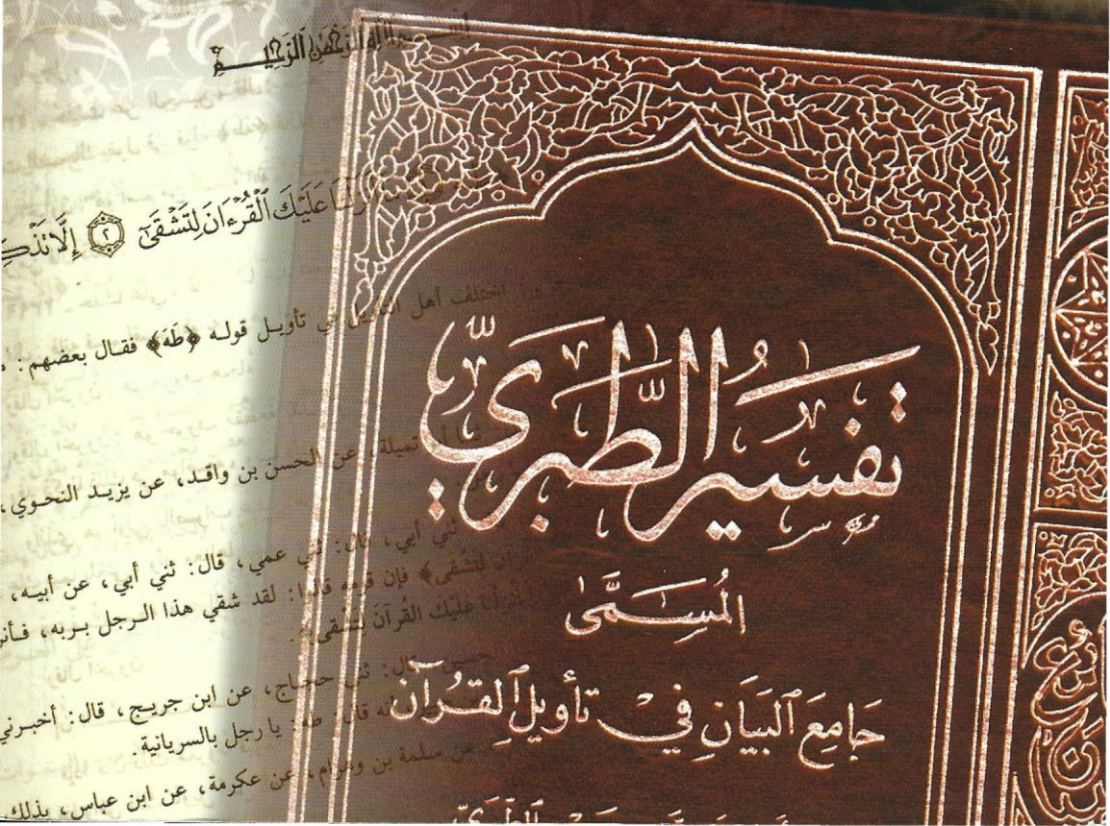


HOW TO UNDERSTAND THE QUR'AAN

Shaykh Muhammad Jameel Zeeno

تفسير سورة طه





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Shaykh Muhammad Jameel Zeeno

TRANSLATED BY

Abu Taher ibn Muhammad 'Abdul-Haque

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PUBLISHER'S NOTE

All praise belongs to Allaah, we praise Him, seek His aid and seek His forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions.

Whosoever Allaah guides then there is none who can misguide him and whosoever Allaah leaves to stray then there is none who can guide him. I bear witness that none has the right to be worshipped except Allaah alone, having no partners. And I bear witness that Muhammad is the servant and Messenger of Allaah.

To Proceed:

This is an abridgement of the treatise written by Shaykh Jameel Zeeno which forms the second book from the *Tasfiyah wat-Tarbiyah* series. The treatise provides every Muslim with essential knowledge regarding the correct way to understand the Qur'aan. This should be the goal of every Muslim; since the Qur'aan is the Message sent by Allaah and the pillar of guidance He has given them. Only by correct understanding of the Qur'aan and the Sunnah can one feel that they have traversed the path of the Prophet ﷺ the best of creation and hope to attain the great reward Allaah has prepared for the Believers.

This topic, should not escape any Muslim let alone any one ascribing themselves to the Sunnah. We know that in the etiquette's of learning one begins by learning from the Qur'aan, then that which follows from it. This is plainly clear in the biographies of the pious scholars, many of whom memorised the Qur'aan in the early days of their youth.

Thus al-Haafidh ibn Hajr said in *al-Fath* (13/39):

"They learnt it from the Qur'aan and then they learnt it from the Sunnah."

Al-Maimoon said:

"I asked Aboo 'Abdullaah (Imaam Ahmad) which is more beloved to

you, that I should begin teaching my son the Qur'aan or the *hadeeth*? He said No the Qur'aan ...”

We do not mean just read the Qur'aan but we mean read, memorise and learn the rulings and the meanings of the Qur'aan, for this will take us on to the complete way of the Companions and the saying of Allaah: **{Do they not carefully contemplate the Qur'aan ...}**

This treatise has been abridged in order to remove some of the unnecessary technical terms and also wherever needed clarification of some terms and points have been included. A glossary has been added to assist the reader, along with a short biography of some of the famous scholars of *tafseer* and their works.

We praise Allaah and ask Him to make this small effort beneficial to the Muslims and to guide us to the Straight Path, the Path of the Prophet ﷺ, His Companions and the pious scholars of the past. We ask Allaah to make this purely for His Face for verily He is All Knowing All Hearing.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AUTHOR'S INTRODUCTION

All praise belongs to Allaah, we praise Him, seek His aid and seek His forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whosoever Allaah guides then there is none who can misguide him and whosoever Allaah leaves to stray then there is none who can guide him.

I bear witness that none has the right to be worshipped except Allaah alone, having no partners. And I bear witness that Muhammad is the servant and Messenger of Allaah.

To proceed:

Indeed Allaah - the Most High - has Revealed the noble Qur'aan to the people so that they understand, contemplate, and act by it.

Allaah - the Most High - says:

كُنْزٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو
الْأَلْبَابِ ﴿٢٩﴾

“This is a book which We have Revealed to you, full of blessing, so that they may contemplate over its verses and to remind the people of understanding.” [Saad : 29]

Indeed Allaah has made understanding the Qur'aan easy for those who desire to benefit from it, and so Allaah - the Most High - says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْرِكٍ

“And indeed We have made the Qur'aan easy to understand and remember. So is there any that will remember and take heed from it?” [al-Qamar : 17]

Allaah has revealed the Qur'aan in the Arabic language, so that the Arabs understood it, believed in it, and conveyed it to the remaining nations. Thus Allaah says:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

“Indeed We have sent it down, as an Arabic Qur'aan so that you may understand ...” [Yoosuf : 2]

At times, to understand the Qur'aan one needs to read the *tafseer* - explanation - of the Qur'aan and in particular, the verses that need clarification and explanation.

I will mention for the reader some of the various types of *tafseer* which aid one in the understanding of the Qur'aan and then mention for the reader the explanation of some verses which are general and require an explanation and clarification, intending to state the most correct opinions of the scholars of *tafseer* and at times mentioning their evidences.

Therefore, I ask Allaah to make this beneficial for the Muslims and to make it purely for His sake.

Written by
Muhammad Jameel Zeeno



TAFSEER OF THE QUR'AAN BY THE QUR'AAN

Indeed, *tafseer* - explanation - of the Qur'aan by the Qur'aan is the highest form of *tafseer*, since one part of the Qur'aan explains another part.

- E X A M P L E 1 -

The saying of Allaah:

وَالسَّمَاءِ وَالطَّارِقِ ۚ وَمَا أَدْرَاكَ مَا الطَّارِقُ ۚ النَّجْمُ الثَّاقِبُ ۗ

“By the Heaven and the *Taariq* (night star) And what would make you know what the night star is? It is the star radiant with brightness.” [at-Taariq : 1-3]

Thus the word ‘radiant with brightness’, explains the meaning of the word *at-Taariq*. Another example is the saying of Allaah:

يَسْأَلُونَكَ عَنِ الْخَمْرِ
وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا
أَكْبَرُ مِنْ نَفْعِهِمَا

“They ask you Muhammad about intoxicants, and gambling. Say to them: in them there is great harm and sin and some benefit for man. However their harm and sin is greater than their benefit.” [al-Baqarah : 219]

Another verse contains a prohibition of *Ithm* - harm and sin - that is the same prohibition as for the one which is found prohibiting intoxicants in the above verse; and this is in the saying of Allaah:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ
سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ ﴿٣٣﴾

“Say Muhammad Verily my Lord has forbidden unlawful sexual relations - whether committed openly or secretly, sins of all kinds, unrighteous oppression and associating partners to Allaah ...” [al-A'raaf : 33]

Therefore the word *Ithm* - harm and sin - incorporates all sinful acts that are the cause of, or lead on to another sin.

It has been said that the word *Ithm* refers specifically to intoxicants, and so from this is the saying of a poet:

*I drank Ithm until my senses and intellect availed me
Just like that Ithm (intoxicant) that removes the senses and the intellect*

However this use of the word *Ithm* to mean intoxicants does not infer or point to it being restricted to only that meaning. Rather it is only one of the sinful acts which fits its usage.

In *Sibaah*¹ it says ‘Indeed intoxicants may be called *Ithm*.’

1. *Sibaah* - a famous classical dictionary of Arabic language.

Another example is the saying of Allaah:

الْآيَاتِ أَوْلِيَاءَ اللَّهُ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Verily the *Awliya* of Allaah have nothing to fear nor shall they grieve.” [Yoonus : 62]

The word *Awliya* has been explained in the verse:

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

“Those who believe and have fear.” [Yoonus : 63]

I say this *tafseer* refutes those who say that the *Awliya* are those who have knowledge of the unseen or have performed miraculous deeds, or have a dome constructed above their graves or any other deviated and false beliefs.

Rather everyone believing in Allaah, obeying His commands, and refraining from the prohibited matters are from the *Awliya* of Allaah. Miraculous deeds are not a stipulated condition of being from the *Awliya* - since they may become manifest or remain hidden.

Some strange events may occur at the hands of some innovated sufecs. This is from magic, about which Allaah has said:

يُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُمْ اتَّسَعَى

“And by their magic it appeared to him as if they moved fast.” [Taa Haa : 66]

Indeed such events have occurred at the hands of many Magians in India and else where.



TASFEER OF THE QUR'AN BY THE AUTHENTIC HADEETH

Indeed the *tafseer* of the Qur'aan by the authentic *hadeeth* is very important. This is because the Messenger of Allaah ﷺ is the most knowledgeable of all people with regards to the intended meaning of Allaah. Thus, he is as Allaah has said about him:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ

“Indeed he does not speak out of desire but verily it is a revelation sent down to him.” [an-Najm : 3-4]

Indeed Allaah revealed the Qur'aan to him so that he could explain it to the people. Allaah says:

وَأَنْزَلْنَا إِلَيْكَ
الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكُرُونَ

“Verily We have sent down to you the remembrance so that you may explain to the people that which has been sent to them.” [an-Nahl : 44]

The Prophet ﷺ said:

“Indeed I have been given the Qur’aan and the like of it with it.”²

- E X A M P L E 1 -

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ

“And make ready for them all that you can of weapons and strength ...” [al-Anfaal : 60]

The *tafseer* of the word ‘strength’- *Quwwa* - is found in the saying of the Prophet ﷺ:

“Indeed strength is in the bow (he repeated this 3 times).”³

Al-Qurtubee said:

“Strength was explained to mean the bow even though ‘strength’ may be manifested by other weapons of war; however the bow is more severe in the injury it causes to the enemy and is quick; it may be thrown and may strike the head of a squadron and then splinter off and hit the person behind him.”⁴

I say: Even to this day, with regard to the new weapons of war, the function still revolves around the bow. Thus Islaam encouraged learning the use of the bow, in particular for the youth. Importance should be given to learning it and learning to swim, over other forms of sports that the youth become occupied with.

The Prophet ﷺ said:

2. Authentic- Transmitted by Aboo Dawood.

3. Transmitted by Muslim.

4. Mentioned by Ibn Hajr in *Fath-ul-Baaree*.

“Whosoever learns the use of the bow and then forgets it then he is not from us and has sinned”⁵

The Prophet ﷺ passed by a group of people competing with each other so he ﷺ said:

“Fire your arrows O Bani Ismaeel for indeed your father was a marksman. Fire your arrows O Bani so and so and I am with you. So he said: Then one of the two groups stopped. So the Prophet said: what is the matter, why don't you throw your arrows? They replied: How can we throw while you are with the others. So the Prophet said: throw and I am with you with all of you.”⁶

- E X A M P L E 2 -

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ

“For those who have done righteous deeds is the reward of Paradise and more.” [Yoonus : 26]

The Prophet ﷺ explained the word ‘more’ to mean gazing upon the Face of Allaah the Most High, when the Prophet ﷺ said:

“The curtain will be removed and they will not be given anything more beloved to them than looking at their Lord and then he recited the verse: **{For those who have done righteous deeds is the reward of Paradise and more}**”⁷

5. Transmitted by Muslim.

6. Transmitted by Bukhaaree.

7. Transmitted by Muslim.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

“And remind them of the day when the shin (*Saaq*) shall be uncovered.” [al-Qalam 42]

Bukhaaree mentioned the following *hadeeth* when giving the explanation of the above verse:

The Prophet ﷺ said:

“Verily our Lord will reveal His Shin (*Saaq*) and thus all the Believers - men and women - will prostrate. Those who used to prostrate in this world to show off to let people see and hear, they will attempt to prostrate but their backs will remain straight - (not making prostration).”⁸

This does not necessitate resembling Allaah to His creation or giving Allaah a form. {**There is none like unto Him ...**} Indeed *Ahl-us-Sunnah wal-Jamaa'ah* affirm for Allaah that which Allaah has affirmed for Himself; such as two Hands, a Face, Hearing, Sight and that which the Messenger of Allaah ﷺ affirms, such as *Saaq* (Shin), Fingers, Feet, in the manner that befits the Majesty of Allaah. However we do not know the modality - how these attribute are.

'Abdullaah ibn Mas'ood - may Allaah be pleased with him - said:

“When the verse: {**And those who believe and do not mix and con-**

8. Bukhaaree in the chapter 'The day the Shin (*Saaq*) will be revealed.' [Vol. 6/72].

fuse their faith with *dhulm* (oppression)} was revealed it was hard on the Muslims. They asked: which one of us has not done *dhulm* - oppression - upon himself? So the Messenger of Allaah replied: "That is not the meaning, rather it means *shirk* - to associate partners with Allaah - have you not heard the saying of Luqmaan to his son: **{O my son do not associate partners with Allaah for indeed that is a great *dhulm* (oppression)}**"⁹

Haafidh ibn Hajr said in *Fath-ul-Baaree*:

"{Do not mix and confuse}; i.e. do not perpetrate."

"Also from the benefits of this verse and the *hadeeth* are:

The levels of oppression vary and all sins are not called *shirk*, and whoever does not attribute partners to Allaah then he is truly saved and guided."¹⁰

I say: There are many other examples of the Prophet's *tafseer* of the Qur'aan, and I intend to gather them - by the will of Allaah in a book titled *The Prophetic tafseer of the Noble Qur'aan* or *The tafseer of the Qur'aan by the authentic Prophetic hadeeth*.

9. Transmitted in Bukhaaree and Muslim.

10. Mentioned by Haafidh in *Fath-ul-Baaree*.



TAFSEER OF THE QUR'AAN BY THE SAYINGS OF THE COMPANIONS

The *tafseer* of the Companions - may Allaah have mercy on them - such as Ibn Abbas, ibn Mas'ood and others are extremely important since they accompanied and learnt from the Messenger of Allaah ﷺ.

- E X A M P L E 1 -

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“The Most Merciful (*Istawaa*) is high above the Throne.” [Taa Haa : 5]

Haafidh ibn Hajr said in *Fath-ul-Baaree*:

“The reviver of the Sunnah, al-Baghawee in his book of *tafseer* related from Ibn Abbas and the majority of the scholars of *tafseer* that its meaning is [*irtafu'a*] rising and being high above. He then related the sayings of Umm as-Salamah, Rabeya', Maalik and others: ‘The meaning of *Istawaa* is known, its modality cannot be comprehended and affirming it is to have faith in it while denying it amounts to disbelief in it.’¹¹

11. *Fath-ul-Baaree* 13/406.

أَوْ لَمَسْتُمُ النِّسَاءَ

“Or that you have had contact with women.” [an-Nisaa : 43]

Ibn Katheer in his book of *tafseer* relates from Ibn Abbas that he said: “it means to have sexual intercourse.”

Ibn Abbas also said:

“The words *al-Lams*, *Mas*, and *Mubaasharah*¹² mean sexual intercourse. However Allaah uses whatever metaphor He wills.”

Ibn Katheer said:

“This is authentically established upon Ibn Abbas from various sources.’ He then related the saying of Ibn Mas’ood regarding the word *Lams*: “That which is before sexual intercourse.”

Ibn Katheer then related the view of Ibn Jareer:

“The most correct view from the two opinions is that which states that Allaah means by His saying: {**Or that you have had contact with women**}, sexual intercourse and not any of the other meanings of *Lams*. This is due to the authentic *hadeeth* of the Messenger of Allaah ﷺ that he kissed some of his wives and then prayed without making ablu-tion.”¹³

IMPORTANT NOTE

If the *tafseer* by a *hadeeth* for a verse seems to conflict and contradict the *tafseer* of a companion, or a *taabi’ee* for the same verse then, it is our duty to reconcile the two, and if that is not possible then it is our duty to give

12. A linguistic translation for these three words is to touch. However in the Arabic Language they all have different meanings and implications. [Publisher]

13. Ibn Katheer 2/502.

precedence to the *tafseer* of the Messenger over the *tafseer* of anyone besides him, whoever he might be! This is because he ﷺ is the most knowledgeable person with regard to the intended meaning of Allaah. For indeed he is the one who does not speak from his desire and because of the saying of Allaah:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْدِّمُوْا بَيْنَ يَدِيْ اللّٰهِ وَرَسُوْلِهِۦ

“O You who believe do not put yourselves forward before Allaah and His Messenger.” [al-Hujaraat : 1]

That is, do not give precedence to your actions or sayings over him - the Messenger - and his sayings.¹⁴

- E X A M P L E 3 -

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُوْدِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

“And remind them of the Day when the Shin (*Saaq*) shall be uncovered.” [al-Qalam : 42]

Bukhaaree explained this with the *hadeeth* of the Prophet ﷺ:

“Our Lord will reveal His *Saaq* (Shin) and thus all Believers - men and women will prostrate to Him ...”¹⁵

“It has been related from Ibn Abbas that he said regarding this verse: “That is the day of sorrow and distress.”¹⁶

14. Mentioned by Ibn Katheer.

15. Transmitted by Bukhaaree and Muslim.

16. This report of Ibn Abbaas has been declared weak due to its seeming discrepancies (*idtiraab*) by Saleem al-Hilaalee in his book *Al-Manhal-ar-Raqaq*.

Even if the above narration was authentic to him it would still not oppose the *hadeeth* which explains the verse to mean the *Saaq* (Shin) of Allaah, without resembling Allaah to His creation. Allaah will reveal His *Saaq* (shin) on the Day of Judgement and that is a day of sorrow and distress.

It is possible to say: that the *hadeeth* of Aboo Sa'eed al-Khudree which explained this verse did not reach Ibn Abbas. Just as it is authentically related from Aboo Musa al-Asha'ree that when he sought permission from 'Umar to enter by knocking on the door three times and so when permission was not granted he left. Then 'Umar came out and said: "I did not hear the voice of 'Abdullaah ibn Qais seeking permission? So grant him permission." Thus they looked for him but he had gone. He returned after that and said: 'I sought permission three times and it was not granted to me, and indeed I heard the Prophet ﷺ Say:

"When one of you seeks permission to enter three times
and it is not granted then let him depart."¹⁷

'Umar said: "Bring me clarification for this or other wise I will reprimand you!" Therefore he set off to a group of people from the Ansar and mentioned what 'Umar had said, so they said: 'Only the youngest amongst us will testify for you,' and so Aboo Sa'eed al-Khudree stood up and informed 'Umar of this and so 'Umar said: "I was distracted from it by the markets."¹⁸

17. Transmitted by Bukhaaree and Muslim.

18. Refer to *Tafseer* Ibn Katheer 3/278.



TAFSEER OF THE QUR'AAN BY THE SAYINGS OF THE TAABI'EEN

Verily the *tafseer* of the Qur'aan by the sayings of the *Taabi'een* - may Allaah have mercy upon them is also important. This is because they took it from the Companions who took it from the Messenger of Allaah ﷺ.

Bukhaaree mentioned in the book of *Tawheed* (oneness of Allaah):
"Abul-'Aaliyah said regarding the saying of Allaah:

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

"... then He (*Istawaa*) was high above the Heavens." [al-Baqarah : 29]

meaning to be high above."

Mujaahid said:

"*Istawaa* means to be above the throne."

At-Tabaree has explained it to mean 'high above.' After mentioning many sayings, he then said:

"The most correct meaning about the saying of Allaah - Mighty and Sublime: {... then He (*Istawaa*) rose high above the Throne}, is that Allaah was high above it and He oversaw it by His power and created it

into seven heavens.”

At-Tabaree then related from Rabeya ibn Anas:

“{... **then He (*Istawaa*) rose high above the Throne**}, saying it means to be high above the heavens.”¹⁹

19. *Tafseer* at-Tabaree 8/175.



TAFSEER OF THE QUR'AAN BY THE ARABIC LANGUAGE

- E X A M P L E 1 -

The *tafseer* of the Qur'aan by the Arabic Language is important because of the saying of Allaah

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

“Indeed We have sent it down, as an Arabic Qur'aan so that you may understand ...” [Yoosuf : 2]

An example of this, is that which Haafidh ibn Hajr relates in *Fath-ul-Baaree* from Ibn Bataal, who said:

“They differed with regards to the meaning of being high above - *Istawaa* - mentioned in the verse:

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

“... then He (*Istawaa*) was high above the Heavens.” [al-Baqarah : 29]

The *Mu'tazilab*²⁰ say:

It means: to take power by force and to overpower. They used the following lines of poetry as proof:

“Indeed Bishr overthrew (Istawla) Iraaq without the use of swords or by shedding blood.”

Ibn Bataal then refuted this opinion by saying:

“As for the opinion of the *Mu'tazilab* then it is without doubt baseless and false. Since Allaah is has always been and still is overpowering, domineering and high above the Throne - Free and perfect is Allaah from all imperfections, the Most High.”

He then quoted numerous sayings and said:

“As for the *tafseer* of *Istawaa* as meaning ‘High above’ then that is the correct opinion, and also the opinion of the people of Sunnah. For indeed Allaah - Free and perfect is Allaah from all imperfections, the Most High - has described Himself with *‘uloo* - being high above - i.e. the Most High.

Allaah says:

سَبَّحْنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ
١٨

“Free and perfect is Allaah from all imperfections, the Most High, from what they associate as partners to Him.” [Yoonus : 18]

and thus *Istawaa* is an attribute from the attributes that pertain to the essence of Allaah.”²¹


20. This is the title of a sect that emerged in the era of the *taabi'een*. They broke away from the path of the Companions in several fundamental issues of the belief system. Their deviancy is well known and the scholars have refuted them. [Publisher]

21. *Fath-ul-Baaree* 13/406.

I say: The correct view is to say: 'being high above' - *Istawaa* is from the attributes of Allaah known as attributes that pertain to His actions which are connected to the essence of Allaah - and Allaah knows best.

Haafidh ibn Hajr said:

"Aboo Ismaaeel al-Harwee in his book *al-Faarooq* with a chain of narration to Dawood ibn 'Alee ibn Kalaf who said: We were with 'Abdullaah ibn al-Araabee, i.e. Muhammad ibn Ziyaad al-Lagawee - when a man said:



**"... the Most Merciful is High above the Throne
 (*Istawaa*)."** [Taa Haa : 5]

So he replied: 'He is above His Throne as He has informed.' So it was said: O Aboo 'Abdullaah: indeed the meaning is to overpower - *Istawla*. He replied: 'Be silent. It is not said: He overpowered - *Istawla* - over something except if He has an opposite.'

Others said: If the meaning was to overpower - *Istawla* - then it would not be restricted to the Throne for indeed Allaah is Domineering over all of creation."²³

It is astonishing that the *Ashaa'irah*²⁴ have taken the *tafseer* of being high above - *Istawaa* - to mean overpower (*Istawla*) from the *Mu'tazilah* and

22. Refer to *Sharh 'Aqeedat-ul-Waasatiyah* by Khalil Harrass p.91.

23. Fath-ul-Baaree 13/406.

24. A sect that emerged approximately in 300 Hijree. They are the Followers of Imaam Abul-Hasan al-Asha'ree. However Abul-Hasan left the ideas and beliefs that he propounded and came back to the way of the companions. This has been documented by many of his statements. Nevertheless the present day followers of the *Asha'ree* school of thought are following him in his initial period and not what he was said to have died upon. [Publisher]

so it has become widespread in many books of *tafseer*, *tawheed* and the sayings of people. They rejected the belief in Allaah - Mighty and Sublime - being high above, which is indicated to, in many Qur'anic verses, the authentic *ahaadeeth*, sayings of the Companions, the *Taabi'een* and the scholars and leaders of *IjtihAAD*. In fact they even contradict the Arabic Language in which the noble Qur'aan was revealed.

Ibn-ul-Qayyim - may Allaah have mercy upon him- said:

“Allaah ordered the Jews to say forgive us [*hitah*] but instead they said [*hantah*] altering the word and its meaning. Therefore when Allaah informs us that he is High above the throne - *Istawaa* - the people of false interpretations say: it means overpowered - *Istawla*. From this, one sees how the reprehensible act of such people - that which they added, resembles that which Bani Israel added.”²⁵

- E X A M P L E 2 -

Another example of the *tafseer* of the Qur'aan by the Arabic language is when Allaah relates concerning Ibraaheem - peace and blessing be upon him.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

“And when he said to his father and his people what are these statues to which you are devoted ...” [al-Anbiya : 52]

The meaning of the word ‘*tamaatheel*’: is ‘images and statues’; as is mentioned in the book of *tafseer*, *Fath-ul-Qadeer* by ash-Shawkaanee, such that he said:

“*Tamaatheel* (statues), means idols. The origin of the word ‘*tamthaal*’ is an object that is created resembling the creation of Allaah. It is said: If I

25. Refer to *Qasidatul-Nuneeyah* by Ibn-ul-Qayyim.

I make a resemblance of something, this is called *tamthaal*.”²⁶

The idols that the idol-worshippers used to worship were statues resembling the *Awliya*. The proof for this is:

a) Bukhaaree relates from ibn Abbaas - may Allaah be pleased with him, that he said:

وَقَالُوا
لَا نُذِرْنَ إِلَّا الْهَتَكَمُ وَلَا نُذِرْنَ وَدًّا وَلَا سُوعَا وَلَا يُغُوثَ وَيُعُوقَ
وَنَسْرًا

“And they said: do not leave your gods, likewise do not leave Wad, nor Suwa, or Yaagoth and Yaayoq nor Nasra.” [Nooh : 23]

Ibn Abbaas said:

“The idols which were worshipped by the people of Nooh, were also worshipped by the Arabs ... and these were the names of some righteous men from the people of Nooh. After they had died, the devil came to the people and said: ‘erect images of them in the places that they used to gather and name them after them.’ They did this but they did not worship them until that generation had passed away and knowledge was taken away and so the images were worshipped.”²⁷

The meaning of ‘knowledge was taken away’ is referring to the knowledge of these images.

26. *Fath-ul-Qadeer* 12/411.

27. Bukhaaree 6/73.

b) Bukhaaree mentioned from ibn Abbaas with regard to the saying:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

“And have you considered Laat and Uzza.” [an-Najm : 19]

“Laat was originally a man who used to mix *Sawiq*²⁸ for the pilgrims.”²⁹

I say: Thus Allaah in many of the verses referred to them as *Awliya*. For example:

أَمْ آتَّخِذُوا مِنْ دُونِهِ أَوْلِيَاءَ

“And have they taken other than Allaah for worship and as *awliya* - protectors and helpers.” [ash-Shoorah : 9]

Consequently from the preceding *tafseer* one recognises the mistake of many Muslims who claim that the idol-worshippers mentioned in the Qur’aan were those that worshipped idols made of stone and that they were not *Awliya*. This is incorrect because the statues and idols used to resemble the pious people, as has been shown.

Also from the *tafseer* by the Arabic language is the saying of Allaah:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

“And know that none has the right to be worshipped besides Allaah.” [Muhammad : 19]

The word *Ilah* (deity) means one who is worshipped. So the meaning of the verse is ‘There is none who is worshipped except Allaah’. However,

28. This is a type of food and drink provided for the pilgrims to Makkah. [Publisher]

29. Bukhaaree 6/51.

as we know, there are many objects that are worshipped besides Allaah; the Hindus in India worship the Cow, The Christian worship Isa and some Muslims - sadly - worship the *Awliya* - invoking others besides Allaah.

And it is mentioned in a *hadeeth*:

“Supplication (*Du'aa*) is worship.”³⁰

Consequently it is necessary that the phrase ‘has the right’ be added to the explanation. Thus so rendering the meaning to be: ‘There is none who has the right to be worshipped except Allaah,’ hence excluding all that is falsely worshipped. The evidence for this is the saying of Allaah:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ

“That is because Allaah is the truth and all that they invoke besides Him is false.” [Luqmaan : 30]

From this *tafseer* of the word *Ilah* - deity - the mistake of many Muslims who deny Allaah being ‘high above His Throne,’ becomes clear, even though they use as proof, the verse:

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ
إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ

“And He is the one who is the only god in the heavens and on the earth.” [az-Zhukruf : 84]

If they knew the meaning of *Ilah* (deity) they would not use this verse as proof. This is because the meaning of *Ilah* is ‘one who is worshipped,’ as

30. Transmitted by at-Tirmidhee who said the *hadeeth* is authentic and sound.

has preceded. Thus the meaning of this verse is ‘He is the one that is worshipped in the heavens and on the earth’.³¹

Also keeping in mind that many verses affirm Allaah being high above His Throne; from them;

ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ

“... and He (*Istawaa*) rose high above the Throne.”

[al-Araaf : 54]

i.e. high above.

Another common mistake amongst the Muslims is that they claim the meaning of *La Ilaha illa Allaah* is: ‘There is no creator, nor provider of sustenance, except Allaah.’ This is incorrect as the idol worshippers used to affirm this; But because they knew that the word *Ilah* meant ‘one who is worshipped’, they rejected saying ‘*La Ilaha illa Allaah*’, as Allaah informs us about them:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ
لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ إِنَّا نَتَارِكُوا آلِهَتِنَا
لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

“And indeed when they were told that none has the right to be worshipped besides Allaah they became arrogant and denied it saying shall we leave our gods for a mad poet.” [As-Saafaat : 35-36]

31. The meaning is He is worshipped in the heavens by the angels and He is worshipped on the earth by mankind and Jinns. Thus He is the *Ilah* in the heavens and the *Ilah* on the earth. [Publisher]

Also, from the matters that assist us in knowing the *tafseer*, is having knowledge of the principles and rules of the Arabic language; such as what deserves to precede or succeed in the sentence structure. An example of this is the saying of Allaah:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You (alone) we worship and from You (alone) we seek assistance.” [al-Faatiha :5]

Here, ‘you alone’ - the object of the sentence - came first in the sentence structure, preceding the verb ‘we worship’ and the verb ‘we seek assistance’. This causes the meaning of the sentence to be restricted and particularised. Thus the sentence means: ‘We do not worship anyone but You O Allaah, and neither do we seek assistance from anyone but You O Allaah and we particularise You alone for worship and for seeking aid.’

“You (alone) we worship and from You (alone) we seek assistance”

Ibn-ul- Qayyim said in his book *Madaarij-us-Saalikeen*:

“The wisdom in creating, ordering, sending books, laying down laws, giving reward and punishment all focus on these two statements; You (alone) we worship and from You (alone) we seek assistance. Worship of Allaah, or the oneness of Allaah all rest and revolve around these two statements. Such that it has been said:

‘Allaah revealed one hundred and four books, He gathered all their meanings in the Tawrah, Injeel, and the Qur’aan, then He gathered the meaning of these three books in the Qur’aan ... and then He gathered the meaning of the Qur’aan in a verse in *al-Faatiha* in His saying: {**You (alone) we worship and from You (alone) we seek assistance.**}”³²

32.Refer to *Madarij-us-Saalikeen* By Ibn-ul-Qayyim.

SOME BENEFITS OF THIS VERSE

1) To single out Allaah alone for worship, such as prayer, circumbulating around the House of Allaah, laws and legislation, and supplication to Allaah, based on the saying of the Prophet ﷺ.

“Supplication (*Du'aa*) is Worship.”³³

2) Beseeching Allaah and seeking aid from Him, especially in matters that no other can assist, such as curing an illness, asking for sustenance, and guidance ... etc. Due to the saying of the Prophet ﷺ.

“If you ask then ask of Allaah and if you seek assistance, then seek assistance from Allaah ...”³⁴

33. The *hadeeth* is authentic and sound.

34. Transmitted by at-Tirmidhee who said the *hadeeth* is authentic and sound.



KNOWLEDGE OF EXTRACTING RULINGS FROM THE QUR'AAN

Extrapolation: is the deep insight and understanding, extracted from the meaning of a verse.

- E X A M P L E 1 -

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

“When the help of Allaah comes and the conquest of Makkah and you see that the people enter Allaah’s religion in larger numbers.” [an-Nasr : 1-2]

Al-Bukhaaree relates from ibn Abbaas that he said:

“Umar would permit me to sit in the gathering of the elders of *Badr* but it appeared as if some of them objected and so they said: ‘Why do you let this child sit in our gatherings, while our children are his age?’ Umar replied: ‘Indeed you know he is of knowledge.’ One day Umar invited me to the gathering and I knew that he had invited me to prove to them my knowledge! Thus Umar asked: ‘What do you say about the saying of Allaah: {When the help of Allaah comes and the conquest of Makkah.}’

Some of them said: ‘We are ordered to praise Allaah and seek forgiveness whenever we are aided and when victory is given.’ While others remained silent, not saying a word. So ‘Umar asked me: ‘Is this the case O ibn Abbaas?’ So, I said ‘No!’ ‘Umar said: ‘What do you say?’ I replied: ‘It is an indication of the death of the Messenger of Allaah which Allaah informed him of, in the verse: {**When the help of Allaah comes and the conquest of Makkah.**}

Thus it is a sign that he will die.

فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا

“So praise your Lord and seek forgiveness for indeed He is the oft forgiving.” [an-Nasr : 3]

‘Umar said: ‘I do not know anything regarding this except what you have said.’”³⁵

- E X A M P L E 2 -

Ibn Katheer relates from ash-Shaafi’ee regarding the saying of Allaah:

أَلَا نُنَزِّرُ وَازِرَةً وَّزْرًا أُخْرَى
وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

“That no person shall bear the sins of another. And that a man can have nothing except what he does, good or bad.” [an-Najm : 38-39]

35. Related by Bukhaaree 6/39.

i.e. as he will not bear the sins of another person then likewise he will not receive a reward except for that which he earns for himself.

From this noble verse Imaam ash-Shaafi'ee - may Allaah have mercy on him - extracted the understanding, that the reward of the recitation of the Qur'aan cannot be passed on to the dead, because it is not from what he has earned. Consequently the Messenger of Allaah ﷺ did not guide his *Ummah* to it, neither did he encourage them to it, and neither did he direct them - by way of a text or by any other indication - to it.

Neither has this act been reported from a single Companion - may Allaah be pleased with them all- for if it was a good act they would have preceded us in it.

The topic of seeking nearness to Allaah by an act of worship is restricted to that which has a text establishing it. One does not revert to using analogies and opinions to establish it.

As for supplicating, and giving charity then it is agreed upon that it can be passed on to the dead and this has been established in a textual source by Allaah, the Law maker.

As for the *hadeeth* which Imaam Muslim relates from Aboo Hurairah that the Prophet ﷺ said:

“When a person dies his actions stop except for three (sources); from a pious child who makes supplication - *Du'aa* - for him, or charity that continues to benefit after he has died or knowledge that he left behind by which others benefit.”

Then these three things are in reality from his striving, toils and actions, as has been established from the *hadeeth*:

“Indeed the best thing that a man can eat from, is his earnings and indeed the child is from his toils and striving.”³⁶

36. Transmitted by at-Tirmidhee, Aboo Dawood and the checker of *Jaami-Usool* declared it authentic.

As for charity which continues after him, such as bequeathing something in the way of Allaah and other similar things then they are from his actions and from that which he bequeaths. Indeed Allaah says:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ
 مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

“Verily, We give life to the dead, and record that which they send before them as well as their traces ...” [Yaasin : 12]

The knowledge that he conveys to people and so the people follow it after him is also from his striving and actions. It is established in an authentic *hadeeth*:

“He who invites to guidance will have a reward similar to the reward of one who follows him without reducing their reward at all.”³⁷

37. Refer to *Tafseer ibn Katheer* 4/258.



KNOWLEDGE OF *ASBAAB UN-NUZUOL*

From the matters that assist in understanding the Qur'aan is the knowledge of the *Asbaab un-Nuzool* - incidents and causes that lead to the revelation of a verse.

- E X A M P L E 1 -

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِي فَلَا
يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَئِكَ الَّذِينَ
يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

“Say - Muhammad - call those besides Allaah who you pretend to be gods They have neither the power to remove the adversity from you nor even to shift it from another person. Those whom they call upon - like Isa ibn Maryaam - desire for themselves a means of access to their Lord, as to which of them should be the nearest and they hope for His mercy and fear His torment. Verily the torment of your Lord is something to be

afraid of! [al-Isra : 56-57]

Ibn Mas'ood said:

“There used to be people from among mankind who used to worship a group of Jinns but the Jinns embraced Islaam, however the people kept on worshipping the Jinns and so this verse was revealed: **{Those whom they call upon like Isa ibn Maryam desire for themselves means of access to their Lord ...}**”³⁸

Haafidh ibn Hajr said:

“The people who used to worship the Jinns continued doing so, despite the fact that the Jinns were not happy with this as they had embraced Islaam, and they were themselves seeking a way of access to their Lord.

At-Tabaaree relates the above from another chain of narration from Ibn Mas'ood and with the addition:

‘And the people who used to worship the *Jinn* were not aware that the Jinns had embraced Islaam.’

This is the opinion that is relied upon for the *tafseer* of this verse.”³⁹

{Call upon}: they humble and submit to Allaah by seeking that which brings them closer to their Lord.

{Seeking an access to their Lord}: Seeking nearness to Him by obedience to Him and deeds that He is pleased with.

{He who is nearest}: He who is nearest to Allaah by virtue of good deeds.

{Seeking His mercy and fearing His torment}: Worship is not complete unless it is accompanied by Fear and Hope.

{Indeed the torment of your Lord is great}: It is a must that man warns and fears His Torment.

38. Agreed upon.

39. *Fath-ul-Baaree* 8/397.

I say: This verse contains a refutation upon those who invoke others besides Allaah, such as the Prophets and *Awliya*, and seek access by them to Allaah. However if they had sought nearness to Allaah by the faith and love of them - the Prophet and the *Awliya* - it would have been permitted.

- E X A M P L E 2 -

Reported from 'Abdullaah Ibn Mas'ood - may Allaah have mercy on him- who when the verse

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ

“Those who believe in Allaah and do not cloak their belief with wrong - worshipping others besides Allaah ...” [al-An'aam : 82]

was revealed, said: “The Companions of the Prophet ﷺ said, ‘Which one of us has not done wrong,’ and so the following verse was revealed.”⁴⁰

لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ١٣

“Do not worship others beside Allaah. Verily worshipping others besides Allaah is indeed a great wrong (*dhulm*).” [Luqmaan : 13]

Haafidh Ibn Hajr said: “Not to cloak means not to mix up with ...”

40. Related by al-Bukhaaree.

Bukhaaree relates from 'Urwa:

“That Zubair had a dispute with a man from the *Ansaar* concerning an irrigating waterway in Hurra. So the Prophet ﷺ said:

“Water your land O Zubair and then direct the water to your neighbour.”

The *Ansaaree* man asked: ‘O Messenger of Allaah is it because he is your cousin? The Prophet’s face changed colour at this and he replied:

“Water your land O Zubair and then hold the water until it reaches the embankment and then direct it to your neighbour.”

Thus the Prophet ﷺ gave Zubair all that was due to him in his clear judgement after the *Ansaaree* man had angered him, even though he had initially directed them to a way that was easy for both.”

Zubair said: “I think the verse

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“And By your Lord you do not have faith until you make Muhammad a Judge in all disputes between yourselves and then find no aversion in yourselves in what he has judged and submit fully.” [an-Nisaa : 65]

was revealed regarding this incident.”⁴¹

- E X A M P L E 4 -

Hudhaifah - may Allaah be pleased with him - said the verse

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

“Spend in the way of Allaah and do not let your own hands cause your destruction.” [al-Baqarah : 195]

was revealed regarding *Nafaqa* - to spend on others, i.e. to abandon spending on others.⁴²

In the narration from Aboo Dawood he said:

“We embarked on an expedition from Madinah with the intention of capturing Constantinople. Abdur-Rahmaan ibn Khaalid ibn al-Waleed was the leader of a battalion. The Romans were cornered with their backs to the walls of the city. A man suddenly attacked the enemy. Thereupon the people said: ‘Stop! Stop! None has the right to be worshipped except Allaah! He is causing his own destruction.’ At that point Aboo Ayyub said: ‘This verse was revealed about us, the people of the *Ansaar*. When Allaah helped His Prophet ﷺ and gave Islaam dominance, we said: ‘Let us stay in our property and improve it.’

Thereupon Allaah, the Exalted, revealed: **{Spend in the way of Allaah and do not let your own hands cause your destruction.}**

To cause our own destruction means, that we remain immersed with our property and commit ourselves to it and abandon *Jihaad*.

41. Related by Bukhaaree 5/180.

42. Reported by Bukhaaree.

Aboo Imraan said: 'Aboo Ayyub remained fighting in the way of Allaah until he was killed and buried in Constantinople.'⁴³

43. Reported by Aboo Dawood with an authentic chain of narration. Refer to *Jaami'as-Sabeeh* (2/32).



KNOWLEDGE OF *NASKH WAL-MANSUKH*

This, also helps in understanding the Noble Qur'aan. The proof for this is the saying of Allaah:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِمَّا أَوْمَرْنَا بِهَا

“We do not abrogate a verse or cause it to be forgotten by you Muhammad except that We bring that which is better or equal to it.” [al-Baqarah : 106]

Naskh: Is the removing of an Islaamic ruling due to an Islaamic evidence which was revealed later than the ruling that is being removed.

Therefore the *Mansookh* is the ruling that is being removed and the evidence that permits it being removed is called the *Naaskh* and the act of its removal is called *Naskh*.

However the word *Naaskh* may refer to Allaah, as is the case in the above verse. However it may also refer to the verse that is removing the ruling. Hence it may be said: this verse is the *Naaskh* of such and such a verse. Also the word *Naaskh* may refer to a ruling that has abrogated another ruling.

From Salmah ibn al-Akwa' - may Allaah be pleased with him - who said:
"When the verse was revealed:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ط

"And those who are able to fast but with difficulty they should redeem the fast by feeding of the poor." [al-

Baqarah : 184]

Those who wanted to remain without fasting would redeem the fast by feeding the poor until the verse after it was revealed and therefore it abrogated it."

In another narration:

"Until the verse,

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ط

"Those who witness the month of *Ramadh*aan then let them fast." [al-Baqarah : 185]

was revealed."⁴⁵

'Abdullaah ibn 'Umar - May Allaah be pleased with them both - read the verse, **{And upon those who are able to fast but with difficulty they should redeem the fast by feeding of the poor.}** He said "it is abrogated."⁴⁶

44. The use of the word '*Naaskh*' with regards to Allaah is a matter that is doubtful since the names of Allaah are dependant upon evidence.

45. Related by Bukhaaree and Muslim.

46. Related by Bukhaaree.

However Ibn Abbas is of the opinion that the verse is clear and unequivocal in meaning and is not abrogated.

Al-Bukhaaree relates from 'Ataa that he heard Ibn Abbaas - May Allaah be pleased with them both - reading the verse: **{And upon those who are able to fast but with difficulty they should redeem the fast by feeding of the poor.}** Ibn Abbas said: "It is not abrogated but concerns the old aged men and women who are unable to fast they should feed a poor person daily."

The meaning of 'unable to' does not mean having the ability but it means are not able to handle it due to the difficulty and burden it causes.

- E X A M P L E 2 -

Another example is the saying of Allaah:

وَأِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ
يُحَاسِبْكُمْ بِهِ اللهُ

"And if you manifest that which is within yourselves or you hide it, Allaah will hold you to account for it" [al-Baqarah : 284]

This is abrogated by the verse:

لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا

"Allaah does not burden a soul more than it can bear"
[al-Baqarah : 286]

The saying of Allaah:

وَالَّتِي يَأْتِيَنَّكَ الْفَاحِشَةُ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا
عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي
الْبُيُوتِ حَتَّى يَتَوَقَّهِنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا
﴿١٥﴾ وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَتَاذُوهُمَا فَإِنْ تَابَا
وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا

“And those of your women who commit fornication then take four witnesses from amongst you against them. And if they testify then confine the women to their houses until death comes to them or Allaah ordains for them another way. And the two persons man and woman among you who commit fornication then punish them both, but if they repent and do righteous deeds then leave them alone ...” [an-Nisaa : 15-16]

This was abrogated by the verse in soorah an-Noor.

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ

“The fornicator - man and woman - lash them each a hundred times.” [an-Noor : 2]

By lashing the ones that have not ever married and by stoning the ones that have been married as is found in the Sunnah.

“... the ones that have not been married with a similar person should receive one hundred lashes ... while the ones that are or have been married with a similar person should receive one hundred lashes and then stoning.”

- E X A M P L E 4 -

The saying of Allaah:

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ

“If there are twenty patient ones amongst you then you should be able to overpower two hundred ...” [al-Anfaal : 65]

was abrogated by the verse:

الَّذِينَ خَفَّفَ
اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ
صَابِرَةٌ يَغْلِبُوا مِائَتِينَ

“Now Allaah has made it easier for you and He knows that there is weakness in you, thus if there are one hundred patient ones amongst you then you should overpower two hundred.” [al-Anfaal : 66]



THE WISDOM OF ABROGATION

FIRST: Consideration of that which benefits people.

SECOND: Evolutionary development of the laws and regulations to the level of completeness in accordance with the development of the *da'wah* and the development of the situation of the people.

THIRD: Testing and trying the individual on obedience or not.

FOURTH: The want of good and ease for the *Ummah*. This is because abrogation is to that which if it is difficult then it has more reward for the people and if it is to that which is lighter then it makes things easy for the people.



THE QUR'AAN - REVEALED IN MAKKAH OR MADINAH

Also from that which assists in understanding the Qur'aan and its *Tafseer* is having knowledge of the verses of the Qur'aan revealed in Makkah and those revealed in Madinah. Consequently this was given importance by some of the Companions and those after them.

Ibn Mas'ood said:

“By Allaah - besides whom there is no deity worthy of worship except Him - there is not a *soorah* from the Book of Allaah that has been revealed but that I know where it was revealed. Likewise no *soorah* from the Book of Allaah has been revealed but that I know about whom it was revealed. And if I knew of any person more knowledgeable about the Book of Allaah than myself I would have travelled to him if it was possible.”⁴⁷

The Companions - May Allaah be pleased with them - would act by that which they learnt of the Qur'aan, and thus Ibn Mas'ood said:

“If a man amongst us learnt ten verses he would not go beyond them until he had learnt its meaning and acted by it.”⁴⁸

47. Reported by al-Bukhaaree.

48. Its chain of narration has been declared authentic by Ahmad Shaakir.

This stance is the practical implementation of the Prophet ﷺ saying:

“Read the Qur’aan and act by it ...”⁴⁹

By having the knowledge of the Noble Qur’aan, Allaah aided His Messenger ﷺ and his Companions and those after them. However because the Muslims - in our day - have left acting by the Noble Qur’aan the assistance of Allaah has been delayed from them, delayed until they return to learning the Book of their Lord and acting by it at which time the assistance will return.

KNOWLEDGE OF THE QUR’AAN REVEALED IN MAKKAH AND THAT IN MADINAH

The scholars have relied upon two fundamental methodologies in acquiring the knowledge of Qur’aan revealed in Makkah and that in Madinah:

FIRST: THE METHOD OF TRANSMITTED REPORTS

This depends upon authentic narrations from the Companions who lived in the time of revelation and witnessed its revelation, or from the *Taabi’een* who acquired knowledge from the Companions and heard from them how the revelation occurred, its incidents and situations related to it.

The majority of that which is found about the Qur’aan revealed in Makkah and that in Madinah is from this category but there are no established sayings from the Messenger of Allaah ﷺ about this since he was not ordered to do so.

An example of this is that which the reader will find in the beginning of a *Soorah* - whether it is revealed in Makkah or in Madinah?

SECOND: THE METHOD OF *QIYAAS* AND *IJTIHAAD*

This depends upon the distinctive features of the *soorah* that were

49. Saheeh reported by Ahmad.

revealed in Makkah and those in Madinah. Thus, if in a *soorah* that is *Makkee* one finds a verse that may be understood to fit into the revelation in Madinah or it contains some of its incidents then they may say that the verse is *Madanee*. While if in a *soorah* that is *Madanee* one finds a verse that may be understood to fit into the revelation of *Makkee* or it contains some of its incidents then they may say it is a *Makkee* verse. Thus if they find in a *soorah* distinctive features of being *Madanee* they call it a *Madanee Soorah*.

An example of this: All the *soorahs* containing stories of the Prophets and the past nations, are considered to be *Makkee* and all *soorahs* that have the laws of inheritance or of prescribed punishments then they are considered *Madanee*.⁵⁰

THE DEFINITION OF QUR'AAN REVEALED IN MAKKAH AND THAT IN MADINAH

FIRST: THE QUR'AAN REVEALED IN MAKKAH:

This is the revelation that was sent to the Messenger of Allaah before he made migration, even if the revelation occurred in other than Makkah.

SECOND: THE QUR'AAN REVEALED IN MADINAH:

This is that which Jibreel was sent with to Muhammad ﷺ after the migration even if this occurred in Makkah, such as that which was revealed in the farewell *Hajj*.

An example of this is the saying of Allaah the Most High:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day have I perfected for you your religion and

50. Refer to 'Uloom al-Qur'aan by Al-Qattan.

completed upon you My favours and have chosen for you Islaam as your way of life.” [al-Maaidah : 3]

“A Jewish man came to ‘Umar Ibn Khattab - may Allaah be pleased with him - and said: ‘O leader of the Believers! A verse in your Book which you read, if it were to be revealed upon the Jewish people, we would have taken it as a day of celebration.’ ‘Umar replied: ‘Which verse?’ He said: {**This day have I perfected for you your religion and completed upon you My favours and have chosen for you Islaam as your way of life.**} So ‘Umar said: ‘Indeed I know the day in which this verse was revealed and the place in which it was revealed, it was revealed to the Prophet ﷺ in *Arafah* on the day of *Jumuah*.’”⁵¹

I say: This verse contains a refutation to those that say there are good innovations in Islaam. Imaam Maalik said: ‘Whosoever introduces an innovation into Islaam presuming that it is a good thing, then he has alleged that Muhammad ﷺ has breached his message. Since Allaah says: {**This day have I perfected for you your religion ...**} the verse.

So that which was not part of the religion then will not be a part of the religion now.

51. Reported by al-Bukhaaree.



DISTINCTIVENESS OF THE QUR'AAN REVEALED IN MAKKAH

In general, the subject matter the Qur'aan revealed in Makkah consists of the following:

- 1) Inviting to the oneness of Allaah; which the idol-worshippers denied. As Allaah says regarding them:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ
لَا إِلَهَ إِلَّا اللَّهُ يُسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ
أَيْنَا التَّارِكُؤَاءِ الْهَيْتِنَا
لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

“Indeed, if it were said to them none has the right to be worshipped except Allaah, they would become arrogant and say: shall we leave our deities for a mad Poet”

[as-Saffaat : 36-53]

This was because the Arabs understood the meaning of

لَا إِلَهَ إِلَّا اللَّهُ

(None has the right to be worshipped except Allaah) and that whoever says these words has left the worship of other than Allaah. However, as

for some Muslims - in this day and age - then they do not understand its meaning.

Its meaning is

لا معبود بحق إلا الله

(There is no deity worthy of being worshipped except Allaah). Thus they say it with their tongues however they contradict it with their actions. This occurs when they invoke other than Allaah or they refer back for judgement to other than the laws of Allaah or make vows for other than Allaah and many other actions of *shirk* - associating partners with Allaah.

2) Warning from associating partners with Allaah, such as invoking other than Allaah.

Allaah the Most High says:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ
مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ الَّذِينَ

“Do not invoke others besides Allaah, those who are not able to benefit or harm you! And if you do so then surely you are from the idol worshippers.” [Yoonus : 106]

3) Nullifying worship of the *Awliya*. Which is done by those alleging that it brings them closer to Allaah, or seeking their intercession with Allaah.

Allaah says:

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ
فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ

كَقَارِءٍ

“And those who take others in worship and as protectors other than Allaah, say, we do not worship them except to get closer to Allaah. Verily Allaah will judge between them concerning that which they differed about and indeed Allaah does not guide he who is a liar and the un-Believers.” [az-Zumar : 3]

and the saying of Allaah:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ
مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا
عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا
فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

“They worship others besides Allaah, those who cannot benefit nor harm them and say these are our intercessors with Allaah. Say to them, are you informing Allaah of that which He knows not in the Heavens and the earth! Free and perfect is Allaah from all that they associate with Him.” [Yoonus : 18]

So, the verdict of associating partners with Allaah was given to all those who directed any form of worship to other than Allaah, such as supplication and invocation. Even if the intention is to get close to Allaah or to seek intercession from them with Allaah. However, this point has been

neglected - in this day and age by many Muslims. So if you were to ask a Muslim why do you invoke these *Awliya*?

He will reply: I want to get close to Allaah by it, and to seek their intercession with Allaah!

4) Inviting to having belief in the Last Day, and belief in the Resurrection of the people from their graves in order to be held to account. This was denied by the unbelievers in Makkah. Therefore Allaah refuted them by His saying:

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْزَأَ قُلُوبُنَا بِلَىٰ وَرِيٍّ
لِنُبْعَثَنَّ ثُمَّ لِلنَّبِيِّنَ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴿٧﴾

“Those who have disbelieved claim that they will not be Resurrected. Say to them indeed by our Lord you will be Resurrected and then you will be told of what you did and truly this is easy for Allaah.” [at-Tagabun : 7]

5) Challenging the Arabs - despite their eloquence - to bring a *soorah* like that found in the Qur’aan. Allaah has challenged them in His saying:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ

“Or are they saying that he Muhammad invented it. Say to them bring forth a verse like it ...” [Yoonus : 38]

6) Relating the stories of those of the past who rejected (His messages), such as the people of Nooh, Hood, the people of Saalih, Shuaib, Moosa and others, peace be upon them. Allaah the Most High says to the idol worshippers of Makkah:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

﴿٦﴾ إِرْمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾
وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْدَادِ ﴿١٠﴾
الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾ فَصَبَّ
عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لِبِالْمِرْصَادِ ﴿١٤﴾

“Have you Muhammad not heard of how your Lord dealt with the people of 'Aad, who were great in stature and power. The likes of which none has seen in all the lands. And of Thamood, who dug a valley of dwellings in the mountains and of Fir'awn with his pegs to torture men, who transgressed in the lands and made much mischief. So your Lord poured on to them various kinds of torment. For indeed your Lord is ever watchful over them.” [al-Fajr : 6-14]

7) Encouraging patience such as the saying of Allaah:

وَأَصْبِرْ

عَلَى مَا يَقُولُونَ وَأَهْرُجْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾

“Be patient upon what they say and keep away from them in a good manner.” [al-Muzammil : 10]

8) Fighting the idol worshippers with the Qur'aan, and debating with them by that which is good, such as the saying of Allaah:

وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

“And strive against them by preaching the Qur’aan with your utmost endeavour.” [al-Furqaan : 52]

وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

“And debating with them by ways and methods which are good.” [an-Nahl : 125]

9) Establishing the intellectual and natural evidences upon the oneness of Allaah in His *Ruboobiyah*, which then necessitates His oneness in His worship. An example of this is His saying:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

“Do they not look at the camel and how it has been created, and the sky how it is raised aloft and the mountains how they are firmly fixed and the land how it is spread out?” [al-Ghaashiyah : 17-20]

10) The Qur’aan revealed in Makkah is also distinguishable by its style of bringing strong words that strike the one listening to it, as well as its wording containing warnings and punishment.

Examples of this are:

- i) {The striking hour.} [al-Qaari’ah : 1]
- ii) {And when the trumpet is blown a second time.} [al-Abasa : 33]
- iii) {Have you heard the story of the overwhelming one.} [al-Ghaashiyah : 1]
- iv) {And when the time of the event comes.} [al-Waaqiyah : 1]

v) {**Nay, if he does not stop he will be grabbed by the forelock.**} [al-'Alaq : 15]. The word *kallaa* كَلَّا which is translated as nay implies a warning and preventing.



DISTINCTIVENESS OF THE QUR'AAN REVEALED IN MADINAH

In general, the subject areas that are considered important from the Qur'aan revealed in Madinah are the following:

1) **CALLING TO FIGHTING AND BECOMING MARTYRS IN THE PATH OF ALLAAH.** This is because the Muslims had migrated to Madinah and established an Islaamic state in Madinah. Therefore they were in need of defending their religion and their state. Consequently we see the Qur'aan revealed in Madinah encouraging them to fight in the way of Allaah, such as:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ
بِأَنَّهُمْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ
وَيُقْتَلُونَ

“Verily Allaah has purchased from the Believers their lives, their property for the price of paradise for them. They fight in the cause of Allaah and kill and are killed ...” [at-Tawbah : 111]

2) **EXPLAINING THE RULES AND REGULATIONS OF ISLAAM.** For example the ruling on usury, on which Allaah has announced war upon those who deal in it, such that Allaah says:

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
 وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا
 فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ
 أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

“O You who believe, fear Allaah and give what remains due to you of the usury, if you are truly Believers but if you do not, then take notice that Allaah and His Messenger have declared war. But however if you repent, then you can retain the principal sum you invested ...”

[al-Baqarah : 278-279]

3) THE RULINGS ON THE PRESCRIBED PUNISHMENTS DECREED BY ALLAAH. Such as the punishment for fornication, stealing and other prescribed punishments which contain peace and safety for the community.

Allaah the Most High says:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ

“The man and woman guilty of illegal sexual relations - lash each one of them one hundred times.” [an-Noor : 2]

and about stealing,

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا
 أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

“The thief - man and woman - cut off his or her right hand as a recompense for what they committed and a

punishment that is to be an example to others from Allaah. Indeed Allaah is the Great, the Wise.” [al-Maaidah : 38]

4) UNMASKING THE HYPOCRITES AND UNRAVELLING THEIR UNDERLYING NATURE AND MENTIONING THEIR CHARACTERISTICS. Such as the saying of Allaah the Most High in unravelling their hypocrisy:

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا أَتَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ
إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿٤٦﴾

“When the Hypocrites come to you they say indeed we testify that truly you are the Messenger of Allaah. Allaah knows that you are His Messenger and Allaah witnesses that the hypocrites are liars.” [al-Munafiqoon : 1]

5) SILENCING THE PEOPLE OF THE BOOK - THE JEWS AND OTHER THAN THEM - BY DEBATING WITH THEM AND ESTABLISHING THE PROOF AGAINST THEM. Such as the saying of the Most High:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ

“And do not argue with the people of the Book unless it be by that which is good except for those amongst them who transgress.” [al-Ankaboot : 46]

6) THE ACTUALISING OF THE ASSISTANCE FOR THE BELIEVERS, IN THEIR BATTLES AGAINST THEIR ENEMIES. Such as the saying of Allaah:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

“Indeed Allaah aided you and made you victorious at the battle of Badr when you were few in number and were weak in force.” [Aali-Imraan : 123]



BENEFITS OF HAVING THE KNOWLEDGE OF THE QUR'AAN REVEALED IN MAKKAH OR IN MADINAH

1) Seeking assistance in making the explanation of the Qur'aan: Verily knowledge of the time and events of revelation aid us in understanding and making the correct explanation of a verse. Even though the lesson to be taken from the verse is from the generality of its wording and not by the specific cause for its revelation. In the light of this, the scholars of *tafseer* of the Qur'aan are able to distinguish between the abrogated verse and the abrogating verse, whenever there seems to be an apparent contradiction between two verses. This is because the verse revealed later abrogates the one revealed earlier.

2) Perceiving the style and mannerism of the Qur'aan and benefiting from it in the methods of inviting to the religion of Allaah: For indeed every situation demands a particular statement, and bearing in mind what is necessitated by the situation is from the distinctive meanings of conveying the message. Therefore, the distinctive features of the methods and style of the Qur'aan revealed in Makkah and in Madinah provides a student with a methodology of the ways of addressing others when inviting to the religion of Allaah. That is, in a way which is suitable to the needs of the person being addressed and for each level from the stages of the *da'wah* and its subject matters and methods. This point becomes absolutely clear from the various mannerisms and methods of

the Qur'aan when addressing the Believers, the idol-worshippers, the dis-believers and the people of the Book.

3) Coming across the Prophetic biography through the Qur'anic verses: Verily the verses of the Qur'aan are the first reference point for knowledge of his biography.⁵²

4) The chapters revealed in Makkah are 82 while those revealed in Madinah are 20 and there are 12 chapters about which the scholars have differed as to whether they were revealed in Makkah or Madinah. Thus giving a total of 114 chapters and they come to a total of 6236 verses.

52. Refer to *'Uloom al-Qur'aan* by Al-Qattan.



THE INTERTWINED NATURE OF THE VERSES REVEALED IN MAKKAH AND MADINAH

THE VERSES REVEALED IN MAKKAH WITHIN THE CHAPTERS REVEALED IN MADINAH

One does not imply by saying this chapter is *Makkee* - revealed in Makkah - or *Madanee* - revealed in Madinah - that all of the verses that it contains were revealed in Makkah or in Madinah. Rather a chapter revealed in Makkah may contain verses revealed in Madinah, and a chapter revealed in Madinah may contain verses revealed in Makkah. However the chapters are described by what the majority of the verse in it refer to. Consequently, one may come across the statement: 'It is a Makkah chapter except for these verses, for they were revealed in Madinah - and this chapter was revealed in Madinah - except for these verses which were revealed in Makkah. Just as we find this in the *Mushaf*, and from an example of a Madinah chapter having verses that were revealed in Makkah is soorah al-Anfaal, about which the majority of the scholars have exempted the verse:

وَإِذِ يَمْكُرُ بِكَ الَّذِينَ
كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ
اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

“And when the unbelievers plotted against you to imprison or to kill you or to expel you out of Makkah, they were plotting, but Allaah too was plotting and indeed Allaah is the best of those who plot and plan.”

[al-Anfaal : 30]

Maqaatil said:

“This verse was revealed in Makkah and its apparent meaning points to this, for it contains what the idol-worshippers were doing in *Dar an-Nadwa* when they were plotting against the Messenger of Allaah ﷺ before his migration.”⁵³

53. Refer to *Uloom al-Qur'aan* by Al-Qattan.



WHEN TO ACT BY THE QUR'AN REVEALED IN MAKKAH OR MADINAH

Shaykh-ul-Islam Ibn Taymeeyah holds the view that the Qur'aan revealed in Makkah; which calls to having patience upon adversity and not being confrontational to the dis-believers is implemented when the condition of the Muslims is weak. While the Qur'aan revealed in Madinah which calls to *Jihaad* and having strength is implemented when the condition of the Muslims is strong. This is when he said:

“These verses become applicable to all weakened Believers, who are not able to aid Allaah and His Messenger by their hands or tongues. So they aid by that which they are capable of, from the heart and its like. The verses of debasing and humbling those they have any treaties with, become applicable to all strong Believers, having the ability to aid Allaah and His Messenger with their hands and tongues. These verses and their likes were acted upon by the Muslims in the final era of the Messenger of Allaah and in the era of the rightly guided *khulafa* and likewise until the last hour there will be a group of this *Ummah* upholding the truth and completely aiding Allaah and His Messenger. Thus any believer who is in a land where he is weak or in a time of weakness then let him act by the verses of patience, pardoning and forgiving those who harm Allaah and His Messenger - from those who have been given the Book and the idol-worshippers. As for the Muslims (in a land) of strength, then they should act by the verses of fighting the leaders of disbelief and

those who defame and slander the religion, and act by the verses of fighting those who have been give the book until they pay the *Jizyah* and they do so while they are in a state of debasement.”⁵⁴

I say: The words of Ibn Taymeeyah are supported by the saying of Allaah:

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ
 قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

“Say to the Believers to forgive those who harm them and do not hope in the days of Allaah , that he may recompense people according to what they earned.” [al-Jaathiyah : 14]

Allaah orders His Messenger to say to the Believers, in the days of weakness of the Muslims in Makkah, before making migration: forgive and pardon those of the unbelievers that harm you and do not react to harm and adversity with its like. Thus showing the legality of pardoning the unbelievers, in times of weakness.

- 1) If only the Muslim groups implemented what has come in the Qur’aan revealed in Makkah, which invites to patience, forgiveness until the aid of Allaah comes.
- 2) That we implement the Islaamic laws upon ourselves, since we see some people inviting to *Jihaad* and ruling by Islaam but alas they do not implement Islaam upon themselves.
- 3) That we call the leaders of the Muslims and their assistants to implement the laws of Islaam with wisdom, good preaching and soft speech; just as Moosa and Haroon did with Fir’awn.

54. From *Saarim al-Maslool* (p.221).

4) That in times of weakness our *Jihaad* should be with our wealth and our tongue, and thus implementing the saying of the Prophet ﷺ:

“Fight the idol-worshippers with your wealth, your souls and your tongue”⁵⁵

5) To invite the *Ummah* - as individuals and collectively- to implement the laws of Islaam upon themselves, such that they grow up loving Islaam and establishing it upon the land.

Thus one of the contemporary callers to Islaam said:

“Establish the state of Islaam within your hearts and it will be established for you in your lands.”

6) Does calling to the belief system - *'Aqeedah* come first or calling to the sovereignty of rule (*Haakimiyyah*) belongs to Allaah alone? This question was answered by the eminent caller to Islaam Muhammad Qutb, in a lecture he gave in *Dar al-Hadeeth*⁵⁶ in Makkah: and this is what he said:

Question: “Some people say indeed Islaam will return through the path of *Haakimiyyah*, while others say Islaam will return by the means of correcting the beliefs systems and cultivating the masses. So which statement is correct?”

Answer: “From where will the sovereignty of Allaah’s rule - *Haakimiyyah* - of this religion come to bear fruit on the land unless the callers to Islaam correct the beliefs and have true and correct faith. Such that when they are tested and tried they have patience and perseverance, they make *Jihaad* in the path of Allaah and rule by the religion of Allaah on the land. This is a very clear issue! The laws will not just come from the sky,

55. Authentic related by Aboo Dawood.

56. This is an institute school in Makkah for children, where they can study Islaam and its related sciences. [Publisher]

they will not just descend from the sky, even though everything comes from the sky, but however it will require striving from the people which Allaah has obligated upon them.

وَلَوْ شَاءَ اللَّهُ لَانصَرْنَا مِنْهُمْ وَلَكِنْ لِنَبِّئُكُمْ بِبَعْضِ

“And if Allaah had willed He could have punished them without you but He let you fight each other so as to test you ...” [Muhammad : 4]

Thus it is essential that we begin by correcting the beliefs, cultivating the generations upon the correct belief systems. So when a generation is put to trial it has patience in the face of this adversity just like the first generation preserved.



REVELATION OF THE QUR'AAN IN STAGES AND ITS WISDOM

Verily the Qur'aan was revealed to the Messenger of Allaah ﷺ in parts, according to the varying situations and events and occurrences; and this contains considerable and far reaching wisdom.

1) STRENGTHENING THE HEART OF THE PROPHET ﷺ:

This was the wisdom by which Allaah replied to the criticism of the disbelievers regarding the revelation of the Qur'aan in stages; such that Allaah says:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً
وَوَحْدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

“Those who disbelieved said why was not the Qur'aan revealed to him all at once. It was revealed in parts so as to strengthen your heart and so We revealed it in stages.” [al-Furqaan : 32]

The renowned scholar, Aboo Shaamah said:

“So if it is said what is the hidden wisdom behind the Qur'aan being revealed in stages? Why was it not revealed, as all the other divine books, at one time? We say: Allaah has taken the responsibility for answering this question and His answer is: {Those who disbelieved said why was

not the Qur'aan revealed to him all at once?}

They mean just as it was revealed to the Messengers before him? So Allaah says: **{likewise}** that is We have revealed it in parts **{to strengthen your heart}** that is to strengthen his heart, for indeed if revelation is renewed at every occurrence then it strengthens the heart and shows concern for the one it is revealed to. Hence this necessitates a more frequent descending of the Angel to him and renewing the covenant with him, by the message he brings with him and that incorporates great honour and causes immense pleasure which words cannot describe. Consequently, he used to be the most generous in the month of *Ramadhaan* due to his numerous meetings with Jibreel.”⁵⁷

2) TO CHALLENGE AND SHOW THE INCAPABILITY:

Verily the unbelievers remonstrated at the Qur'aan being revealed in stages, as the Qur'aan relates about them, even though they were amazed at it being revealed in stages.

Allaah challenged them to come bring forth a chapter like it and they were unable to do so. Challenging them to bring a chapter like it, after it has been revealed in stages had a stronger impact in showing their incapability and thus was stronger proof than just revealing it all in one go. For one who is unable to bring one chapter the like of it, when it has been revealed in parts will be more than incapable of bringing the like of it when it has been revealed in one go.

This is the wisdom that is pointed out by some of the narrations for the *hadeeth* narrated by Ibn Abbaas about the revelation of the Qur'aan:

“Whenever the dis-believers invented a thing Allaah brought forth an answer for that thing.”⁵⁸

3) EASIER TO MEMORISE AND UNDERSTAND:

The revelation of the Qur'aan in parts makes it easier for the people to

57. Refer to *al-Itqaan* by as-Suyootee 1/42.

58. Related by Ibn Abee Haatim.

memorise the Qur'aan and understand it, especially when the people are *Ummee* - do not read or write - such as Arabs - in whose language the Qur'aan was revealed. Thus its revelation in parts was the best aid for them to memorise it and understand its verses. Every time a verse or several verses were revealed the Companions memorised them and pondered over their meanings and acted upon them. Thus Ibn 'Umar said: "They learnt the Qur'aan five verses at a time, then the next five verses, for indeed Jibreel used to come with the Qur'aan to the Messenger with five verse and then five more verses."⁵⁹

4) ENCOURAGING THE BELIEVERS TO ACCEPT AND ACT BY WHAT WAS REVEALED OF THE QUR'AAN:

Such that the Muslims await expectantly for the revelation of a verse, especially in times of need, just as in the verses of *Ifq* (dealing with the accusation) and of the *La'aan* (cursing).

5) DEALING WITH EVENTS, AND THE GRADUAL IMPLEMENTATION OF THE SHARIE'AH:

The Noble Qur'aan was revealed gradually step by step, and thus it would begin with the most important matters then the next in importance:

a) Indeed the Qur'aan places extreme importance to the fundamental aspects of faith, belief in Allaah, His Angels, His Books, His Messengers, the Final Day and what it entails of recompense and giving account, of Heaven and Hell and establishes the evidences for these matters in order to remove the false beliefs from the hearts of the idol-worshippers and plant the Islaamic beliefs firmly in their hearts.

b) Then it began to order acquiring virtuous manners and etiquettes and forbade abominable and evil acts; so as to uproot the

59. Related by Bayhaqee in *Shu'bul-Eemaan* and its chain of narration is *Sabeeh*.

roots of evil and wrong doing. It would clarify the principles of what is *halaal* (permissible) and *haraam* (prohibited); from food, drink, wealth, honour, blood and other matters.

c) The Qur'aan was also revealed in accordance with events and situations that were faced by the Muslims in their striving to make the word of Allaah uppermost and it would also encourage them to do this.



EXAMPLE OF THE STAGE BY STAGE REVELATION OF THE QUR'AN

- E X A M P L E 1 -

Soorah al-An'aam - which is classified as a *Makkee* chapter - clarifying the fundamentals of faith, the evidences for the oneness of Allaah, warning the people from associating partners with Allaah and clarifying what is permissible and what is forbidden. Allaah says:

قُلْ
تَعَالَوْا أَتَلْ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ
شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ
إِمْلَاقِي نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

“Say come, I will tell you of what your Lord has forbidden to you: that you do not associate anything with Him, and that you are kind towards your parents and that you do not kill your children from the fear of poverty. Indeed We will provide sustenance for you and them.” [al-An'aam : 151]

Then after this was revealed, the detailed aspects of the laws and regulations were revealed in Madinah. Such as the verses of lending money, and of the prohibition of usury.

Fornication and adultery had been prohibited and forbidden in Makkah. So, Allaah says:

وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

“Do not come near to unlawful sexual relations for indeed it is an abominable sin and leads to an evil end.”

[al-Israa : 32]

However the punishments relating to it were revealed in Madinah.

- E X A M P L E 2 -

The clearest example of the gradual, step by step implementation of the *Sharee'ah* is the prohibition of intoxicants.

Allaah the Most High says:

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ نَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا
حَسَنًا

“From the fruits of the palm tree and grapes you produce intoxicants and a good sustenance from the dates and grapes ...” [an-Nahl : 67]

So it described the {sustenance} derived from it as good and not the intoxicants that are derived from it, and thus indicating that it was censured, and then the following verse was revealed:

يَسْأَلُونَكَ عَنِ الْخَمْرِ
 وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا
 أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

“They ask you about intoxicants and gambling. Say to them: In them there is great harm and sin and some benefit for man, but however their harm (sin) is greater than their benefit.” [al-Baqarah : 219]

Therefore the verse combines between the temporal benefit of intoxicants and its harm - of the sin of drinking it - and of the harm that it causes in the body, the harm it does to the intellect, the squandering of money and that it causes other abominable and sinful acts. Then the verse ends by outweighing the harm in it compared to the good. Then the following verse was revealed:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ
 وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

“O You who believe do not approach the prayer in a drunken state until you understand what you are saying.” [an-Nisaa : 43]

So, by this verse they realised that intoxicants were forbidden in the times of the prayer and then the following verse was revealed:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ
 مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢١٨﴾

“O You who believe indeed intoxicants, gambling, idols and throwing arrows for good fortune are an evil act from the deeds of the devil so stay away from them so that you may prosper.” [al-Ma'idah : 90]

- E X A M P L E 3 -

The wisdom for this is clarified by what 'Aaishah - may Allaah be pleased with her said:

“Indeed the first matters to be revealed when the chapters from Soorah Qaaf and those after it were revealed were that which contained descriptions of Heaven and Hell, so that the people would hasten to embrace Islaam and then the matters of what was permissible and what was forbidden were revealed. For if the first thing to be revealed was {**and do not drink intoxicants**} the people would have said: We will never leave drinking intoxicants and if {**and do not fornicate**} were revealed first, they would have said: we will never leave this.”⁶⁰

60. Related by Bukhaaree.



DISTINCTIVE QUALITIES OF THE NOBLE QUR'AAN

1) The Qur'aan is the speech of Allaah revealed to our Messenger Muhammad, beginning with Soorah al-Faatiha and ending with Soorah an-Naas.

2) Recitation of it in the prayer and other than the prayer is worship of Allaah and the one who reads it receives a reward for doing so; as the Prophet ﷺ said:

“Whosoever reads a letter from the Book of Allaah then he gets by this one reward, and the reward is ten times the multiple of a single reward. I do not say that ا is one letter but rather ا is a letter and ا is a letter and ا is a letter.”⁶¹

Indeed there are numerous authentic *ahaadeeth* related about the reciting of various soorahs such as soorah al-Baqarah, soorah Aal-'Imraan, soorah al-Mulk, soorah al-Kahf and soorahs an-Naas and al-Falaq, as well as others.

3) Prayer is not valid except by the recitation of the Qur'aan. This is because of the saying of the Prophet ﷺ:

61. Saheeh reported by at-Tirmidhee.

“There is no prayer for one who does not recite the opening of the Book (soorah al-Faatiha).”⁶²

4) The Qur’aan is free of any alterations or changes, as Allaah - the Most High says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

“Indeed we sent down the Qur’aan and truly We will preserve it from corruption and alteration.” [al-Hijr : 9]

Whereas the other heavenly books, such as the Torah and the Injeel have been altered by the Jews and the Christians.

5) The Qur’aan is free from any contradiction, as Allaah the Most High says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

“Do they not contemplate and ponder over the Qur’aan? for indeed if it was from other than Allaah they would have found in it numerous contradictions.”

[an-Nisaa : 82]

6) Ease on memorising it, as the Most High says:

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ

“And indeed we have made the Qur’aan easy to remember.” [al-Qamr : 40]

62. Related by both Bukhaaree and Muslim.

7) The Qur'aan is a miracle, no one can bring a *soorah* like it. Indeed Allaah challenged the Arabs to do this and they were unable to do so. Allaah the Most High says:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ

“Or do they say that he (Muhammad) invented it, let them bring a verse like it.” [Yoonus : 38]

8) The descending of tranquility and mercy upon the one who recites the Qur'aan. The Prophet ﷺ said:

“No people gather in a house from the houses of Allaah, reciting the Qur'aan and studying it between themselves except the tranquility and peace descends upon them and they are covered with mercy and the angels surround them and Allaah mentions them to those with Him.”⁶³

9) The Qur'aan is for the living not the dead. Allaah the Most High says:

لِيُنذِرَ مَنْ كَانَ حَيًّا

“In order to give a warning to him whose heart and mind is alive.” [Yasin : 70]

and,

وَأَنْ لَيْسَ لِلإِنْسَانِ إِلَّا مَا سَعَى

“Indeed man only receives and has what he strives for, whether it is good or bad.” [an-Najm : 39]

63. Related by Muslim and others.

Imaam ash-Shaafi'ee has extrapolated the deep understanding from this verse that the reward of the recitation of the Qur'aan cannot be passed on to the deceased, because it is not from his actions nor his toils and effort.

However as for the child's recitation of the Qur'aan for his parents then the reward for this recitation can be passed on. This is because the child is from the toils and striving of the father, as is found in the *hadeeth*:

“... and the children are from his toils.”⁶⁴

10) The Qur'aan is a cure for the hearts from the disease of *Shirk* and hypocrisy and other similar matters. There are certain verses and chapters of the Qur'aan that contain a cure for the body. Such as soorah al-Faatiha and an-Naas and al-Falaq, along with other chapters for which this feature has been established in the authentic sayings of the Prophet ﷺ.

Allaah the Most High says;

يَتَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ
مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“O people verily a great legacy of the truth and goodness has come to you from your Lord and a cure for whatever illness is in the hearts and a guidance and a blessing for the believers.” [Yoonus : 57]

and,

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ

64. Declared authentic by the checker of *Jaami' Usool*.

وَرَحْمَةً لِّلْمُؤْمِنِينَ

“And We have sent down from that which is in the Qur’aan that which is a cure for the heart and the body and a blessing for the believers.” [al-Israa : 82]

11) The Qur’aan intercedes for the one who recites it as the Prophet ﷺ said:

“Read the Qur’aan for indeed it will come on the Day of Judgement as an intercessor for its people.”⁶⁵

12) The Qur’aan testifies to the truth in the Books before it as well as being a judge over them and nullifies all the falsehood in them. Allaah the Most High says:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ
بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا
عَلَيْهِ

“Indeed We have revealed to you the Qur’aan in truth affirming that which preceded it from the Heavenly books and a *Muhayminan* authority over them.” [al-Maaidah : 48]

Ibn Katheer after mentioning the opinion on the explanation of the word *Muhayminan* said:

“And these sayings are all similar in meaning. For indeed the noun *Muhyiminan* incorporates all of this. Indeed it is a custodian, a witness, a judge over all the previous Heavenly books. This great Book, which was

65. Reported by Muslim.

sent as the last and final Book, is the most comprehensive of them in style and the most complete of the Books. Such that it incorporates all the good traits of those before it and added to this is that which was not found in the others. Thus it was made into a custodian, a witness and a judge over all of them and Allaah has taken the responsibility of preserving it.”⁶⁶

13) The Noble Qur’aan is truthful in what it informs, just in its laws and regulations. Allaah the Most High says:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ

“The words of your Lord have been fulfilled in truth and justice. None can alter or change His words.” [al-An’aam : 115]

Qataadah said:

“Meaning: Truthful in that which it says, just in its rulings. It utters the truth in its information and is just in its requests. Thus all that it informs of is the truth, there is no doubt about that and its orders are just and there is no other justice except it. All that it forbids is futile and falsehood. Indeed it does not forbid except that which is detrimental to man, just as Allaah says:⁶⁷

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحْرِمُ عَلَيْهِمُ
الْخَبَائِثَ

“It orders them with righteousness and warns them

66. *Tafseer Ibn Katheer* 2/165.

67. Refer to *Tafseer ibn Katheer* 2/167.

from transgression and sin. And makes permissible the good wholesome things and forbids the bad, evil and harmful things.” [al-A'raaf : 157]

14) The stories in the Qur'aan are true, not speculative or fantasy. Thus the story of Moosa and Fir'awn is true and actually took place. Allaah says:

تَتْلُوا عَلَيْكَ مِنْ نَبِإِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ

“We recite unto you in truth the story of Moosa and Fir'awn.” [al-Qasas : 3]

Similarly the story of the people of the cave, is a true event Allaah says:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ

“We relate to you the stories of old in truth.” [al-Kahf : 13]

Likewise all the stories related in the Qur'aan are true events. Allaah says:

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ

“Verily these are the true stories.” [Aali-Imraan : 62]

15) The Qur'aan combines between the pursuit of worldly matters and of the Hereafter. Allaah - the Most High - says:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ
نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

“And seek by the wealth that Allaah has given you, the eternal abode of peace and do not forget your share of

this world. Be kind and righteous just as Allaah was kind to you.” [al-Qasas : 77]

16) The Qur’aan contains all that humans are in need of, from the belief system, acts of worship, laws and regulations, rules of social interaction, manners and etiquettes, politics, economics and other matters of life that are essential to the community. Allaah the Most High says:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

“And indeed Our Book has not omitted nor neglected anything at all.” [al-An’aam : 38]

and,

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

“Verily We have sent down to you the book as a clarification for all matters, a guidance, a blessing and good news for the Believers.” [an-Nahl : 89]

al-Qurtubee says when giving the *tafseer* of the saying of Allaah:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

“And indeed Our Book has not omitted nor neglected anything at all.” [al-An’aam : 38]

“i.e. in the preserved tablet. For indeed it substantiates all the events and incidents that will occur. It is also said that it means: in the Qur’aan: nothing from the matters of the religion has been left but that We have directed and guided to it in the Qur’aan. This is either a clear explained guidance or a general guidance for which the explanation is sought from

the sayings of the Messenger, ﷺ or from the consensus of the Muslims or from an analogy - *Qiyas* - that is established in the Book.”⁶⁸

He then said:

“Therefore whatever Allaah informed of is true in that He did not neglect anything in the Book - general or detailed.”

At-Tabaree said in the explanation of the verse: **{Verily We have sent down to you the Book as a clarification for all matters, a guidance, a blessing and good news for the Believers.}** [an-Nahl : 89] He said:

{We have sent down to you the Book as a clarification for all matters} meaning: “We Sent down to you - Muhammad - this Qur’aan as a clarification for all things that the people are in need of, from the knowledge of the permissible (*halaal*) and the forbidden (*haram*), and that which attains reward or punishment. Explained **{a guidance}** from deviation and as **{a mercy}** for whoever believes in it and acts by the limits of Allaah contained in it and His orders and prohibitions. So make permissible what Allaah made permissible and forbid what He forbade. **{... good news for the Believers}** he said: glad tidings to those who obey Allaah and surrender to His oneness and submit to Him with obedience, He gives them the glad tidings of His great reward in the Hereafter and the immense Benevolence.”⁶⁹

17) The Noble Qur’aan has a strong impact and effect on the souls of humans and of the *Jinn*.

a) As for the humans, then many of the idol worshippers in the first period of Islaam were affected by it and thus embraced Islaam. In the present times, I have met a Christian youth who has now embraced Islaam and it was mentioned to me that he was greatly affected by listening to the Qur’aan from tapes.

68. Vol. 6/420.

69. Vol. 14/161.

As for the *Jinn*, then a group of them said:

إِنَّا سَمِعْنَا قُرْءَانَ
عَجَبًا يَهْدِي إِلَى الْرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

“Verily we have heard a wonderful Qur’aan, that guides to truth and so we have believed in it. And truly we will not associate any partners with our Lord.” [al-Jinn : 1-2]

c) As for the idol worshippers then many of them were affected when listening to it. Such that Waaleed ibn Mugheerah said: “By Allaah this is not poetry, nor magic nor is this talk and speech from madness. Rather its words are the speech of Allaah and indeed it has a sweetness and a beauty upon it . Verily it will be uppermost and nothing will raise above it.”⁷⁰

18) Those who learn the Qur’aan and teach it are the best of people, because of the saying of the Prophet ﷺ:

“The best of you are those who learn the Qur’aan and teach it.”⁷¹

19) And his ﷺ saying:

“The ones proficient in reading and reciting the Qur’aan are with the Angels the best of creation and those who read it repeatedly have two rewards for their pains.”⁷²

70. Refer to *Tafseer Ibn Katheer* 4/443.

71. Reported by al-Bukhaaree.

72. Bukhaaree and Muslim.

20) The Qur'aan has been made by Allaah as a guide and good news. Thus Allaah says:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
 الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

“Verily this Qur'aan guides to the path which is the most truthful and just, and gives good news to the Believers, who do righteous deeds that they will have a great reward.” [al-Israa : 9]

21) The Qur'aan makes the heart at peace and establishes certainty. The Believers know that it is the greatest way by which their hearts find tranquility and the sweetness of certainty. Allaah the - Most High - says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ
 قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

“Those who believe and whose hearts find tranquility in the remembrance of Allaah. Truly the remembrance of Allaah causes the hearts to be at peace.” [ar-Ra'd : 28]

Therefore if any Muslim is afflicted by anxiety, depression or an illness then he should listen to the noble Qur'aan from a reciter who has a good voice such as Al-Manshaawee and others. For indeed the Prophet ﷺ said:

“Beautify the Qur'aan with your voices, for indeed the pleasant voice increases the beauty of the Qur'aan.”⁷³

73. Refer to *Saheeh al-Jaami* by Shaykh al-Albaanee.

22) The Noble Qur'aan invites, in most of its soorahs, to the oneness of Allaah and in particular to the oneness of Allaah in Him deserving worship, supplication and invocations (*Du'aa*) and seeking aid.

Hence in the first part of the Qur'aan, *Soorah al-Faatihah* you find the saying of Allaah:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿١﴾

“You alone we worship and from You alone we seek aid.”

That is we do not worship anyone except You and we do not seek aid from anyone except you O Allaah.

While in the end of the Qur'aan, in *Soorah Ikhlaas*, *al-Falaq*, and *an-Naas* you find that the oneness of Allaah is clearly manifested in the saying of Allaah:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

“Say He is Allaah the One.”

and,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

“Say I seek refuge in the Lord of the dawn break.”

and,

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

“Say I seek refuge in the Lord of man ...”

and in *soorah Jinn* you read the verse:

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۚ

“Say I only invoke my Lord and I do not associate anything with Him.” [al-Jinn : 20]

and,

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۚ

“And the *masaajid* (places of worship) belong solely to Allaah so do not invoke others besides Allaah.” [al-Jinn : 18]

and in the rest of the chapters in the Qur’aan there are numerous verses expressing the oneness of Allaah.

It is amazing that one of those who is presumed to have knowledge from the Soofees found these words inscribed on the doors of the Mosque and said:

“The verse of the *Wahaabiyah*.” This was because they forbid invoking other than Allaah.

And a Sufee professor said to me:

“Indeed the verse {**You alone we worship and from You alone we seek aid**} is a *Wahabee* verse because it invites to seeking aid only from Allaah.

23) The Noble Qur’aan is the first source of the Islaamic *sharee’ah*, revealed by Allaah to our leader, Muhammad ﷺ to remove the people from the darkness of disbelief and associating partners with Allaah and ignorance, to the light of faith (*Eemaan*), the oneness of Allaah and knowledge. Allaah says:

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ

إِلَى النُّورِ

“This is a Book that We have sent down to you so that you may take the people out of the darkness of disbelief to the light of belief.” [Ibraahim : 1]

24) The noble Qur’aan informs about forthcoming events, that are only known of by the revelation; such as the saying of Allaah:

سَيَهْزِمُ الْجَمْعُ وَيُولُونَ الدَّبْرَ ﴿٤٥﴾

“The great number will be defeated and they will turn and flee.” [al-Qamar : 45]

and indeed the idol worshippers were defeated on the day of *Badr* and they fled from the battlefield.

The Qur’aan also informed us about numerous other events that have taken place; such as the defeat of Romans and the Persians.

25) Seeking refuge in Allaah, when reciting the Qur’aan, because of the saying of Allaah:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

“So when you intend to read the Qur’aan seek refuge in Allaah from the cursed one the devil.” [an-Nahl : 98]

26) The obligation to listen attentively and silently to the Qur’aan by the person who is being led in prayer and in the Friday sermon, because of the saying of Allaah:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٤﴾

“So when the Qur’aan is being read, listen and be silent so that you may receive mercy.” [al-Araaf : 204]

So when the Qur’aan is recited to you listen attentively to it so that you may understand its verses and listen silently so that you can comprehend it and so that your Lord can have mercy upon you.⁷⁴

IN SUMMARY

Indeed the distinctive features of the Qur’aan are numerous and Allaah has described them by His saying:

وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

“Verily this is a great Book, no falsehood can come to it or be added to it, a revelation sent down from Allaah the Most Wise and Praiseworthy.” [Fussilaat : 41-42]

and our Messenger ﷺ said about it:

“I have left with you two things, you will not be misguided after them, the Book of Allaah and my Sunnah and they will not be separated until the *Hawd*⁷⁵ is shown to me.”⁷⁶

Gladstone, a previous Prime minister of Britain said: “So long as this Qur’aan is still around, Europe will not be able to rule over the east.”

74. Refer to the *Tafseer* of at-Tabaree.

75. The *Hawd* is an enormous lake or pond from which the believers will drink on the Day of the Resurrection.

76. Authentic reported by al-Haakim.



THE QUR'AAN IS A COMPLETE AND COMPREHENSIVE BOOK

The Noble Qur'aan deals with numerous important topics, such as ordering the good and forbidding the evil, promises of reward (*wa'd*) and threats of punishment (*wa'eed*), parables and wisdom, stories of the past nations, admonitions, mention of the matters of the Unseen, the natural sciences, behaviour of creation, the signs of the Resurrection and Hereafter and other important matters.

Thus, when we contemplate the Qur'aan in these topics and objectives we find that it is of the utmost eloquence and proficiency and of ultimate fluency, conformance and harmony. The first part of it resembles the last part, it resembles itself in its beauty. The one reciting it never becomes tired nor does the one who is proficient in its recitation become weary of reciting it, and the one who contemplates it does not doubt in it. It increases the fearful in guidance and the Believer in faith. This is because it is in perfect harmony and continuity and the first part is proved true by its latter parts.

Verily the style and order of the chapters of the Qur'aan, in its well known manner is different and opposite to the style of other books. But nevertheless, this style and order is appropriate for all the verses and chapters, for their meaning, its construction and its topics. Such that it is as if it is all part of one thing that complements each other. This is a tangible proof that it is not like other books that are compiled by man, where the person compiling it sits and places all related and appropriate matters in one chapter and each group of chapters succeeding each other.

Rather, the Qur'aan is a collection of guidance from the revelation of Allaah that has been necessitated by wisdom and by the greater benefit. You will not find any errors or any contradictions in it. Rather you will be able to take each part of it and it will appear as if it is all concerning one topic.⁷⁷

Shaykh az-Zaraanee said:

“Indeed this exquisite combination and mixture that you find in every chapter in the Qur'aan or group of chapters has an immense effect to the sweetness attained by the reciter, the covetness of the listener and the immense benefits one attains from it. This makes each group of chapters similar to gardens of ripe fruit through which a person walks taking benefit from the fruits, or similar to a table full of many kinds of delicious food for the hungry to satisfy their hunger and needs from all that is available.”⁷⁸

And Doctor Muhammad 'Abdullaah Daraaz said:

“Indeed one reads a long eloquent and harmonious chapter of the Qur'aan which the ignorant people presume to be muddled meanings inserted haphazardly and that its chapters were collected without care. But in reality if they pondered over the cohesive composition of its primary objectives in its foundations and principles, they would note that each principle has been built upon numerous other principles. Thus one does not cease to progress through its various parts just as one moves through the rooms and courtyards of a building. Its foundations and designs being laid down in one go and so you never sense that there was any ignorance in laying down its composition and structure. Not even by the separation caused when exiting on to the road to get to another. Rather, one sees that these varying categories completely unite as if one.

And behind all of this, the chapters in general take a particular direc-

77. Refer to the treatise *Presumed differences and contradictions in the Noble Qur'aan* by Shaykh Yaasar Ahmad, 'Ali Shammli.

78. Refer to *Manaal al-Arffaan* 1/80.

tion and collectively move towards a specific goal, just as a body has one posture for which it is aided by the rest of the limbs to perform one objective even though each limb has a different function.”⁷⁹

79. Refer to the Book *An-Naba-ul-Adheem*.



THE QUR'AAN IS FREE OF CONTRADICTION

Allaah, the Most High says:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا
فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

“And if it was from other than Allaah truly they would have found in it numerous discrepancies.” [an-Nisaa : 82]

Al-Qurtubee says in the explanation of this verse:

“Allaah intends by his saying: **{It is all from Allaah}** Do not the plotters contemplate, not the ones to whom you, Muhammad say: The Book of Allaah and they know the proof and evidence of Allaah upon them in obedience to you, and following your orders. Indeed what you have come to them with from the revelation from their Lord then its meanings are uniform, the rules and regulations are in harmony, they support each other in truthfulness, and are a witness for each other in their correctness. Thus, if it was from other than Allaah then the rules and regulations would have contradicted, the meanings would have conflicted and they would have shown the falsehood of each of them.”

Ibn Jareer reports from Qataadah:

“i.e. the saying of Allaah do not contradict, it is the truth, in which no

falsehood is present but the sayings of man do contradict.”

And from ibn Zaid:

“Indeed one part of the Qur’aan does not belie another part. And that which people are ignorant of from the orders of Allaah then that is due to the limitations of their intelligence and their ignorance. And he read the verse: **{And if it was from other than Allaah truly they would have found in it numerous discrepancies.}**

Thus the duty upon a Believer is that he says (it is all from Allaah) and to believe in the *Mutashaabih* and not to oppose one part of the Qur’aan with another.

And if he is ignorant and unaware of a matter, he should say: (that which Allaah says is the truth) so he knows that Allaah did not say something and then contradict that. Thus it is necessary to believe in the reality of what has come from Allaah.”⁸⁰

Al-Haafidh ibn Katheer said in the explanation of the verse:

“Allaah the Most High says, ordering them to contemplate the Qur’aan, and warning them from discarding it and its perfect meanings and its clear words, informing them that there is no contradiction nor any discrepancy nor any conflicts in it, for it is revelation from the Most Wise and Praiseworthy. Hence it is the truth and thus Allaah the Most High says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ
أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

**“Do they not contemplate and ponder over the Qur’aan
or are their hearts locked.”** [Muhammad : 24]

and then He said: **{and if it was from other than Allaah}** that is, if it were fabricated and concocted, as the ignorant idol-worshippers and

80. Refer to *Tafseer ibn Jareer* 8/567

hypocrites say to themselves, then they would have found contradictions in it - i.e numerous discrepancies and conflicts. But it is free from contradiction, for it is from Allaah; just as the Most High narrates about the ones deeply grounded in knowledge, in His saying: **{We believe in it, it is all from our Lord.}** That is both the *Muhkam*⁸¹ and the *Mutashaabih*⁸² in it are all the truth. Consequently they referred the *Mutashaabih* verses back to the *Muhkam* and so they were guided. As for those who have in their hearts the disease of misguidance then they referred the *Muhkam* back to the *Mutashaabih* and so deviated. Therefore because of this Allaah praised the ones deeply grounded in knowledge and censured the deviants.⁸³

Ash-Shaatibee said:

“If it is established that the Qur’aan does not have in itself any contradiction then it is correct for it to be a judge between all disputants. Since it just affirms the meaning and that is the truth and there is no contradiction in the truth. Therefore the Qur’aan is a judge over all differences emanating from man. Allaah says:

81. *Muhkam*: That the meaning of the verse is clear, such as the saying of Allaah **{And Allaah has made selling permissible.}** [al-Baqarah : 227]

82. *Mutashaabih*: Is of two types:

(i) *Hageegee*: and that is that which it is not possible for humans to know the meaning of, such as the true nature (reality) and modality of the attributes of Allaah. However their meaning is known. Such as the saying **{The Rabmaan is Istawaa (to be high above) the throne.}** So the meaning *Istawaa* is known as Imaam Maalik and the *tafseer* of this verse is found in saheeh al-Bukhaaree from the *Taabi'een* to mean high above. However the modality of *Istawaa* is unknown to man.

(ii) *Nisbee*: and that is that which may be unclear to some people and clear to others, such as the saying of Allaah **{There is nothing like unto Him.}** The people of *Ta'weel* understood from this verse the negation of attributes from Allaah and claimed that ascribing attributes to Allaah necessitates resembling Allaah (to His creation) and so renounced the verses that affirm and establish the attributes of Allaah, knowing that affirmation of the attributes does not necessitate resembling Allaah to His creation.

83. Refer to *Tafseer ibn Katheer* 1/529.

فَإِنْ نُنزِعَنَّ فِي شَيْءٍ فَرَدُّهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَ

“If you dispute in a matter then refer it back to Allaah and His Messenger if you believe in Allaah and the Last Day that is better for you and ...” [an-Nisaa : 59]

Hence this is a proof that the truth in it is clear and that the explanation in it is sufficient and nothing else can take its place and likewise the actions of the Companions.”⁸⁴

84. Refer to *al-Istisaa*m 2/309.



THE NAMES AND ATTRIBUTES OF THE QUR'AAN

Indeed Allaah has given the Qur'aan numerous names, from them: The Qur'aan, The Furqaan, The Kitaab, The Tanzeel, and all of these are supported by evidences in the Qur'aan.

Allaah has described the Qur'aan with numerous descriptions in the verses of the Qur'aan, from them *Noor* (light) *Huda*, (Guidance) *Mau'id-ha* (Good admonition), *Shifaa'ah* (Cure) *Rahmah* (Mercy), *Mubaarak*, (Blessed) *Mubeen*, (Clear) *Bushra*, (Good news) *Azeez* (great and lofty) *Majeed* (Majestic), *Basheer* (bringer of glad tidings), *Nadheer* (warner of recompense), *Kareem* (Noble), and *Ahsan-ul-Hadeeth* (best of speech and words).

Allaah the Most High says, describing His great book:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ نَقَّشَهُ فِي جُلُودِ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ

“Allaah has sent the best speech as a Book, its parts resemble each other, it repeats in goodness and truth throughout, the skins of those who fear their Lord shiver out of fear, and then their skins and hearts are at

peace and soothed by the remembrance of Allaah. This is indeed the guidance of Allaah by whom He guides whomsoever He wishes.” [az-Zumar : 23]

{... **best of speech**}: meaning the most potent, most truthful and the most just is the Qur’aan.

{... **book similar and resembling itself**}: meaning similar in its miracles, guidance and particular characteristics that it resembles itself form part to part.

{... **repeating itself**}: repeating the laws and regulations, the admonition, the stories and etiquettes.

{... **shudder and shiver**}: that is, shiver and shudder from their roots.

{... **at peace**}: that they are at peace, tranquil and soft.

The attributes of the Qur’aan are established in some sayings of the Prophet ﷺ which have a weakness, however the meaning of which are correct.

It is reported from the Prophet ﷺ that he said:

a) EXAMPLE:

“Indeed this Qur’aan is the banquet of Allaah so learn as much as you can from the banquet of Allaah. Indeed this Qur’aan is the strong rope of Allaah and it is the clear guidance and it is a beneficial cure, a protection for those who cling to it and a salvation for those who follow it. Nothing is bent or corrupted except that the Qur’aan rectifies it, nor deviated but that it reprimands them. Its marvels do not fade nor is the sweetness of it decreased by the frequency of those who recite it. So recite it, for indeed Allaah will bestow upon you ten times the single reward for your recitation of each letter. I do not say for *Alif, Laam Meem*, but ten rewards for reciting *Alif*, ten for reciting

Laam and ten for reciting *Meem*.”⁸⁵

b) ANOTHER EXAMPLE:

“Indeed there will be an affliction! I said: what is the way out from this affliction? He replied: The Book of Allaah, the Book of Allaah, in it there is news about those before you and that which will occur after you. And a judgement in that which occurs between you. The Qur’aan is a judge between truth and falsehood and not a thing for amusement. It is that which none but the arrogant and haughty leave acting and believing in, except that Allaah destroys them. Whoever seeks guidance from other than the Qur’aan then Allaah misguides them. It is the strong rope of Allaah, and the remembrance full of wisdom, and it is the straight path. The Qur’aan is that thing by which the desires are not deviated and nor is it difficult or confusing for the tongues (to read and understand). The scholars are not satisfied except to learn more about it, and none become tired of reciting and listening to it. Its marvels do not fade. It is the remembrance that when the *Jinn* heard they said: **{Indeed we have heard a wonderful and amazing Qur’aan.}**

No one is informed of what it contains except that they believe what it has informed and none act by it except that they act justly, and he who acts by it is rewarded and he who calls to it is guided to the straight path.”⁸⁶

85. Reported by al-Haakim who declared it to be authentic but adh-Dhahabee declared it weak.

86. Reported by at-Tirmidhee. The checker of *Jaami’ Usool* said it has an unknown narrator in its chain of narration. And Shaykh al-Albaanee said it is very weak.



THE MEANING AND TYPES OF TA'WEEL (INTERPRETATION)

Allaah the Most High says

هُوَ

الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ
إِلَّا أُولُو الْأَلْبَابِ

“It is He Allaah who has sent down a Book to you, from it there are verses that are undoubtedly clear in meaning and they are the majority of the Book while the others that are unclear. As for those in whose hearts there is a deviation then they follow that which is unclear to them, seeking *fitnah* and seeking an explanation that suits them. But none but Allaah know its true explanation. And the ones firmly rooted in knowledge say we believe in it, it is all from Allaah. And none but the

people of understanding receive admonition from it.”

[Aali-'Imraan : 7]

FIRST: *Ta'weel* (interpretation) meaning the explanation of the Qur'aan, that is, words and speech which clarify the meaning of a word or phrase; such that its meaning can be understood. This is the most common meaning in the conventions and technical terminology amongst those who explained the Qur'aan, such as Ibn Jareer at-Tabaree and his like from the scholars of the *tafseer* of the Qur'aan.

SECOND: *Ta'weel* (interpretation) meaning the reality and nature of which words are interpreted to. Thus the interpretation of what Allaah has informed us about His essence (*Dhaat*) and His attributes, refers to the reality and true nature of His sacred essence and His attributes. Likewise the *Ta'weel*- interpretation - of what Allaah has informed us about regarding the Final Day refers to that which will occur on the Final Day.

i) Therefore those who are of the opinion that when reciting the saying of Allaah: **{As for those in whose hearts there is a deviation then they follow that which is unclear to them, seeking fitnah and seeking an explanation that suits them. But none but Allaah knows its true explanation.}** then one stops here.

Thus making the next part of the verse: **{And the ones firmly rooted in knowledge}** separate and new speech. Then they intend and infer by opinion that the meaning of the word *ta'weel* in the verse is from the second category. That it refers to the reality and true nature to which the words are interpreted. Thus the reality of Allaah's essence, His nature, the modality of His names and attributes and the reality of the Resurrection, then none except Allaah has knowledge of this.

ii) As for those who are of the opinion that one must stop at the saying of Allaah: **{But none but Allaah knows its true explanation and the ones firmly rooted in knowledge.}**, the word **{and}** is a conjunction joining the two sentences and not the beginning of a new sentence. Then

they mean and infer by this that the word *ta'weel* has the first meaning - i.e. the explanation. Therefore if it is mentioned that Mujaahid knows the *ta'weel* of the verses that are *Mutashaabih* then its meaning is that he knows its explanation.

And so by this it becomes clear that there is no contradiction between the two opinions, rather the matter returns back to the differences in the meaning of the word *ta'weel*.⁸⁷

iii) Ibn Abbaas - may Allaah be pleased with him said:
"Explanation (*tafseer*) is of four types:

- The *tafseer* that no one is excused from not understanding (such as the knowledge of what is permissible and what is forbidden).
- The *tafseer* that is known by the Arabs from their language (such as the meaning of *Ilaah* as being the one who is worshipped).
- The *tafseer* that is known by those firmly grounded in knowledge (such as the meaning of *Istawaa* to mean high above).
- The *tafseer* that is known only by Allaah (such as the modality of His essence and His attributes)."⁸⁸

THE TA'WEEL THAT IS CENSURED

THIRD: The *Ta'weel* that is censured is: altering a term from a meaning that is more plausible to one that is less plausible because of an evidence that is linked to it. This is what most of the recent scholars intend when they use the term of making *ta'weel* of the texts concerning the attributes of Allaah. They - the ones making this type of *ta'weel* - fled to this in an extreme attempt to exonerate Allaah from resembling the creation - as they falsely claimed. However in doing so they fell into what they were trying to flee from or into something much worse. Hence when they interpreted the word 'hand' to mean 'power', for example, they intend-

87. Refer to the Book *Uloom-ul-Qur'aan* by Qattaan.

88. Mentioned by Ibn Katheer. The examples in brackets are from the author and not ibn Abbaas.

ed to flee from affirming that the Creator has a Hand. This is because creation have Hands and so they were confused by the word hand and so they interpreted it to mean power. However this is a clear contradiction from them. This is because they are necessitated by the meaning of the word which they affirmed the same thing that they claimed was necessitated by the meaning of the word they negated and denied. This is because humans also have the attribute of 'power', but if the 'power' that they - the one making this type of *ta'weel* - affirmed is real and feasible then affirming that Allaah has a Hand is also real and feasible. However if affirming the Hand is not a feasible reality because it necessitates resembling Allaah to His creation - as they claim - then affirming Power is also not a feasible reality. Consequently it is not permissible to say this word is an interpreted term - altered from the most plausible meaning to a less plausible one. Hence all that has been established from the leaders of the pious predecessors and others in censuring the people who make *ta'weel*, then it refers to the likes of those who interpret the meaning of that which is unclear to themselves even though the meaning may not be unclear to other people, to a meaning that does not fit its true explanation.⁸⁹

89. Refer to *Uloom-ul-Qur'aan* by Qattaaan.



THE STANCE OF THE SCHOLARS AND THE MISGUIDED PEOPLE ABOUT THE *MUTASHAABIH*

The stance of the scholars firmly grounded in knowledge and the stance of the misguided people has been made clear by Allaah - the Most High.

Allaah says about the misguided people:

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ

“As for those in whose hearts there is a deviation then they follow that which is unclear to them, seeking *fitnah* and seeking an explanation that fits and suits them.” [Aali-’Imraan : 7]

and He said about the scholars:

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۗ كُلٌّ مِّنْ عِنْدِ رَبِّنَا

“And the ones firmly grounded in knowledge say we believe in it, it is all from Allaah.” [Aali-’Imraan : 7]

Thus the misguided take these verses of the *Mutashaabih* as a means to criticise the Book of Allaah and as a trial for the people and interpret it to other than what Allaah intended and to thus misguide and are misguided.

Whereas the scholars grounded in knowledge believe that whatever has come in the Book of Allaah - the Most High - then that is the truth, it does not contain within it any contradiction nor any discrepancies and this is because it is from Allaah.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ إِن لَّوْكَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا
فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

“And if it was from other than Allaah they would indeed have found in it many discrepancies.” [an-Nisaa :

82]

However all of the *Mutashaabih* verses that they came across, they referred back to the verses that were unequivocally clear (*Muhkam*) so that everything then became unequivocally clear (*Muhkam*).

i) Thus they say about the first example - the Hand of Allaah: Certainly Allaah has two real Hands, that are in a manner that befits His Majesty and Greatness and they do not resemble the hands of creation. Thus just as Allaah has an essence that does not resemble the essence of the creation, for Allaah said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“There is nothing like unto Him. He is the all Hearing and the all Seeing.” [ash-Shoora : 11]

then likewise Allaah being above His Throne is in a manner that befits His Majesty and does not resemble His creation.

Allaah says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“The Most Merciful (Istawaa) is high above the Throne.” [Taa Haa : 5]

ii) They say regarding the second example - good and bad acts: Both good and bad actions are by the decree of Allaah - Mighty and Sublime - However good actions are the result of the favour and grace of Allaah upon His servants, while bad actions are the result of the actions of the servant himself. As Allaah says:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا
كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

“Whatever evil afflicts you then it is the fruits of your striving but He forgives many things.” [ash-Shoora : 30]

Thus the linking of bad actions to the individual is like linking a matter to its cause and not linking the matter to the One who decreed it. Whereas the linking of good and bad actions to Allaah is from the category of linking a matter to the One who decreed them. Consequently this separation of causes removes what some people presume to be the contradiction between the two verses.

iii) They say about the third example: The Prophet ﷺ did not doubt that which was revealed to him, rather he is the most knowledgeable about it as well as the strongest in certainty and belief in it. As Allaah says:

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ

تَعْبُدُونَ مِن دُونِ اللَّهِ

“Say O people if you are in doubt about my religion then know I do not worship that which you worship besides Allaah ...” [Yoonus : 104]

Meaning even though you may be in doubt about this I am upon certainty about it and thus I do not worship that which you worship besides Allaah, rather I disbelieve in them and only worship Allaah.

The saying: {If you are in doubt as to what has been sent down to you} does not mean that it is permissible for the Prophet to doubt. Or that he fell into doubt. Have you not read the verse:

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾

“Say if the Most Merciful has a son then I am of the first to be of His sons worshippers ...” [az-Zukhruf : 81]

Does this then necessitate the permissibility of Allaah having a son or that it actually occurred! No of course not! This is not allowable nor did it happen.

Allaah says:

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٨٢﴾ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٨٣﴾

“And it is not befitting nor appropriate for the Most Merciful to have a son. All that is in the heavens and the earth will come on the Day of Judgement as the servants of the Most Merciful.” [Maryam : 92-93]

Neither does the saying of Allaah {**and do not be of those who doubt**} necessitate that doubt occurred from the Messenger. This is because a prohibition of a matter may be addressed to one who has not fallen into doing that act. Have you not read the saying of Allaah:

وَلَا يَصُدُّكَ عَنْ آيَاتِ
 اللَّهِ بَعْدَ إِذْ أَنْزَلَتْ إِلَيْكَ ^ط وَأَدْعُ إِلَىٰ رَبِّكَ ^ط وَلَا تَكُونَنَّ مِنَ
 الْمُشْرِكِينَ ^{٨٧}

“And let them not turn you away from acting on the verses of Allaah after they have been revealed to you but call to your Lord and be not of the idol worshippers.” [al-Qasas : 87]

It is well known that they did not hinder the Prophet ﷺ from the verses of Allaah and that the Prophet did not fall into associating partners with Allaah, but however the aim of addressing a prohibition to one who does not commit that act is to criticise those that do it and to warn others of their way. Hence the confusion and the presuming of that which is not befitting for the Messenger is removed.⁹⁰

90. Refer to the book *Usool fee Ilm at-Tafseer* by Shaykh Saalih al-Uthaimeen.



THE TYPES OF *TASHAABEEH* (RESEMBLING) IN THE QUR'AAN

Tashbeeh that comes in the Qur'aan is of two types:

i) True and real: This type for which it is not possible for man to know or have knowledge of; such as the true nature of the attributes of Allaah - Mighty and Sublime. For indeed even though we know the meaning of these attributes we are unable to perceive the true nature of them or the modality of them.

As Allaah - the Most High says:

وَلَا يُحِيطُونَ بِهِ، عِلْمًا ۝

“And they do not encompass anything of His knowledge.” [Taa Haa : 110]

and the saying of the Most High:

لَا تُدْرِكُهُ
الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝

“No vision can comprehend or grasp Him but He has full knowledge of everything and He is knowledgeable

about the most subtle things and He is well acquainted with the knowledge of hidden or manifest things.” [al-

An'aam : 103]

Thus when Imaam Maalik - may Allaah have mercy on him - was asked about the saying of Allaah {**The Most Merciful is high above His Throne.**} What is the modality of this? He said: “The meaning of high above is not unknown but the modality of it is not known and faith in it is compulsory and asking questions about it is an innovation.”

Therefore questions of this type should not be asked, because of the impossibility of attaining the answer.

It is understood from the words of Imaam Maalik that the modality of high above is not known by humans while its linguistic meaning is known and that is to be high and above.

ii) Relative: This is the type which is unclear to some people and clear to others. Thus, it is clear to the scholars and not to other than them. However it is permissible to ask questions about this type of resembling, seeking to uncover and obtain the explanation of it. This is due to the possibility of attaining the answer. Since there is nothing in the Qur'aan for which the meaning of it cannot be explained.

Allaah the Most High says:

هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

“This is a clarification and a guidance for the people as well as a good instruction for the fearful.” [Aali-'Imraan :

138]

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبَيِّنًا لِّكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً وَبُشْرَى لِّلْمُسْلِمِينَ ﴿٨١﴾

“And We have sent down to you the Book as a clarification for all matters.” [an-Nahl : 89]

فَإِذَا قَرَأْتَهُ فَانصِتْ لَهُ ۖ إِنَّهُ كُرْهُهُ ۚ ثُمَّ إِنَّا نُنزِّلُ الْوَحْيَ لَكَ قَلْبًا حَرِيقًا ۚ

“And when We have read it to you then listen and follow its recitation and to Us is the duty of making it clear to you.” [al-Qiyaamah : 18]

يَأْتِيهَا النَّاسُ

قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ۚ

“O people verily a convincing evidence has come to you from your Lord and We have sent down to you the clear guidance.” [an-Nisaa : 174]

There are numerous examples of this; from them is the saying of Allaah: {**There is nothing like Him**}; such that its meaning was blurred to the people who make false interpretation and thus they understood it to mean the negation of Allaah having any attributes and therefore they claimed that affirming attributes for Allaah necessitated resembling Him to creation and so they turned away from numerous verses that pointed to affirming the attributes of Allaah.

However the fact of affirming its root meaning does not necessitate resembling Allaah to His creation. Likewise the saying of Allaah:

وَمَنْ يَقْتُلْ مُؤْمِنًا
مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ
اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ۚ

“Whoever intentionally kills a believer then his recom-

pense is to abide in hell forever and the anger and curse of Allaah is upon him. Indeed He has prepared a grave punishment for him.” [an-Nisaa : 93]

Such that they became confused about the warning found in the verse and so they understood from it that whoever intentionally killed a Believer then he would reside in Hell forever. So they applied this to every person who perpetrated a major sin and turned away from the verses showing that all sins apart from associating partners to Allaah are left to the will of Allaah - He may forgive or He may not.

Also from this category is the saying of Allaah: **{Do you not know that Allaah knows that which is in the heavens and on the earth, indeed it is all in the Book and it is all easy for Allaah.}**

The meaning became unclear to the *Jabariyyah*,⁹¹ who understood from it that an individual is forced to do his actions. They also claimed that the individual does not have any choice, will or power in his actions. So they turned away from the verses showing that the individual has his own choice, will and power and that the actions he does are of two types: those he does out of his own choice and those in which he does not have any choice.

However the scholars, the people of intelligence, know how to harmonise and reconcile these that are *Mutashaabih* to their meaning that matches the other verses and by this the whole Qur'aan becomes unequivocally clear such that no ambiguity remains.⁹²

91. A deviated sect which emerged in the early period of Islaam who expounded the belief that humans have no choice in the actions that they do, thus opposing the belief of the Prophet and the Companions. [Publisher]

92. Refer to the book *Usool fee ilm at-Tafseer* by Shaykh Saaleh al-'Uthaimeen.



WISDOM OF THE QUR' AAN HAVING CLEAR AND UNCLEAR VERSES

If the whole Qur'aan was unequivocal in meaning then the wisdom behind testing people for belief in it and acting by it would be lost. This is because the meaning would be obvious and clear and there would be no room to alter its meaning, nor to adhere to the unclear verses seeking to cause trials and afflictions and seeking to falsely interpret them. Whereas if it was all unclear in meaning then we would lose the fact that it is a clarification and guidance for mankind. We would be unable to act by it or to build an unpolluted belief system based upon it. However Allaah - the Most High - due to His wisdom made it contain verses that are absolutely clear to which one refers back when there is confusion. And He placed in it other verses that are unclear in meaning as a test for the servants to distinguish between those who are truthful in their faith from those who have a disease in their hearts. For the one truthful in his faith knows that the Qur'aan is all from Allaah - the Most High - and whatever is from Allaah then that is the truth which cannot have any falsehood in it, otherwise the saying of Allaah would be contradictory:

لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ
خَلْفِهِ ۗ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

“No falsehood comes to it indeed it is a revelation from the Most Wise and Praiseworthy.” [Fussilat : 2]

and His saying:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

“If it was from other than Allaah then truly you would have found in it many discrepancies.” [an-Nisaa : 82]

As for those who have a disease in their hearts then they will take the *Mutashaabih* as a means to alter and change the clear verses to follow their desires in putting doubt about the information related to it and arrogantly shun any rulings or regulations. Consequently one finds many deviated people using the *Mutashaabih* verses as proof to support their beliefs and actions.⁹³

'Aaishah - May Allaah be pleased with her - said:

The Prophet ﷺ recited this verse:

هُوَ

الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
وَأُخَرٌ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ ءَكُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ

إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

93. Refer to the book *Usool fee ilm at-Tafseer* (along with the examples in it) by Shaykh Saaleh al-Uthaimeen.

“It is He (Allaah) Who has sent down a Book to you, from it there are verses that are undoubtedly clear in meaning and they form the majority of the Book while the others that are unclear in meaning. As for those in whose hearts there is a deviation then they follow that which is unclear to them, seeking *fitnah* and seeking an explanation that suits them. But none but Allaah knows its true explanation. And the ones firmly rooted in knowledge say we believe in it, it is all from Allaah. and none but the people of understanding receive admonition from it.” [Aali-’Imraan : 7]

and he ﷺ said:

“So if you see those that follow that which is unclear then they are the ones Allaah warned of so beware of them!”⁹⁴

94. Reported by Bukhaaree and Muslim.



HOW TO BENEFIT FROM THE QUR' AAN

Allaah the Most High says:

إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِمَن كَانَ
لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

“Indeed in this there is a remembrance for those who have a living heart, listen attentively and are awake to taking heed.” [Qaaf : 37]

Therefore, if you desire to benefit from the Qur'aan, gather your heart when reciting it, focus your attention to it and focus as if you are the one being directly addressed by it. For indeed it is an address from Allaah via the path of the Messenger ﷺ.

This is because gaining complete benefit from the Qur'aan is dependent upon the object providing the benefit, the place by which it is to be received, the conditions related to attaining the benefit and the non existence of anything that may hinder the benefit from occurring. Hence the verse contains the explanation of all of these points, with the shortest and clearest of words, and those that best prove the point.

Thus the saying of Allaah: {**Indeed in this there is a remembrance**} has an inference to what has preceded the verse from the beginning of Soorah Qaaf up to this verse and this is what is causing the benefit.

Whilst the saying of Allaah **{who have a living heart}** then this refers to the place that receives the benefit and this is the heart that has life and comprehends what Allaah has sent, as Allaah the Most High says:

إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ لِيُنذِرَ مَن كَانَ حَيًّا

“Indeed this is only a clear reminder and a Qur’aan so as to warn those who have a living heart.” [Yaaseen : 69-70]

And His saying **{listen attentively}** i.e. who turns his attention to it and listens mindfully to what is being said. This is the condition that is placed so that one can be benefited by it. And His saying **{are awake to taking heed.}** i.e. that the heart is attentive to it.

Ibn Qutaibah said:

“Listen to the book of Allaah whilst your heart and mind is attentive, not neglectful nor distant.”

This is an inference to the matter that prevents one from attaining benefit. That is when the heart is distant and unmindful such that it does not understand what is being said, nor comprehend it.

Therefore if the cause of the benefit - and that is the Qur’aan, is found and the place of receiving it - and that is the heart that has life - and the condition is fulfilled - and that is listening attentively - and the barriers that would prevent benefit from being attained are avoided - and that is the heart being pre-occupied with something else and it being unmindful of the what is said- then one attains the benefit, of being benefited by the Qur’aan.⁹⁵

95. Refer to *al-Fawa'id* by Ibn-ul-Qayyim.



HOW TO RECITE THE QUR'AAN

Allaah the Most High says:

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

“And recite the Qur’aan in a slow pleasant tone.” [al-Muzzammil : 4]

Therefore, read the Qur’aan slowly for this will help you to understand and ponder over the Qur’aan.

Umm Salamah - may Allaah be pleased with her - was asked about the Prophet’s recitation of the Qur’aan so she replied:
“He would break up his reading of the Qur’aan so that he read it verse by verse. **{In the name of Allaah. - All praise belongs to Allaah Lord of the universe. - The Most Merciful and Beneficent. - Master of the Day of Judgement.}**”⁹⁶

It is preferred that one reads the Qur’aan slowly, beautifying ones voice along with fulfilling the rules of reciting the Qur’aan and not hastening in ones recitation of the Qur’aan. The Prophet ﷺ said:

96. Authentic reported by at-Tirmidhee.

“Beautify the Qur’aan with your voices for indeed the melodious voices increase the beauty of the Qur’aan.”⁹⁷

Ibn Mas’ood said:

“Do not interrupt the reading such that it becomes scattered nor hasten in reading it as is done with poetry, but pause at its miracles and move the heart by it and let not the concern of one of you be to reach the end of the chapter.”⁹⁸

It is not permissible to say at the end of reciting the Qur’aan the following words:

صدق الله العظيم

“Allaah has spoken the truth.”

Since reciting the Qur’aan is an act of worship and it is not allowed to add to the legislated methods except if it is established from an Islaamic text, and there is nothing to establish saying these words.

The Prophet heard Ibn Mas’ood read the Qur’aan so when he reached the saying of Allaah: **{And We have brought you as a witness over them.}** He ﷺ said: “Stop,” and ibn Mas’ood did not say: “Allaah has spoken the truth,” and neither was he ordered to do so.

Indeed it is an innovation that leads to the dying away of the Sunnah of making supplication. This is because of the saying of the Prophet ﷺ:

“Whoever reads the Qur’aan then let him ask (supplicate to) Allaah by it.”⁹⁹

Thus the reciter should invoke Allaah by what he wills after he finishes reading the Qur’aan and seek an approach to Allaah by reciting it. For indeed it is from the righteous acts that causes the acceptance of ones supplication.

97. Authentic reported by Aboo Dawood, and others.

98. Reported by Bukhaaree.

99. *Hasan* - Reported by Tirmidhee.



THE QUR'AAN IS EITHER FOR OR AGAINST YOU

This is from an authentic *hadeeth* and it divides the reciters of the Qur'aan into two categories:

FIRST: The one who recites the Qur'aan and it becomes a proof for him on the Day of Judgement. This is for he who acts by the orders of the Qur'aan and stays away from that which the Qur'aan forbids, he makes permissible that which the Qur'aan makes permissible and he makes forbidden that which the Qur'aan forbids. He judges by it, and takes it as a judge and is pleased with its laws and regulations. He contemplates its meaning and so practically implements the saying of Allaah:

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَدَّبَّرُوا آيَاتِهِ، وَلِيَتَذَكَّرَ أُولُو
الْأَلْبَابِ

“This is a Book We have sent down to you full of blessing so that they may ponder over its verses and so that the people of reflection take heed.” [Sad : 29]

He frequently reads it, increases in learning it by heart and frequently listens to others reciting it, especially from Qur'aanic radio broadcast, in Saudia and elsewhere, or from tapes of the well known reciters such as al-Manshaawee, al-Husree and others. He along with his family takes

benefit from its recitation and its explanation. So when he reads or hears the saying of Allaah

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

“And fulfil your agreements. Indeed one is responsible for ones agreements.” [al-Israa : 34]

He hastens to fulfil his covenant and promise to Allaah and those made to his brethren.

SECOND: The one who recites the Qur’aan but it becomes a proof against him on the Day of Judgement. This refers to the one that does not act by the orders of the Qur’aan nor does he refrain from what it forbids. He does not make permissible that which the Qur’aan makes permissible nor does he forbid that which the Qur’aan forbids. He does not judge by it nor does he take it as a judge. He is not happy with its laws nor is he concerned about understanding and pondering over it and implementing it. Thus when he reads or hears the saying of Allaah:

ثُمَّ نَبْتَلُ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦١﴾

“And then we pray and invoke the curse of Allaah upon the liars.” [Aali-’Imraan : 61]

One sees him lie to the people in his speech, his promises, in his relationships and his contracts with others.

It is a sad thing to see some non-Muslims being truthful in their relationships, their contracts and promises while some Muslims are not.

My son informed me that he saw in a zoo in Paris an animal that had what appeared as two hands, so when the people threw something to the animal it would grab it with its hands. However one of the onlookers did not have anything to throw so he signalled with his hands to the animal - pretending that he had food- but was seen by a zoo steward who imme-

diately came forward - to this Muslim onlooker and rebuked him for deceiving and lying to the animal.

This incident reminds us of an incident that took place with Imaam al-Bukhaaree - may Allaah have mercy on him - whilst he was travelling to a far away land to acquire a single *hadeeth* from a man. So when he reached this land, after his long arduous journey he found the man beckoning an animal as if he had something in his hand and garment, but in reality he had nothing. So Imaam al-Bukhaaree returned without taking the *hadeeth* from the man, since he who lies and deceives an animal may indeed lie upon the Messenger of Allaah.

Indeed we see many people lie and then say it was a joke. Or that he lies against his child. Does he not know that all this is recorded in his actions. While in the *hadeeth* the Prophet ﷺ said:

“I am the caretaker of a house in Paradise, promised for the one who abandons lying even lying in joke.”¹⁰⁰

Therefore, my Muslim brother, you should act by what you read and listen to, so that the Qur’aan can be a proof for and not against you. In particular you should memorise the Qur’aan and be pre-occupied in learning the knowledge in it and its explanation. For many of those who have memorised it by heart or have learnt its explanation do not restrict themselves to the manner and teachings of the Qur’aan.

There are those who have memorised the Qur’aan and have spent much time pre-occupied in learning its explanation but they do not refrain from lying, accusing their fellow Muslims of having abominable traits and being obscene in their speech - without any cause. So much so that one of these such people judged that a great scholar of *hadeeth* - who holds the beliefs of the first generation of Muslims, would burn in the fire of Hell and so he attacked his fellow Muslim brother, in Makkah and said: “O ignorant one, O deviated one. Are you making a repudiation against me,” - even though he knew that this Muslim was giving

100. Declared *Hasan* by Shaykh al-Albaanee.

him sincere advice and was gracefully clarifying to him his errors, yet his pride led him to sin. So they argued and debated fiercely in the House of Allaah in Makkah. Even though the non-Muslim, before the era of Islaam, would respect the Mosque of Makkah such that if a person fighting found his father in the Mosque he would turn away from him, due to his respect for the House of Allaah in Makkah. So what has this person who has memorised the Qur'aan and learnt its explanation, benefited from it? There is no doubt that the Qur'aan shall be a proof against him as is established from the Messenger:

“The Qur'aan is either a proof for or against you.”¹⁰¹

I know there are those who have memorised the Qur'aan in order to use it as a means to recite to the dead and take money and food from such actions. Indeed the Prophet ﷺ has warned his *Ummah* of this:

“Read the Qur'aan and act by it and do not abandon it, nor become excessive in it, nor seek a living from it and do not be ...”¹⁰²

“Read the Qur'aan and supplicate to Allaah (after this reading) before a type of people come who read the Qur'aan and then ask the people (for reward) after it.”¹⁰³

101. Reported by Muslim.

102. Authentic - Reported by Imaam Ahmad and others.

103. Authentic - Reported by Imaam Ahmad and others.



WARNING FROM ABANDONING THE QUR'AAN

Allaah the Most High says:

وَقَالَ الرَّسُولُ
يُرَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

“And the Messenger said O My Lord my people have abandoned - acting or listening - to the Qur’aan.” [al-

Furqaan : 30]

So Allaah informs us about His Messenger and Prophet Muhammad, that he said: {My Lord my people have abandoned - acting or listening - to the Qur’aan.} and that is because the idol-worshippers did not pay attention nor listen to the Qur’aan, as Allaah says: {The ones who disbelieved said do not listen to this Qur’aan but make noise so that you may overcome it.}

Thus when the Qur’aan was being read to them they would make noise and futile speech so that they would not hear the Qur’aan. However this is from the ways of abandoning the Qur’aan. Likewise not having faith and trust in it is also from the ways of abandoning the Qur’aan. Not pondering over it, not trying to understand it, not acting by it, not obeying its orders and refraining from what it forbids, turning to something other than it- whether poetry, opinions or music, amusement, or

other forms of speech and taking a path that is derived from other than the Qur'aan are all from the ways of abandoning the Qur'aan.

We ask Allaah - the Beneficent Provider, the One who has Power to do what He wills - to distance us from that which He dislikes and to use us in that which He is pleased with, from memorising, understanding the Qur'aan and establishing that which it necessitates - throughout the day and night - in a manner that He loves and likes for indeed He is the Most Beneficent, and Bestower.

SHORT BIOGRAPHIES OF SOME OF THE SCHOLARS OF *TAFSEER*

The short biographies that follow are of five of the famous scholars of *tafseer*. This sections aims to provide an insight into these scholars as well as to the actual book of *tafseer* written by them. Thus whenever one hears of an explanation from one of theses scholars then one will be able to feel at ease and peace; for they will know it has come from a source that is depended upon by those following the way of the Companions.

JAAMI-UL-BAYAAN FEE TA'WEEL AL-QUR'AAN by Ibn Jareer at-Tabaaree

His full name is Aboo Jaafar Muhammad Ibn Jareer ibn Yazeed ibn Katheer ibn Ghaalib at-Tabaree. He is without doubt a greatly renowned and eminent scholar of *Hadeeth*, *Tafseer*, *Fiqh* and History.

He was born in Tabarastan in 224 AH and began his travels in pursuit of knowledge at the age of twelve.

He travelled to Misr, (Egypt) Shaam, (Syria) Iraaq and then finally settled in Baghdaad where he remained till his soul was taken.

His status as a scholar is high and lofty, such that his opinion was referred back to and relied upon. He had acquired knowledge, the likes of which none from his contemporaries had. Thus naturally he had memorised the Qur'aan, become well acquainted with its meanings, rules and regulations and other related sciences to the Qur'aan. He was a renowned scholar of *hadeeth*, the authentic and the weak, its abrogated and its abrogating and its chains of narrations. He had knowledge of the sayings of the Companions, the Successors and the scholars after them, knowledge of the laws and regulations, the issues of the permissible and the forbidden and other areas.

Likewise he was a scholar of History and the incidents related to the lives of the previous people, such that he compiled a famous book enti-

tled the *History of the Kings and Nations* and his book in the field of *tafseer* entitled *Compilation and Carification of the Explanation of the Qur'aan - Jaami-ul-Bayaan fee Ta'weel al-Qur'aan*.

Ibn Jareer excelled in the fields of the various recitations of the Qur'aan, *Tafseer*, *Hadeeth*, *Fiqh*, and History. Thus he wrote books on numerous topics and subjects. From them is his book on history called *History of the Kings and Nations* and his book called *The Recitation of the Qur'aan* and The book of the *Differences amongst the Scholars*, the *History of the Companions and the Successors* and His book in 'Aqeedah called *The Clarification to the Fundamentals of the Religion* and numerous other books.

However only a few of these books have survived the trials of time and they are his books on *tafseer*, history and 'aqeedah.

Adh-Dhahabee said about him in *Seer*: "He was from the unique scholars of his time in knowledge, intelligence and one who wrote numerous books. It is rare that his likes are seen."

Ibn Jareer is seen as the father figure of the scholars of *tafseer*, as well as in the field of History, as adh-Dhahabee mentions: "He was the leader in the field of *tafseer*, an Imaam in *fiqh*, *ijmaa* and differences of the scholars. A beacon of knowledge in the field of history and the lives of the past generations. He was knowledgeable of the recitations of the Qur'aan and of its language as well as other matters."

Khateeb al Baghdaadee relates: "I heard 'Alee ibn 'Ubaidullaah al-Laghawee relate that Muhammad ibn Jareer spent forty years writing his book of *tafseer*, writing forty pages a day. And he said that Aboo Haamid as-Isfaraeene, the scholar of *fiqh*, said "even if someone were to travel to China in order to acquire the book of *tafseer* by Muhammad ibn Jareer then that would not be much effort." Or he said words to this effect.

Thus his lofty status is due, in essence to his immense knowledge and his book on *tafseer* clearly demonstrates this, as do his other works. He passed away in the year 310 AH may Allaah have mercy upon him.

THE METHODOLOGY IN HIS BOOK OF TAFSEER

As for his book of *tafseer* then it is from one of the earliest, if not the ear-

liest of books that were written solely on the topic of *tafseer* and considered to be from the strongest books of *tafseer* as well as the most famous. Hence it has rightly become the main reference source which is referred back to in the field of *tafseer*, for both scholars as well as the generality of Muslims.

Thus Ibn Taymeeyah says: "It is from the best books on *tafseer* based on narrations and indeed it is the greatest of them in status."

The book follows the methodology of *Tafseer an-naqlee* - that is relating and compiling all the relevant sayings from the Prophet ﷺ the Companions and the scholars after them on the explanation of each particular verse. However he also mentions the laws and regulations resulting from each verse and extrapolates rulings, as well as mentioning the sayings of the scholars before him and harmonising the various sayings of the *Salaf* providing a lengthy academic study of issues.

The likes of Imaam ibn Khuzaymah valued it so highly, such that after reading it for several years he said: "I have looked into it from beginning to end and I do not know of anyone on the face of the earth more knowledgeable than Ibn Jareer."

Ibn Jareer also placed much importance in discussing the various ways of recitation of the Qur'aan whilst mentioning their various meanings and refuting the recitations that are not common.

Finally he also, as did many of the scholars of *tafseer*, mentioned the grammatical permutations of the language and discussing their implications and effect on the *tafseer*.

MA'AALIM AT-TANZEEL

by Imaam al-Baghawee

His full name is Aboo Muhammad al - Hasan ibn Mas'ood ibn Muhammad al-Faraa'ee al-Baghawee. A leader of the religion, a scholar of *fiqh*, *hadeeth* and *tafseer*. A reviver of the Sunnah and given the title the 'pillar of the religion.'

Most of the books that give his biography do not mention his date of birth, however the two sources that do, have differed and thus he was born either in the year 433 AH or 436 AH, in the land called Bagha which is in Khurasaan.

He was famous for his piety and abstention from worldly affairs. Thus adh-Dhahabee says: "al-Baghawee was called 'reviver of the Sunnah' and 'the pillar of the religion', he was a noble leader, a person of knowledge, a renowned scholar, a *zaahid* and was satisfied with little."

As-Suyootee said: "He was blessed in his writings due to his sincere intentions. For indeed he was from the *Ulema ar-Rabbaanee* (scholars following the Prophetic path in learning teaching and giving guidance and direction to the *Ummah*). A person of worship devoted to an ascetic way of life and one who was satisfied with little."

As-Suyootee also said: "He was an Imaam (leader in knowledge) in the fields of *tafseer*, *hadeeth* and in *fiqh*."

Ibn Katheer said: "He was a renowned scholar of his era, and one who adhered to the religion, piety, *zuhd*, worship, and righteousness."

Ibn Khalkaan said: "The scholar of *fiqh*, one who followed the *Shaafilee* school of thought, a scholar of *hadeeth* and *tafseer* and an ocean of knowledge."

This greatly renowned scholar left an enormous amount of knowledge for those to come after him. One who performed immense service and work on the Book of Allaah and the Sunnah of the Messenger, teaching them to others, compiling books dealing with their various aspects of the Qur'aan and the Sunnah as well as reviving, unravelling their hidden treasures in them along with defending them. Thus in the field of *hadeeth* he wrote the precious book entitled *Sharh as-Sunnah*, and his book *Masaabeeh as-Sunnah* and other works. While in *tafseer* he left us his book *Ma'aalim at-Tanzeel* and in *fiqh* his book *at-Tahdheeb*. He passed away in 516 AH, may Allaah have mercy upon him.

THE METHODOLOGY IN HIS BOOK OF TAFSEER

As for his book on *tafseer* then it is a moderate sized book in which he gathers the explanations and sayings of the Prophet ﷺ, the Companions

and the scholars succeeding them and he does so in a concise manner whilst employing the easiest of words and phrases. Consequently it is one of the best books of *tafseer* and holds high status amongst the people of knowledge.

The methodology of the book is such that it mentions sayings of the *salaf* but without quoting the chains of narrations and thus keeping to a reader friendly style. Al-Baghawee also discusses matters of the laws and regulations derived from the verses, but he does so in a simplistic style, without entering into lengthy debates on issues.

Ibn Taymeeyah said about it: "The *tafseer* of al-Baghawee is a summary of the *tafseer* of Thalabee, however the author has protected it from weak fabricated *ahaadeeth* and weird and strange innovated views."

Likewise ibn Taymeeyah was asked: "Which of the *tafseers* is closer to the Sunnah? The *tafseer* of Zamaksharee, or that of Qurtubee or that of al-Baghawee? ... so he replied: "As for the three books of *tafseer* enquired about, then the one safest and freest out of them, from innovations and weak *hadeeth* is the *tafseer* of al-Baghawee; however it is a summary of the *tafseer* of Thalabee, but the author has removed the weak *hadeeth* and the innovations as well as other matters ..."

JAAMI-UL-AHKAAM AL-QUR'AAN by Imaam al-Qurtubee

He is the leader of the Muslims, the scholar of *tafseer*, Aboo 'Abdullaah Muhammad ibn Ahmad ibn Abee Bakr ibn Farh al-Ansaaree al-Khazrajee al-Andaloosee al-Qurtubee.

He was from the righteous scholars, occupying his time with that which would benefit him in his hereafter and thus he attained a high level in piety and *zuhd*. He was renowned for his knowledge and in spending his time in the worship of Allaah.

From amongst his many works, the most famous of them became his Book on *tafseer* which is entitled *al-Jaami-ul-ahkaam al-Qur'aan*, his other works include, *Sharh Asmaa Allaah al-Husna*.

He travelled to the east where he settled in a place called Maniyah ibn Khaseeb and was buried there in the year 671 AH.

THE METHODOLOGY IN HIS BOOK OF *TAFSEER*

As for his book of *tafseer* then the renowned scholar ibn Farhoon described it as being: "... from the best books of *tafseer* and from the greatest of them in benefit. He has dropped many of the stories and historical incidents and planted a replacement for that, with the laws and regulations of the Qur'aan and the extrapolation of evidences from it, mentioning the various recitations of the Qur'aan, its grammatical construction and the abrogated and the abrogating."

The author himself stipulated, when he was compiling his book of *tafseer* that he: "... writes concise notes that contain points about its (Qur'aan) explanation, about the language and grammatical structure, the ways of recitation, and refutation of the people of misguidance, as well as mentioning numerous *ahadeeth* for what shall be mentioned, from the laws and regulations and of the causes of the verse being revealed. Combining its meaning and clarifying that which may be obscure, by the sayings of the *Salaf* and those who follow them ..."

Thus anyone who is fortunate enough to read this book of *tafseer* will see that the author has fulfilled that which he aimed to do. In fact this *tafseer* is one of the key reference sources pertaining to the acquiring of the laws and regulations extracted from the verses of the Qur'aan. The author has also related the sayings of the *Salaf* and of the scholars of *tafseer* before him, in particular ibn Jareer at-Tabaree, Aboo Bakr al-Jassaas, who also wrote a *tafseer* focusing on the laws and regulations in the Qur'aan derived from the verses in the Qur'aan.

TAFSEER AL-QUR'AAN AL-ADHEEM

by Ibn Katheer

This is the great and eminent scholar, the pillar of the religion and the Shaykh of Islaam, Aboo Fidaa Ismaa'eel Ibn 'Amr ibn Katheer ibn Daw

ibn Zara' al-Basree and then al-Dimisqee.

The scholars have differed as to the year of his birth, however it is approximately 701 AH in a small village within the city of Basra. He moved to Damascus following the death of his father whilst he was still of a young of age.

He occupied himself in the pursuit of knowledge in Damascus and studied under the auspices of many of the great scholars. From amongst them the renowned scholar al-Haafidh Aboo Hajaaj al-Mizzee and with whom he remained for a long time and studied in detail many of his teacher's works. Also from amongst his teachers is *Shaykh-ul-Islaam* ibn Taymeeyah from whom he greatly benefited and came to love dearly.

Ad-Dawoodee said about ibn Katheer: "He was a leader and an example to the scholars as well as the reference point for the people of meaning and words. He inherited the position of the scholar of *Umm as-Saaleh* after the death of adh-Dhahabee and after the death of as-Subkee he inherited the position of scholar of *hadeeth* at Ashrafee for a short period of time."

Thus without doubt he achieved a very high and praiseworthy status as can be seen from the sayings of the scholars. Adh-Dhahabee said: "An Imaam, a *Muftee*, scholar of *hadeeth*, one of outstanding knowledge, a scholar of *fiqh* and its numerous fields, a reliable scholar of *hadeeth*, a scholar of *tafseer* and narrations. He has many beneficial books ..."

Ibn Hajr said: "He occupied himself in *hadeeth* - researching its texts and narrators. He compiled a book on *tafseer* and began a huge book on laws and regulations however he was unable to complete it in his lifetime. He also compiled a book on history which he entitled *Bidayah wa Nihayah* ..."

The author of *Shudhraat al-Dhaab* said: "He was very proficient at recalling to mind narrations and other aspects of knowledge, and rarely did he fall into forgetfulness and he possessed a very good understanding."

Ibn Hajee - one of his students - said: "From amongst those whom I have met, he possessed the best memory in preserving the texts of *hadeeth*, the most knowledge about the disparaging and deficiencies in

ahadeeth as well as their narrators. The most knowledge about the authentic and the inauthentic. His contemporaries and his teachers all recognised this about him. I do not know of any time that I have met him and sat with him, despite my frequent visits to him, except that I benefited from each sitting.”

THE METHODOLOGY IN HIS BOOK OF *TAFSEER*

As for his book of *tafseer* entitled *Tafseer al-Qur'aan al-Adheem* - (explanation of the glorious Qur'aan) then it is probably the most famous and most widely used explanation of the Qur'aan. It therefore ranks close to the *tafseer* of Ibn Jareer in merit and status. The author has focused upon collecting the explanations from the pious predecessors. He has gone back to the explanations from the Book of Allaah and the sayings of the Prophet ﷺ and the Companions.

Likewise the author wrote a valuable introduction in which he discussed important issues of the Qur'aan and the fundamentals of the explanation of the Qur'aan. The contents of which were actualised by the author whilst compiling his book of *tafseer*.

The author's methodology of presenting the *tafseer* of each verse is that he explains the verses with the most easiest and simplest of words and phrases and then mentions explanations from similar verses and then quotes the *ahaadeeth* from the Prophet and the sayings of the Companions and the *Salaf*.

He also quotes from the previous scholars of *tafseer*, such as Ibn Jareer, ibn Abee Haatim, ibn 'Atiyah and others.

Ibn Katheer also delves into discussions on the laws and regulations derived from the verses and relates the opinions of the scholars and any differences they may have, but in a way that is not too brief nor too lengthy. As for the various recitations of the Qur'aan, then he mentions them but does not focus heavily on them.

FATH-UL-QADEER

by Imaam Ash-Shawkaanee

He is the respected and eminent scholar Muhammad ibn 'Alee ibn Muhammad ibn 'Abdullaah ibn Hasan al-Yamanee as-Sa'aaanee. More commonly known as Shawkaanee. He was born 1174 AH and passed away 1250 AH.

He was educated and cultivated under the auspices of his father who was one of the leading scholars of Sa'aan in Yaman; in fact he was the *Qaadee* - Judge - of Sa'aan. His father expended great effort and time in providing him with his initial tools of acquiring knowledge. After which he sat under many of the scholars of Sa'aan and attained a lofty status in many fields, such as *hadeeth*, *usool of fiqh*, *tafseer* and its related sciences. It is even said that his striving to teach the religion was such that he would give 13 or so lessons a day on various topics from *hadeeth*, *usool of fiqh*, the Arabic language, *tafseer* and many other subjects.

He grew up within the sect of the *Zaidee* which was widespread in Sa'aan. However, as he became more and more knowledgeable about the religion, he left blind following and wrote a treatise refuting the ideology of blind following and this shows that he left the confines of the *Zaidee* sect and embraced the ways of the Companions. This point becomes even clearer to those who read his books and his religious verdicts. However, this sadly caused him to face immense tests and afflictions from the other people ascribing to knowledge, who ardently opposed him.

Nevertheless, his status amongst his contemporaries is recognised without any doubt. He became the Judge (*Qaadee*) of Sa'aan in 1209 *Hijree* and kept this post for many years. Thus Siddeq Hassan Khan and al-Luknaawee mention him as the *Mujadid* - reviver of the religion - for the 13th century.

This can be seen in his books which are numerous and cover all the fields of Islaam, some of the more famous of them are: *Nayl-Awtaar*, *Durar al-Bahiyah fi Masaaleh al-Fiqhbayah*, *Irshaad al-Fahool ila tahqeeh al-Haq fee Uloom al-Usool*, *Fath al-Qadeer* - his book on *Tafseer* - and

Badr al-Taalee and others.

THE METHODOLOGY IN HIS BOOK OF TAFSEER

So, as for his book of *tafseer* which is called *Fath-ul-Qadeer*, then he has traversed the path of mentioning the narrations and showing the understanding provided by them. He spent six years compiling his book on *tafseer*, built around his ocean of knowledge. In the introduction to the *tafseer* he mentions the path that he has set for himself, this in short following the path of gathering explanations based on both the narrations of the *Salaf* as well as relating the explanations deemed necessary by the language, but in a way that combined and harmonised the two paths and if any conflicts seemed to appear he would weigh up the strongest of them. He has placed importance in collecting what is authentically narrated from the Prophet and his Companions and those after them from the *Salaf* and the dependable leaders of knowledge.

- GLOSSARY -

'AQEEDAH: The belief system that is based upon a firm conviction in all the fundamentals of faith and of the oneness of Allaah.

BADR: A place located between Makkah and Madinah in which the first major battle between the Muslims and the non Muslims took place in the time of the Prophet.

BANI ISRAA'EEL: The children and offspring of the Prophet called Yaqoob (Jacob) who is also known as Israa'eel.

DU'AA: To supplicate and invoke.

HAADEETH: (Pl. AHAADDEETH) The actions, sayings, tacit approvals and characteristics of the Prophet.

HAAKIMIYYAH: The oneness of Allaah in His sovereignty of rule. This falls under both the oneness of Allaah in worship and the oneness of Allaah's Lordship. Since one has to apply the laws of Allaah upon oneself and this includes the laws of Allaah with regards to belief in Him and general matters of faith as well as to the practical laws and regulations of what is permissible and what is forbidden.

IJMAA: The consensus of the scholars upon a certain matter. It is also a subsidiary source of the Islaamic laws and regulations.

IJTIHAAD: Striving to extrapolate a ruling on an issue that is not found in the Book of Allaah nor the Sunnah nor the sayings of the Companions based on thorough knowledge of the sources of the Islaamic laws and regulations and other related sciences.

INJEEL: The Revelation of Allaah given to 'Isa the son of Maryam, which has similarly been corrupted from its original form by the Christians.

JIIHAAD: To fight and kill in the path of Allaah, the enemies of Allaah. It can also be used to mean to strive in the path of Allaah.

JINN: A creation of Allaah made from smokeless fire. They are also obliged to accept the religion of Islaam and will have to give account of their deeds on the

Day of Judgement

JIZYAH: This is a tax levied on the People of the Book - Jews and Christians who remain in the lands controlled by the Muslim state.

MUHKAM: The clear and definitive. When used in reference to the Qur'aan then it refers to those meanings which are clearly apparent from the literal meaning of the words.

MUTASHAABIH: That which is unclear and ambiguous. When used with reference to the Qur'aan or its verses then it refers to a meaning which is not apparent and clear from the literal wording or text.

QIYAAS: The use of analogy in the field of extrapolating rulings on issues that are not found in the texts.

SALAF: The first three generations of Muslims that adhere to the methodology of the Prophet in all matters of the religion.

SHIRK: To associate partners with Allaah in all that is particular to Allaah, from love, hope, fear, worship and all other matters that are solely due to Allaah, alone.

SOORAH: A chapter of the Qur'aan (the Qur'aan has been split into 114 chapters.)

TAABI'EEN: Those who met the Companions of the Prophet and learnt from them.

TAFSEER: The explanation and understanding of the Qur'aan or just a verse of the Qur'aan.

TASHBEEH: To resemble and to compare. Commonly it is used to mean resembling and comparing the Creator with the created.

TAWHEED: To single out Allaah in all that is particular to Allaah from the matters of Lordship, worship and His names and attributes.

TAWRAH: The Book and Revelation given by Allaah to Moosa; which unfortu-

nately does not exist in its original form since it was corrupted by the Jews.

UMMAH: A nation or community. Thus the Muslims are the *Ummah* of Muhammad .

WALEE: (Pl. AWLIYA): Those who have faith in Allaah and fear Allaah alone. Thus they are of varying levels. When used in a general sense it refers to all the Believers.

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It is a Book appropriate for all times and places.

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We should take our manners and etiquettes from the Qur'aan, for indeed the Prophet's manners and etiquettes were the Qur'aan which he implemented upon himself and his Companions.

We should go back to the Qur'aan and the Sunnah as a judge in all our disputes.



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