

**THE QUR'AN:  
ITS AUTHOR, VIRTUES AND ETIQUETTE OF RECITING IT**

**By**

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## FOREWORD

The origin or authorship of the Qur'an has been debated since Muhammad (SAW) started reciting it more than 1400 years ago. Various hypotheses were proposed. The author called these "arguments." He did a good job of dissecting each argument logically. This is to enable the reader make an informed decision whether an argument holds water or not.

Recitation of the Qur'an either as a whole or in part has a lot of virtues. I expected the author to provide a bullet-point of these virtues but he went extra mile to authenticate each virtue mentioned with a Hadith. That was a laudable effort. However, those who want to skim or scan will not find this approach interesting.

Many times we have heard of or even seen people who recite the Qur'an often but it does not improve their spiritual well-being. The problem may be attributed to the non-observance of basic etiquette either during the time they were students – learning how to recite the Qur'an from a teacher or whenever they recite it on their own. Many of us are oblivious to the existence of these etiquettes. Today, memorization of the Qur'an has become a fashion and status symbol. Yet, neglecting the etiquette of memorization will make the whole exercise futile. Therefore, it will be worthwhile if anyone who reads this book passes this important information across to someone else. That way, we will be able to understand the spiritual meaning of the Qur'an being "a healing and source of mercy for Believers." (Qur'an 17:82)

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## INTRODUCTION

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله

يا أيها الذين آمنوا اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون

يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالاً كثيراً ونساءً واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم رقيباً

يا أيها الذين آمنوا اتقوا الله وقولوا قولاً سديداً يصلح لكم أعمالكم ويغفر لكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزاً عظيماً

All Praise be to Allah, we praise Him, seek His help and His forgiveness. We seek refuge in Allah from the evils of our souls and evils of our deeds. One whom Allah guides, none can lead him astray, and one whom He misguides, none can guide him. I bear witness that there is no deity worthy of worship except Allah (the Most High), and I bear witness that Muhammad (SAW) is His servant and His messenger.

“O you who believe! Fear Allah truly, and don’t die except in a state of Islam.” (3:102)

“O Men fear your *Rabb* (Cherisher and Sustainer) who created you from one soul, and created its partner, and from them spread men and women in numbers. Take care, Allah will question you about it and the kinship. Surely, Allah is ever watchful of your deeds”. (4:1)

“O you who believe! Fear Allah and say what is correct so that it fits you. He will forgive your sins. Whoever obeys Allah and His messenger that is a great achievement.” (33:70-71)

### **To proceed:**

The need to centre our lives on the Qur'an is most urgent and compelling and without this we Muslims will never rediscover ourselves, never give meaning to our existence, never find dignity in this world and more importantly, will never please Allah (the Most High), as our Creator and Lord. Without the Qur'an, mankind, too, will continue to slide towards the abyss of total extinction. There is today a rapidly growing realization of this urgency among Muslims. The

desire to understand the Qur'an and live by it has become widespread. The tide of Islamic resurgence is both a product of and a stimulant to this awareness and desire.

During these crucial days, if this humble effort succeeds in kindling in some hearts the desire to set out on the journey of the Qur'an, a life journey, and if it serves as their companion, my labour will be amply rewarded. Though it will benefit me only if Allah (the Most High), pardons all my errors of intention and understanding and blessed this endeavour of the heart with His acceptance. To those who benefit from this book, my plea is: do not forget me in your prayers.

The Qur'an is the word of Allah (the Most High), ; it has been sent down to guide man for all times to come. No book can be like it. As you read the Qur'an, Allah (the Most High), speaks to you. To read the Qur'an is to hear Him, even to converse with Him, and to walk in His ways. It is the encounter of life with the Life-giver. *'Allah - there is no Allah (the Most High), but He, the Ever-living, the Self-subsisting (by whom all subsist). He has sent down upon you the Book with the Truth ... as a guidance unto mankind ...'* (Al 'Imran 3: 2-3).

For those who heard it for the first time from the lips of the Prophet, blessings and peace be on him, the Qur'an was a living reality. They had absolutely no doubt that, through him, Allah (the Most High), was speaking to them. Their hearts and minds were therefore seized by it. Their eyes overflowed with tears and their bodies shivered. They found each word of it deeply relevant to their concerns and experiences, and integrated it fully into their lives. They were completely transformed by it both as individuals and as a group into a totally new, vibrant and modest community. Those who grazed sheep, herded camels and traded petty merchandise became the leaders of mankind.

As Muslims we have the same Qur'an with us and millions of its copies are in circulation day and night. The Qur'an is ceaselessly recited in homes, mosques, and from the pulpits. The words from the Qur'an pour out continuously to explain its teachings and to exhort us to live by it yet many eyes remain dry, hearts remain unmoved, minds remain untouched, lives remain unchanged. Dishonour and degradation appear to have become the lot of the followers of the Qur'an. Why? Because we no longer read the Qur'an as a living reality. It is a sacred book, but it tells us something of the past only, concerning Muslims and *Unbelievers*, Jews and Christians, the faithful and the hypocrites, who 'once upon a time used to be'.

Can the Qur'an, again, be a living, relevant force, as powerful for us now, 1400 years away, as it was then? This is the most crucial question that we must answer if we wish to shape our destiny afresh under the guidance of the Qur'an. There appears, however, to be some difficulties. Not least of which has to do with the fact that the Qur'an was revealed at a certain point in time. Since then we have come a long way, made gigantic leaps in technological know-how, and seen considerable social changes take place in human society.

Moreover, most of the followers of the Qur'an today do not understand Arabic, and many who do have, little idea of the 'living' language of the Qur'an. They cannot be expected to absorb its idiom and metaphor, so essential to exploring and absorbing the depths of the Qur'an meaning. Yet its guidance, by its own argue, has an eternal relevance for all people, being the word of the Allah (the Most High). It is beyond man's power to comprehend, or to describe, the greatness and importance of what the Qur'an holds for him.

Yet, to begin with, we must have some idea of what it is and what it means to us, such that we are inspired to immerse the whole of ourselves in the Qur'an, in total commitment, complete dedication and ceaseless pursuit, as it demands. The Qur'an is Allah's greatest blessing for Muslims. It is the fulfillment of His promise to Adam and his descendants: ***'There shall come to you guidance from Me, and whosoever follows My guidance no fear shall be on them, neither shall they sorrow'*** (al-Baqarah 2:38).

It is the only weapon to help our weak existence as we struggle against the forces of evil and temptation in this-world. It is the only means to overpower our fear and anxiety. It is the only 'light' (*nur*), as we grope in the darkness, with which to find our way to success and salvation. It is the only healing (*shifa'*) for our inner sicknesses, as well as the social ills that may surround us. It is the constant reminder (*dhikr*) of our true nature and destiny, of our station, our duties, our rewards and our risk.

It was brought down by one who is powerful and trust-worthy in the heavens – the angel Jibril (Gabriel). Its first abode was that pure and sublime heart, the like of which man has never had - the heart of the Prophet Muhammad (SAW) on him. More than anything, it is the only way to come nearer and closer to our Creator. It tells us of Him, His attributes, how He rules over the

universe and history, how He relates Himself to us, and how we should relate to Him, to ourselves, to your fellow men and to every other existence.

The rewards that await us here are surely many, increasing manifold in the Hereafter, but what awaits us at the end of the road, as promised by Allah (the Most High), in the Hadith *qudsi*, 'what *the eye has seen not, nor the ear heard, nor the heart of man ever conceived*', and, adds **Abu Hurayrah: read if you wish [in al-Sajdah 32: 17]: 'No human being can imagine what joys are being kept hidden for them in reward for all that they did' (Bukhari and Muslim).**

The Qur'an as a 'Guidance from Me' is our most powerful supporter and helper as we battle all our life against Satan and strive to live by the guidance of Allah (the Most High), hence, from the very first step when we decide to read the Qur'an till the last when we try to live by it, he will confront us with many tricks, illusions, deceptions, obstacles and impediments which we have to triumph. Satan may pollute our intention, make us remain unmindful of the Qur'an's meaning and message, create doubts in our mind, erect barriers between our soul and the world of Allah (the Most High), entangle us in minor rather than central teachings, tempt us away from obeying the Qur'an, or simply make us neglect and postpone the assignment of reading it.

All of these dangers are fully explained in the Qur'an itself. Consider one very simple example. Reading the Qur'an every day, while understanding it, sounds very easy. But try and you will find how difficult it becomes: time slips away, other important things come up. Concentrating mind and attention become something we wish to avoid: why not just read quickly for *barakah*. It is with the consciousness of these perils and dangers that we should, in obedience to the Qur'an '*When you recite the Qur'an, seek refuge with Allah from Satan, the rejected*' (al-Nahl 16: 98) say: *a'udhu billahi mina 'sh-Shaytani 'r-rajim*.



## WHO IS THE AUTHOR OF THE QUR'AN?

The Qur'an, as the last revealed book of Allah (the Most High), is extant in its original form. Allah Himself guaranteed its preservation. The entire Qur'an was recorded in written form during the lifetime of the Prophet Muhammad (SAW) on pieces of palm leaves, parchments, bones, and other suitable surfaces. Moreover, there were tens of thousands of his followers who memorized the whole Qur'an, and the Prophet himself used to recite it to the angel Jibril (Gabriel) once a year and twice when he was about to die. After the Prophet's death, Abu Bakr, the first caliph, oversaw the collection of the Qur'an into one volume by the Prophet's scribe, Zaid Ibn Thabit. This volume remained with Abu Bakr who, when he was about to die, entrusted it to his successor, Umar Ibn al Khattab who, in turn, passed it on to Hafsa, the Prophet's wife. It was from this original copy that Uthman, the third caliph, prepared several other copies and sent them to different Muslim territories.

The Qur'an was preserved so meticulously because it was to be the book of guidance for all humanity forever. Thus it does not address only the Arabs, even though it was revealed in their language. It speaks to man as a human being: "O Man! What has seduced you from your Lord?" The practical nature of the Qur'anic teachings is established by the examples of the Prophet and of pious Muslims throughout history. Qur'an instructions are aimed at the general welfare of man and are based on possibilities within his reach. Its wisdom is conclusive in all of its venous dimensions. It does not condemn or torture the flesh, nor does it neglect the soul. It does not humanize Allah (the Most High), nor does it deify man. Everything is carefully placed where it belongs in the total scheme of creation.

**Allah (the Most High), has said: "Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradiction."**

[4:82]

Allah (the Most High), created man for a noble purpose: to worship Him and lead a righteous life based on His commands and guidance to mankind. Mankind learned this by Allah (the Most High), sending Messengers with clear and practical instructions of the meaning of life and how to worship Allah (the Most High), properly. Allah (the Most High), also revealed to these Prophets and Messengers knowledge about what will happen after death and the rewards and

punishments for one's actions. These Prophets and Messengers convey the same prevailing message which is entrusted to them by Allah (the Most High). They said:

**Oh my people! Worship Allah (the Most High)! (i.e., without associating anything with him) You have no other Allah (the Most High), but Him. [Qur'an: 7:65]**

Allah (the Most High), sent a Prophet and/or Messenger to every nation throughout the history of mankind. **"And verily, We have sent among every Ummah (community, nation) a messenger (saying): Worship Allah (Alone) and avoid (or keep away from) all false deities"** [Qur'an: 16:36]

Some of them we have been informed of and others we have not. These Prophets and Messengers include, but not limited to: Prophet Adam, Idris, Nuh, Hud, Salih, Ibrahim, Lut, Isma'il, Ishaq, Ya'qub, Yusuf Ayyub, Dhu'l-Kifl, Shu'ayb, Musa, Harun, Dawud, Sulayman, Ilyas, Al-Yasa', Yunus Zakariyya, Yahya, 'Isa and Muhammad (SAW) and others peace and blessings be upon them all.

Some of them were sent with Books while others were not. Some of the books that we were informed of are the Scriptures of Abraham, the Torah of Moses, the Psalms of David, and the Gospel which was revealed to Jesus. All of these scriptures contained the same basic message from Allah (the Most High), to mankind.

Each Prophet brought specific instructions from Allah (the Most High), addressed to a particular people for certain times in history and particular circumstances although the essential message remained the same. A few examples of this would be the fact that Moses' contemporaries were excellent in magic. So his major miracle was to defeat the best magicians of his days. Jesus' contemporaries were recognized as skillful physicians. Therefore, his miracles were to raise the dead and cure the incurable diseases.

The Arabs, the contemporaries of the Muhammad, were known for their eloquence and magnificent poetry. So Muhammad's (SAW) major miracle was the Qur'an, the equivalence of which the whole legion of the Arab poets and orators could not produce despite the repeated challenge from the Qur'an itself.

However, the beauty and power of Muhammad's (SAW) major miracle is that it removes the constraints of place and time. It is the permanent miracle for all generations to see.

Muhammad (SAW) is the final Messenger and that his Prophethood is also not limited to time and place, and is for all peoples (after the advent of his Prophethood) in all times until the Day of Judgement. Now, many who would agree with everything we have stated above may reject this about Muhammad (SAW) his Messengership and the scripture with which he was sent.

The Qur'an, is our objective here to prove without a shadow of a doubt that it is in fact from Allah (the Most High), Himself and by extension that Muhammad is in fact a Messenger of Allah (the Most High), for we cannot accept the Message and reject the Messenger, or vice versa. Both must be accepted or both must be rejected. Basically opinions on the origin of the Qur'an can be grouped into six:

1. Those who say that Muhammad (SAW) wrote the Qur'an
2. Those who say Muhammad (SAW) copied the Qur'an from other sources or learned it from someone.
3. Those who believe that the Qur'an is the complete word of Allah (the Most High), having no human author.
4. Muhammad (SAW) dictated the revelation of the Qur'an
5. Revelation was not inspired by Satan to the prophet (SAW)
6. Revelation is consistent from Allah the Most High and free from human distortion.

In this write-up, I will briefly review the above six arguments based on logic, historical evidence, textual analysis and even scientific data based on the arguments above, I can logically conclude that if the Qur'an was written by Muhammad (SAW) or some other man (or group of men) then it is correct to reject the man and his message. However, if it is proven that the Qur'an is indeed from Allah (the Most High), then it is necessary for us to believe in it, follow it and accept Muhammad (SAW) as Messenger of Allah (the Most High).

The argument that Muhammad (SAW) wrote the Qur'an is not new. His own alleged so. In response, Allah (the Most High), revealed the following:

**Say: "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection)." [Qur'an 10:15]**

**Say: "If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?" [Qur'an 10:16]**

These verses are telling any critic to reflect on the fact that Muhammad (SAW) lived amongst his people for forty (40) years before reciting the Qur'an to them while never showing any signs of inclination to poetry and themselves knowing that he was illiterate. If he could neither read nor write, then where did these magnificent verses come from?

It is worth of note that the Qur'an is unmatched in literary merit and that has not be matched by legions of the Arab poets and orators of the highest caliber throughout history? Is it reasonable to say that Muhammad (SAW) made a false argument and on that very falsehood trained thousands of individuals of outstanding character, integrity, and honesty who were able to establish the best human society that the world has ever known?

Also reflect on the fact that Muhammad (SAW) is commanded in the verses above to "Say" twice. This is a command to make a certain statement to the people. One can find this command "Say" 332 times throughout the Qur'an. In other places in the Qur'an he is ordered to "pronounce", "Glorify Your Lord", "Prostrate Yourself" etc.

So I ask is this how a man talks to himself or writes a book? In addition one must consider the fact that even before his Prophethood, Muhammad (SAW) was known amongst his people as "Al-Amin", the trustworthy and the truthful. No one ever recorded a lie against him.

## **FIRST ARGUMENT:**

### **MUHAMMAD (SAW) WROTE THE QUR'AN**

Those who argue that the Qur'an was written by Muhammad (SAW) have given put forward different motives for doing so. These are:

- a. For Material Gain/ Power and Glory**
- b. To Unite the Arabs or to morally reform them**
- c. Epileptic Seizures or Self-Delusions**

#### **Material Gain, Power and Glory**

The argument that Muhammad (SAW) wrote the Qur'an for some type of material gain or for power and glory. However, this argue is at odds with the historical evidence. In fact, when one studies the history of Muhammad's (Peace and Blessings be upon him) life, we find that he was actually materially more well off before argueing Prophethood than afterwards. At twenty-five Muhammad (SAW) was married to a wealthy widow named Khadijah and lived a life of relative comfort. However, after his call to Prophethood, his standard of living declined dramatically, sometimes going two months without cooking anything, surviving only on dates and water, because of the extreme hardships that he and his family endured after proargueing the message of Allah (the Most High).

This would not be a temporary sacrifice, but a way of life for him until he died. At no time during his Prophethood did he ever live in a fancy palace, wear the finest clothes or enjoy the luxuries of this world. Even after the early Muslims became successful and started to make financial gains, Muhammad's (SAW) wives complained about their living conditions and wondered why they had to continue to live so poorly when there was (seemingly) no need. A revelation then came from Allah (the Most High), stating:

**O Prophet! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free (i.e., divorce) in a handsome manner But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has**

**prepared for the good doers amongst you an enormous reward. (i.e., Heaven) [Qur'an 33:28-29]**

One of Muhammad's (Peace and Blessings be upon him) companions, (Umar) describing his room said: "I noticed that the contents of his room comprised of only three pieces of tanned skin and a handful of barley in a corner. I looked but failed to find anything else. I began to cry. Muhammad, (SAW) said: "Why are you weeping"? I replied, 'O' Prophet of Allah! Why should I not cry? I can see the patterns of the mat imprinted on your body and I am also beholding all that you have in this room. O' Prophet of Allah! Pray that Allah may grant ample provisions for us.

The Persians and the Romans, who have no true faith and who do not worship Allah but worship their Kings, live in gardens with streams flowing in their midst. But the chosen Prophet and accepted slave of Allah should live in such dire poverty?!" The Prophet (Peace and Blessings be upon him) was resting against his pillow, but when he heard me talk like this, he sat up and said, 'O' Umar! Are you still in doubt about this matter? Ease and comfort in the hereafter are much better than ease and comfort in this world.

The disbelievers are enjoying their share of the good things in this world, whereas the Believers have all such things in store for them in the next (Reported by Muslim). Muhammad (SAW) died poor and his deprivation of this world was self-imposed.

The most significant refutation to this argue that Muhammad (SAW) was seeking wealth and power is the following story when the Chiefs of Makkah came to him trying to get him to stop preaching his message:

"O Muhammad, You are, as you know a noble from your tribe and your lineage assures you a place of honor. And now you have brought to your people a matter of grave concern, whereby you have split their community, declared their way of life to be foolish, spoken shamefully of their gods and religion and called their forefathers disbelievers.

Listen to what we propose and see if any of it is acceptable to you. If it is wealth that you seek, we will gather our wealth and make you the richest amongst us. If you seek honor, we will make you our overlord and we will make no decision without your consent.

If you seek Kingship, then we will make you our King. And if you cannot get rid of this demon that appears to you, we will find you a physician and spend all our money until you are cured.”

When they finished, Muhammad (SAW) received revelation the following revelation:

1. Ha. Mim.
2. A revelation from the Beneficent, the Merciful,
3. A scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge.
4. Good tidings and a warning. But most of them turn away so that they hear not.
5. And they say: Our hearts are protected from that unto which thou (O Muhammad) callest us, and in our ears there is a deafness, and between us and thee there is a veil. Act, then. Lo! we also shall be acting.
6. Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your God is One God, therefore take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters,
7. Who give not the poor due, and who are disbelievers in the Hereafter.
8. Lo! As for those who believe and do good works, for them is a reward enduring. [Qur'an 41:1-8]

So had his aim been wealth and power, then he could have easily achieved his goal without going through the hardship and poverty he went through until his death.

### **To unite the Arabs**

The argument that the goal of Muhammad (SAW) was to unite the Arabs is also difficult to defend when one looks into the life of Muhammad (SAW) and his own statements against nationalism, tribalism etc. Firstly, again, had this been his goal, he could have archived it when the Chiefs of Makkah offered him wealth and riches in exchange for him agreeing to stop preaching.

Secondly, the concept of nationalism does not exist in Islam. Islam made the bond of faith and truth and falsehood the most important basis for binding people together and not nationalism,

tribe affiliation, race, or ethnicity. Muhammad (SAW) himself spoke out on numerous occasions against this type of ideology stating:

"Let people stop boasting about their forefathers who have died, who are merely fuel for the Hell Fire; or they will certainly be more insignificant with Allah than the beetle which rolls dung with its nose. Allah (the Most High), has removed from you the partisanship of the days of *jaahiliyyah* (refers to the Pre-Islamic days) and the boasting about one's forefathers. Indeed a person is either a pious Believer or a wretched sinner. All of mankind are the children of Adam, and Adam was created from clay. [Reported by Abu Dawood and at-Tirmithi]

Muhammad (SAW) also said: "Indeed there is no excellence for an Arab over a Non-Arab, nor a Non-Arab over an Arab, nor a white person over a black one, nor a black person over a white one, except through piety." [Reported by Ahmad]. The Qur'an is filled with the same message. One example of this is in the following verse:

**"O' mankind, we have created you from male and female and have made you into nations and tribes, that you may know one another. Indeed the most noble of you with Allah is the one who has the most piety."** [Surah al-Hujuraat 49:13]

The examples from both the Qur'an and the statements of Muhammad (SAW) are too numerous to mention but these should suffice to make the point. Regardless of one's color, nationality, or tribe, anyone who believes in the Islamic message is part of the brotherhood.

With the above being the case, the logical question beckons that had this been written by Muhammad (SAW) as these people allege for the purpose of uniting the Arabs, then why would he have put the **exact opposite** message in this book?

Indeed, from the story we quoted above, we can see that this Islamic message actually divided the Arabs into two distinct groups: Muslims and non-Muslims. Muhammad (SAW) also had companions that were from different tribes and were other than Arab.

### **He had Epilepsy**

Other people who reject the Prophethood of Muhammad (SAW) agree because of the historical evidence of Muhammad's (Peace and Blessings be upon him) impeccable character and



truthfulness that he would not have deliberately fabricated the Qur'an and his Prophethood, so they allege for some reason that he either had epilepsy or was delusional and actually believed that he was a Prophet.

Considering the fact that that Muhammad (SAW) is perhaps history's most well documented man, there is absolutely no evidence from his life to support this argument, given that Muhammad (SAW) lived a normal and sane life all the way up to his death at the age of sixty or sixty-three (60 or 63). However in spite of that, we will nonetheless prove that this argue is false and malicious. Moreover, even some Orientalists (non-Muslims who have achieved considerable status as authorities on Islam) themselves have rejected these argues of epilepsy as false and ridiculous.

There are various types of epilepsy, the main ones being *grand mal*, *petit mal* and *psychomotor*. *Grand Mal* includes generalized convulsions in which there is sudden unconsciousness with falling and shaking of the limbs. Sometimes the person screams just before the seizure and it is followed by stiffening and halted respiration. Next come jerky moves and one can bite one's tongue and the person experiences a headache. Afterwards, they have no recollection of what happened. When Muhammad (SAW) received revelation, it was described like the ringing of a bell, while other times the Angel Gabriel came to him in the form of a man and delivered the message directly. When one compares *grand mal* to the description of Muhammad (SAW) receiving revelation, it is obvious that he did not suffer from *grand mal*.

*Petit Mal* involves momentary lapses of awareness and more than seventy percent (70%) of patients have their first attack before the age of twenty. It involves no involuntary movements and can happen several times in a day without interruption of consciousness. This too, is in opposition to the description of how Muhammad (SAW) received the revelation. It is worthy to note that Muhammad (SAW) was forty (40) years old when he began to receive revelation. And each time he received revelation, it was for several minutes – not moments. *Psychomotor* seizures involve convulsions. They last only a few seconds are accompanied with screams and mumbles which do not make words and sentences, much less entire chapters of a book which are not only completely understandable, but of the highest eloquence.

Epilepsy takes control of one's thoughts during seizures, yet Muhammad (SAW) was in complete control during the revelation and was able to recall the event in detail, unlike one who would have an epileptic seizure. Beyond the above facts, one must ask how could Muhammad (SAW) unconsciously know about previous nations? How could he unconsciously answer questions people asked him and be so correct? No one ever stood up to argue that they too were familiar with these stories.

How could he know about future events which would later come to pass? How could he have known that the Persians and Romans would go to war and who would win the war years in advance? Therefore when the facts are examined, the epileptic seizures theory can not only be easily ruled out as absurd but we can conclude that this argue is made out of outright maliciousness because the evidence is overwhelmingly against them.

Norman Daniel commenting on the slanders made against Muhammad (SAW) said: "All writers (referring to Western Writers) tended - more or less - to cling to fantastic tales about Islam and its Prophet... The use of false evidence to attack Islam was all but universal." Norman Daniel, *Islam and the West*, One world Publications 1993, p.267. Daniel also goes on to explain: "At the worst there was the assertion of the fantastic, and its repetition without discrimination; at the best there was the selection of only those facts that served the purpose of controversy." Nonetheless, material gain; desire for power; desire to unify the Arabs and ever having had epilepsy are all easily ruled out when any unbiased reader looks into the life of Muhammad (SAW)".

## SECOND ARGUMENT:

### MUHAMMAD (SAW) COPIED THE QUR'AN FROM OTHER SOURCES

The argument that Muhammad (SAW) did not write the Qur'an, but actually either copied it from other sources or learned it from someone else can be examined separately from the followings:

Amongst those who argue that Muhammad (SAW) did not write the Qur'an but got it from other sources are those who argue that he simply copied either the Apocrypha (Some of the scriptures not included in the canon from the Council of Nicea in 325 CE that became known as the Bible, and later the "Catholic Version" of the Bible) and/or the Bible itself.

The first problem with this argument is that Muhammad (SAW) as I mentioned earlier was unlettered and could not copy what he could not read. Had he not been illiterate, as the Qur'an itself stated, would this have not been easy to prove during Muhammad's lifetime by his enemies who were eager to discredit him?

Secondly, even if one were to assume, for argument's sake, that he could read, then the first Arabic translation of what is known as the "Old Testament" was not produced until some two hundred (200) years after Muhammad's (Peace and Blessings be upon him) death and the first Arabic translation of the "New Testament" did not appear until one thousand years after his death. So, he could neither have copied the old nor new testaments.

Sidney Griffith, after extensive study, concludes that: All one can say about the possibility of a pre-Islamic, Christian version of the Gospel in Arabic is that no sure sign of its actual existence has yet emerged. *"The Gospel In Arabic: An Enquiry Into Its Appearance In The First Abbasid Century"*, Oriens Christianus, Volume 69, p. 166. Ernst Würthwein states in his book *The Text Of The Old Testament* that: With the victory of Islam the use of Arabic spread widely, and for Jews and Christians in the conquered lands it became the language of daily life.

This gave rise to the need of Arabic versions of the Bible, which was met by a number of versions mainly independent and concerned primarily for interpretation *The Text of the Old Testament*, 1988, William B Eerdmans Publishing Company, Grand Rapids, Michigan, pp. 104.

So it is clear that no Arabic translations of the Bible or the Apocrypha existed during the lifetime of Muhammad (SAW).

Thirdly, historical evidence suggests that there was no Christian or Jewish influence in the Hijaz (Inner part of the Arabian Peninsula) and particularly in Makkah where Muhammad (SAW) was born and raised. Before the birth of Muhammad (SAW) Hijaz was for the most part ignored by the major empires of that time (The Persia and Rome) except the time when the Ethiopian King Abraha briefly tried and failed to conquer Makkah the year Muhammad (SAW) was born.

The *New Catholic Encyclopedia* states concerning the time of the Muhammad (SAW) that: The Hijaz [Arabian Peninsula] had not been touched by Christian preaching. Hence organization of the Christian church was neither to be expected nor found *New Catholic Encyclopedia, Op.Cit, Vol. 1, pp. 721-722*. If this is true, we ought to ask ourselves who then would have taught him the Bible and/or the apocrypha (which were not even in Arabic) for him to later take from these sources that he would have had to memorize, to later write the Qur'an? The Hijaz was so isolated that four men from amongst the Makkans who were searching for the true religion of Abraham had to leave Makkah in search of it. Waraqa Ibn Nawfal, was amongst them and returned as a Christian. I will discuss about him below.

Fourthly, the Qur'an itself responds to this argument by saying: “**Neither did you** (Muhammad, Peace and Blessing be upon him) **read any book before it** (the Qur'an), **nor did you write any book with your hand. In that case, indeed, the followers of falsehood might have doubted** [Qur'an 29:48].

### **Muhammad (SAW) Learned from another human being**

The argument that Muhammad (SAW) got the Qur'an from some other source alleged that he was taught by another person specifically Waraqa Ibn Nawfal who, as mentioned earlier, was one of the four men that left the pagan faith of Makkah in search for the true religion of Abraham and returned as a Christian. It is worthy to note that the true religion of all of the Prophets including that of Abraham and Jesus was Islam. By “Islam”, I mean submission to the will of Allah (the Most High). It is the same way, as mentioned in the introduction that all the Prophets called to Pure Monotheism. By “Christian” (in the case of those like Waraqa Ibn

Nawfal and Salman the Persian) we mean that he was a person who was following to the best of his ability the true Islamic teachings of Jesus which was in line with the teachings of all the other Prophets and expecting the last Prophet. This is what is meant by the religion of Abraham that they were in search of.

This is the religion that Waraqa Ibn Nawfal was looking for and apparently found because when Muhammad (SAW) was seeking an explanation of what he had seen after his first revelation Waraqa told him "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger (Peace and Blessings be upon him) asked, "Will they drive me out?" Waraqa 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 would support you strongly." But after a few days Waraqa died. [Sahih al-Bukhari]

Therefore, it is clear that Waraqa died a few days after Muhammad (SAW) received the first revelation from the Angel Jibril (Gabriel). Also, Waraqa believed in his Prophethood. So the argument that Waraqa taught Muhammad (SAW) simply holds no water.

Salman was also rumored to have taught Muhammad (SAW) the Qur'an. He was from Persia, a Zoroastrian who converted to Christianity and ventured to Syria to learn more about his religion. There, he learned from one of the Christian Bishops about the coming of the last Prophet and the signs of his advent. He then traveled to Hijaz where he was seized, sold into slavery, and taken to Madinah, where he eventually met Muhammad (SAW). When he found in Muhammad (SAW) the fulfillment of all the signs of which he had been informed, he became a Muslim. In Ibn Ishaq's *Sirat Rasul Allah*, we find the following account of Salman's journey in search of the true religion and the coming Prophet:

"Asim ibn `Umar ibn Qatada said that he was told that Salman the Persian told the Prophet (Peace and Blessings be upon him) that his master in 'Ammuriya told him to go to a certain place in Syria where there was a man who lived between two thickets. Every year he goes from one thicket to the other, the sick will stand in his way and everyone he prayed for was healed. He said, 'Ask him about this religion which you seek, for he can tell you of it.' So I went on until I

came to the place I had been told of, and I found that people had gathered there with their sick until he came out to them that night passing from one thicket to the other.

The people came to him with their sick and everyone he prayed for was healed. They prevented me from getting to him so I could not approach him until he entered the thicket he was making for, but I took hold of his shoulder. He asked me who I was as he turned to me and I said, 'Allah (the Most High), have mercy on you, tell me about the *Hanifiyyah*, (the religion of Abraham).' He replied, 'You are asking about something men do not inquire of today; the time has come near when a prophet will be sent with this religion from the people of the *haram* (i.e. *the hijaz*). Go to him, for he will bring you to it.' Then he went into the thicket.

Therefore, had Muhammad (SAW) been a learned the Qur'an from Salman, the later would not have accepted his Prophethood, much less participated in the writing of the Qur'an. Secondly, Salman did not meet Muhammad (SAW) until after the migration to Madinah after more than two-thirds of the Qur'an (which includes the stories of the Prophets mentioned in the Bible) had already been revealed In Makkah. Thirdly, Salman was a Persian and his original tongue was not Arabic. The Qur'an's literary style is so brilliant and awe-inspiring that even Linguists who are specialists in Arabic language have not been successful at replicating it (despite repeated challenges by the Qur'an itself (to be discussed later) much less a Persian who's mother tongue was not Arabic. **And indeed We know that they** (The Disbelievers) **say: "It is only a human being who teaches him** (Muhammad Peace and Blessings be upon him)." **The tongue of the man they refer to is foreign, while this** (the Qur'an) **is a clear Arabic tongue.** [Qur'an 16:103]

Even if someone wanted to argue that it was someone other than the people mentioned above, then we repeat the challenge of the Qur'an: **"...Say: Bring your proof if you are truthful."** [Qur'an 2:111]

### **THIRD ARGUMENT:**

#### **THE QUR'AN IS THE COMPLETE WORD OF ALLAH (THE MOST HIGH) HAVING NO HUMAN AUTHOR**

After having examined the theories that either Muhammad (SAW) wrote the Qur'an and that he got it from other sources and discussing the flaws in those arguments, the logical question beckons that if Muhammad (SAW) did not write the Qur'an nor get it from another human or collect it from other sources, then where did it come from?

I will examine the theory that says that the Qur'an is the word of Allah (the Most High), sent to Muhammad (SAW) and by extension that he is The Messenger of Allah (SAW)(the Most High).

#### **The Challenge**

First of all, the Qur'an in several places challenges mankind by saying: **Say: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."** [Qur'an 17:88]

**And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant (Muhammad), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.** [Qur'an 2:23]

**And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurat (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) – wherein there is no doubt from the the Lord of the Worlds. Or do they say: "He (Muhammad, Peace be upon him) has forged it?" Say: "Bring then a surah (chapter) like it, and call upon whomsoever you can, besides Allah, if you are truthful!"** [Qur'an 10:37-38]

**Or they say, "He (Prophet Muhammad, peace be upon him) forged it (the Qur'an)." Say: "Bring you then ten forged surah (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!"** [Qur'an 11:13]

**Or do they say: "He (Muhammad peace be upon him) has forged it (this Qur'an)?" Nay! They believe not! Let them then produce a recital like unto it if they are truthful. [Qur'an 52:33-34]**

However, despite these repeated challenges, the Arabs who were at the height of their poetic eloquence during the time of revelation of the Qur'an still could not even produce the shortest surah like it. Alqama bin Abd al-Manaf confirmed this when he addressed the Quraysh Tribe by saying: Oh Quraish, a new calamity has befallen you.

Mohammed was a young man the most liked among you, most truthful in speech, and most trustworthy, until, when you saw gray hairs on his temple, and he brought you his message, you said that he was a sorcerer, but he is not, for we have seen such people. And their spitting and their knots (i.e. signs of people who engage in black magic). You said, a mystic, but we have seen such people and their behavior, and we have heard their rhymes; you said a soothsayer, but he is not a soothsayer, for we have heard their rhymes; and you said a poet, but he is not a poet, for we have heard all kinds of poetry; you said he was possessed, but he is not for we have seen the possessed, and he shows no signs of their gasping and whispering and delirium. (signs of possession).

Oh men of Quraish, look to your affairs, for by Allah a serious thing has befallen you. This is a challenge that still stands today, as **no one** has met this challenge in over one thousand four hundred (1,400) years since it was first made. This is a point upon which we ask the reader to ponder.

### **Unmatched Eloquence**

One of the most well-known stories of how the Qur'an's miraculous eloquence affected individuals is the story of al-Waleed ibn al-Mugheerah. In the implementation of this Divine Command when the Holy Messenger of Allah began to preach Islam and recite the Quranic Surahs revealed successsively, the people of Makkah felt alarmed, and it provoked a great storm of opposition and hostility. A few months passed in this state until the Hajj season approached.

The people of Makkah feared that if Muhammad (SAW) started visiting the caravans of the pilgrims coming from all over Arabia at their halting places and reciting the spellbinding and



unique Revelations of the Quran in their assemblies on the occasion of Hajj, his message would reach every part of Arabia and influence countless people. Therefore, the Quraish chiefs held a conference and settled that they would start a propaganda campaign against Muhammad (SAW) among the pilgrims as soon as they arrived. After they had agreed on this, Walid bin al-Mughirah said to the assembled people:

"If you said contradictory things about Muhammad (SAW), we all would lose our trust among the people. Therefore, let us agree upon one opinion, which we should all say without dispute. Some people said that they would call Muhammad (SAW) a soothsayer. Walid said: No, by Allah, he is not a soothsayer.

We have seen the soothsayers: what they murmur and what they utter has no remote resemblance with the Quran. Some other people said: Then we say he is possessed. Walid said: He is not a possessed one: we have seen bad and insane people; the way one talks disjointedly and behaves foolishly in that state is known to all: who would believe that what Muhammad (SAW) presented was the incoherent speech of a madman? The people said: Then we say he is a poet. Walid said: No, he is not a poet, for we know poetry in all its forms, and what he presents conforms to no form of it.

The people said: Then he is a sorcerer. Walid said: He is no sorcerer either: we have seen sorcerers and we also know what methods they adopt for their sorcery. This also does not apply to Muhammad (SAW). Then he said: "Whichever of these things you said about Muhammad (SAW) it would be known to be a false accusation. By Allah, his speech is sweet, his root is deep and his branches are fruitful. At this Abu Jahl, urging on Walid, said: Your people will never be pleased with you unless you say something about Muhammad. He said: Let me think over it awhile.

Then, after prolonged thought and consideration, he said: The nearest thing to the truth is that you tell the Arabs that he is a sorcerer, who has brought a message by which he separates a man from his father; and from his brother, and from his wife and children, and from his family. They all agreed on what Walid had proposed. Then, according to a scheme the men of Quraish spread among the pilgrims in the Hajj season and they warned everyone they met of the scrcery of Muhammad (SAW) and of his stirring up divisions in the families by it." But the result was that

by their plan the Quraish chiefs themselves made the name of the Holy Messenger known throughout Arabia. This was the testimony of the greatest poet alive during the time of Muhammad (SAW). (*Biography of Prophet Muhammad (SAW) by Ibn Hisham, pp. 288-289.*

It has been explicitly stated: Allah (the Most High) does not stand in need of anybody's faith that He may fulfill his conditions. The Quran is an admonition that has been presented before the people openly; now whoever wills may accept it. Allah (the Most High) has a right that the people should fear His disobedience and He alone has the power to forgive the one who adopts piety and an attitude of Allah (the Most High) consciousness even though one may have committed many acts of disobedience in the past. In response to this Allah (the Most High), Revealed in the Qur'an:

**Nay! Verily, he (al-Waleed) has been stubborn and opposing our signs....verily he thought and plotted; so let him be cursed, how he plotted! And once more let him be cursed; how he plotted! Then he thought! Then he frowned and was irritated; then he turned back and was proud! Then he said, 'This is nothing but magic from old; this is nothing but the word of a magician!' I will cast him into the Hell-Fire [Qur'an 74:16-26]**

Orientalist Author Arthur Arberry, who studied and became fluent in the Arabic language while studying in Egypt recognized the beauty of the Qur'an. He said: "...the rhetoric and rhythm of the Arabic of the Qur'an are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound by the nature of things to be but a copy of the glittering splendor of the original" Arthur Arberry, *The Koran Interpreted* p. 24.

Many other non-Muslims have also confirmed the Qur'an's unmatched eloquence. Hamilton Gibb, the famous University of Oxford Arabist said: "...the Meccans still demanded of him a miracle, and with remarkable boldness and self confidence Mohammad appealed as a supreme confirmation of his mission to the Koran itself.

Like all Arabs they were the connoisseurs of language and rhetoric. Well, then if the Qur'an were his own composition other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), then let them accept the Koran as an outstanding evident miracle". H A R Gibb, *Islam - A Historical Survey*, 1980, Oxford University Press, p. 28.

Alfred Guillaume wrote: "The Qur'an is one of the world's classics which cannot be translated without grave loss. It has a rhythm of peculiar beauty and a cadence that charms the ear. Many Christian Arabs speak of its style with warm admiration, and most Arabists acknowledge its excellence. When it is read aloud or recited it has an almost hypnotic effect that makes the listener indifferent to its sometimes strange syntax and its sometimes, to us, repellent content.

It is this quality it possesses of silencing criticism by the sweet music of its language that has given birth to the dogma of its inimitability; indeed it may be affirmed that within the literature of the Arabs, wide and fecund as it is both in poetry and in elevated prose, there is nothing to compare with it Alfred Guillaume, *Islam*, 1990 (Reprinted), Penguin Books, pp. 73-74.

### **Could a human being have known these things?**

Although the Qur'an is a book of guidance for all of mankind and not a science book one of the great miracles of the Qur'an is its conformity with modern science. It mentions things that no human being could have possibly known one thousand four hundred (1,400) years ago! We will give just a few examples here with commentary from some modern scientists who have read the Qur'an and compared it with science.

**...He creates you in the wombs of your mothers, from one stage to another, and all along three veils of darkness surrounded you [Qur'an 39:6]**

Dr. Keith Moore, one of the world's prominent scientists of anatomy and embryology at the University of Toronto said: "The realization that the embryo develops in stages in the uterus was not proposed until the 1940's, and the stages used nowadays were not adopted worldwide until the 15<sup>th</sup> century C.E.". The Qur'an also says:

**From what thing did He create him? From *Nutfa* (male and female semen drops) He created him, and then set him in due proportion. [Qur'an 80:18]**

Commenting on this verse, Dr. Moore said:

"The idea that development results from a genetic plan contained in the chromosomes, of the zygote was not discovered until the end of the 19th century C.E. The verse from the Qur'an

(80:18) clearly implies that the *nutfa* (i.e. the initial drop of fluid) contains the plan or blueprint for the future characteristics and features of the developing human being".

**Then We made the *Nutfa* into a clot** (a piece of thick coagulated blood), **then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators.** [Qur'an 23:14]

The best way to really appreciate the beauty of the verses above is to see pictures of the human embryo as it goes through the various stages of development. The reference to “**...chewed lump of flesh**” is remarkably similar to the appearance of the embryo after the first month. Consider this in light of the fact that if one reads what embryologists said on the subject just one hundred years ago, one would laugh at its inaccuracies. Some of the other facts given in the Qur'an include the formation of milk (16:66), the orbiting of planets (21:33 and 36:40) and the description of the water cycle (15:22 and 35:9).

Maurice Bucaille writes on this topic: “The above observation makes the hypothesis advanced by those who see Muhammad as the author of the Qur'an untenable. How could a man, from being illiterate, become the most important author, in terms of literary merits, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at that time, and all this without once making the slightest error in his pronouncement on the subject?” Maurice Bucaille, *The Bible, the Qur'an and Science*, 1978, p 125.

**Professor Alfred Kroner** who is one of the world's most famous geologists said: "Thinking about many of these questions and thinking where Muhammad came from, he was after all a bedouin. I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years with very complicated and advanced technological methods”.

### **The Miracle not limited by place and time**

Muhammad (SAW) performed many miracles which have been documented by those who witnessed them such as the splitting of the moon, the increase of an inadequate amount of food

for a large number of people, and many other miracles that were not permanent and not witnessed by every generation in every place. The Qur'an, however is the permanent miracle that is not limited by time and place. Generations far removed from Muhammad's (SAW) time can witness it for themselves.

Ibn Khaldoon, a renowned Muslim historian put it very beautifully when he said: "Know that the greatest of all miracles, and the most sacred and blessed and the clearest proof is the Qur'an that was revealed to Muhammad (SAW). This is because all other miracles, in general, were brought forth separate from the actual inspiration (that the Prophet received), as a means of proving the truthfulness of the inspiration. As for the Qur'an, it is the inspiration and the miracle in one, and is therefore the clearest and most powerful miracle, since it combines the boast and the proof into one."

Also, I ask the reader to reflect on the following statement of Ibn Taymiyyah: "The greatest (of all the miracles) is the Qur'an that the Prophet (Peace and Blessings be upon him) came with, for it is the religion of Allah (the Most High), and His speech, and it is proof of the Prophethood of Muhammad (SAW).

Its very revelation is one of the most supernatural and extraordinary of acts, for it is the call (to the worship of Allah (the Most High), alone and the proof (of the Prophethood of Muhammad (SAW) and the miracle (i.e., all in one)" Collection of **Islamic Rulings**, vol. 11 p. 324

### **The Life Changing Effect of the Qur'an**

**"Verily this Qur'an leads to that which is most right..."** [Qur'an 17:9] The Qur'an is a book for all of mankind that is meant to reform the individual and the society at large. It changes the individual who is devoid of guidance for the better and improves an individual if he is already on the straight path.

Before the Prophethood of Muhammad (SAW) the Arabs were heavy drinkers of alcohol, engaged in tribal battles and even buried their female babies alive. Yet, one finds that within a span of twenty-three years, due to the miraculous effect of the Qur'an, it was able to change almost all the Arabs and non-Arabs in the Arabian Peninsula and bind them into a brotherhood of faith and love that was so strong that if any part was in distress the whole brotherhood was

affected negatively. These people became leaders of the world and cornerstones of a great civilization whose influence would remain centuries this effect lasted long after Muhammad's (Peace and Blessings be upon him) death.

The sterling character and qualities of the Muslim soldiers were once praised by a Roman Officer in these words: "At night you will find them prayerful; during the day you will find them fasting. They keep their promises, order good deeds, suppress evil and maintain complete equality among themselves" Another testified thus: "They are horsemen by day and ascetics by night. They pay for what they eat in territories under their occupation.

They are first to salute when they arrive at a place and are valiant fighters who just wipe out the enemy." And a third testified: "During the night it seems that they do not belong to this world and have no other business than to pray, and during the day, when one sees them mounted on their horses, one feels that they have been doing nothing else their whole lives.

They are great archers and great lancers, yet they are so devoutly religious and remember Allah (the Most High), so much and so often that one can hardly hear talk about anything else in their company". Ibn Kathir, *Bidayyah wa Nihayyah* pg. 53

## **FOURTH ARGUMENT:**

### **MUHAMMAD (SAW) DICTATED THE REVELATION OF THE QUR'AN**

The Qur'an was revealed to the Prophet (SAW) piece-meal, the fact that its message was meant to be presented to humanity in the form of a book. The historical testimony in this respect is complete and thorough, even as the revelation of the Qur'an contains the proclamation addressed to him and meant to emphasize to his opponents the Divine source of the profound wisdom that was flowing from his sacred lips. The prophet's (SAW) sole teacher was Allah (The Most High), and no one else:

“...Allah has sent down to you the Book, and the Hikmah, and taught you that which you knew not. And ever great is the grace of Allah unto you”. (Qur'an 4:113).

Thus the Qur'an is not the product of the Prophet (SAW)'s speculation and thinking rather, every word of it is the Word of Allah (The Most High) which was communicated to him through the process of Revelation. The prophet (SAW) did not only dictate the revelation of the Qur'an to the scribes, soon after the revelation but also asked them, after they had inscribed, to recite to him what they had written, for correcting any mistake they might have committed.

The scribes of the prophet (SAW) who wrote down the revelation as it came in a very organized and systematic form as it was instituted by the prophet (SAW) including the four rightly guided caliphs are: Abubakar Siddiq, Umar Ibn Khattab, Uthman Ibn Affan, Aliyu Ibn Abi Talib, Mu'awiyya, Zubair Ibn Awwam, Abdullah Ibn Mas'ud, Ubayy Ibn Ka'ab, Zaid Ibn Thabit, Khalid Ibn Walid, Amru Ibn 'As, Abdullah Ibn 'Amru Ibn 'As, Ubadah Ibn Samit and Tamim Dari.

From the foregoing explanation on revelation, it is evident that it is the pure word of Allah (The Most High) and not one word therein is not divine neither a single word deleted from its text. The Qur'an has been handed down to our age in its complete and original form since the time of Prophet Muhammad (SAW). From the time the Book began to be revealed, the Prophet ﷺ had

dictated its text to the scribes. Whenever some Divine Message was revealed, the Prophet (SAW) would call a scribe and dictate its words to him.

The written text was then read out to the Prophet (SAW), who, having satisfied himself that the scribe has committed no error of recording, would put the manuscript in safe custody. The Prophet ﷺ used to instruct the scribe about the sequence in which a revealed message was to be placed in a particular Surah (chapter).

In this manner, the Prophet (SAW) continued to arrange the text of the Qur'an in systematic order till the end of the chain of revelations. Again, it was ordained from the beginning of Islam that a recitation of the Holy Qur'an must be an integral part of worship. Hence the illustrious Companions would commit the Divine verses to memory as soon as they were revealed. Many of them learned the whole text and a far larger number had memorized different portions of it.

#### **Method of preservation of the Qur'an Revelation during the life time of the Prophet (SAW)**

The Companions of the prophet (SAW) who were literate used to keep a written record of several portions of the Holy Qur'an and in this manner, the text of the Qur'an had been preserved in four different ways during the lifetime of the Prophet (SAW):

- a) The Prophet (SAW) had the whole text of the Divine Messages from the beginning to the end committed to writing by the scribes of revelations.
- b) Many of the Companions learned the whole text of the Qur'an, every syllable of it, by heart.
- c) All the illustrious Companions, without an exception, had memorized at least some portions of the Holy Qur'an, for the simple reason that it was obligatory for them to recite it during worship. An estimate of the number of the illustrious Companions may be obtained from the fact that one hundred and forty thousand Companions had participated in the Last Pilgrimage performed by the Prophet (SAW).



d) A considerable number of the literate Companions kept a private record of the text of the Qur'an and satisfied themselves as to the purity of their record by reading it out to the Prophet (SAW).

### **Method of preservations of the Qur'an after the demise of the Prophet (SAW)**

It is an incontrovertible historical truth that the text of the Holy Qur'an extant today is, syllable for syllable, exactly the same as the Prophet ﷺ had offered to the world as the Word of God. After the demise of the Prophet (SAW), the first Caliph Abubakar (Radhiyallahu Anhu) assembled all the *Huffaz* (those who have committed the Qur'an to memory) and the written records of the Holy Qur'an and with their help had the whole text written in Book form.

During the time of 'Uthman (Radhiyallahu Anhu) copies of the original version were made and officially dispatched to the Capitals of the Islamic World. Two of these copies exist in the world today, one in Istanbul and the other in Tashkent. Whosoever is so inclined may compare any printed text of the Holy Qur'an with those two copies, he shall find no variation.

And how can one expect any discrepancy, when there have existed several million Huffaz in every generation since the time of the Prophet (Radhiyallahu Anhu) and in our own time? Should anyone alter a syllable of the original text of the Qur'an, these Huffaz would at once expose the mistake.

In the last century, an Institute of Munich University in Germany collected forty-two thousand (42,000) copies of the Qur'an including manuscripts and printed texts produced in each period in the various parts of the Islamic World.

Research work was carried out on these texts for half a century, at the end of which the researchers concluded that apart from copying mistakes, there was no discrepancy in the text of these forty-two thousand copies, even though they belonged to the period between the 1st Century Hijra to 14th Century Hijra and had been procured from all parts of the world.

This Institute, unfortunately perished in the bombing attacks on Germany during World War II, but the findings of its research project survived. Another point that must be kept in view is that

the word in which the Qur'an was revealed is a living language in our own time. It is still current as the mother tongue of about a hundred million people from Iraq to Morocco. In the non-Arab world too, hundreds of thousands of people study and teach this language.

### **Reasons why the revelation of the Qur'an was sent down 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; most important are the following:

1. To strengthen the heart of the Prophet by addressing him continuously and whenever the need for guidance arose.
2. Out of consideration for the Prophet since revelation was a very difficult experience for him.  
To gradually implement the laws of God.
3. To make understanding, application and memorization of the revelation easier for the believers.

### **Evidences from the Qur'an that Revelation was Sent down by Allah the Most High to the Prophet (SAW)**

The Qur'ân is the Divine Revelation from Allâh the Most High, the Creator of all mankind. Allâh the Most High repeatedly says that He sent down the Qur'ân to us as a source of wisdom, guidance and glad tidings to the believers and at the same time sent it down also as a warning to the sinners. Allâh the Most High repeatedly tells us that He was the One Who revealed the Qur'ân:

“To you We sent the Scripture (Book) in truth, confirming the scripture that came before it, and guarding it in safety, so judge between them by what Allâh has revealed, and follow not their vain desires, diverging from the Truth that has come to you.” (Qur'an 5:48)

“And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: . . .” (Qur'an 6:92)

“This Qur’ân is not such as can be produced by other than Allâh; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book — wherein there is no doubt — from the Lord of the Worlds.” (Qur’an 10:37)

“Verily, this is a Revelation from the Lord of the Worlds. With it came down the Spirit of Faith and Truth to your heart and mind that you may admonish in the perspicuous Arabic tongue.” (Qur’an 10:192-195)

“...(This is ) a Book with verses basic or fundamental (of established meaning) — further explained in detail — from One Who is Wise and Well-Acquainted (with all things).” (Qur’an 11:1)

“A.L.R<sup>1</sup>. These are the Verses of the Perspicuous Book. We have sent it down as an Arabic Qur’ân in order that you may learn wisdom.” (Qur’an 12:1-2)

“A.L.R. These are the Signs (or Verses) of the Book: that which has been revealed unto you from your *Rabb* is the Truth; but most men believe not.” (Qur’an 13:1)

“We sent down (the Qur’ân) in Truth, and in Truth has it descended, and We sent you but to give Glad Tidings and to warn (sinners).” (Qur’an 17:105)

“Indeed, We have revealed for you (O mankind!) a Book (the Qur’ân) in which is a Message for you: will you not then understand?” (Qur’an 21:10)

“Say: ‘The (Qur’ân) was sent down by Him Who knows the secret (that is) in the heavens and the earth: Verily, He is Most Forgiving, Most Merciful.’” (Qur’an 25:6)

“The revelation of this Book is from Allâh the Exalted in Power Full of Wisdom. Verily, it is We Who have revealed the Book to you in Truth: so serve Allâh offering Him sincere devotion.” (Qur’an 39:1-2)

“It is Allâh Who has sent down the Book in truth, and the Balance (by which to weigh conduct) ...” (Qur’an 42: 17)

“The Revelation of the Book is from Allâh the Exalted in Power, Full of Wisdom.” (Qur’an 46:2)

“Believe therefore in Allâh and His Messenger and in the Light (this Qur’ân) which We have sent down. And Allâh is well aware with all that you do.” (Qur’an 64:8)

These and many more Qur’ân verses shows Allâh’s Mercy to us. He guides us to believe that He is the One Who sent the Qur’ân. He also guides the unbelievers to cast away the doubts they have in their minds. He testifies that Prophet Muhammad (SAW) did not write the Qur’ân.

The Qur’an is not the Prophet’s own word and never did he invent any word in it. Allâh the Most High is the One Who revealed it to Him (SAW) through Angel Jibril for the guidance of mankind. Prophet (SAW) believes in Allâh and His Words (Qur’an 7:158). He brought the Message as revealed (10:15-16) and never did he invent anything in it (Qur’an 69:43). Allâh Himself testifies:

“Verily, this is a Revelation from the Creator of the Worlds, With it came down the trustworthy spirit (Angel Gabriel) to your heart (Muhammad), that you may be (one) of the Warners in the perspicuous Arabic tongue.” (Qur’an 26:192-195)

“(This is) the revelation of the Book in which there is no doubt — from the Creator of the Worlds. Or do they say, ‘He (Muhammad) has forged it’? Nay, it is the Truth from your Creator, that you (Muhammad) may warn people to whom no Warner has come before you: in order that they may receive guidance.” (Qur’an 32:2-3)

“It is not the word of a poet, little it is you believe! Nor is it the word of a soothsayer, little admonition it is you receive. (This is) a Message sent down from the Lord of the Worlds. And if he Prophet Muhammad (SAW) were to invent any sayings in Our name, We should certainly seize him by his right hand, and We should certainly then cut off the artery of his heart. Nor could any of you withhold him (from Our wrath).

But verily, this is a Message for the God-fearing. And We certainly know that there are amongst you those that reject (it). But truly (Revelation) is a cause of sorrow for the Unbelievers. But

verily it is Truth of assured certainty. So glorify the name of your Lord Most High." (Qur'an 69:41-52)

**FIFTH ARGUMENT:  
REVELATION WAS NOT INSPIRED BY SATAN TO THE PROPHET (SAW)**

If you are objective and rational, you will find the Qur'ân as, indeed, the Book of Allâh the Most High and from the beginning to the end you find Allâh's clear enlightenment. To repeat, it is only in the Qur'ân that Allâh the Most High enjoins us to seek His refuge from the influence of Satan (the Evil One) before reading it since he has no place in the Qur'ân. Allâh the Most High commands:

“When you read the Qur'ân, seek Allâh's protection from Satan the Rejected One. No authority has he over those who believe and put their trust in their Lord. His authority is over those only, who take him as patron and who join partners with Allâh.” (Qur'an: 16:98-100)

For our own benefit we have to believe that the Qur'ân comes from Allâh the Most High alone. Allâh the Most High stressed that revelation of the Qur'an was not brought down nor inspired by Satan and no one can produce the like of it, nor falsehood can approach it. After reading the following verses, you would be convinced that the Qur'ân comes from Allâh the Most High and not from Satan.

“The Satan did not bring it down. It not meet for them, nor is it in their power.” (Qur'an 26:210-211)

“No falsehood can approach it from before or behind it. It is sent down by One Full of Wisdom, Worthy of all Praise.” (Qur'an 41:42)

“Nor is it the word of an evil spirit accursed.” (Qur'an 81:25)

Furthermore, Allâh the Most High directs us away from evil thoughts and deeds. He reminds us not to let Satan seduce us to follow his way for he is an avowed enemy to us. Allâh the Most High says:

“O mankind! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan, for he is to you an avowed enemy. He commands you what is evil and shameful, and that you should say of Allâh that of which you have no knowledge.” (Qur’an 2:168-169)

“O you children of Adam! Let not Satan seduce you, in the same manner as he got your parents out of the garden, stripping them of their raiment, to expose their shame, for he and his tribe see you from a position where you cannot see them. We made the Satan’s friends (only) to those who believe not. (Qur’an 7:27)

“...For Satan is to man an avowed enemy!” (Qur’an 12:5)

O you who believe! Follow not Satan’s footsteps. If any will follow the footsteps of Satan, he will (but) command what is shameful and wrong. And were it not for the grace and mercy of Allâh on you, not one of you would ever have been pure. But Allâh does purify whom He pleases, and Allâh is One Who hears and knows (all things). (Qur’an 24: 21)

“Verily, Satan is an enemy to you, so treat him as an enemy. He only invites his adherents that they may become companions of the Blazing Fire.” (Qur’an 35: 6)

“Did I not enjoin on you O children of Adam, that you should not worship Satan; for that he was to you an enemy avowed? And that you should worship Me, for that this was the Straight Way? But he did lead astray a great multitude of you. Did you not, then, understand?” (Qur’an 36:60-62)

The Qur’ân makes it clear that Allâh is our Guardian Lord (Qur’an 2:21-22) and Protector (Qur’an 2:257). It guides us to seek Allâh’s protection from the influence of Satan. The following *Ayât* guide us to be God-fearing:

“If a suggestion from Satan assails your (mind), seek refuge with Allâh; for He hears and knows (all things). Those who fear Allâh, when a thought of evil from Satan assaults them, bring Allâh to remembrance, when verily, they see (aright!)” (Qur’an 7: 200-201)

“And if (at any time) an incitement to discord is made to you by the Satan, seek refuge in Allâh. He is the One Who hears and knows all things.” (Qur’an 41:36)

We have to avoid Satan by all means. Allâh the Most High reminds us that Satan makes promises only to deceive us. Satan only wants us to go astray. He does nothing but harms us. Those who take Satan as a friend will surely dwell in Hell. Allâh the Most High tells us:

“Satan threatens you with poverty and orders you to conduct unseemly. Allâh promises you His forgiveness and bounties. And Allâh cares for all and He knows all things.” (Qur’an 2:268)

“...Whoever forsaking Allâh, takes Satan for a friend, has surely suffered a loss that is manifest. Satan makes promises for them, and arouses in them false desires; but Satan's promises are nothing but deception. They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.” (Qur’an 4:119-121)

“And (remember) when Satan made their (sinful) acts seem alluring to them, and said: ‘No one among men can overcome you this day, while I am near to you.’ But when the two forces came in sight of each other, he turned on his heels and said, ‘Verily, I am clear of you! Verily, I see what you see not. Verily, I fear Allâh, for Allâh is strict in punishment.’” (Qur’an 8:48)

We should, therefore, seek Allâh's help and guidance and turn to Him as our Guardian Lord and Protector. If we believe in His Book, we will surely attain righteousness that will lead us to Paradise (19:60-63). This we should believe because Allâh's promise is true and sure (Qur’an 10:4). His promise is the truth; no one's word can be truer than His word (Qur’an 4:122).

We should believe and accept that the Qur’ân is the Truth from Allâh (Qur’an 22:54). Satan, the evil one, has no place in it. As a Book of Divine Guidance, the Qur’ân stressed that it is a Message for people who would truly worship Allâh (Qur’an 21:106). It enjoins us to worship no one but Allâh. True prayer is due to Him alone (Qur’an 13:14).

The Qur’ân starts and ends with the glorification and prayer to Allâh the Most High that He will protect us from Evil (Qur’an 1:1-7).



Allâh guides us to seek His protection from any influence of the Evil or of Satan that may come from the Jinn (invisible evil spirits) and among human beings. Allâh the Most High says in the last two chapters of His Book:

“Say: ‘I seek refuge with the Lord of the Dawn from the mischief of created things; from the mischief of Darkness as it over spreads, from the mischief of those who blow on knots; and from the mischief of the envious one as he practices envy.’” (Qur’an 113:1-5)

“Say: ‘I seek refuge with the Lord and Cherisher of mankind, the King (or Ruler) of mankind, the God (or Judge) of mankind from the mischief of the Whisperer (of Evil), who withdraws (after his whisper) (the same) who whispers into the hearts of mankind among Jinn and among men.’” (Qur’an 114:1-6).

**SIXTH ARGUMENT:  
REVELATION IS CONSISTENT FROM ALLAH AND FREE FROM HUMAN  
DISTORTION**

When you read the Qur'ân, you will not find any discrepancy or crookedness in it. Many centuries have passed from the time Allâh the Most High revealed the Qur'ân for our divine guidance and until now there exists no revision of the Book and no one has ever dared to attempt revising it at the same time no one, even in today's modern or scientific era, has seen the need for its revision.

The reason lies on man's limited knowledge. He cannot find any error in the Word of Allâh Allâh the Most High. It needs no single correction, as it is perfect in every letter because it is the Divine Word of Allâh Allâh the Most High, the All-Embracing, the All Knowing (Qur'an 2:115). He is Exalted in Power, Full of Wisdom, Wise. Allâh the Most High says:

“...But the word of Allâh is exalted to the heights, for Allâh is Exalted in Might, Wise.” (Qur'an 9:40)

“And if all the trees on earth were pens and the Ocean (were ink), with seven Oceans behind it to add to its (supply), yet would not the words of Allâh be exhausted (in the writing), for Allâh is exalted in power, full of Wisdom.” (Qur'an 31:27)

Allâh further guides all mankind to be rational enough to believe in the Qur'ân as His Book. He points out that the Qur'ân bears no discrepancy and no crookedness therein. In other words, it is consistent with itself. This is what Allâh emphasizes in the following verses:

“Do they not ponder on the Qur'ân? Had it been from other than Allâh, they would surely have found therein much discrepancy.” (Qur'an 4: 82)

“Praise be to Allâh, Who has sent to His Servant the Book, and has allowed therein no Crookedness.” (Qur'an 18:1)

“Allâh has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects). The skins of those who fear their Lord tremble thereat. Then their skins and their hearts do soften to the remembrance of Allâh. Such is the guidance of Allâh. He guides therewith whom He pleases, but such as Allâh leaves to stray, can have none to guide.” (Qur’an 39:23)

Nowhere could you find any inconsistency in the Qur’ân for verily, it is the Truth from the Lord of the Worlds (32:3). It is the only Book that has been preserved. Allâh affirms that it has been preserved in a Tablet or in a Book well guarded. He says:

“Nay, this is a Glorious Qur’ân inscribed in a Tablet Preserved!” (Qur’an 85:21-22)

“That this is indeed a Qur’ân most honorable, in a Book well guarded, which none shall touch but those who are clean: a Revelation from the Lord of the Worlds.” (Qur’an 56:77-80)

Verily, the Qur’ân is the complete Word of Allâh the Most High never been changed by anyone, not even Allâh’s Messenger (SAW). Allâh the Most High makes this very clear:

“But when Our Clear Signs are rehearsed unto them those who rest not their hope on their meeting with Us say: ‘Bring us a Reading other than this or change this (Qur’ân).’ Say: ‘It is not for me of my own accord to change it. I follow naught but what is revealed unto me: if I were to disobey my Lord I should myself fear the Penalty of a Great Day (to come).’” (Qur’an 10:15)

The Qur’ân will forever remain as the pure and undistorted Book of Allâh to all mankind. No one can ever change it. Allâh the Most High promises to protect it from any form of human manipulation. He assures us:

“The Word of the Lord does find its fulfillment in truth and in justice. None can change His Words: for He is the One Who hears and knows all.” (Qur’an 6:115)

“Those who believe and (constantly) guard against evil, for them, are Glad Tidings in the life of the Present and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme Felicity.” (Qur’an 10:63-64)

“We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).” (Qur’an 15:9)

In line with this divine assurance, Allâh the Most High entrusted the protection of the Qur’ân to the learned men. History tells us that from the time it was revealed to Prophet Muhammad (SAW) many learned men and companions of the Prophet (SAW) memorized the Qur’ân.

Today, thousands of Muslims, young and old (including non-Arabic speaking Muslims from different countries) have memorized it. In addition, millions of copies of the Divine Message have been produced and distributed worldwide for private and public reading and guidance. Many years after its revelation have passed; until now, no scholar has found the need to revise it. Neither has there been a controversy among Muslim scholars questioning its authenticity.

The Qur’ân exists today just as it was revealed to Prophet Muhammad (SAW) more than fourteen centuries ago. No one has added nor substituted any verse or any single letter to it. Its authenticity will forever benefit humanity. As Allâh the Most High says, He will assuredly protect it (Qur’an 15:9).

This we should believe, because His Word is the Truth (Qur’an 6:73) and He fulfill His promise (Qur’an 4:122). Believe, therefore, in the Qur’ân as the Divine Message from the Only Creator of all mankind.

## VIRTUES OF THE QUR'AN

The Prophet (SAW) teaches us the benefits and virtues of reading, remembering, reciting and following the Qur'an. The Prophet (SAW) died but his teachings based on the Qur'an and the Sunnah (his Tradition) still continue to guide those who really seek for Truth and salvation or eternal success in the Life Hereafter. The following *Ahâdith*, which are authentic, should inspire us to read, remember, recite and follow the Qur'an:

### Virtues of the person who learns the Qur'an and teaches it

(1) The Messenger of Allah (SAW) Blessings and Peace be upon him' said: "The best of you is he who learns the Qur'an and teaches it." (Reported by Bukhari)

(2) And he also said: "Will not any of you go to the Masjid and learn or read two verses from the Book of Allah 'The Exalted', Mighty and Glorified be He? (For) that is better for him than two she-camels, and three (verses) are better for him than three (she-camels), and four (verses) are better for him than four (she-camels). And the total numbers of verses read are better than the same number of camels." (Reported by Muslim)

(3) And he said: "There is no envy (acceptable) except in two (cases): a person whom Allah has given the Qur'an and recites it throughout the night and throughout the day. And a person whom Allah has given wealth, that he gives out throughout the night and throughout the day." (Reported by Bukhari and Muslim)

### Virtues of reading the Qur'an

(4) The Messenger of Allah (SAW) said: "Whosoever reads a letter from the Book of Allah will receive a *Hasanah* (good deed) from it (i.e. his recitation), and the *Hasanah* (good deed) is multiplied by ten. I do not say that Alif-Laam-Meem is (considered as) a letter (in reward), rather Alif is a letter, Laam is a letter, and Meem is a letter." (Reported by At-Tirmidhi, Ad-Darami).

(5) And he also said: "He who is skillful in reciting the Qur'an is with the unveiled, honorable, and pious (i.e. Hur al-Ain). And he who stutters when reading the Qur'an, (and its recitation) is difficult upon him, will receive two rewards." (Reported by Bukhari).

(6) And he said: "Verily he who has nothing of the Qur'an in his heart, is like a house (which has been) destroyed." (Reported by At-Tirmidhi).

### **Intercession of the Qur'an**

(7) The Messenger of Allah (SAW) said: "Read the Qur'an. For verily it will come forth on the Day of Resurrection as an intercessor for its readers." (Reported by Muslim).

(8) And he also said: "The Qur'an and its people, those who implemented it, will be brought forth on the Day of Resurrection, (being) led by Surat Al- Baqarah and Al-Imram, to support their beholders." (Reported by Muslim)

(9) And he also said: "The Qur'an is an intercessor (which by Allah's permission) intercedes and an opponent (which is) truthful. He who appoints it as his leader (then it) will lead him to Paradise. And he who puts it behind him, (then it) will lead him to the Fire." (Reported by Ibn Hibban)

(10) And he said: "Fasting and the Qur'an will intercede for the slave on the Day of Resurrection. Fasting will say: 'Oh my Rabb! I prevented him from food and desires, so accept my intercession for him.' And the Qur'an will say: 'I prevented him from sleep during the night, so accept my intercession for him.' He said: "And they will (be allowed to) intercede." (Reported by Ahmad, At-Tabarani, Al-Hakim, and others)

### **Command to maintain the Qur'an**

(11) The Messenger of Allah (SAW) said: "Maintain the Qur'an for verily, by He in Whose Hand Muhammad's soul is in, it (the Qur'an) is more intense in escaping (memory) than a camel from its bridle." (Reported by Bukhari and Muslim)

(12) And he also said: "Verily the likeness of the beholder of the Qur'an is like that of a reined camel. If he were to undertake it, he would grasp it. And if he were to leave it, it would escape." (Reported by Bukharl and Muslim)

(13) And he said: "Maintain learning the Qur'an, by heart for verily it is greater in escaping from the chests of men than camels from their reins." (Reported by Bukhari and Muslim)

### **Situation of Muslims through the Qur'an**

(14) The Messenger of Allah (SAW) said: "Verily Allah raises nations by this book (the Qur'an) and puts down (i.e. destroys) others by it." (Reported by Muslim).

### **Virtue of reciting the Qur'an**

(15) The Messenger of Allah (SAW) said: "The likeness of the believer who reads the Qur'an is like that of citron; its taste is delicious and its scent is pleasant. And the likeness of the believer who does not read the Qur'an is like that of a date; its taste is delicious, yet it has no scent. And the likeness of a hypocrite who reads the Qur'an is like that of basil; its scent is pleasant, yet its taste is bitter. And the likeness of a hypocrite that does not read the Qur'an is like that of a colocynth; its taste is bitter and it has no scent." (Reported by Bukhari and Muslim).

### **Status of the person that puts the Qur'an into practice**

(16) The Messenger of Allah (SAW) said: "It will be said to the beholder of the Qur'an: 'Recite, ascend, and *Rattil* (recite slowly and distinctly) as you used to Rattil in the life of this world, for verily your level (in Paradise) is at the last verse you read. (Reported by Abu Dawud and At-Tirmidhi)

### **Descending of tranquility due to recitation of the Qur'an**

(17) From Bara ibn Azib " who said: "There was once a man who had a horse tied with two ropes (due to the horse's strength) and was reading Surah Al-Kahf. Then a cloud came over them, such that it began to twirl and come closer. His horse began to flee from it. So when he (the man) woke up he came to the Prophet and told him (what happened)." He said: "This is the tranquility that descended due to the Qur'an." (Reported by Bukhari and Muslim)

### **Reciting the Qur'an for the sake of Allah the most high and not for worldly matters**

(18) The Messenger of Allah (SAW) said: "Read the Qur'an, put it into practice, do not abandon it, do not put grudges (upon others) through it, and do not eat and gain wealth through it." (Reported by Ahmad, At-Tabarani, and others)

(19) And he also said: "Read the Qur'an and through it seek the Face (pleasures) of Allah, Exalted be He, before there comes a nation that implements it like an arrow. They read it fast and they do not recite it slowly (to implement)." (Reported by Ahmad and Abu Dawud)

### **Beautify the voice when reciting the Qur'an**

(20) The Messenger of Allah (SAW) said: "Engender the Qur'an with your voices, for verily the voice of beauty increases the beauty of the Qur'an." (Reported by Al-Hakim from Bara ibn 'Azib". A beautiful voice means fulfilling proper pronunciation and the roles of recitation.

(21) And he also said: "Verily the best of people with regard to voices is he whom you feel fears Allah, when he recites." (Reported by Ad-Darimi and others)

### **Virtue of Suratul Fatihah**

(22) Abu Said ibn Al-Mu'alla " said: The Messenger of Allah (SAW) said to me: "Shall I not teach you the greatest Surah in the Qur'an before you leave the Masjid?" So he took me by my hand until we were about to leave the Masjid, (when) I said: 'Oh Messenger of Allah !, you said that you would teach me the greatest Surah in the Qur'an.' Hesaid: "Al-Hamdu Lillahi Rabbil Alamin (i.e. Surat Al-Fatihah); it is the Seven Repeatedly Recited Verses, and the Grand Qur'an which has been given to me." (Reported by Bukhari).

### **Virtue of Suratul Baqarah**

(23) The Messenger of Allah (SAW) said: "Do not render your houses into graveyards. Verily the devil flees from a house in which Surat Al-Baqarah is read." (Reported by Muslim)

(24) And he also said: "Read Surat Al-Baqarah, for verily grasping it is a blessing, abandoning it is a deterrent, and magicians cannot hear it." (Reported by Muslim)

### **Virtue of Ayatul Kursiyyu**

(25) From Ubay ibn K'ab " who said: The Messenger of Allahsaid: "Oh Abu AL-Mundhir, do you know which verse with you from the Book of Allah is (the) greatest?" He said: 'Allah and His Messenger know best.' He said (again): "Oh Abu AL-Mundhir, do you know which verse



with you from the Book of Allah is (the) greatest?" He said: 'Allahu La Ilaha illa huwal-hayyul Qayyoom (i.e. Ayat al-Kursi). He [Abu Al-Mundhir " said: 'So he struck my chest and said: "Oh Abu AL-Mundhir, Allah will make knowledge please you." (Reported by Muslim)

### **Virtue of the end of Suratul Baqarah**

(26) The Messenger of Allah (SAW) said: "Whosoever reads the last two verses from Surat Al-Baqarah, at night, (then that will be) sufficient for him." (Reported by Bukhari and Muslim).

Meaning it will grant him the reward of night prayer in reciting the Qur'an. It was said that it meant that it would be sufficient for him (in protection) from all calamities. It was said that it would be sufficient for him from the evil of the devils. And it was said that they (i.e. the recitation of the two verses) would drive the evil of mankind and the devils away from him.

(27) From Ibn 'Abbas " who said: "While Jibra'il (Gibrael) 'May Peace be upon him' was sitting with the Prophet, he heard the opening of a gate above him. So he raised his head and said: 'This is a gate from the skies that has opened today, which has never opened before this day.' So an angel descended from it (the gate). So he Jibra'il " said: "This is an angel that has descended to the earth, which has never descended except today.

He gave Salam and said: 'Receive glad tidings Oh Muhammad with two lights which have been given to you, that have never been given to a Prophet before you: The Opening of the Book (i.e. Suratul Fatihah) and the end of Suratul Baqarah. Never do you read a letter from either of the two (Surahs) except that you are given it. (Reported by Muslim). Which means that you are given its reward (i.e. the reward of recitation).

### **Virtue of Suratul Kahf**

(28) The Messenger of Allah (SAW) said: "Whosoever memorizes ten verses from the beginning of Surat Al-Kahf will be protected from Dajjal" (Reported by Muslim).

### **Virtue of Suratul Fath**

(29) From Ibn Umar " who said: "I came to the Messenger of Allah (SAW) and gave him my salam, where upon he said: 'There has been a chapter revealed upon me this night, that is more

beloved to me than one upon whom the sun has risen.' Then he recited; 'Verily we have given you (Oh Muhammad) a manifest victory.'" (i.e. Surah no. 48) For what it contains of signs of forgiveness and victory." (Reported by Bukhari)

### **Virtue of Suratul Tabarak**

(30) The Messenger of Allah (SAW) said: "Verily a Surah in the Qur'an, (which contains) thirty verses, intercedes for its possessor until he is forgiven, and it (i.e. the Surah) is, 'Exalted be He in Whose Hand is the dominion?'" (i.e. Surah no. 67) (Reported by Abu Dawud, At-Tirmidhi, and others)

### **Virtue of Suratul Zilzal**

(31) Abdullah ibn Abbas and Anas ibn Malik narrated that Allah's Messenger (SAW) said that, "When the earth is shaken" (Chapter 99) is equivalent to half of the Qur'an. (Tirmidhi)

### **Virtue of Suratul Kafirun**

(32) The Messenger of Allah (SAW) said: "(The Surah of) 'Say! Oh you disbelievers is equal to one fourth of the QUR'AN.'" (i.e. Surah 109) (Reported by At-Tabarani)

(33) And he also said: "Read, 'Say! Oh you disbelievers, at your bed (i.e. before sleeping), for verily it is an immunity from Shirk (Association). Reported by Al- Bayhaqi).

**Shirk** or association means associating anything in worship with Allah (the Most High). This is the only sin for which there will be no forgiveness: if a person dies as a *mushrik*, he is truly doomed. To associate partners with Allah the Most High in any manner. It is the gravest sin in Islam for which Allah states a person will not be forgiven for if he dies upon it.

Shirk is the chief of sins and takes on various forms: From open idol worship, to giving the characteristics of Allah the Most High to His creation (as Christians do with Jesus, '*alaihi salaam*'), to attributing to Allah the characteristics of his creation (as do the Jews), to making invocations or supplications for assistance or blessings to other than Allah (as do some deviant Muslims).

## **There are three types of Shirk:**

1. ***Shirk Al-Akbar*** (major Shirk). This is divided into four categories:

- a) ***Shirk Ad-Du'a*** : invoking or supplicating to a false deity besides Allah Ta'ala, i.e. invocation or supplication by either invoking other than Allah or invoking Him through a created being or thing, such as a prophet, an angel, a saint, or even a bank manager.
- b) ***Shirk Al-Niyah wa Iraada wal Qasd*** : having the intention and determination to deliberately do any type of act of worship to a deity other than Allah Ta'ala.
- c) . ***Shirk At-Dwa'a***: obeying any created being against the command of Allah *Ta'ala*. Beware of such Shirk! It is very easy to commit.
- d) ***Shirk Al-Muhabbah***: loving a created being or an object more than Allah Ta'ala.

2. ***Shirk Al-Asghar (minor Shirk)***:

- a) ***Shirk Ar-Riya'***: carrying out a religious act for worldly gains and not for the pleasure of Allah, e.g. giving Zakat for the sake of fame or praise.
- b) ***Shirk At-Tasmee'***: swearing by other than Allah, and accordingly relying on other than Allah, or attaching more importance to other than Allah.

3. ***Shirk Al-Khafy (hidden Shirk)***: being dissatisfied with what Allah has ordained for a particular person. Hidden Shirk is to inwardly worship anything or anyone other than Allah, or to inwardly associate something or someone as a partner with Him, especially one's self.

## **Virtue of Suratul Ikhlas**

(34) From Abu Said Al-Khudri (who said) that the Messenger of Allah (SAW) said with regard to the Surah of 'Say! He is One.' (i.e. Surah 112) "By He in Whose Hand my soul is in, it is equal to one third of the QUR'AN." (Reported by Bukhari)

(35) And from Abu Hurairah (who said) that the Messenger of Allah (SAW) said: "'(The Surah of) Say! He is Allah, One', is equal to one third of the Qur'an." (Reported by Muslim)

### **Virtue of The *Mu`awidhdhatan***

(36) From `Uqbah ibn `Amir " (who said) that the Messenger of Allah (SAW) said: "Have you not seen the verses which have been revealed upon me this night, which no one has seen the like thereof before; (they are) 'Says I seek refuge with the Rabb of the Dawn.' (i.e. Surah no. 113), and 'Say! I seek refuge with the Rabb of Mankind.'" (i.e. Surah no. 114) (Reported by Muslim)

(37) (And) also from `Uqbah ibn `Amir " who said: "While the Messenger of Allah (SAW) and I were going from Al-Juhfah to Al-Abwa', we were overspread by winds and severe darkness.

So the Messenger of Allah (SAW) began to seek refuge with 'Say! I seek refuge with the Rabb of the Dawn (i.e. Surah no. 113), and 'Say! I seek refuge with the Rabb of Mankind (i.e. Surah no. 114) and said: 'Oh `Uqbah, seek refuge with them, for no person seeking refuge has sought refuge with anything like them.' (Reported by Abu Dawud). *Mu`awidh-dhatan* literally means the two chapters used in seeking refuge.

### **Virtue of Hearing the Qur'an from Others**

(38) From `Abdullah ibn Mas'ud who said: "The Prophet said to me: 'Recite the Qur'an upon me.' So I said: '(How can I) read the Qur'an upon you, and (yet) upon you it was revealed?' He said: 'I like to hear it from others besides me.' So I recited Surat An-Nisa (i.e. Surah no. 4) upon him until I reached the following verse: "How (will it be) then, when We bring from each nation a witness and We bring you (Oh Muhammad!) as a witness against these people?" So he said: 'That is enough for now.' So I turned to him (only to see) his eyes flowing with tears.' (Reported by Bukhari and Muslim) And.

(39) From Anas ibn Malik, (who said) that the Messenger of Allah (SAW) said to Ubay ibn K'ab: "'Verily Allah has ordered me to read upon you.'

He (Ubay) said: 'Has Allah named me for you?'

He said: 'Allah has named you for me.'

He (Anas) said: "so Ubay began to weep." (Reported by Muslim)

### **Virtue of Studying the Qur'an**

(40) The Messenger of Allah (SAW) said: "There is not a group which has gathered in a house from the houses of Allah, reciting the Book of Allah and studying it between them, except that tranquility will descend upon them, mercy will befall them, the Angels will encircle them, and Allah will mention them to those who are with Him (i.e. the Angels). And he who falls short (in gaining knowledge and memorizing the Qur'an) should (be prompt in) action, (in) that which lineage<sup>5</sup> will not hasten him (to do)." (Reported by Muslim)

And Allah has said in His Noble Book: (Oh Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that [believer] who has piety. Verily, Allah is All-Knowing, All-Aware.) (Qur'an 49:13)

For example, if someone is the son of a scholar and falls short in gaining knowledge and memorizing the Qur'an, then it is upon him to hasten in redeeming himself through studying and hard work, not by relying upon his lineage, i.e. him being the son of a scholar, king, or even being from the descendants of the family of the Messenger of Allah (SAW) etc.

### **Virtue of Suratut Takathur**

(41) Abdullah ibn Umar narrated that Allah's Messenger (SAW) said, "Can one of you not recite a thousand verses daily?" Then when he was asked who could recite a thousand verses daily he replied, "Can one of you not recite 'Rivalry has distracted you' ('Al-Haakumut Takaathur')?" (Tirmidhi)

### **Virtue of Reciting the Qur'an at Night in Prayer**

(42) Abdullah ibn Amr ibn al-'As narrated that the Prophet (SAW) said: "If anyone prays at night reciting regularly ten verses, he will not be recorded among the negligent; if anyone prays at night and recites a hundred verses, he will be recorded among those who are obedient to Allah; and if anyone prays at night reciting one thousand verses, he will be recorded among those who receive huge rewards." (Abu Dawud)

### **Virtue of Reciting the Qur'an from the Text**

- (43) Uthman ibn Abdullah ibn Aws ath-Thaqafi on his grandfather's authority, narrated Allah's Messenger (SAW) as saying, "A man's recitation of the Qur'an without using a copy of it produces a thousand degrees of reward, but his recitation while using a copy is double that, reaching two thousand degrees." (At-Tirmidhi).

### **Virtue of Learning and Reciting the Qur'an**

- (44) Abu Hurairah narrated that Allah's Messenger (SAW) said, "Learn and recite the Qur'an, for to one who learns, recites and uses it in prayer at night, it is like a bag filled with musk whose fragrance is diffused everywhere; and he who learns it and goes to sleep having it within him, is like a bag with musk tied up in it." (Tirmidhi, Nasa'i and Ibn Majah)

### **Virtue of One Who Has Knowledge of the Qur'an**

- (45) Abu Hurairah narrated that Allah's Messenger (SAW) said, "Do not wish to be the like of except the like of two men: a man whom Allah has given the Qur'an and he recites it during the hours of the night and the hours of the day, in which case one may say, 'If I were given the same as this man has been given, I would do the same as he is doing.'

The other is a man whom Allah has given wealth and he spends it in the right way, in which case one may say, 'If I were given the same as he has been given, I would do the same as he is doing'. (Bukhari).

### **Virtue of Sticking To the Qur'an**

- (46) Anas bin Malik narrated that he heard Umar speaking while standing on the pulpit of the Prophet (SAW) in the morning (following the death of the Prophet (SAW)), when the people had sworn allegiance to Abu Bakr. He said the Tashah-hud before Abu Bakr, and said, "Amma Ba'du (then after) Allah has chosen for his Messenger (SAW) what is with Him (Paradise) rather than what is with you (the world). This is that Book (Qur'an) with

which Allah guided your Messenger (SAW), so stick to it, for then you will be guided on the right path as Allah guided His Messenger (SAW) with it.” (Bukhari).

### **Virtue of Being Versed in the Qur’an**

- (47) Al Khudri narrated that Allah's Messenger (SAW) said: “When there are three persons, one of them should lead them. The one among them most worthy to act as Imam is one who is best versed in the Qur'an.”(Muslim)

### **Virtue of Salvation from Sin through the Qur’an**

- (48) Abu Hurairah narrated that the Prophet (SAW) said, “Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight ascend unto Allah Who asks them, and He knows the answer better than they, “How have you left My slaves?” They reply, “We have left them praying as we found them praying.” If anyone of you says “Ameen” (during the prayer at the end of the recitation of Surat-al-Fatiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven.” (Bukhari).

### **Virtue of the Qur’an on the Heart**

- (49) Abdullah bin Umar narrated that Allah's Messenger (SAW) said, “These hearts become rusty just as iron does when water affects it.” On being asked what could clear them he replied, “A great amount of remembrance of death and recitation of the Qur'an.” (Tirmidhi and Bayhaqi)

### **Virtue of Reciting the Qur’an at Bed Time**

- (50) Shaddad ibn Aws narrated that Allah's Messenger (SAW) said, “If any Muslim recites a Surah from Allah's Book when he goes to bed, Allah will put an angel in charge of him, and nothing which may harm him will come near him till he wakes.” (Tirmidhi)

## **THE MANNERS OF THOSE SEEKING KNOWLEDGE OF THE QUR'AN IN ISLAM**

Many Muslims know that seeking for knowledge is encouraged in Islam, but few know what is necessary as far as intention, deeds, and manners are when seeking for knowledge. Abu Hurairah, may Allah be pleased with him, said, "I heard the Messenger of Allah (SAW) say, "The world is cursed, that which is in it is cursed, except Dhikrillah (remembrance of Allah) and what follows it, or a learned person, or a student. (Reported by Ibn Maajah)

The Messenger of Allah (SAW) also said, "Who takes the path hoping for knowledge, Allah makes easy for him the path to Paradise. Verily, the angels lower their wings for the seeker of knowledge out of pleasure of what he is doing. Verily all in the heavens and earth seek forgiveness for the knowledgeable, even the fish in the water. The excellence of the knowledgeable over the servant is like the excellence of the moon on the night of the full moon over all the planets. Verily, the learned are the heirs of the Prophets, the Prophets do not leave dinar or dirham, but they are inherited in knowledge, and he who takes it takes a great bounty." (Reported by Abu Dawood, Ibn Maajah, and Ibn Habbaan).

### **Purity of Intention**

The first thing a seeker of knowledge needs to realize is that seeking for knowledge is an act of worship ('ibaadah). Some scholars said, "Knowledge is secret prayer and worship of the heart." The condition of worship is: **Purity of Intention for Allah, the Exalted** as demonstrated in the aayah: *And they were not ordered but to worship Allah, keeping religion pure for Him.* (Qur'an 98: 5).

The necessity of purity of intention is also demonstrated in the agreed upon hadeeth related by Amir of the believers, 'Umar bin Khattab, may Allah be pleased with him, that the Prophet (SAW), said "Verily, the deeds are by their intentions and for everyone is what they intended. So he who made Hijarah [migration] for Allah and His Messenger, then his migration is for Allah and His Messenger; but he who made hijarah for the worldly gain or to marry a woman, then his migration is for that which he migrated for. "(Reported by Bukhari and Muslim).



If purity of intention in seeking for knowledge is lost, it then changed from one of the best of ways of obeying Allah (the Most High) to the worst of violations. Nothing destroys knowledge like shirk, or showing off purity of intention exemplified in the listener saying, "I learned and memorized." The student therefore, needs to purify himself from all that ruins good intentions such as: Showing off, wanting to exceed others, using the seeking of knowledge as a tool for achieving other motives such as position, wealth, greatness, or fame, etc. A well known saying of Sufyaan bin Sa'eed Ath-Thawree is, "Nothing was harder for me to treat than my intention." There are many things that will help a student achieve purity of intention.

**Some of them are:**

1. Striving within the self and patience with the self.
2. Compulsion in taqwaa of Allah. In surah At-Talaaq, aayah 3-4
3. Bringing to conscience the greatness of the Creator and that knowing He is watching at all times. This is one of the levels of ihsaan: worshipping Allah as if you see Him, for if you do not see Him, He sees you.
4. Being vigilant in getting reward from Allah and increasing good deeds.
5. Increasing dua' and beseeching Allah, requesting that He grant you purity in intention.
6. Increasing worship that is not seen by anyone such as extra fasting, praying at night.
7. Avoid seeking praise so that you do not start to trying please only mankind. In a long hadeeth related in Muslim, the Prophet (SAW) informed us that the first to be used as fuel for the Hell fire on the Day of Resurrection are the reciters of the Qur'an, the mujaahid, and the givers of charity; whose intention was for –people to say: "So and so is a reciter; so and so is courageous, so and so is generous, so and so gives charity." May Allah protect us all from the Hell-Fire and give us all purity of intention.
8. Reading the history of righteous scholars and how they sought for knowledge so as to be inspired, and use them as role models. Our righteous predecessors were very steadfast in their

fear of Allah and obedience to Him; hence studying their lives affects us and increases our drive to righteous deeds.

9. Taking the self to account and blaming it for shortcomings in obedience and worship of Allah helps greatly in perfecting our intentions. 'Umar bin Khattab, may Allah be pleased with him, said, "Account yourselves before you are taken to account, measure before you are measured, and beautify for the Greatest Presentation on the day nothing will be hidden."

10. Accomplishment is from Allah to His servant and His desire for him is khair (goodness). Whom Allah desires goodness, He makes him understand religion. Mu'amar bin Raashid said, "Verily a man seeks knowledge, but knowledge is refused to him until it is for Allah."

### **Signs of Purity of Intention**

- 1 Striving and firmness in obtaining knowledge with caution taken to understand, memorize, and not be deficient in the chosen path.
- 2 If a student enrolls in a course of knowledge, absence and tiredness are not seen from him.
- 3 His ambition is not to surpass his friends and colleagues; instead he wishes for them what he wishes for himself.

### **How to Learn and be proficient in the Qur'an**

A famous saying of scholars is, "He who does not master the basics is forbidden from achieving." It is necessary then for a student to optimally learn the basics or foundation of every technique or knowledge sought at the hands of an expert sheikh, not by self study alone, and knowledge should be taken in steps. Just as Allah, the Exalted, said:

*And [it is] the Qur'an, We divided that you may recite it unto mankind at intervals, and We revealed it by [successive] revelation. [Qur'an 17:100]*

### **Learning the Qur'an**

The best of knowledge is the knowledge of the Qur'an. The Messenger of Allah (SAW), said, "The best of you are the students of the Qur'an and the teachers of it." (Reported by Bukhari). The recitation of the Qur'an should have an effect on the student as he recites the words of his Creator. The student of the Qur'an is affected by knowing his Creator, increasing his taqwaa,

increasing his memory function, and in saying the best of words in the most fluent way. This is, of course for those that perfect the articulation points and know the proper stops and starts.

Al-Imam Ash-Shafi'ee, may Allah be merciful to him, said, "Who learned the Qur'an was magnified in value; who wrote al-hadeeth, his argument was strengthened; who studied fiqh, his position was honored; who studied the language improved his speech; and who studied [sharee'ah] accounting will have a judicious opinion".

Teaching Qur'an from childhood was the way of our predecessors, may Allah be merciful to them. Abdulrahman bin Abee Haatim Ar-Raazee said, "My father didn't call me to work on hadeeths until I recited the Qur'an to Al-Fadhil bin Shaathaan Ar-Raazee".

The learning of the Qur'an was not just for males. The scholars of Islam would teach their daughters Qur'an when young as well as giving them a proper Islamic upbringing. Imam Muhammed Al-Jazaree, the famous scholar of recitation, wrote about his daughter Salma in the preface to his book, *Ghaayatu-n-Nihaayah fee Tabaaqaat al-Qurraa*, "My daughter, may Allah, the Exalted, make her useful and assist her in that which good for her religion and other, memorized the Qur'an in the year 813 Al-Hijara, and she memorized Al-Muqaddimah At-Tajweed [known as al-Jazariyyah] and the one thousand of the ten qira'at. May Allah make her happy and make easy for her goodness in this world and the Hereafter."

## ETIQUETTE OF RECITING THE QUR'AN

### One: Seeking Refuge

Seeking refuge with Allah from the rejected Satan before reading the Qur'an, due to Allah's commands: *And when you recite the Qur'an, seek refuge with Allah from the rejected Satan..* [Qur'an 16: 98]. The way to seek refuge is by saying:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*A'oothu billahi minash shaytaanir rajeem.* Some of the righteous predecessors would say: "An-Nawawi said, "there is no harm in this" but the first one is preferred".

### Two: The Basmalah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saying the Basmalah i.e. *Bismillahir Rahmanir Rahim* at the beginning of every surah, except surah At-Tawbah, also known as Baraa'ah. The Basmalah is not allowed before this surah.

### Three: Tahaarah

It is preferred that the Muslim be in the state of tahaarah or purity, especially when touching the Qur'an with his hands directly. Tahara or purity refers to:

- a. Being free of urine/stool
- b. Performing ablution
- c. Performing Ghusl

### Four: Pondering over the meaning

The Qur'an should be read with devoutness and reverence while pondering the meaning. Allah, the Exalted, says: Which may be explained in meaning as: *Do they not ponder [reflect upon] the Qur'an?* [ Qur'an 4:82, Qur'an 47:24].

### **Five: Repeating Ayaat**

An assistance in pondering is repeating some Ayaat and stopping on them to pay close attention to their meaning, just as the Messenger of Allah (SAW), when he stood repeating one Ayah until morning and it was:

*If You punish them for they are Your servants, and if You forgive them, for You are the All in Might, the All Wise. [Qur'an 5: 118]*

### **Six: Reacting with Qur'an**

If an Ayah praising Allah is read, one should stop and praise Him, Glorified be He, by saying Subhanallah, or Tabarakallah or other phrases of praise. The evidence for this is a hadeeth reported by Muslim, that Huthayfah bin Al-Yamaan, may Allah be pleased with him said, "I prayed with the Prophet (SAW), that night and he started with Al-Baqarah and I said [to myself], He will make rukoo [bow] at 100 aayah, but then he continued. I said [to myself], He will pray with it [Al-Baqarah] for one raka'h., but he continued. He then started An-Nisaa and read it [all], and I said, He will make rukoo with it [when he finishes]. Then he started Al-Imraan and he read it slowly; and when he passed an aayah that has glorification in it, he glorified, and if he passed [one having] a question, he asked, and if he passed [one] seeking refuge, he sought".

### **Seven: Recite the Qur'an with Tarteel**

It is incumbent upon us that we recite the Qur'an with tarteel, meaning reciting slowly with tajweed, proper articulation points, and proper stops and starts. Allah said: *'And recite the Qur'an with measured recitation [tarteel]. [Qur'an 73:4]*. The scholars state that tarteel is preferred for pondering because it has the strongest affect on the heart. Ibn Abbaas, may Allah be pleased with him, said, "That I read a surah with tarteel is more loved to me than reading the complete Qur'an." Therefore, the reciter of the Qur'an should take caution by not reading too fast or making his goal to be completing a khatm [reading the complete Qur'an from the beginning to the end] quickly, or finishing a surah quickly without pondering the meaning and without being affected by its lessons.

## **Eight: Respect the Qur'an**

It is of utmost importance that there is respect of the Qur'an by all its readers of the Qur'an. Talk should be avoided while reciting the Qur'an, as well as laughter and playing around. Allah, the Exalted, said: This Ayah can be explained in meaning as: *"So when the Qur'an is recited, then listen to it and pay attention so that you may receive mercy."* [Qur'an 7:204]. Ibn Umar, may Allah be pleased with him, would not talk until he finished what he intended to read from the Qur'an.

In conclusion all Muslims males and females should seek for Allah's reward in reciting the Qur'an. We should purify our intention, and strive to earn the reward associated with recitation of every glorious Ayah. With every letter we recite we get a good deed [recorded], and each good deed is rewarded ten times of its likeness, up to 700 times.

The effect of correct recitation of the Qur'an should manifest our speech, our actions, and our manners, exemplified in what bin Mas'ud, may Allah be pleased with him, said, "It is desired that the reciter of the Qur'an know his nights [getting up for recitation at night] when people are sleeping; and his days when people are awake, and by his crying when people laugh; and by his silence when people are in vain discourse."

### **Good Manners towards the teacher**

It is incumbent on the student of the Qur'an to respect and honor his teacher. In a hadeeth reported by At-Tirmithi, the Messenger of Allah (SAW), said, "He is not of us who does not respect our elderly, is merciful to our youth, and knows the rights of those who teach us." Our righteous predecessors used to greatly emphasize respect and kindness to their shuyookh (plural of sheikh).

A famous saying from many of them is: "I am a slave to he who teach me a letter." The student of knowledge should have awe and respect for his/her teacher. Rabee' bin Sulaymaan was the companion and student of the famous scholar, Ash-Shaafee'i and he [Sulaymaan] said, "By Allah, I was not so bold as to drink water when Ash-Shaafee'i was looking at me, out of awe of him." Ash-Shaafee'i himself showed great awe of scholars and he said of himself, "I would turn the pages very gently in front of Imaam Maalik, out of awe of him, so that he would not hear it."

In addition the student of knowledge should neither address his teacher or sheikh by his first name, nor calling them, *ya* sheikh (or teacher). It is recommended that he say: my sheikh (my teacher) or our sheikh (our teacher). Also the teacher shouldn't be called from a distance except in a compelled situation.

Allah, (the Most High) in the Qur'an, illustrated how to address those who teach us khair (Do not make the calling of the messenger among you as your calling one of another.) since It would not be proper to call your parents by their first names, in the same respect teachers of good should not be addressed by their first names.

The following is advice that Amir Al-Mu'mineen Ali bin Abee Taalib, may Allah be pleased with him, gave: "From the rights of the learned over you is that you do not ask too many questions, you do not divulge his secrets, you do not backbite about him to anyone, you do not look for error in him, if he makes a mistake you accept his excuse. It is incumbent upon you to respect and honour him as long as he keeps Allah's orders; you should not sit in front of him and if he has a need the people should race to serve him."

Related by Ibn Abdalbarr, with the addition that "You should not point to him [teacher] with your hands; you should not say, 'So and so said something different from what you said'..." May Allah make us the best of students and the best of teachers.

May Allah purify our intentions and make all we do for Him alone. May Allah make us to be among "ahlu-l-Qur'an" or the family of the Qur'an (those that read it, study and apply it) those who are Allah's people and special ones.

## MEMORIZING THE QUR'AN

There is no doubt that you know of the excellence of Memorizing the Qur'an and the excellence of teaching it. The Messenger of Allah (SAW) said: "The best amongst you is the one who learns the Qur'an and teaches it." Presented to you are some rules which will assist in memorizing the Qur'an, may Allah benefit us by them:

### **The First Rule: Ikhlaas - (Sincerity)**

The purification of one's intention and correcting ones desire is obligatory. It is likewise for making ones concern with and memorization of the Qur'an for the sake of Allah, the Sublime and Exalted, and for gaining success with His Paradise and obtaining His pleasure. Also for obtaining those mighty rewards which are reserved for those who recited the Qur'an and memorized it. Allah the Exalted said:

So worship Allah, making the Deen sincerely for Him. Is it not to Allah that sincere worship is due? (Zumar 39:2-3)

He also said:

“Say: ‘I have been commanded that I worship Allah making the Deen sincerely for Him.’”  
(Zumar 39:11)

And the Messenger of Allah (SAW) said: "Allah the Exalted said: I am so self-sufficient that I am in no need of having an associate. Thus, he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me."  
(Bukhari and Muslim)

Therefore, there is no reward for the one who recited the Qur'an and memorized it to show off and to be heard of. There is also no doubt that the one who recited the Qur'an desiring by it the world and seeking some sort of worldly reward for it is sinful.



## **The Second Rule: Correction of One's Pronunciation and Recitation**

The first step in memorizing the Qur'an after that of Ikhlāas is the obligation of correcting the pronunciation of the Qur'an. This does not occur except by listening to a good reciter or a precise memorizer of the Qur'an. The Qur'an is not learned except by acquiring it (from another). Thus, the Messenger of Allah (SAW) who is the most eloquent of the Arabs in speech, took it from Jibreel (as) orally. The Messenger of Allah (SAW) himself used to recite the Qur'an to Jibreel once in every year and in the year that he died he recited it to him twice. (Compiled by Bukhari)

Likewise, the Messenger taught it to the Companions (Radhiyallahu Anhu) orally and those who came after them heard it from the Companions and so on for each generation after them. Taking the Qur'an from a good reciter is obligatory. Likewise, correcting one's recitation firstly and not depending on oneself in its recitation even if one is knowledgeable of the Arabic language and of its principles, is also obligatory. This is because in the Qur'an there are many verses which occur in a way that is opposed to what is well known in the rules of the Arabic language.

## **The Third Rule: Specifying a Daily Limit for Memorization**

It is necessary for the one desiring to memorize the Qur'an that he sets himself a daily limit for memorizing a number of verses for example, perhaps a page or two pages or even an eighth of a *juz'* (one thirtieth of the Qur'an). So he begins, after he has corrected his recitation and set his daily limit, to learn by frequent repetition. It is also necessary that this repetition is done melodiously and this is so that a person follows the Sunnah firstly and that the memorization is made firm and strong secondly.

Melodious recitation is pleasing to one's hearing and also assists in memorization. Furthermore, the tongue will always return to a specific tone (of voice) and as a result of this it will become familiar with any mistake whenever the balance in one's recitation and familiar tone becomes disordered or imbalanced. The reciter will know therefore, that his tongue will not comply with him when he makes a mistake and that if the tone is wrong or out of tune, his memorization will return to him.

All of this is because reciting the Qur'an and beautifying it with one's voice is a matter which has been commanded. It is not permissible to oppose this command due to the saying of the Messenger of Allah (SAW): "Whoever does not beautify the Qur'an (recite it melodiously) he is not of us." (Bukhari)

#### **The Fourth Rule: Not Surpassing One's Daily Limit until You Have Perfected its Memorization.**

It is not permissible for the memorizer to move to a new portion of the Qur'an until after he has perfected the memorization of his previous limit. This is so that whatever he has memorized is firmly established in his mind. There is no doubt that amongst those things which aid the memorizer is his occupation with what he has memorized through the hours of the day and night.

This occurs by reciting it in the silent prayers, and if he is the imaam then in the loud prayers. Also in the supererogatory prayers (*nawaafil*) and in the times when one is waiting for the obligatory prayers. By this method the memorization will become a lot easier. In this way it is possible for a person to practice it even if he is occupied with other matters and this is because he does not simply sit at a specific time for memorizing the Qur'an.

Thus the night will not arrive except with those verses memorized and firmly established in the mind. And if there is something which has occupied the memorizer during this day, he should not move onto his next portion of the Qur'an, rather he should continue on the second day with what he had started with the day before until the memorization becomes perfected.

#### **The Fifth Rule: Memorize Using the Same Copy (*Mushaf*) of the Qur'an**

Among the things which aid the memorization is that the memorizer should keep for himself a specific *mushaf* (copy of the Qur'an) which he should never change. This is because a person memorizes using the sight just as he memorizes using the hearing. The script and form of the verses and their places in the *mushaf* leave an imprint in the mind when they are recited and looked at frequently.

If the memorizer was to change his *mushaf* from which he memorizes or if he was to memorize from a number of different copies the places of the verses would be in different places and also the script may also be different.

This makes the memorization difficult for him. Therefore it is obligatory for the one memorizing the Qur'an that he does so from a single script and *mushaf* and he should never replace it.

### **The Sixth Rule: Understanding is the Way to Memorizing**

Among the things which greatly aid the process of memorization is understanding the verses that one has memorized and knowing their relationship and link, one to another. This is why it is necessary for the memorizer to read the *tafseer* (explanation) of those verses which he desires to memorize and that he knows their connection, one with another. Also, that he brings this to mind when he is reciting.

This makes it easier for him to memorize the verses. Having said this, it is also necessary that he does not depend on knowing the meaning of the verses alone in memorizing them. Rather the repetition of these verses should be the foundation.

This should be done until the tongue can recite the verses even if the mind is occupied with other than the meaning of these verses. This is sign that the verses are firmly established in the mind.

As for the one who relies upon the meaning alone then he will forget often and his recitation will be disjointed due to his mind being scattered and occupied with other things. This occurs frequently, especially when the recitation is long.

### **The Seventh Rule: Do not move on from a complete Surah until you have connected the first part of it to the last**

After one surah from among the surahs of the Qur'an has been completed it is desirable for the memorizer that he does not move onto another surah except after having perfected its memorization and connecting its first part to its last so that his tongue can flow in reciting it,

from its beginning to its end. He should be able to recite it without having to think or go through trouble in remembering the verses.

Rather it is a must that the memorization (and recitation) of these verses is like (flowing) water and that the memorizer recites these verses without hesitation, even if his mind is occupied with more than one thing, away from the meaning of these verses. It should be as a person recites Surah Faatihah without any difficulty or having to think about it.

This occurs by repeating these verses frequently and reciting them often. However the memorization of every surah of the Qur'an may not be like that of Surah Faatihah except but the intent and desire should be to try to make it as such.

Therefore, it is necessary that when a surah is completed it is firmly established in the mind; with its beginning connected to its end and that the memorizer does not move onto another surah until he has memorized it with precision.

### **The Eighth Rule: Reciting to Others**

It is necessary for the memorizer not to depend on himself for his memorization. Rather he should test his memorization by reciting the verses or surah in question to somebody else, or he should recite them by following the *mushaf*. And how excellent this would be if a person had with him a precise memorizer (who would test his memorization).

This is so that the memorizer becomes aware of the possibility of his being forgetful or confused in his recitation (without knowing it). Many individuals amongst us who memorize a surah make mistakes and a person may not realise that until he looks into the *mushaf*.

Furthermore, the one who desires to memorize may not realise by himself at which place he makes an error in his recitation despite the fact that he may be reciting from a *mushaf*. For this reason making others listen to his recitation of what he has memorized from the Qur'an is a means of perceiving and knowing these errors and being constantly aware of them.

## VERSES ABOUT THE QUR'AN

The month of Ramadan is the one in which the Qur'an was sent down as guidance for mankind, with Clear Signs containing guidance and discrimination. Any of you who are resident for the month should fast it. But any of you who are ill or on a journey should fast a number of other days. Allah desires ease for you; He does not desire difficulty for you. You should complete the number of days and proclaim Allah's greatness for the guidance He has given you so that hopefully you will be thankful. (2:185)

You who believe! Do not ask about matters which, if they were made known to you, would make things difficult for you. If you do ask about them when the Qur'an is being sent down, they will be made known to you. Allah has ignored them. Allah is Ever-Forgiving, All-Forbearing. (5:101)

Say: 'What thing is greatest as a witness?' Say: 'Allah. He is Witness between me and you. This Qur'an has been revealed to me so that I may warn you by it, and anyone else it reaches. Do you then bear witness that there are other gods together with Allah?' Say: 'I do not bear witness.' Say: 'He is only One God, and I am free of all you associate with Him.' (6:19)

When the Qur'an is recited listen to it and be quiet so that hopefully you will gain mercy. (7:20-4)

Allah has bought from the believers their selves and their wealth in return for the Garden. They fight in the Way of Allah and they kill and are killed. It is a promise binding on Him in the Torah, the Gospel and the Qur'an and who is truer to his contract than Allah? Rejoice then in the bargain you have made. That is the great victory. (9:111)

When Our Clear Signs are recited to them, those who do not expect to meet Us say, 'Bring a Qur'an other than this one or change it.' Say: 'It is not for me to change it of my own accord. I follow nothing except what is revealed to me. I fear, were I to disobey my Lord, the punishment of a Dreadful Day.' (10:15)

This Qur'an could never have been devised by any besides Allah. Rather it is confirmation of what came before it and an elucidation of the Book which contains no doubt from the Lord of all the worlds. (10:37)

You do not engage in any matter or recite any of the Qur'an or do any action without Our witnessing you while you are occupied with it. Not even the smallest speck eludes your Lord, either on earth or in heaven. Nor is there anything smaller than that, or larger, which is not in a Clear Book. (10:61)

We have sent it down as an Arabic Qur'an so that hopefully you will use your intellect. (12:2)  
We tell you the best of stories in revealing this Qur'an to you, even though you were unaware of it before it came. (12:3)

Even if there was a Qur'an which moved mountains, or split the earth open or spoke to the dead...! On the contrary! The affair is Allah's altogether. Do those who believe not know that if Allah had wanted to He could have guided all mankind? Those who disbelieve will not cease to be struck by disaster for what they have done—or a disaster will happen close to their homes—until Allah's promise is fulfilled. Allah will not fail to keep His promise. (13:31)

Alif Lam Ra. Those are the Signs of the Book and a clear Qur'an. (15:1)

We have given you the Seven Oft-repeated and the Magnificent Qur'an. (15:87)

Just as We sent down punishment on the dissectors, those who divide the Qur'an into little pieces. (15:90-91)

Whenever you recite the Qur'an, seek refuge with Allah from the accursed Satan. (16:98)

This Qur'an guides to the most upright Way and gives good news to the believers who do right actions that they will have a large reward. (17:9)

We have made things clear in this Qur'an so that they might pay heed, but it only makes them run away the more! (17:41)

When you recite the Qur'an, We place an obscuring veil between you and those who do not believe in the hereafter. (17:45)

We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. When you mention your Lord alone in the Qur'an, they turn their backs and run away. (17:46)

When We said to you, 'Surely your Lord encompasses the people with His knowledge.' We only appointed the vision We showed you and the Accursed Tree in the Qur'an as a trial and temptation for the people. We frighten them, but it only increases them in their excessive insolence. (17:60)

We send down in the Qur'an that which is a healing and a mercy to the believers, but it only increases the wrongdoers in loss. (17:82)

Say: 'If both men and jinn banded together to produce the like of this Qur'an, they could never produce anything like it, even if they backed each other up.' (17:88)

We have variegated throughout this Qur'an all kinds of examples for people, but most people spurn anything but disbelief. (17:89)

We have divided up the Qur'an, so you can recite it to mankind at intervals, and We have sent it down little by little. (17:106)

We have variegated throughout this Qur'an all kinds of examples for people, but, more than anything else, man is argumentative! (18:54)

We did not send down the Qur'an to you to make you miserable. (20:2)

In this way We have sent it down as an Arabic Qur'an and We have made various threats in it so that hopefully they will guard against evil or it will spur them into remembrance. (20:113)

High exalted be Allah, the King, the Real! Do not rush ahead with the Qur'an before its revelation to you is complete, and say: 'My Lord, increase me in knowledge.' (20:114)

The Messenger says, 'My Lord, my people treat this Qur'an as something to be ignored.' (25:30)

Those who disbelieve say, 'Why was the Qur'an not sent down to him all in one go?' It is so that We can fortify your heart by it. We have recited it distinctly, little by little. (25:32)

Ta Sin. Those are the Signs of the Qur'an and a Clear Book. (27:1)

You receive the Qur'an directly from One who is All-Wise, All-Knowing. (27:6)

Certainly this Qur'an narrates to the tribe of Israel most of the things about which they differ. (27:76)

'... and (I have been ordered to) to recite the Qur'an.' Whoever is guided is only guided to his own good; if someone is misguided just say, 'I am only a warner.' (27:92)

He Who has imposed the Qur'an upon you will most certainly bring you back home again. Say: 'My Lord knows best who has brought true guidance and who is plainly misguided.' (28:85)

We have made all kinds of examples for people in this Qur'an. If you bring them a Sign those who disbelieve will say, 'You are just purveyors of falsehood!' (30:58)

Those who disbelieve say, 'We will never believe in this Qur'an, nor in what came before it.' If only you could see when the wrongdoers, standing in the presence of their Lord, cast accusations back and forth at one another! Those deemed weak will say to those deemed great, 'Were it not for you, we would have been believers!' (34:31)



(I swear) by the Wise Qur'an. (36:2)

We did not teach him poetry nor would it be right for him. It is simply a reminder and a clear Qur'an. (36:69)

Sâd. (I swear) by the Qur'an holding the Remembrance. (38:1)

We have given all kinds of examples to people in this Qur'an, so that hopefully they will pay heed. (39:27)

(This is) an Arabic Qur'an with no distortion in it, so that hopefully they will guard against evil. (39:28)

A Book whose verses have been demarcated for people who know as an Arabic Qur'an. (41:3)

Those who disbelieve say, 'Do not listen to this Qur'an. Drown it out so that hopefully you will gain the upper hand.' (41:26)

If We had made it a Qur'an in a foreign tongue they would have said, 'Why have its Signs not been made plain? What! A foreign language for an Arab?' Say: 'It is guidance and healing for people who believe. Those who do not believe have heaviness in their ears and for them it is blindness. Such people are being called from a very distant place.' (41:44)

Accordingly We have revealed to you an Arabic Qur'an so that you may warn the Mother of Cities and those around it, and give warning of the Day of Gathering about which there is no doubt: one group in the Garden, the other in the Blazing Fire. (42:7)

We have made it an Arabic Qur'an so that hopefully you will use your intellect. (43:3)

And We diverted a group of jinn towards you to listen to the Qur'an. When they were in earshot of it they said, 'Be quiet and listen.' When it was over they went back to their people, warning them. (46:29)

Will they not then ponder the Qur'an or are there locks upon their hearts? (47:24)

Qaf. (I swear) by the Glorious Qur'an! (50:1)

We know best what they say. You are not a dictator over them. So remind, with the Qur'an, whoever fears My Threat. (50:45)

We have made the Qur'an easy to remember. But is there any rememberer there? (54:17)

The All-Merciful taught the Qur'an. (55:1-2)

It truly is a Noble Qur'an. (56:77)

If We Had sent down this Qur'an onto a mountain, you would have seen it humbled, crushed to pieces out of fear of Allah. We make such examples for people so that hopefully they will reflect. (59:21)

... and recite the Qur'an distinctly. (73:4)

Your Lord knows that you stay up nearly two-thirds of the night—or half of it, or a third of it—and a group of those with you. Allah determines the night and day. He knows you will not keep count of it, so He has turned towards you. Recite as much of the Qur'an as is easy for you. He knows that some of you are ill and that others are travelling in the land seeking Allah's bounty, and that others are fighting in the Way of Allah. So recite as much of it as is easy for you. And perform prayer and give the alms and lend a generous loan to Allah. Whatever good you send ahead for yourselves you will find it with Allah as something better and as a greater reward. And seek forgiveness from Allah. Allah is Ever-Forgiving, Most Merciful. (73:20)

Its collection and recitation are Our affair. (75:17)

So when We recite it, follow its recitation. (75:18)

It is We Who have sent the Qur'an down to you little by little. (76:23)

What is the matter with them that they have no faith and, when the Qur'an is recited to them, do not prostrate? (84:20-21)

It is indeed a Glorious Qur'an. (85:21)

## VERSES ABOUT REVELATION

This is news from the Unseen which We reveal to you. You were not with them when they cast their reeds to see which of them would be the guardian of Maryam. You were not with them when they quarrelled. (3:44)

We have revealed to you as We revealed to Nuh and the Prophets who came after him. And We revealed to Ibrahim and Isma‘il and Ishaq and Ya‘qub and the Tribes, and ‘Isa and Ayyub and Yunus and Harun and Sulayman. And We gave Dawud the Zabur. (4:163)

Say: ‘What thing is greatest as a witness?’ Say: ‘Allah. He is Witness between me and you. This Qur’an has been revealed to me so that I may warn you by it, and anyone else it reaches. Do you then bear witness that there are other gods together with Allah?’ Say: ‘I do not bear witness.’ Say: ‘He is only One God, and I am free of all you associate with Him.’ (6:19)

Say: ‘I do not say to you that I possess the treasures of Allah, nor do I know the Unseen, nor do I say to you that I am an angel. I only follow what has been revealed to me.’ Say: ‘Are the blind the same as those who can see? So will you not reflect?’ (6:50)

Who could do greater wrong than someone who invents lies against Allah or denies His Signs, or who says, ‘It has been revealed to me,’ when nothing has been revealed to him, or someone who says, ‘I will send down the same as Allah has sent down?’ If you could only see the wrongdoers in the throes of death when the angels are stretching out their hands, saying, ‘Disgorge your own selves! Today you will be repaid with the punishment of humiliation for saying something other than the truth about Allah, and being arrogant about His Signs.’ (6:93)

Follow what has been revealed to you from your Lord—there is no god but Him—and turn away from the idolaters. (6:106)

Say: ‘I do not find, in what has been revealed to me, any food it is forbidden to eat except for carrion, flowing blood, and pork—for that is unclean—or some deviance consecrated to other than

Allah. But if anyone is forced to eat it, without desiring to or going to excess in it, your Lord is Ever-Forgiving, Most Merciful.’ (6:145)

We revealed to Musa, ‘Throw down your staff.’ And it immediately swallowed up what they had forged. (7:117)

We divided them up into twelve tribes—communities. We revealed to Musa, when his people asked him for water: ‘Strike the rock with your staff.’ Twelve fountains flowed out from it and all the people knew their drinking place. And We shaded them with clouds and sent down manna and quails to them: ‘Eat of the good things We have provided you with.’ They did not wrong Us; rather it was themselves they wronged. (7:160)

If you do not bring them a Sign, they say, ‘Why have you not come up with one?’ Say, ‘I follow only what has been revealed to me from my Lord.’ This is clear insight from your Lord, and guidance and mercy, for people who believe. (7:203)

And when your Lord revealed to the angels, ‘I am with you so make those who believe firm. I will cast terror into the hearts of those who disbelieve, so strike their necks and strike all their finger joints!’ (8:12)

Do people find it so surprising that We should reveal to a man among them: ‘Warn mankind and give good news to those who believe that they are on a sure footing with their Lord’? The disbelievers say, ‘This is downright magic!’ (10:2)

When Our Clear Signs are recited to them, those who do not expect to meet Us say, ‘Bring a Qur’an other than this one or change it.’ Say: ‘It is not for me to change it of my own accord. I follow nothing except what is revealed to me. I fear, were I to disobey my Lord, the punishment of a Dreadful Day.’ (10:15)

We revealed to Musa and his brother: ‘Settle your people in houses in Egypt and make your houses places of worship and perform prayer and give good news to the believers.’ (10:87)

Follow what has been revealed to you and be steadfast until Allah's judgement comes. He is the Best of Judges. (10:109)

Perhaps you are leaving aside part of what has been revealed to you and your breast is constricted by this because they say, 'Why has treasure not been sent down to him or an angel not accompanied him?' You are only a warner and Allah is Guardian over all things. (11:12)

It was revealed to Nuh: 'None of your people are going to believe except for those who already believe, so do not be distressed at what they do.' Build the Ark under Our supervision and as We reveal and do not address Me concerning the wrongdoers. They shall be drowned.' (11:36-37)

That is some of the news of the Unseen which We reveal to you. Neither you nor your people knew it before this time. So be steadfast. The best end result is for those who guard against evil. (11:49)

We tell you the best of stories in revealing this Qur'an to you, even though you were unaware of it before it came. (12:3)

But when, in fact, they did go out with him (Yusuf) and gathered all together and agreed to put him at the bottom of the well, We then revealed to him that: 'You will inform them of this deed they perpetrate at a time when they are totally unaware.' (12:15)

This is news of the Unseen which We reveal to you. You were not with them when they decided what to do and devised their scheme.' (12:102)

We sent none before you but men inspired with revelation from among the people of the cities. Have they not travelled in the land and seen the final fate of those before them? The abode of the hereafter is better for those who guard against evil. So will you not use your intellect? (12:109)

In the same way We have sent you among a nation before which other nations passed away, to recite to them what We have revealed to you. Yet they still reject the All-Merciful. Say: ‘He is my Lord; there is no god but Him. I put my trust in Him and I turn to Him.’ (13:30)

Those who disbelieved said to their Messengers, ‘We will drive you from our land unless you return to our religion.’ Their Lord revealed to them, ‘We will destroy those who do wrong.’ (14:13)

We have only ever sent before you men who were given Revelation—ask the People of the Reminder if you do not know. (16:43)

Your Lord revealed to the bees: ‘Build dwellings in the mountains and the trees, and also in the structures which men erect.’ (16:68)

Then We revealed to you: ‘Follow the religion of Ibrahim, a man of pure natural belief. He was not one of the idolaters.’ (16:123)

That is part of the wisdom your Lord has revealed to you. Do not set up another god together with Allah and so be thrown into Hell, blamed and driven out. (17:39)

They were very near to enticing you away from some of what We have revealed to you, hoping that you would invent something against Us. Then they would have taken you as their intimate. (17:73)

If We wished We could take away what We have revealed to you and then you would not find any to guard you from Us. (17:86)

Recite what has been revealed to you of your Lord’s Book. No one can change His Words. You will never find any safe haven apart from Him. (18:27)

Say: 'I am only a human being like yourselves. It is revealed to me that your god is One God. So let him who hopes to meet his Lord act rightly and not associate anyone in the worship of his Lord.' (18:110)

(A voice called out, 'Musa!) I have chosen you, so listen well to what is revealed.' (20:13)

He said, 'Your request has been granted, Musa. We were gracious to you another time when We revealed to your mother: "Place him into the box and throw it into the sea and the sea will wash it up on the shore, where an enemy of Mine and his will pick it up." I showered you with love from Me so that you would be brought up under My supervision.' (20:36-39)

(He said to Musa 'Go to Pharaoh and say,) "It has been revealed to us that punishment is for him who denies the truth and turns away.'" (20:48)

We revealed to Musa, 'Travel with My servants by night. Strike a dry path for them through the sea. Have no fear of being overtaken and do not be afraid.' (20:77)

High exalted be Allah, the King, the Real! Do not rush ahead with the Qur'an before its revelation to you is complete, and say: 'My Lord, increase me in knowledge.' (20:114)

We have only ever sent before you men who were given Revelation. Ask the People of the Reminder if you do not know. (21:7)

We sent no Messenger before you without revealing to him: 'There is no god but Me, so worship Me.' (21:25)

Say: 'I can only warn you through the Revelation.' But the deaf cannot hear the call when they are warned. (21:45)

We made them leaders, guiding by Our command, and revealed to them how to do good actions and perform prayer and give the alms, and they worshipped Us. (21:73)



Say: ‘It is revealed to me that your god is One God. So are you Muslims?’ (21:108)

We revealed to him (Nuh): ‘Build the Ship under Our supervision and as We reveal. When Our command comes and water bubbles up from the earth, load into it a pair of every species, and your family—except for those among them against whom the word has already gone ahead. And do not address Me concerning those who do wrong. They shall be drowned.’ (23:27)

We revealed to Musa: ‘Travel with Our servants by night. You will certainly be pursued.’ (26:52)

So We revealed to Musa, ‘Strike the sea with your staff.’ And it split in two, each part like a towering cliff. (26:63)

We revealed to Musa’s mother, ‘Suckle him and then when you fear for him cast him into the sea. Do not fear or grieve; We will return him to you and make him one of the Messengers.’ (28:7)

Recite what has been revealed to you of the Book and perform prayer. Prayer precludes indecency and wrongdoing. And remembrance of Allah is greater still. Allah knows what you do. (29:45)

Follow what has been revealed to you from your Lord. Allah is aware of what you do. (33:2)

Say: ‘If I am misguided, it is only to my detriment. But if I am guided, it is by what my Lord reveals to me. He is All-Hearing, Close-at-hand.’ (34:50)

What We have revealed to you of the Book is the truth, confirming what came before it. Allah is aware of and sees His servants. (35:31)

Say: ‘It is only revealed to me that I am a clear warner.’ (38:70)

It has been revealed to you and those before you: ‘If you associate others with Allah, your actions will come to nothing and you will be among the losers.’ (39:65)

Say: ‘I am only a human being like yourselves. It is revealed to me that your god is One God. So be straight with Him and ask His forgiveness.’ Woe to those who associate others with Him. (41:6)

In two days He determined them as seven heavens and revealed, in every heaven, its own mandate. We adorned the lowest heaven with lamps and guarded it. That is the decree of the Almighty, the All-Knowing. (41:12)

That is how He sends revelation to you and those before you. Allah is the Almighty, the All-Wise. (42:3)

Accordingly We have revealed to you an Arabic Qur’an so that you may warn the Mother of Cities and those around it, and give warning of the Day of Gathering about which there is no doubt: one group in the Garden, the other in the Blazing Fire. (42:7)

He has laid down the same religion for you as He enjoined on Nuh: that which We have revealed to you and which We enjoined on Ibrahim, Musa and ‘Isa: ‘Establish the religion and do not make divisions in it.’ What you call the idolaters to follow is very hard for them. Allah chooses for Himself anyone He wills and guides to Himself those who turn to Him. (42:13)

It does not befit Allah to address any human being except by inspiration, or from behind a veil, or He sends a messenger who then reveals by His permission whatever He wills. He is indeed Most High, All-Wise. (42:51)

Accordingly We have revealed to you a Spirit by Our command. You had no idea of what the Book was, nor faith. Nonetheless We have made it a Light by which We guide those of Our servants We will. Truly you are guiding to a Straight Path. (42:52)

So hold fast to what has been revealed to you. You are on a straight path. (43:43)

Say: 'I am nothing new among the Messengers. I have no idea what will be done with me or you. I only follow what has been revealed to me. I am only a clear warner.' (46:9)

It is nothing but Revelation revealed, (53:4)

Then He revealed to His servant what He revealed. (53:10)

Say: 'It has been revealed to me that a band of the jinn listened and said, "We have heard a most amazing Recitation."' (72:1)

## **HADITH OF THE PROPHET (SAW) ON THE QUR'AN**

### **Hadith Narrated by Abu Huraira:**

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

### **Hadith Narrated by Anas bin Malik:**

Allah sent down His Divine Inspiration to His Apostle (SAW) continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allah's Apostle (SAW) died after that.

### **Hadith Narrated by Jundub:**

Once the Prophet (SAW) fell ill and did not offer the night prayer (Tahajjud prayer) for a night or two. A woman (the wife of Abu Lahab) came to him and said, "O Muhammad! I do not see but that your Satan has left you." Then Allah revealed (Surat-Ad-Duha): 'By the fore-noon, and by the night when it darkens (or is still); Your Lord has not forsaken you, nor hated you.'

### **Hadith Narrated by Anas bin Malik:**

(The Caliph 'Uthman ordered Zaid bin Thabit, Said bin Al-As, 'Abdullah bin Az-Zubair and 'Abdur-Rahman bin Al-Harith bin Hisham to write the Quran in the form of a book (Mushafs) and said to them. "In case you disagree with Zaid bin Thabit (Al-Ansari) regarding any dialectic Arabic utterance of the Quran, then write it in the dialect of Quraish, for the Quran was revealed in this dialect." So they did it.

**Hadith Narrated by 'Abdullah bin Mas'ud:**

Surat Bani-Israel, Al-Kahf (The Cave), Maryam, Taha, Al-Anbiya' (The Prophets) are amongst my first earnings and my old property, and (in fact) they are my old property.

**Hadith Narrated by' Abdullah (bin Mas'ud):**

By Allah other than Whom none has the right to be worshipped! There is no Surah revealed in Allah's Book but I know at what place it was revealed; and there is no Verse revealed in Allah's Book but I know about whom.

**Hadith Narrated by Said bid Jubair:**

Those Surahs which you people call the *Mufassal*, are the Muhkam. And Ibn 'Abbas said, "Allah's Apostle died when I was a boy of ten years, and I had learnt the Muhkam (of the Qur'an).

**Hadith Narrated by 'Aisha and Ibn 'Abbas:**

The Prophet (SAW) remained in Mecca for ten years, during which the Qur'an used to be revealed to him; and he stayed in Medina for ten years.

**Hadith Narrated by Ibn 'Abbas:**

The Prophet (SAW) was the most generous person, and he used to become more so (generous) particularly in the month of Ramadan because Gabriel used to meet him every night of the month of Ramadan till it elapsed. Allah's Apostle used to recite the Qur'an for him. When Gabriel met him, he used to become more generous than the fast wind in doing good.

**Hadith Narrated by Qatada:**

I asked Anas bin Malik: "Who collected the Qur'an at the time of the Prophet (SAW)?" He replied, "Four, all of whom were from the Ansar: Ubai bin Ka'b, Mu'adh bin Jabal, Zaid bin Thabit and Abu Zaid."

**Hadith Narrated by Anas bin Malik:**

When the Prophet (SAW) died, none had collected the Qur'an but four persons;: Abu Ad-Darda', Mu'adh bin Jabal, Zaid bin Thabit and Abu Zaid. We were the inheritor (of Abu Zaid) as he had no offspring.

**Hadith Narrated by Ibn Umar:**

Allah's Apostle said, "The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away."

**Hadith Narrated by Abdullah:**

The Prophet (SAW) said, "It is a bad thing that some of you say, 'I have forgotten such-and-such verse of the Qur'an,' for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camel do."

**Hadith Narrated by Abu Musa:**

The Prophet (SAW) said, "Keep on reciting the Qur'an, for, by Him in Whose Hand my life is, Quran runs away (is forgotten) faster than camels that are released from their tying ropes."

**Hadith Narrated by Said bin Jubair:**

Ibn 'Abbas said, "I have learnt all the Muhkam Suras during the life time of Allah's Apostle." I said to him, 'What is meant by the Muhkam?' He replied, "The Mufassal."

**Hadith Narrated by Aisha:**

The Prophet (SAW) heard a man reciting the Qur'an in the mosque and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such a Surah."

**Hadith Narrated by Aisha:**

Allah's Apostle heard a man reciting the Qur'an at night, and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, which I was caused to forget."

**Hadith Narrated by Abdullah:**

The Prophet (SAW) said, "Why does anyone of the people say, 'I have forgotten such-and-such Verses (of the Qur'an)?' He, in fact, is caused (by Allah) to forget."

**Hadith Narrated by Abu Mas'ud Al-Ansari:**

The Prophet (SAW) said, "If one recites the last two Verses of Surat-al-Baqara at night, it is sufficient for him (for that night)."

**Hadith Narrated by 'Abdullah bin 'Amr:**

Allah's Apostle said to me, "Recite the whole Qur'an in one month's time." I said, "But I have power (to do more than that)." Allah's Apostle said, "Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this period."

**Hadith Narrated by 'Abdullah bin Mughaffal:**

I saw Allah's Apostle reciting Surat-al-Fath on his she-camel on the day of the Conquest of Mecca.

**Hadith Narrated by Abdullah bin Masud:**

The Prophet (SAW) said to me, "Recite Quran to me." I said to him. "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person."

**Hadith Narrated by 'Ali:**

I heard the Prophet (SAW) saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out of its game, their faith will not exceed their throats. So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

**Hadith Narrated by Abu Said Al-Khudri:**

I heard Allah's Apostle saying, "There will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Qur'an which will not exceed their throats (they will not act on it) and they

will go out of Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered arrow but see nothing, and look at the arrow feathers but see nothing, and finally he suspects to find something in the lower part of the arrow."

**Hadith Narrated by 'Abdullah (bin Mas'ud):**

Allah's Apostle said (to me), "Recite the Qur'an to me." I said, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person." So I recited Surat An-Nisa (The Women) till I reached the Verse: 'How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people.' (4.41) Then he said to me, "Stop!" Thereupon I saw his eyes overflowing with tears."



## THE QUR'AN: A BLESSING TO HUMANITY

You will be overwhelmed to read that the Qur'an covers all subjects affecting mankind be it physical, material or economic, socio-cultural, political, legal, religious and spiritual, and the like. It discussed not only about us and our environment; but also the events and circumstances affecting us. Allâh the Most High says: "... We have neglected nothing in the Book..." (Qur'an 6:38).

"Alif Lam Ra. (This is) a Book, the verses whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allah the Most High), Who is All-Wise Well-Acquainted (with all things)." (Qur'an 11:1).

"Say: "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book, explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt." (Qur'an 6:114).

Any rational individual or scientist who became atheist because of the misconception that, "the Word of Allah the Most High disagrees with science" will discover the Truth. He will be enlightened to know that the Qur'an contains information about the scientific facts of life because it is the Truth of assured certainty. Allâh the Most High says: "And verily, it (this Qur'an) is an absolute truth with certainty." (Qur'an 69:51). Below are some of the teachings of the Qur'an for those who read and ponder over its meaning for Divine guidance as well as those who don't even read it at all:

1. The Qur'an teaches us to know the existence of Allah the Most High as the creator of all that exists in the heaven and on earth.
2. The Qur'an explain to us to reason behind our creation which is to worship Allah the Most High and not for play or without any purpose
3. The Qur'an teaches us to know from what Allah the Most High created mankind
4. The Qur'an guide us to what Allah the Most High command us to do
5. The Qur'an teaches us where we shall seek guidance

6. The Qur'an guide us to invoke Allah the Most High in time of disaster or any form of trial that befall on us.
7. The Qur'an explained to us what happened to the previous nations when they disobeyed Allah the Most High
8. The Qur'an explained to us how Allah the Most High guarded and save the Quran from corruption
9. The Qur'an guide us on who we should worship
10. The Qur'an explained to us the religion accepted by Allah the Most High
11. The Qur'an explained where it comes from
12. The Qur'an explained why Allah the Most High send messengers and why we should believe in them
13. The Qur'an explained what happened to the previous scriptures
14. The Qur'an tells us who the last messenger of Allah the Most High is and to whom he sent him.
15. The Qur'an teaches us to know what Allah the Most High prepared for those among the Jews and Christians who believe
16. The Qur'an explained to us the likeness of Isa (Alaihis Salam ) before Allah the Most High and what it says about Maryam the Mother of Isa (Alaihis Salam)
17. The Qur'an refutes the claim that Isa (Alaihis Salam ) was crucified and died on the cross and at the same time was Jesus the son of Allah Exalted be He Who is far above to have a son
18. The Qur'an teaches us on how to be secured in the life of this world and whatever of blessings and good things we have from Allah the Most High
19. The Qur'an teaches us the guarantee of the blessings of Allah the Most High if we adhere to His command in order to save ourselves from painful torment
20. The Qur'an guide us to put our trust in Allah the Most High
21. The Qur'an explained to us the destination of the believers and disbelievers.

## CONCLUSION

### **We as Muslims need the Qur'an because:**

Firstly, our lives will remain meaningless and ruined unless they are guided by the Qur'an, the word of Allah (the Most High).

Secondly, the Qur'an, being the eternal guidance given by Allah (the Most High), is as relevant for us, today; as it was fourteen centuries ago, and will remain so forever.

Thirdly, we almost have a right, in some sense and measure, to receive its blessings today as its first believers did; provided, of course, that we come to it and move in it in a manner that may entitle us to share its rich harvest.

Fourthly, every Muslim has a duty to devote himself to reading, understanding and memorizing the Qur'an.

Fifthly, one must abandon oneself totally, in thought and deed, to whatever the Qur'an has to offer. Any pride, arrogance, sense of self-sufficiency, reservation, or ingenuity that can mistakenly be read into it, is fatal to its understanding and would shut the door to its blessings.

Sixthly, the path of the Qur'an is the path of self-surrender, of practicing what it tells you, even if one learns only one Ayah. One Ayah learnt and acted upon is better than a thousand which are explained beautifully but which do not impart any beauty to the reader's life. Obedience, after all, is the real key to understanding.

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