasulullah ﷺ. A special science of Qira'at is developed for that purpose.

(Meanings of the Noble Qur'an – Mufti Muhammad Taqi Usmani)

THE QURRAH – RECITERS

It was during the time of the successors and the period immediately thereafter that there were illustrious individuals who became renowned as teachers of the Qur'an in the Islamic lands. So acclaimed were they that readings (Qirat) were even ascribed to them. This did not, in any way, mean that these readings were made up or invented by them. Rather, they were noted as people who dedicated all their efforts, abilities, and in fact, their lives to the learning and the teaching of the Qur'an. In reality all these readings were taught and passed on to them by the Prophet ﷺ. It should also be noted that they weren't the only people teaching or practicing these readings, but that there were many others. However, there were 10 that outshone the others. Their readings became better known as the Qirat al-Ashr or the Ten Readings.

THE TRANSMITTERS (RUWAT)

Similarly, those who narrated these readings from these teachers, whether directly or indirectly, became known as the transmitters,

simply because they transmitted the readings of these Qurra. From each one of these Qurra we have two transmitters. It does not mean that only these transmitters existed, but of the many, these were the most outstanding.

1. Nafi' ibn Abd Al-Rahman ibn Abi al-Nu'aym. He was born in 70 AH and died in 169 AH. He is originally from Asbahan. He had a dark complexion with handsome features, jovial, and had an outstanding character and personality. From amongst people, he had the purest disposition, was the most beautiful in recitation, and was an ascetic who prayed for 60 years in the Masjid of Rasulullah ﷺ. Imam Ahmad ibn Hambal was asked by his son: which reading is most beloved to you? He replied: "The reading of the people of Madinah, and if not, then the reading of Asim."

He had the benefit of learning from seventy successors to the companions (Tabiun) who were direct disciples of Sayyiduna Ubay ibn Ka'b, Abdullah bin Abbas and Abu Hurayrah ؓ. This Imam was a renowned master in the field of qirat and an ardent follower of the Sunnah. His reading became famous in Madinah and among those who transmitted his rendition, Abu Musa Qalun (died 220 AH) and Abu Sa'id Warsh (died 197 AH). His other students include: Imam Malin bin Anas and Isa ibn Wardan

amongst others. He taught the people of Madinah for 70 years. He was extremely polite with his students and with anyone who sat to learn from him. None was given preference over another, regardless of stature, family ties, or influence amongst the people. All were allowed to read to him.

2. Isa ibn Mina al-Zuraqi. He was nicknamed Qalun by his teacher, Nafi, which meant good or excellent in the Roman language. He was named thus due to his excellent recitation. His forefathers hailed from Rome and came to Madinah as Roman captives during the Khilafa of Umar ﷺ.

He was born in 120 AH. It is said that he was raised in the very household of Nafi', who was married to the mother of Qalun. He continued reciting to Nafi until he became an expert of the Qur'an, eventually emerging into a skilled teacher of the Quran and a master in the Arabic language. Qalun read numerous khatms to Nafi'. Later, Nafi' seated him by a column and sent students to him. He spent 20 years studying under Nafi'. Qalun was deaf, and would look at the lips of the reciter to correct their errors. He died in 220 After Hijrah.

3. Abu Sa'id Uthman ibn Sa'id al-Qibti. He was born in Qafat, upper Egypt in 110 AH. His origin is from Qayrawan. He was fair

in complexion with blue eyes, short, and had a solid build. His teacher, Nafi, nicknamed him Warsh due to his fair complexion. The word 'Warsh' indicates to something made from milk. Warsh himself liked the nickname and was proud of it, stating at times: "My ustadh, Nafi' named me this!" Some also suggest that he was nicknamed Warsh due to his excellent recitation. In 155 A.H he left Egypt and travelled to Madinah for the sole purpose of reciting to Nafi'. Upon reaching Madinah, he immediately went to the Masjid, intending to recite to Nafi'. However, due to many students desiring to recite to Nafi', he was not able to recite to him and sat at the back of the gathering.

Because of the many students, Nafi' only allowed each one to recite only 30 verses at a time so that all could have a chance to recite to him. He therefore asked one who was close to Nafi' to intercede on his behalf so that he may start reciting to Nafi'. He told Nafi' that he came all the way from Egypt to Madina for no other reason but to recite to him. Nafi' then told him to sleep in the masjid and the next day he may start reciting. After the Fajr Prayer, Nafi' immediately asked for Warsh because he had slept in the masjid and was therefore entitled to read first. Warsh's recitation was so meticulous and so beautiful that all were captivated by his excellent recitation. It is mentioned that

whoever listened to him reciting would never tire of his recitation, nor want him to stop.

After he had rendered his 30 verses, someone from the gathering stood up and said: “He (Warsh) may recite 10 of my verses and I will recite only 20 verses.” So Warsh read another 10 verses, after which someone else from the gathering stood up and offered Warsh 10 of his verses as well. In this manner it continued until everyone in the gathering had stood up and gave Warsh 10 of their verses to recite., It is said that it continued in this manner until Warsh completed the Quran by Nafi' in 50 days.

Eventually, Warsh completed a khatm to Nafi' every 7 days, thus reciting 4 khatms in a month to him. Warsh was an expert regarding the Qur'an and the Arabic language. He later returned to Egypt where he became renowned for his skill and knowledge of the Qur'an. He died in Egypt in 197 A.H at the age of 87.



*TRANSLATION OF
THE QURAN*

TRANSLATION OF THE QUR'AN

The translation of the Qur'an to any other language is generally permissible and is an aid to understand the Qur'an and not a substitute of the text. Any translation of the Qur'an is a human effort and will constitute a form of Tafsir (explanation), since it's an attempt to explain the Arabic words into another language. The Arabic language is an extremely rich and powerful language. It is never possible for a translation to be an exact transference from one language to another. What appears in a translation is the translators understanding of the original. The translation does help bridge the gap and bring the message to the non-Arabic reader, but it can never do so completely. The original beauty of the divine words, their spirit, their miraculous construction cannot be captured in the translation, however accurate it may be.

Muslims are spread in different continents of the world and speak different languages. The message of the Qur'an must reach them and this can be done in their respective languages. However, this does not negate or minimise the importance of reading the Qur'an in its original language.

A WORD OF CAUTION

The Qur'an Shareef was revealed for two basic objectives: firstly, it reminds mankind of the realities that must form part of one's belief, like the Oneness of Allah Ta'ala, the Messengership of Nabi Muhammad ﷺ and the Life after Death. In order to embed these realities in our hearts the Qur'an Shareef invites our attention to the signs of Allah's supremacy spread all over the universe; it gives us general advices about our behaviour in regard to these realities.

It narrates to us the history of previous communities who obeyed or disobeyed the divine commands and advices, and gives an account of how they were rewarded or punished. It reminds us of the temporary nature of this world and the eternity of the life of the Hereafter.

It depicts to us the scenes of Jannah and Jahannam, so that we may be aware of the fate we have to face in that life according to our good or bad acts in this world; and above all, it creates a sense of responsibility in the minds of those who read it in search of guidance. Reading the Qur'an Shareef for this purpose is open to every person, regardless of his academic qualification. The only

requisite for such study is to have an honest and unbiased quest for guidance. Therefore, this objective may be achieved by simple reading of the text in Arabic, if one knows the Arabic language, or its translation if he does not know Arabic.

THE QUR'AN MADE EASY

It is about this objective that the Qur'an Shareef declares itself to be easy for seeking advice: *“Surely we have made this Qur'an easy for seeking advice. So, is there anyone who seeks advice?”* (54:17)

The second objective of the Qur'an Shareef is to explain the laws that govern the individual and collective lives of Muslims, and to lay down the principles under which detailed rules and sub-rules of those laws may be inferred and deduced. These laws relate not only to the ways of worship, but also to the social, economic and political affairs of the Ummah (Muslim Community); rather they extend to international relations as well. Tafseer requires a person who is competent and knowledgeable of all relevant sciences that have been referred to above while discussing the sources of Tafseer.

Unfortunately, some suggest that by the Qur'an Shareef being an easy book of guidance, every layman should be able to explain and interpret the delicate articles of faith and complex laws of Islam. The idea is taken to the extent that even the knowledge of the Arabic language is not held necessary for such an interpretation.

Such people can argue that the Qur'an Shareef itself declares that it is easy for every reader, and therefore no specialised knowledge is required for its understanding.

This is a dangerous attitude towards the Qur'an Shareef, which is based on confusing its different subjects and objectives. The Qur'an Shareef is, no doubt, easy for every reader in so far as its first objective is concerned. The very verse that declares the easy nature of the Qur'an Shareef makes this point very clear when it says: *“Surely we have made this Qur'an easy for seeking advice. So, is there anyone who seeks advice?”* (54:17)

As for 'seeking advice' in matters of general guidance, as mentioned in the first objective of the Qur'an Shareef, it is undoubtedly easy, and this is the meaning of this verse. But it does not mean that the complex issues of the Qur'anic Laws and beliefs are also open for every person without adequate

knowledge of the sources of Tafseer mentioned above. Had it been so, Rasulallah ﷺ would not have been entrusted with the task of 'teaching the Book', because none of the Sahabah ؓ needed a teacher to understand the meaning of the Arabic words used in the Qur'an Shareef. All of them were well-equipped with the knowledge of the Arabic language and usage. Yet, they spent years in learning the Glorious Book from Rasulallah ﷺ. It is thus evident that even the knowledge of the Arabic language is not sufficient for having proper access to the second objective of the Qur'an Shareef, for, it requires a thorough knowledge of how the Prophet ﷺ had interpreted a particular verse, how he ﷺ had acted upon it

and which of the Ahadith reporting his words and acts are authentic upon which one can place his reliance in these matters. That is why the Sahabah ؓ of Rasulallah ﷺ and their followers devoted their entire lives for learning this aspect of the Glorious Book and developed the science of Tafseer as explained above. Unless one has equipped himself with this science by learning it from expert scholars, he is not eligible to form or express an opinion in matters pertaining to the second objective of the Qur'an Shareef.

SPECIALISED KNOWLEDGE AND EXPERTISE

Every branch of knowledge in this world requires specialised knowledge that cannot be acquired by self-study alone. If a person claims to be a doctor after self-study of the medical science without learning it from a competent teacher or professor, no one shall accept his claim, nor shall he be allowed to play with the lives of the patients on the basis of his self-study. If such disorder is not acceptable in any branch of knowledge, how it can it be tolerated for the science of Tafseer, on which depends the eternal life of the Hereafter? It is pertinent to quote once again the Hadith in this regard: *“Whoever interprets the Qur'an Shareef without proper knowledge should seek his abode in the Fire.”*

Meanings of the Noble Qur'an – Mufti Muhammad Taqi Usmani



*THE SCIENCE
OF TAFSEER*

THE SCIENCE OF TAFSEER

Tafseer is an Arabic word which means “to open” or “to explain”. Technically, the science of Tafseer is a branch of knowledge meant to interpret and explain the verses of Qur'an Shareef. The primary objective of 'Uloomul Qur'an' is to understand and practice on the Qur'an.

It has been the consistent practice of Allah Ta'ala that He never sent a Divine book without a prophet, whose basic objective was to explain the contents of the book and to teach the people how they should mould their lives according to the guidance provided by that Divine book. The Qur'an Shareef itself makes it clear that the major function entrusted to Muhammad ﷺ was “to teach the Book” (see Surah Baqrah (2):129, 151, Surah Aal Imran (3):164, Surah Jumuah (62: 2) and “to explain to the people what is revealed to them.”

(See Surah Nabl (16):44)

Accordingly, Rasulullah ﷺ has not only conveyed the words of the Qur'an Shareef accurately, but has also explained to his noble Sahabah ﷺ how to recite it and how to understand its correct meanings.

It is on the basis of the explanations given by Rasulullah ﷺ and his blessed Sahabah ؓ, who learnt the Qur'an Shareef directly from the Prophet ﷺ, that the Muslim scholars have developed the science of Tafseer as a branch of knowledge, which not only explains the meanings of the Glorious text, but also lays down the principles of its interpretation, so that its true essence is fully preserved and protected against all sorts of distortions.

Apart from this the Qur'an itself commands its readers to ponder over it.

The science of Tafseer has its own fascinating history, which cannot be described in this short introduction. Nevertheless, it will be pertinent here to summarise the basic sources on which this science has placed its reliance while interpreting the Quran Shareef.

(Meanings of the Noble Quran – Mufti Muhammad Taqi Usmani)

TYPES OF TAFSEER

1. At Tafsir bil Mathur

The explanations and interpretations of the Qur'an by the Qur'an, Hadith, reports of Sahabah and sayings of the Tabieen.

2. Al Tafsir bil Ma'qul or Bil Rai

In this Tafseer the commentator relies on his own intellect and reasoning to interpret the Qur'an, based on the nuances of the phrasing of a verse, the various linguistic connotations carried by a word, and other factors. This does not imply that the narrations of the Prophet ﷺ and companions are ignored. Such Tafseer is only valid when it does not contradict the Qur'an and Sunnah.

BASIC CONDITIONS OF TAFSEER

Muslim scholars have laid down certain basic conditions for sound Tafseer. Any Tafseer, which disregards these principles must be viewed with great caution. The most important among these conditions are the following:

The Mufassir must:

- Be sound in belief ('aqida).
- Be of sound comprehension.
- Abstain from the use of mere opinion.

- Begin the Tafseer of the Qur'an with the Qur'an.
- Seek guidance from the words and explanations of the Sunnah. Nothing can match the explanation of the Qur'an by the Qur'an and the explanation of the Qur'an and Sunnah.
- Refer to the reports from the Sahaba ﷺ.
- Consider the reports from the early scholars.
- Consult the opinions of other eminent scholars.

TOGETHER WITH THE ABOVE ONE NEEDS TO BE WELL-VERSED IN THE FOLLOWING SCIENCES:

1. Lughat: This refers to the philology of the language, which helps understand the appropriate meanings of words

2. Nahw: This the syntax, a branch of grammar, which helps to understand the relation of a sentence with another. It also refers to i'rab (vowel sounds) of a word. A change in i'rab often means a change in meaning.

3. Sarf: This is etymology, the study of the sources and derivation of words and conjunctions. The meaning of a word is determined by the source and conjugation.

4. Ishtiqaq: this refers to the derivatives. It is necessary to have the knowledge of derivatives and their sources, because if a word has been derived from two different sources, it will have two different meanings. E.g. the word *masih* is derived from *masah*, which means to touch or to move wet hands over, and also from *masaha* which means measurement.

5. Ilm ul Bayan and Ilm al Ma'ani: This refers to semantics. The meanings of phrase constructions are understood from the knowledge of figures of speech, like similes and metaphors, which express shades of meaning.

6. Ilm ul Badee': This refers to the knowledge of rhetoric, which reveals the beauty of a language and its implications.

7. Ilm ul Qira'ah: This refers to the knowledge of the art of pronunciation, because different methods of recitation sometimes convey different meanings.

8. Ilm ul Aqaid: This refers to the knowledge of the fundamentals of faith. This is necessary to explain certain analogies.

9. Usul ul Fiqh: This refers to the knowledge of the principles of Islamic jurisprudence.

10. Asbabun Nuzool: This refers to the circumstances of revelation as was mentioned earlier.

11. Al Nasikh wa al-Mansukh: Knowledge of commandments that have subsequently been abrogated or changed, so that abrogated commandments may be distinguished from the standing ones.

12. Ilm ul Fiqh: This refers to the knowledge of Islamic Jurisprudence. It is only through this knowledge that we arrive at a complete understanding of general principles.

13. Ilm ul Hadith: This refers to the knowledge of Hadith especially those that provide commentary on verses of the Quran

14. Ilm ul Wahabi: This refers to gifted understanding bestowed by Allah upon his selected ones.

(Qur'an made Easy – Mufti Afzal Hoosen Elias – Rahimabullah)

*SOURCES OF
TAFSEER
THE QUR'AN
& HADITH*

SOURCES OF TAFSEER – QUR'AN & HADITH

FIRST SOURCE: THE QUR'AN SHAREEF

The first source of Tafseer is the Qur'an Shareef itself, because one verse of the Qur'an Shareef is often explained by another verse. As an example, there is a Dua in the very first Surah of the Qur'an Shareef: “Take us onto the straight path. The path of those on whom You have bestowed Your grace.” (1:5)

This verse refers to those who are blessed with Allah's grace, but it does not identify them. However, there is another verse that identifies the different categories of these people in clear terms. It says: “Those who obey Allah and the Messenger ﷺ are with those whom Allah has blessed, namely, the Prophets ﷺ, the Siddiqeen, the Shuhada and the righteous.” (4:69)

In this way, the latter verse has explained the former one. Since there are numerous such examples in the Qur'an Shareef, the Mufasssireen place their foremost reliance on this source of Tafseer. *(Meanings of the Noble Qur'an – Mufti Mubammad Taqi Usmani)*

Similarly, in certain passages, narratives of the Ambiya have been explained in brief, while in other parts, their lives have been explained in detail. Certain verses direct the reader to another passage in the Qur'an, or inform the reader that the subject has already been discussed.

Hence, it is essential that the verses of the Qur'an be considered in light of its 'sister' verses, to ensure that no interpretation of any verse of the Qur'an contradicts another verse.

SECOND SOURCE: THE AHADITH

Hadith is an Arabic word that is defined as the 'the words spoken or the actions done by Rasulallah ﷺ'. Since the major function entrusted to Rasulallah ﷺ was to interpret and teach the meanings of the Qur'an Shareef, as explained earlier, it goes without saying that his explanations are the most reliable source of interpretation of the Qur'an Shareef on par with the Qur'an. The Qur'an says: "Whatever the Messenger gives you accept it, and whatever he asks you to refrain from, keep away from it."

Rasulallah ﷺ spoke only that which was revealed to him. The Qur'an bears witness to this: "Nor does he say of his own desire. It is no less than inspiration sent down to him."

These explanations were at times given verbally, and at other times by his acts and practices. It will be wrong to presume that the explanations given by the Prophet (ﷺ) were based on his personal opinion or understanding. In fact, the divine revelation was of two kinds: one in the form of the text of the Qur'an Shareef, and the other in the form of non-textual revelations that he at times received from an angel sent by Allah Ta'ala, and at other times through the ideas and knowledge placed into his blessed heart directly from Allah Ta'ala. We understand this from the following verse: *“Then (after the Qur'an Shareef is revealed to you) it is upon Us to explain it.”* (75:19)

It is evident from this verse that Allah Ta'ala Himself has explained the Qur'an Shareef to the Prophet ﷺ through some non-textual revelations. To quote a simple example: the Qur'an Shareef has ordered us to “to establish Salah and pay Zakah”. However, the Glorious Book does not provide details as to how Salah should be established, what are the prescribed times of Salah, which acts are prohibited during Salah, and so on. Likewise, the Qur'an Shareef has not described the detailed rules of paying Zakah. All such details are given by Rasulullah ﷺ through his words and acts.

Another example is when the verse was revealed: *“And eat and drink, until the white thread shows clearly to you from the black thread.”*

Adiy bin Hatim, physically took two ropes, one white and the other black, and looked at them, but was unable to distinguish one from the other. Then he went to the Prophet ﷺ in the morning and told him about what had happened. The Prophet ﷺ explained to him what was really meant by the verse was day and night.

It is for this reason that Ahadith have a vital role in correct understanding of the Qur'an Shareef. Any attempt to interpret it against the explanations given by the authentic Ahadith can mislead the reader.

In order to check the authenticity of Ahadith, the scholars have developed unique sciences of Isnad and Usoolul Ahadith whereby the status of every narration can be checked by a systematic system of academic 'criticism'. It is imperative, therefore, for a reliable interpretation of the Qur'an Shareef that the interpreter is well-versed not only in the relevant Ahadith, but also in these sciences, so that he may distinguish the authentic reports from the non-authentic ones. Hence, it is not correct to interpret the

Qur'an Shareef on the basis of a report somewhere without checking its authenticity and without ensuring that no other stronger report goes against it.

It is yet another miracle of the Qur'an that not only its words have been preserved in pristine purity, but its interpretation in the form of Hadith have also been preserved. It is mandatory on the commentator of the Qur'an to refer to the authentic Ahadith.

The Qur'an itself and Hadith are the two primary sources of Tafseer. Both sources must be considered simultaneously in order to arrive at a conclusive understanding. These two sources are also the final authority on the interpretation of the Qur'an, no interpretation shall contradict them or supersede the interpretation of the Qur'an and Sunnah.

(Meanings of the Noble Quran – Mufti Muhammad Taqi Usmani)



*SOURCES OF TAFSEER
THE EXPLANATIONS
OF THE SAHABAH*

SOURCES OF TAFSEER – EXPLANATIONS OF THE SAHABAH ﷺ

THIRD SOURCE: THE EXPLANATIONS OF THE SAHABAH

The third source of Tafseer is the statements of the blessed companions of Rasulullah ﷺ. Since they received their education directly from him ﷺ and had the first-hand knowledge of all the circumstances behind the revelation of the verses of the Qur'an Shareef, they are naturally the most authentic source of knowledge of Tafseer after Rasulullah ﷺ himself. The Companions are a generation that was chosen by Allah Ta'ala to accompany Rasulullah ﷺ and witness his blessed life. If there is consensus of Sahabah ؓ on the interpretation of a verse, the Mufasssireen (commentators) generally follow that and give it preference over any other interpretation. However, if their interpretations are different, the Mufasssireen prefer one of them according to the principles laid down in the relevant sciences of Usoolul-Tafseer, Usoolul-Fiqh and Usoolul-Hadith.

(Meanings of the Noble Qur'an – Mufti Muhammad Taqi Usmani)

It should be noted that the sayings of the companions will only be accepted when there is no explicit commentary of the verses given by the Prophet ﷺ. If there is such an explanation in the authentic traditions, the statements of the companions will be considered to have a supportive role, but if any of their statements conflict with the Prophetic tradition, it shall not be acceptable.

Amongst the Mufasireen from the Sahaba were: Abdullah bin Abbas, Abdullah bin Masud, The four khalifas, Ubayy bin Ka'b, Zayd bin Thabit, Abu Musa al-Ashari, Abdullah bin Zubayr ؓ.

HAZRAT ABDULLAH BIN ABBAS ؓ

Hazrat Abdullah bin 'Abbas (d. 68) is considered to be the most knowledgeable of the companions in Tafseer. He has been called 'Tarjumanul Qur'an', the interpreter of the Qur'an. The Prophet ﷺ had specifically prayed for proficiency in exegesis for him: "O Allah give him the comprehension of religion and bestow on him the knowledge of exegesis." The Prophet ﷺ also addressed him in the following way: "You are a good interpreter of the Qur'an." Since he was a relative to the Prophet, being his first cousin, and his maternal aunt Hazrat Maimuna (Radiyallahu Anha) being one of the Prophet's wives, he was very close to the Prophet

Muhammad ﷺ and due to this proximity, learnt much about the revelation. Even eminent companions used to turn towards him in matters of exegesis, despite his young age. His opinion was widely accepted.

Hazrat Umar ؓ used to allow Hazrat Ibn Abbas ؓ to enter the gatherings of the senior companions, so some of them complained. “Why is it that you allow him to enter, even though we have sons that are the same age of him whom you don't allow to enter?” Hazrat Umar replied: “Since he is the most knowledgeable of you!”

A time came when a large number of student would gather around him and he taught them the exegesis of the Qur'an. It was for this reason that Hazrat Abdullah bin Abbas ؓ was called 'The leader of commentators'.

In connection with exegesis of the Qur'an, Hazrat Umar ؓ called the companions one day, and he asked them what do you think of this verse: “*When the help of Allah comes and the conquest.*”

Some of them did not reply, while others said: “We have been commanded to thank Allah and ask for forgiveness whenever we

are helped and aided in victory.” Hazrat Umar ؓ asked Hazrat Abdullah bin Abbas ؓ: “And do you think the same, O Ibn Abbas?” He answered: “No!” Umar asked: “Then what do you say?” He replied: “This is an indication to the Prophet ﷺ from Allah that his life is about to end.” The verse means, ‘When the help of Allah comes and the conquest then this is a sign of your approaching death, therefore: *“Glorify the praises of your Lord and ask for forgiveness for verily he is ever-accepting of forgiveness.”*’ Umar said: *“I don't know of any other meaning to this except what you said.”*

ALI BIN ABI TALIB ؓ

His eminent position in Tafsir can be understood from the fact that Abu Tufayl says: *“I saw Ali delivering an address in which he said, 'Ask me questions about the Qur'an, because, By Allah! There is no verse of the Qur'an about which I do not know whether it was revealed at night or during the day, on the ground or on the mountain.”*

Since Sayyidina Ali ؓ had settled in Kufa (Iraq), his teachings mostly spread in that area, and most of his narrations have been narrated by the people of Kufa.

HAZRAT ABDULLAH BIN MASUD ﷺ

He is also a companion from whom a large number of exegetic narrations have been narrated from. The famous Tab'i states that Hazrat Abdullah bin Masud ﷺ used to recite a Surah before us and spend most of the day in its interpretation and relating Prophetic traditions related to it.

HAZRAT UBAY BIN KA'B ﷺ

He is well known in the field of Qur'anic commentary and exegesis. There are some reports that indicate that he was the first commentator whose exegesis was compiled in a book form.

These reflect some of the main personalities on Qur'anic commentary.



*SOURCES OF
TAFSEER THE
TABIUN -
EARLY SCHOLARS*

SOURCES OF TAFSEER – THE EARLY SCHOLARS

FOURTH SOURCE: THE EXPLANATIONS OF THE TABI'EEN

After the death of the Prophet ﷺ the companions spread out to different Muslim cities. Each one taught the meanings of the Quran to many Tabi'een (companions of the companions), who later became scholars in their own right. Since they learnt the Qur'an Shareef from the Sahabah ﷺ, the importance of their explanatory statements hold much merit. They understood that the exegesis directly from the companions. Hence, the Mufasssireen have taken them as the fourth source of Tafseer. Their explanations are sometimes based primarily on what they learnt from the Sahabah ﷺ but at times they offer their own reflections. Therefore, many Mufasssireen do not consider their statements as strongly as those of the Sahabah ﷺ. The fact, however, is that these statements are of great value while determining the correct meaning of a verse of the Qur'an Shareef.

(Meanings of the Noble Qur'an – Mufti Muhammad Taqi Usmaani Sabib)

SOME OF THE FAMOUS COMMENTATORS WERE:

Qatadah

He was born blind, yet his memory was so brilliant that he himself had said, "I never asked a teacher to report a tradition a second time, and my ears never heard a thing which my heart did not memorise." He said: There is no verse of the Qur'an about which I had not learnt something (narration or report) already."

Imam Ahmad (Rahimahullah) said: "Qatadah is a great scholar of Tafseer."

In addition, he also had great knowledge of Arabic language, literature, history and genealogy. He died of plague in the city of Wasit, in 118 AH.

Murrah Al-Hamdani

He lived the times of the Prophet ﷺ but could not meet him. He received much knowledge from Hazrat Abdullah bin Mas'ud ؓ. Thus, we find a large number of narrations from Hazrat Abdullah

bin Mas'ud ؓ recorded in his Tafseer. He is said to offer between five to six hundred raka'at daily. Hafiz Zahabi writes:” He had an insight in exegesis.” He died about 90 AH.

Of the commentators from among the tabi'un (early scholars) one distinguishes three groups, according to their origin and area of activity:

- Those from Makkah Mukarramah
- Those from Madina Munawwarah
- Those from Iraq

The Makkan Group

According to many scholars, this group of commentators from among the Tabi'un are the most knowledgeable in Tafseer, because they learnt about it from Hazrat Abdullah bin Abbas ؓ. They are many in number, and among the best known out of many others are Mujahid (104 AH), Tawoos (106 AH) and 'Ikrima (107 AH), Ata ibn Rabah (114 AH).

Mujahid

Mujahid, the best known among them, is reported to have studied through the Qur'an thrice with Hazrat Abdullah bin Abbas ؓ. He had the opportunity to have asked him about the 'when' and 'how' of each verse that had been revealed. He was the favourite student of Hazrat Abdullah bin Mas'ud ؓ.

Qatadah said about him: Mujahid is the greatest of the living of exegetes.

It is said that a collection of his exegesis is still safe in the Khadiviyah Library of Egypt.

Although Mujahid is among the Tabi'in yet the companions used to respect him. He has himself stated:

“I remained in the company of Ibn Umar ؓ and I wanted to serve him, but he served me.”

Sayyiduna ibn Umar ؓ once held the stirrup of his horse and said, “How I wish that my son Salim and my slave Nafi' had a memory like you.”

He died in the year 103 AH while he was in prostration.

Saeed bin Jubayr

He is known for his dedication and piety. Very frequently he used to weep during Salah at night so much that it resulted in a weak vision. On the desire of caliph Abdul Malik bin Marwan he had written an exegesis of the Quran, which the caliph kept in safe custody in the royal treasury.

The Madinan Group

The Tabi'un from Madina had many companions as their teachers, among the best-known being Ubay bin Ka'b. The following are some of the well-known Qur'an exegetes among them: Abu-l 'Alliya al-Riyahl (90 AH), Muhammad bin Ka'b al-Qarzi (117/118 AH), and Zaid bin Aslam (130/136 AH).

The Iraq Group

There were also many Mufasssirun among the Tabi'un in Iraq. Their principal teacher was Ibn Mas'ud. Their main centers were Basra and Kufa. The best known among them are: Alqamah bin Qais (61 AH), Masruq bin al-'Ajda' (63 AH), Aswad bin Yazid (74 AH), Ibrahim al-Nakha'i. (95 AH), Amir bin Shabi (109 AH), Hasan al-Basri (110 AH), Qatada As-Sadoosee (117 AH).

After these generations, people who were proficient in the Islamic sciences would write exegesis and limit it to specific topics. The grammarians considered the most important subject to be grammatical states, and the many facets of the Arabic language. They relayed the rules of grammar, their foundational principles and the differences in grammar.

Some scholars, were only concerned with looking at the stories in the Qur'an, and the people of the past generations. Other scholars wrote from a perspective of Fiqh.

Other scholars wrote from the perspective of logic, philosophy, wisdoms, and the like.



*SOURCES OF TAFSEER
THE ARABIC LANGUAGE,
CONTEMPLATION &
ISRAEELI NARRATIONS*

THE ARABIC LANGUAGE

Since the Qur'an Shareef was revealed in Arabic, a complete command over this language is necessary for anyone who intends to interpret it. Particularly in the case of the verses in which an explanation is not reported from the primary sources, there is no other means to interpret it except the language itself. Moreover, where two different interpretations are reported, the one more conforming to Arabic grammar and usage is normally preferred. Here again, one needs to have a thorough knowledge of Arabic vocabulary and its grammar, which are frequently used by the Mufasssireen as an important source.

DELIBERATION & REFLECTION

The Qur'an Shareef invites the reader to deliberate over its verses for acquiring guidance from it. The unique Qur'anic style is such that every person can benefit from it according to his or her level of understanding. Besides, the more one gives deep consideration to the expressions to the Glorious text, the 'wider' the scope of the subtle points of wisdom embedded in it. Such discoveries of its miraculous expressions are unending. Therefore, intellect alongside the above-mentioned branches of knowledge can be

used. The intellect is a double-edged sword it can take one to heights, if used correctly and be adverse, if not used properly.

Two points are necessary to note.

Firstly, all the necessary articles of Islamic faith and all matters relating to the rulings of Shariah are fully laid down by the Qur'an Shareef and Rasulullah ﷺ making Islam is the perfect religion. The Qur'an Shareef itself says: *"Today, I have perfected your religion for you."* (5:3)

Therefore, no new idea or law will be accepted in the basic articles of Islamic faith or the overall structure of Islamic injunctions established by the sources of Shariah and recognised by the Ummah throughout the centuries.

Secondly, this exercise requires vast knowledge and correct perception. Any incompetent exercise based merely on one's assumptions will be fraught with errors and failure. It is this type of exercise against which Rasulullah ﷺ has warned us in the following words:

"Whoever interprets the Qur'an without proper knowledge should seek his abode in the Fire (of Hell)."

One of the criteria that may distinguish between right and wrong conclusions drawn by independent deliberations is that if the conclusion drawn is against other clear statements of the Qur'an Shareef or the explanations given by the Prophet ﷺ through his words or acts, or against the consensus of the scholars of the Ummah, who have devoted their lives to understand the Glorious Qur'an and the Sunnah in their true perspective, then it will not be considered. However, new points of guidance that are not against the aforementioned principles may well be inferred by competent study of the Glorious Text.

ISRAEELI NARRATIONS

The narratives that reached us by Jewish or Christian sources are called Israeeliyat in Arabic and 'Israelite Traditions' in English. Many narratives of the past prophets ﷺ and communities are common between the Qur'an Shareef and the Biblical or Talmudic sources. But very often the narratives given by the Qur'an Shareef are more brief and concise than the stories given by Israelite Traditions. When the Jews and Christians, who were well aware of these traditions, embraced Islam in the days of Rasulullah ﷺ or after his demise, they narrated Israelite traditions before Muslims, which gave details of the brief stories narrated by

the Qur'an Shareef. Thus, the Israelite traditions found their way into the books of Tafseer. The true status of such narrations is that neither all of them are correct, nor are all of them false - they can be used as supporting evidence. Hafiz ibn Kathir (Rahimahullah), the well-known Mufassir, has categorised them into three different kinds:

- There are traditions, the truth of which is confirmed either by the Qur'an Shareef or by authentic Ahadith. Obviously, those are to be believed as true. For example, the drowning of Firoun is authenticated by the Qur'an and Hadith.

Contrarily, there are some Israelite traditions, the authenticity of which is rejected by the Qur'an Shareef or Sunnah of Rasulullah ﷺ or they are clearly against the basic principles voiced by them. For instance, it is mentioned in the Bible that Sayyiduna Sulayman عليه السلام (Solomon) had taken to idolatry in his later years. This description is expressly rejected by the Qur'an Shareef in Surah Al Baqarah (2:102). Similarly, it is mentioned in the Bible that Sayyiduna Nooh عليه السلام (Noah) committed adultery with his own daughter, and that Sayyiduna Dawood عليه السلام committed adultery with the wife of his general. This is totally against the well-established

principle in Islam that the Prophets of Allah ﷺ are sinless and protected against all prohibitions. Such Israelite traditions have to be rejected and believed as false.

The third are those traditions about which Islamic resources are silent. Regarding such traditions, Rasulullah ﷺ has directed us to remain silent too. We are neither supposed to reject them nor to hold them as true, it is better to avoid such narratives.

Source: Meanings of the Noble Qur'an – Mufti Muhammad Taqi Usmani



*POPULAR
COMMENTARIES
OF THE QUR'AN*

CLASSIFICATION OF VERSES AND POPULAR COMMENTARIES OF THE QUR'AN

CLASSIFICATION OF VERSES

1. Those which teach man through the remembrance of the gifts of Allah. For example: Water, air, sun, moon, day, night, heavens, earth, children, vegetation, animals etc. which point out the existence of Allah and Oneness of Allah.

2. Those which teach mankind through the remembrance of various happenings, incidents and stories. How Allah helped His Prophets for example Ibraheem, Ismail, Harun, Isa and Muhammad ﷺ, and how He punished the wrongdoers for example Fir'aun, Namrud, Qarun, Abu Lahab, and the communities of Aad and Thamud.

3. Those which teach man through the remembrance of death and eschatology. The events mentioned are: Questioning of the grave, Barzakh- the intermediate state after death till the day of Resurrection, Resurrection, The Day of Judgement, Rewards and Punishments, Heaven and Hell.

4. Those which teach mankind the injunctions. Many verses contain commandments for governing the conduct of every Muslim from birth to death. Imam Suyuti mentions there are 500 such verses.

POPULAR COMMENTARIES OF THE QUR'AN

Countless commentaries of the Quran have been written since the blessed period of prophethood. Nobody can claim to fulfilled the due right of the Quran, but it is also an undeniable fact that the lovers of Islam have worked hard and with love and devotion in service of the Quran. Neither have so many exeges of any book been written, nor so many translations made. Today it has become easy to benefit from the Quran in light of these services. Whoever wants to know the exegesis of any verse of the Quran, libraries are available to him. However, we will mention some of the sources:

TAFSEER IBN KATHIR

The author of this commentary is Hafiz Imad al-din Abu al-Fida Isma'il ibn kathir al-Dimishqi al-Shafi'i (700-774 Hijrah), a distinguished research scholar of the eighth century. It has been published in four volumes. Here emphasis has been laid on explanatory narrations. A special feature is his criticism as a Hadith expert on different narrations, and from this point of view, this book holds a distinct place among all books of Tafseer. He also explains the verse in simple language, so that the reader may understand the intent of the verse. It is a useful work for a student of knowledge.

TAFSEER AL-QURTUBI

Its full name is Al-Jami li-Ahkam al-Qur'an. It was written by the famous learned writer and research scholar of Andalusia (Spain), Abu 'Abdullah Muhammed ibn Ahmad Abi Bakr ibn Farah al-Qurtubi (died 671 Hijrah). He was an adherent of the Maliki school of fiqh and was known all over for his 'ibadah and piety. The fact is that the basic objective of this book was to deduce juristic injunctions and rulings from the Qur'an yet, while doing so, he has also provided the explanation of verses, research into difficult

words, discussion of diacritical marks and elegance of style and composition, and related Traditions and Reports in his Tafsir, and quite ably so. This book is in twelve volumes and has been published widely.

TAFSEER AL-KABEER

This is the work of Imam Fakhrud Deen ar-Razi (died 680 Hijrah) Its real name is Mafatih al-Ghayb, but is popularly known as Tafsir Kabir'. Imam Razi; is an imam of the theology of Islam, therefore, great emphasis has been laid in his Tafsir on rational and scholastic debates and on the refutation of false sects. But the truth is that this Tafsir is, in its own way, a unique key to the Qur'an as well. Furthermore, the pleasing way in which the meanings of the Qur'an have been clarified and the mutual link of the Qur'anic verses established, is all too praise-worthy. Most likely, Imam Razi himself wrote down his Tafsir as far as Surah al-Fath. Onwards from there, he could not complete. So, the remaining part of the Tafsir, from Surah al-Fath to the end, was completed by Qadhi Shihab al-Din ibn Khalil al-Khawli al-Dimashqi (died 639 Hijrah) or Shaykh Najm al-Din Ahmad ibn Muhammed al-Qamuli (died 777 Hijrah).

(Kashaf al-zunun v 2, p 477)

Imam Razi has particularly emphasised scholastic debates and the refutation of false sects in accordance with the dictates of his time.

The prominent features of this book are:

1. The grammatical composition and background of revelation, and the narrations relating to them with clarity and detail.
2. He has described the grandeur and majesty of the Quran in detail.
3. The legal injunctions relating to a verse have been explained in detail.
4. Quranic injunctions and their mysteries have been beautifully highlighted.

TAFSEER ABI AS-SAUD

It is written by Qadhi Abu Saud Muhammed bin Muhammed Al-Imadi Al-Hanafi (died 951 AH). It is indeed a masterpiece work, exhibiting his depth of knowledge, insight and

understanding of the Qur'an. It has five volumes and is a magnificent exegesis of the Qur'an in a concise manner. The most prominent feature of this exegesis is that one finds some highly refined and subtle points about the Qur'an, relation of its verse and its eloquence. It allows for an easy understanding of the Quran and the excellence of its miraculous style.

TAFSIR AL-BAHR AL-MUHIT

This was written by 'Allamah Abu Hayyan al-Gharnati al-Andalusi (died 754 Hijrah) who was a master of syntax and rhetoric in addition to other Islamic fields of learning. As a result of this, his own Tafseer is soaked in syntax and rhetoric. He places special stress on investigating into the words of every verse, the difference in structures and on points of eloquence.

AHKAM AL-QUR'AN BY AL-JASSAS

This was written by Imam Abii Bakr al-Jasas al-Razi (died 370 Hijrah) who occupies a distinguished place among Hanafi jurists. The deduction of juristic injunctions and rulings from the noble Qur'an is the subject of this book. Instead of explaining verses in serial continuity, he has taken up the juristic details as called for by

verses which consist of juristic injunctions. Several other books have also been written on this subject, but this book enjoys a prominent place among those.

TAFSEER AL-DURR AL-MANTHUR

This was written by 'Allamah Jalal al-Din al-Suyuti (died 910 Hijrah). Its full name is 'al-Durr al-Manthur fit Tafseer bi AI-Ma'thur. Here 'Allamah al-Suyuti has tried to collect all narrations about the tafseer of Qur'an he was able to find. Several hadith scholars such as Hafiz ibn Jarir, Imam Baghawi, Ibn Marduwayh, Ibn Hibban and Ibn Majah and others had already worked in this area on their own.

'Allamah al-Suyuti has assembled narrations presented by all of them in this book. But rather than refer to complete chain of authorities along with narrations, he has found it sufficient to simply name the particular author who has presented that narration under his authority so that, if needed, one could go back to the work and investigate into the ultimate authority. Since his purpose was to put together a mass of narrations, as a result of which, all sorts of narrations, sound and weak, have found their way into his book.

Hence, every narration allowed entry by him cannot be considered reliable without investigation into its authority. There are occasions when 'Allamah al-Suyuti does indicate with each narration the degree of its authority as well. But as he is known to be fairly easy-going in respect of hadith critique, it is still difficult to fully rely on that too.

AL-TAFSEER AL-MAZHARI

This was written by Qadi Thanhullah Panipati (died 1225 Hijrah). He has named this Tafseer as Al-Tafseer Al-Mazhari after the name of his spiritual master, Mirza Mazhar Jan-e-Janan Dehlavy. This Tafseer of his is very simple and clear, and extremely useful to locate brief explanations of Qur'anic verses. Along with the elucidation of Qur'anic words, he has also taken up related narrations in ample details, and in doing so, he has made an effort to accept narrations after much more scrutiny as compared with other commentaries.

TAFSEER RUH AL-MA'ANI

The full name of this Tafseer- is 'Ruh al-Ma'ani fi Tafseer al-Quran al-'Azim wa al-Sab' al-Mathani' and it was written by

'Allamah Mahmud al-Alusi (died 1270 Hijrah), the famous scholar of the last period of Baghdad, and comprises of thirty volumes. He has made his best possible effort to make this Tafseer comprehensive. There are exhaustive discussions on language, syntax, letters, style, and on jurisprudence, articles of faith, scholastics, philosophy, astronomy, mysticism and related narratives of traditions. He has made an attempt to leave no intellectual aspect pertaining to a verse unexplained. In the case of Hadith narratives as well, the author of this work has been more cautious as compared to other commentators. From this angle, this is a very comprehensive commentary, and no future venture in connection with the Tafsir of the Qur'an can now afford to ignore its help.

Source: Ma'ariful Qur'an- Mufti Muhammed Shafi (Rahimabullah)

In more recent times, many Ulama have compiled commentaries of the Qur'an with the idea to make it easy for students and public alike to benefit from the deep meanings and message of the Qur'an. The list is exhaustive, however some titles that are popular are:

1. Tafseer Uthmani – Mufti Mahmoodul Hasan and Allamah Shabbeer Ahmed Uthmani
2. Bayanul Qur'an – Moulana Ashraf Ali Thanwi

3. Safwatut Tafaseer – Allamah Sabuni
4. Tafseer Majidi – Moulana Abdul Majeed Daryabadi
5. Ma'ariful Qur'an – Mufti Muhammad Shafi Uthmani
6. Ma'ariful Qur'an – Moulana Idrees Khandelwi
7. Anwaarul Bayan – Ashiq Ilahi Bulandshari
8. Tauzeeh Al-Qur'an – Mufti Taqi Usmani

May Allah Ta'ala reward all the scholars of Qur'an for their services and have mercy upon them.



*PRINTING AND
PUBLISHING OF
THE HOLY QUR'AN*

PRINTING AND PUBLISHING OF THE HOLY QUR'AN

The Qur'an is the most published book in the world. Centuries have passed since the appearance of the very first printed Qur'anic copies.

Before the advent of the printing press, all copies of the Qur'an were transcribed by hand. For this purpose, in every age there has been a large group of calligraphers whose sole purpose in life was to transcribe the Qur'an. The amount of hard work exerted by Muslims in writing the words of the Qur'an in ever better styles and the way they demonstrated their intense emotional involvement with the Great Book has a long and interesting history.

FIRST MODERN PRINT OF THE QUR'AN

The Qur'an was printed for the first time in Venice near the year 1530 CE, and some researchers mention that the Papal authorities ordered the destruction of this copy. It was next printed in Hamburg in the year 1694 CE under the supervision of the German orientalist Hinckelmann, and it was filled with

typographical errors as well as other errors. There is a copy of it in the Egyptian National Library and in the King Sa'ud Library in Riyadh. A copy of the Qur'an was also printed in the Italian city of Padua in 1698 CE.

The era of the Ottomans witnessed a milestone in the history of the printing of the Qur'an, which was the advent of the printing press that Gutenberg invented in Germany in 1436 CE, and it was not long before the Ottomans brought it to Astana (modern-day Istanbul) after some significant fiqh-based reservations. Naturally, scholars held different positions as to whether it was permissible to print the Qur'an and other religious works, with a number of different interpretations.

Some argued against it based on the fear that it would distort the Qur'an and alter its letters. Others argued against it based on the fear that students of knowledge would rely on printed works and leave off memorisation. Others said that printing was a threat to groups such as scholars, judges, and the upper management of libraries who relied on copying books for their livelihood.

Nonetheless, upon the invention of the printing press, the Qur'an was first printed at Hamburg in 1113 AH, a copy of which is still present in Dar al-Kutub al-Misriyyah. Later, several orientalist

arranged for the publication of copies of the Qur'an but they were not received with much approval from the Muslim world. Mawlay 'Uthman was the first Muslim to have a manuscript of the Qur'an printed in St. Petersburg, Russia in 1787 AD.

Similarly, another manuscript was printed in Qazan. In 1828 AD, the Qur'an was printed by lithography on stone slabs in the Iranian city of Tehran. Afterwards, printed copies of the Qur'an became common throughout the world. (Tarikh al-Qur'anby Kurdi 186, 'Ulum al-Qur'anby Dr. Subhi Salih with Urdu translation by Ghulam Ahmad Hariri 142)

BIGGEST COMPLEX FOR PUBLISHING QUR'AN

Today, the King Fahd Complex for Printing the Qur'an is an Islamic publishing house located in a northwest neighbourhood on the outskirts of Madinah, Saudi Arabia. Most Qur'an copies in the world are printed there.

The King Fahd Complex is the largest Islamic publishing house in the world, with the capability to produce 30 million copies of the Qur'an each year in constant shifts.

Actual annual production is in single shifts, so it usually numbers 10 million copies. The publishing house employs nearly 2,000 staff members, and supplies Qur'an copies to all of the world's major mosques, including the Grand Mosque in Makkah Mukarramah and the Prophet's Mosque in Madinah Munawwarah.

They also supply the Qur'an in over 40 other language translations to embassies, universities, and schools around the world. All translations are verified by a team of scholars on-site and are often given away for free to help spread the message of Islam.

Most Qur'an copies printed by the complex are done in a script commonly called "Mus-haf Madinah" script, which is similar to naskh style of Arabic calligraphy. It was developed by famed Islamic calligrapher Uthman Taha, a Syrian calligrapher who worked at the complex for nearly two decades beginning in the 1980s.

Source: www.thoughtco.com

FIRST FULL AUDIO RECORDING

Recording the entire Qur'an and broadcasting it to the people was a major shift in the trajectory of the mushaf, and a shift of modality in the collection of the Qur'an. The Qur'an was first recorded in 1960 with the voice of the great reciter Mahmoud Khalil Al-Hussary. The idea of recording the entire Qur'an goes back to Professor Labib Al-Saeed, and he mentioned the circumstances surrounding the recording of the Qur'an and the stages involved in completing this great project in his book "The First Audio Collection of the Holy Qur'an".

www.tulayhah.wordpress.com/2021/02/20/a-history-of-the-printing-of-the-quran

Today, the Qur'an is available on freely downloadable applications that carry many features like translation, Tajweed marking, Tafseer, and audio applications all within one portal. The recitation of the entire Qur'an is also freely available on the internet and can be accessed very easily. The modern day applications and platforms are a testimony to the preservation of the great book and its recitation and memorisation more than 14 centuries after it was revealed.

*UPLIFTING OF
QUR'AN BEFORE
QIYAMAH*

UPLIFTING OF THE QUR'AN FROM THIS WORLD BEFORE QIYAMAH

There are a number of narrations which indicate that the Qur'an will be taken away from this world at the end of time.

Hazrat Abdullah bin Masood رضي الله عنه narrated that Nabi صلى الله عليه وسلم said. **“Something will come and take the Qur'an one night and not a single verse will be left, either in the mushaf (printed copy) or in the heart of any person, but it will be taken away.”** *(AdDarimi)*

Nabi صلى الله عليه وسلم said, **“Islam will wear out as embroidery on a garment wears out until no one will know what is fasting, prayer, pilgrimage rites, and charity. The Book of Allah will be taken away one night, and not a single verse of it will be left on earth...”** *(AlHakim)*

In another narration it is mentioned, **“Recite the Qur'an much before it is taken away.”** They (companions) said, **“Will these mushafs be taken away? What about that which is (memorised) in men's hearts?”** He (the messenger) said: **“Something will come and take it one night, and in the morning they will wake up without it. They will forget the phrase 'la ilaha illallah' and**

they will start to recite the sayings and poetry of the jahiliyyah (ignorance). That is when the Word will be fulfilled against them.”

(Ad Darimi)

Allah Ta'ala revealed the Qur'an as a guidance to mankind and He guaranteed to protect it. It is the greatest and eternal miracle of Nabi Muhammad ﷺ and it will remain, and people of earlier and later generations will learn from it and be guided by it. But, at the end of time, just before the Hour comes, Allah Ta'ala will take away the souls of the believers, and there will be no one left on earth except the most wretched of people.

There will be no prayer, no fasting, no Hajj and no charity (Zakah). Then there will be no point in the Ka'bah being there or in the Qur'an remaining among mankind, so Allah will decree that the Ka'bah be destroyed at the hands of a kafir from Ethiopia.

Hazrat Abu Hurayrah ؓ narrates that Nabi of Allah ﷺ said: **“The Ka'bah will be destroyed by Zul-Suwayqatayn from Ethiopia. And Allah will take the Qur'an away from the earth, and not one ayah (verse) of it will be left in the mushafs (printed book) or in people's hearts.”**

(Sahih Bukhari)

This frightening event makes the sincere Muslim hasten to pay attention to the Book of Allah, to learn it, memorise it, recite it and ponder on its meanings, before a time when the Qur'an is taken away.

This is one of the tribulations that will happen at the end of time, concerning which Nabi ﷺ said: **“Hasten to do good deeds before tribulations come like patches of dark night, when a man will wake up as a believer and by evening he will be a disbeliever, or in the evening he will be a believer and by morning he will be a disbeliever, selling his religion for some worldly gains.”** (*Sahih Muslim*)

We ask Allah to make us adhere firmly to the Qur'an and to protect us from tribulations, both seen and unseen.

Concluding Note:

With the grace and mercy of Allah Ta'ala, this series titled 'The Glorious Qur'an - from Revelation to Preservation and Beyond' was completed today, on 26th Ramadan 1446 corresponding to 27 March 2025. This production was compiled, edited, designed and published by the Publications Department of Darul Ihsan

Humanitarian Centre and is for free distribution. We ask Allah Ta'ala to overlook the errors and shortcomings and pray for Him to accept this humble work in His Esteemed Court.

Publications Department

Darul Ihsan Humanitarian Centre

Durban – South Africa

www.darulihسان.com

publications@darulihسان.com





DARUL IHSAN
 HUMANITARIAN CENTRE
 GUIDANCE • UBUNTU • EMPOWERMENT

FATWA DEPARTMENT

For your Business Queries, Zakah Calculations, Estate Planning - Contact our Fatwa Department



fatwa@darulihisan.com



084 786 2224



031 577 7868

DARUL IHSAN APP

Secure Easy Donations

Ask Your Fatwa

Spiritual Guidance



CONTACT US



031 577 7868



www.darulihisan.com



disc@darulihisan.com



@discdbn



/darulihisancentre



70 Joyce Road,
 Sea Cow Lake,
 Durban



AL IHSAN
 Book & Gift
 STORE

www.alihsanbookshop.co.za



bookshop@darulihisan.com



084 401 1527



031 577 7868



AL IHSAN
 SKILLS ACADEMY
 UPSKILLING THE NATION

Computer Literacy Course
 Fashion & Design Course
 Cook & Bake Course
 Caregiver Course



GUIDELINE

COUNSEL • COMPASSION • COHERENCE

A FREE COUNSELLING
 SERVICE for our sisters



QUICK CONTACT



About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.



أَهْلًا وَسَهْلًا

WELCOME

