

# The Islamic Sciences Of The Quran



# CHAPTER 1: ULOOM AL-QURAN

# Definition, Subject Matter, & Purpose

- Uloom is the plural of ilm which means knowledge or science
- Al-Quran is the proper name for the final revelation of Allah sent for the guidance of mankind
  - علوم القرآن – sciences of the Quran
- This field of knowledge includes discussions about:
  - Revelation
  - Preservation
  - Compilation
  - Order and arrangement
  - Causes of revelation
  - Makki vs. Madani verses
  - Abrogation
  - Miraculous nature of the Qur'an
- Purpose: Understand the final revelation of Allah properly in the light of how the Prophet Muhammad(saw), his companions, and their students understood it.

# CHAPTER 2: AL-QURAN

# The Prophet's Description

The Prophet SAW said:

كِتَابُ اللَّهِ فِيهِ نَبَأٌ مَا كَانَ قَبْلَكُمْ وَخَبْرٌ مَا بَعْدَكُمْ وَحُكْمٌ مَا بَيْنَكُمْ هُوَ الْفَصْلُ لَيْسَ بِالْهَرْلِ مَنْ تَرَكَهُ  
مِنْ جَبَارٍ قَصَمَهُ اللَّهُ وَمَنِ ابْتَغَى الْهُدَى فِي غَيْرِهِ أَضَلَهُ اللَّهُ وَهُوَ حَبْلُ اللَّهِ الْمَتِينُ وَهُوَ الذِّكْرُ الْحَكِيمُ وَهُوَ  
الصَّرَاطُ الْمُسْتَقِيمُ هُوَ الذِّي لَا تَزِيفُ بِهِ الْأَهْوَاءُ وَلَا تَلْتَبِسُ بِهِ الْأَلْسِنَةُ وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلَا يَخْلُقُ عَلَى  
كُثْرَةِ الرَّدِّ وَلَا تَنْقَضِي عَجَابِهُ هُوَ الذِّي لَمْ تَنْتَهِ الْجِنُّ إِذْ سَمِعْتُهُ حَتَّى قَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَابًا \*يَهْدِي إِلَى  
الرُّشْدِ فَامْنَأْ بِهِ مَنْ قَالَ بِهِ صَدَقَ وَمَنْ عَمِلَ بِهِ أَجْرٌ وَمَنْ حَكَمَ بِهِ عَدْلٌ وَمَنْ دَعَ إِلَيْهِ هُدِيَ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ

Allah's book. In it is news for what happened before you, and information about what comes after you, and judgement for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns hear it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'an)! 'It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path.

# Linguistic Definition

- Derived from the root word قرآن, which means to read or recite
- قرآن literally means the reading, the recitation, or that which is read or recited.
- It is a book that is recited by Muslims throughout the world and will continue to be recited until the end of times.

# Technical Definition

- 6-part definition: The (1) miraculous Arabic (2) speech of Allah that (3) He revealed to Muhammad (4) through the Angel Jibril, which has been (5) preserved in the masahif (written copies of the Quran) and has (6) reached us by mutawaatir transmission.
- 1<sup>st</sup> part: miraculous Arabic
  - Part of the miracle of the Quran is that no one can produce anything similar to it
  - All translations of the text are excluded from this definition
- 2<sup>nd</sup> part: speech of Allah
  - Excludes the speech of any other creation (like the Prophet)
- 3<sup>rd</sup> part: He revealed to Muhammad
  - Excludes revelation sent to previous prophets
- 4<sup>th</sup> part: through Angel Jibril
  - Limits the Quran to the revelation that the Prophet received through Jibril
- 5<sup>th</sup> part: preserved in the masahif
  - Refers to the copies of the Quran that were written during the time of Uthman
- 6<sup>th</sup> part: mutawaatir transmission
  - So many people transmitted it that it is impossible for the Quran to be a lie

# The Purpose of the Quran

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ  
مِّنَ الْهُدَى وَالْفُرْقَانِ

It was in the month of Ramadan that the Quran was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong.

Surah Baqarah, Ayah 185

# CHAPTER 3: WAHY

# Definition & Types

- Linguistic definition: revelation or inspiration
- Technical definition: the speech of Allah revealed to one of His Prophets or Messengers
- Allah says in Surah Shura, Ayah 51:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلَيْهِ حَكِيمٌ

It is not 'possible' for a human being to have Allah communicate with them, except through inspiration, or from behind a veil, or by sending a messenger-angel to reveal whatever He wills by His permission. He is surely Most High, All-Wise.

- 3 types of wahy are understood from this verse:
  - Inspiration directed into the prophet's heart
    - No one is seen and no voice is heard, but the message is placed directly into the heart of the prophet. This can happen while the prophet is awake or asleep.
  - Direct speech of Allah from behind a veil
    - Allah is not seen, but His voice is heard. This voice does not resemble the voice of any creation of Allah.
  - Inspiration through an angel
    - Angel Jibril conveys the message through voice only, comes in the form of a human, or comes in his original form.

# How Wahy Came to the Prophet

- The Prophet received revelation in 6 ways:
  - True dreams
    - The Prophet would see certain dreams and whatever he saw would come true
  - The ringing of bells
    - The Prophet would sometimes hear a sound similar to the ringing of a bell. It was continuous and would come from all directions.
    - Some scholars mention the sound was the voice of the angel or the sound of its wings fluttering
    - This form was the most difficult upon the Prophet
  - Angel coming in the form of a human
    - Angel Jibril would often take the shape of Dihya al-Kalbi, one of the companions of the Prophet.
    - Sometimes, he would come in the form of a stranger.
  - Angel coming in its original form
    - The Prophet described him as having 600 wings and that he would fill the space between the heavens and the earth.
    - This form was rare and only occurred a few times
  - Direct speech from Allah
    - Allah spoke to the Prophet behind a veil during the Israa and Miraj journey
  - Inspiration directed to the heart
    - Jibril would inspire something in the Prophet's heart without appearing in front of him.
    - The Prophet said: Jibril inspired in my heart that none of you will leave this world until his sustenance has been made complete

# Stages of Revelation

- The Quran was written in the Preserved Tablet (اللوح المحفوظ). Then, it was sent down in 2 stages:
  - Stage 1: Revelation of the entire Quran
    - First, the Quran was revealed from the Preserved Tablet to a place in the lower heavens known as the House of Honor (بيت العزة).
    - This took place during Ramadan on ليلة القدر
  - Stage 2: Gradual revelation of the Quran
    - This took place over a period of 23 years
    - The Quran was revealed in response to specific circumstances, incidents, events, and questions.
    - This started in Ramadan on ليلة القدر when Jibril came to the Prophet ﷺ at the cave of Hira.

# First & Last Revelation

- First revelation: the first 5 verses from Surah al-Alaq

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبِّكَ الْأَكْرَمُ  
الَّذِي عَلِمَ بِالْقَلْمَنْ عَلِمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read: In the Name of your Lord who created. Created man from a clot. Read:  
And your Lord is the Most Generous. He who taught by the pen. Taught man  
what he never knew.

- After this, there was a break in divine revelation for a certain period of time (فترة الوحي).
- Last revelation: verse 281 from Surah al-Baqarah

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

Beware of a Day when you will be returned to God: every soul will be paid in full  
for what it has earned, and no one will be wronged.

# CHAPTER 4: PRESERVATION & COMPIRATION

# Allah's Promise

- Allah says in Surah Hijr, Ayah 9:

إِنَّا نَحْنُ نَزَّلْنَا الْذِكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed, We revealed the Message, and indeed, We will preserve it.

- Allah promised to protect the Quran from any distortions, discrepancies, and additions or deletions.
- The words of the Quran today are the exact same words that were revealed to the Prophet
- The preservation and compilation of the Quran passed through 3 stages:
  - The era of the Prophet SAW
  - The era of Abu Bakr
  - The era of Uthman

# The Era of the Prophet

- The Quran was primarily preserved in 2 ways:
  - Orally through memorization
  - Writing
- Oral preservation
  - Reading and writing were not common for the Arabs, but they were extremely eloquent and creative when it came to speech and poetry.
  - Because books were uncommon and reading and writing was scarce, they were dependent on their memories for preservation.
    - An average person would have thousands of poetry memorized
- The Prophet was the first to memorize the verses
  - Allah said to the Prophet in Surat Al-Qiyamah, ayah 16-17:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعُهُ وَقُرْآنَهُ

Do not move your tongue with haste to recite it.

It is for Us to collect it and give you the ability to recite it

- The Prophet encouraged the companions to memorize and teach the Quran

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Uthman bin Affan reported: The Prophet said, "The best of you are those who learn the Quran and teach it."

# The Era of the Prophet

- Written preservation

- The entire Quran was recorded before the Prophet passed away, but not compiled into a single book.
- When the Prophet received revelation, he would command one of his scribes to write it down and where to place the verse.
- The appointed scribes of the Prophet:
  - Ubayy bin Kaab
  - Muath bin Jabal
  - Zaid bin Thabit
  - Abu Zaid
- The scribes would write down verses on whatever they could find.
  - Date palm branches, stone slabs, leather scraps, leaves, etc.
- Many of the companions had their own personal copies of the Quran that they wrote themselves.

# The Era of the Prophet

- Uthman RA reports that it was the blessed practice of the Prophet Muhammad SAW that soon after the revelation of a certain portion of the Quran, he would pointedly instruct the scribe to write it in a specific surah after a specific verse.
- Zaid bin Thabit: “I used to write down the words of revelation for the Prophet Muhammad SAW. When revelation came to him, he would feel intense heat and drops of perspiration would start rolling down his body like pearls. When this state would cease, I would present him a shoulder-bone or a piece of cloth and begin to write what he would dictate to me... When I was finished he would say: “Read”. I would read it back to him. If there was a shortcoming he would rectify it.”

# The Era of Abu Bakr

- The entire Quran was compiled into a single book during the time of Abu Bakr.
- During the battle of Yamamah, over 70 companions who memorized the Quran were martyred. This concerned the Muslims because they feared that some of the knowledge of the Quran would be lost if this continued.
- Umar advised Abu Bakr to compile the Quran into one book. He hesitated at first, then eventually gave the task of compiling the Quran to Zaid bin Thabit.

# The Era of Abu Bakr: Presenting the Task to Zaid bin Thabit

أَنَّ رَيْدَ بْنَ ثَابِتٍ - رضي الله عنه - قَالَ أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ الْيَمَامَةِ فَإِذَا عُمَرُ بْنُ الْحَاطَابِ عِنْدَهُ قَالَ أَبُو بَكْرٍ - رضي الله عنه - إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدْ اسْتَحْرَرَ يَوْمَ الْيَمَامَةِ بِقُرَاءِ الْقُرْآنِ وَإِنِّي أَخْشَى أَنْ يَسْتَحْرَرَ الْقَتْلُ بِالْقُرَاءِ بِالْمَوَاطِنِ فَيَذْهَبَ كَثِيرٌ مِنَ الْقُرْآنِ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ. قُلْتُ لِعُمَرَ كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُمَرُ هَذَا وَاللَّهِ خَيْرٌ. فَلَمْ يَزُلْ عُمَرُ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِذَلِكَ وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ. قَالَ رَيْدٌ قَالَ أَبُو بَكْرٍ إِنَّكَ رَجُلٌ شَابٌ عَاقِلٌ لَا نَتَهِمُكَ وَقَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَتَبَيَّعُ الْقُرْآنَ فَاجْمَعْهُ

That Zaid ibn Thabit who was one of those who used to write the Divine Revelation said: Abu Bakr sent for me after the (heavy) casualties among the warriors of the battle of Yamama. Umar was present with Abu Bakr who said, "Umar has come to me and said, 'The people have suffered heavy casualties on the day of Yamama, and I am afraid that there will be more casualties among the Qurra' at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'an.' Abu Bakr added, 'I said to Umar, 'How can I do something which Allah's Apostle has not done?' Umar said, "By Allah, it is (really) a good thing.' So, Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my chest for it and I had the same opinion as Umar. Abu Bakr said (to Zaid), "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness) and you used to write the Divine Inspiration for Allah's Messenger. Therefore, look for the Qur'an and collect it (in one manuscript)."

# The Era of Abu Bakr: Presenting the Task to Zaid bin Thabit

فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَنْقَلَ عَلَيَّ مِمَّا أَمْرَنِي مِنْ جَمْعِ الْقُرْآنِ قُلْتُ كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ - رضي الله عنهم - فَتَتَبَعَتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسْبِ وَاللَّخَافِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي خُزَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرُهُ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَتَّى خَاتِمَةَ بَرَاءَةِ فَكَانَتِ الصُّحْفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ عُمَرَ حَيَاةَ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ - رضي الله عنه

Zaid said: By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?" Abu Bakr said, "By Allah, it is (really) a good thing. So, I kept on arguing with him about it till Allah opened my chest for that which He had opened the chests of Abu Bakr and Umar. So, I started locating Qur'anic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Abi Khuzayma two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were): "Verily there has come to you a messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is ardently anxious over you (to be rightly guided)" The manuscript on which the Qur'an was collected, remained with Abu Bakr till Allah took him unto Him, and then with 'Umar till Allah took him unto Him, and finally it remained with Hafsa, 'Umar's daughter.

# The Era of Abu Bakr:

## Zaid's Qualifications and Method

- Zaid's qualifications:

- His youth - energy & vigilance
- He was a morally upright person
- His intelligence (especially in literature)
- He had prior experience writing wahy
- He was present while the Prophet would revise the Quran with Jibril

- Zaid's method:

- Memory
  - When a written verse was brought to him, Zaid checked it against his own memory. Then, he would check it against Umar's memory.
  - The written verses were only accepted if 2 reliable witnesses testified that they were written in the presence of the Prophet.
- Double-Checking
  - He compared the verse with his personal Quran that he wrote while the Prophet was alive.
- Confirmation
  - He compared the verse with the verses written in the companion's personal manuscripts.

## The Era of Abu Bakr:

### The Master Copy

- What was included in the master copy?
  - The verses arranged in the sequence told by the Prophet
  - Each surah written separately
    - The surahs were not arranged in the order we have today.
    - They did not put the surahs in the divine order because they were mainly concerned about having the Quran in one place.
    - Later, when Islam spread more, they arranged the surahs in their divine order.

# The Era of Uthman

- The Quran was standardized and sent to other nations during the time of Uthman
- The Quran was revealed in 7 recitations. Different companions learned the Quran from the Prophet in 7 different recitations. These recitations were passed down as companions continued to teach the Quran to others.
  - The people of Syria read in the recitation of Ubayy bin Kaab
  - The people of Kufa read in the recitation of Abdullah ibn Masud
- As Islam continued to spread in the new lands, the different recitations were not well known. This started to cause dispute among the Muslims.
- Huthayfah bin Yaman brought this issue up to Uthman and he decided to create a single transcript that accommodated for all 7 recitations and send it to the nations so that no division could occur.

## The Era of Uthman:

### The Task of 4 Companions

- Uthman appointed 4 companions to carry out this task:
  - Zaid bin Thabit
  - Abdullah ibn Zubayr
  - Saeed ibn Al-Aas
  - AbdulRahman ibn Harith
- These companions had 4 tasks:
  - To place the surahs in the order that was taught by the Prophet through revelation
  - To write the script of the Quran in a way that incorporated the different recitations
    - For example, مَالِكٌ accommodates for recitations of مَالِكٌ and مَالِكٌ
    - Dots and vowel marks were not introduced until many years later, so many differences were naturally accommodated.
      - For example, سَرْهَا تُنْشِرُ هَا can be read as تُنْشِرُ هَا or سَرْهَا, and both recitations are correct (Surah Baqarah, ayah 259)
  - To prepare 5 copies to be distributed to Makkah, Iraq (Basra and Kufa), Sham (one remained in Madina).
    - Each copy was written in a different recitation for differences that could not be accommodated by the Uthmanic script.
  - To check their transcript against the transcript prepared during the time of Abu Bakr and the personal copies of individual companions.

# CHAPTER 5: SUBJECT MATTER

# The Quran is a Guidance

- Allah says in Surat Yusuf, ayah 111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولَئِكَ الْأَلْبَابِ ۝ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ  
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

In their stories is a lesson for those who possess intelligence. This is not a fabricated tale, but a confirmation of what came before it, and a detailed explanation of all things, and guidance, and mercy for people who believe.

- Imam Shafi'i: Nothing happens to anyone with respect to their religion except that there is guidance for it in the book of Allah.
- 2 main objectives of the Quran:
  - To explain the relationship between man and his Creator
  - To detail the rules and regulations that govern everyday life

# 4 Major Topics

- The Quran discusses 4 major topics:
  1. Beliefs
    - The absolute truths that make up the system of beliefs.
  2. Commandments
    - Guidance to teach man to live in accordance to the rule of Allah
  3. Stories
    - To provide reflection and derive practical lessons
  4. Parables
    - To help teach some truth, religious principle, or moral lesson

# Beliefs

- 3 fundamental aspects of belief addressed in the Quran:
  - تَوْحِيد (oneness of Allah)
    - The belief that Allah is One without any partners. He alone has the right to be worshipped and nothing in this universe resembles Him in any way.
  - رِسَالَة (messengership)
    - The belief in all of the prophets and messengers that Allah sent, from prophet Adam to prophet Muhammad SAW
  - آخِرَة (the hereafter)
    - The belief that the life of this world is temporary and the next life is eternal.
- The Quran also rejects false beliefs and answers doubts that are presented by different groups of people. These groups are:
  - Polytheists
  - Christians
  - Jews
  - Hypocrites

# Commandments

- آيات الأحكام: verses that speak about law
  - There are about 350 verses that deal with laws
- The commandments in the Quran can be divided into 2 categories:
  - عبادات (devotional matters)
    - Verses that are concerning the rights of Allah (حقوق الله)
    - They give basic guidelines for devotional matters such as: purification, prayer, fasting, charity, hajj, and sacrifice
  - معاملات (civil transactions)
    - Verses concerning the rights of the servants of Allah (حقوق العباد)
    - These verses discuss many subjects including marriage, loans, inheritance, criminal law, and civil law.
- The Quran provides us with broad principles and concepts. The details often come from the hadith and sunnah of the Prophet.
- The Quran also contains verses that regulate social behavior, so it provides a complete moral, ethical, and legal code for life.

# Stories

- The purpose of the stories mentioned in the Quran is for the reader to think, reflect, and derive practical lessons from them.
- It is rare to find an entire story mentioned in the Quran in full detail because it only mentions the parts of the story that can be used as a point of guidance.
- Types of events mentioned in the Quran:
  - Events of the past
    - Prophets and messengers
    - Pious people (Luqman)
    - Disobedient people (Firaun, Qarun, etc.)
  - Events of the future
    - Signs and events of the Day of Judgment
    - Predictions of the future
- The Quran was revealed gradually, so certain stories are repeated in the Quran to serve as a reminder for people as they were at different points in their lives.

# Parables

- Definition: a short symbolic story designed to illustrate or teach some truth, religious principle, or moral lesson
- أمثال / مثلاً is used in the Quran to mean an example or metaphor
- Many parables were revealed in Madina
- Allah uses parables to explain concepts or ideas
- Allah says in Surat Al-Baqarah, Ayah 261:

مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُبْلَةٍ مِائَةُ حَبَّةٍ ۝

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۝ وَاللَّهُ وَاسِعٌ عَلَيْمٌ

The parable of those who spend their wealth in God's way is that of a grain that produces seven spikes; in each spike is a hundred grains. God multiplies for whom He wills. God is Bounteous and Knowing.

# CHAPTER 6: MAKKI & MADANI

# What is Meant by Makki and Madani?

- It is important to know the context of every ayah/surah so that you can understand its message. It gives a framework on how to approach a certain surah or ayah.
- Makki and Madani refer to a classification of time
- Makki – any surah revealed **before** the hijrah of the Prophet
- Madani – any surah revealed **after** the hijrah of the Prophet
- This gives us insight into the life of the Prophet, his companions, and the issues they came across in the different stages of their lives.

# How is it Known if a Verse/Surah is Makki or Madani?

- 2 primary ways that scholars determine a surah/ayah to be makki/madani:
  - Through narrations from the companions
    - Not every verse has a narration regarding if it is Makki or Madani
  - Through educated reasoning based on external factors
    - Based on the subject matter, style, or theme, a scholar will conclude if it is Makki or Madani.
    - This is where differences of opinion arise because it is based on educated reasoning.

# Themes of Makkan and Madani Revelation

- These themes are general and not absolute. There are exceptions.
- 3 themes of Makkan revelation :
  - **Islamic belief**: oneness of Allah, prophethood, and life after death
  - **Morality**: what is considered to be good, upright moral behavior, and rejecting immoral acts
  - **History**: stories of the past prophets, messengers, and nations
- 3 themes of Madani revelation:
  - **Ritual acts of worship**: the general obligation of prayer, fasting, hajj, charity, etc.
  - **Rulings**: regulations related to personal, social, and economic life
  - **Other faiths**: discussions with the Jews, Christians, and hypocrites regarding their beliefs and interacting with them

# Characteristics of Makki and Madani Revelation

- There are differences in the characteristic in terms of language, sound, and style.
- Characteristics of Makki Surahs:
  - Usage of the word كَلَّا, meaning “No! Never!”
  - Beginning with the broken letters (حُرُوفٌ مُّقْطَعَاتٍ), except for Surat Al-Baqarah and Surah Ali-Imran
  - The presence of an ayah of prostration
  - The mention of the story of Adam and Shaytan, except for Surat Al-Baqarah
  - Shorter verses and more rhythmic
  - The use of oaths
- Characteristics of Madani Surahs:
  - The mention of specific punishments for certain crimes
  - The mention of hypocrites, Jews, and Christians
  - Lengthier verses

# Classification as Makki or Madani

- Surah are not necessarily completely Makki or Madani
- Scholars developed 3 possible classifications:
  - Makki surah: majority of the verses were revealed before Hijrah and there might be some verses that are Madani
    - Ayah 151 in Surat Al-Anam is considered Madani, but it is a part of a Makki surah
 

قُلْ تَعَالَوْا أَتُلُّ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ ۝ أَلَا تُشْرِكُوا بِهِ شَيْئًا ۝ وَإِلَوَالَتَيْنِ إِحْسَانًا ۝ وَلَا تَقْتُلُوا أُولَادَكُمْ مِنْ إِمْلَاقٍ ۝ تَحْنُ تَرْزُقُكُمْ وَإِيَّاهُمْ ۝ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۝ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ ۝ ذَلِكُمْ وَصَاحُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Say, “Come, let me tell you what your Lord has forbidden you: that you associate nothing with Him; that you honor your parents; that you do not kill your children because of poverty—We provide for you and for them; that you do not come near indecencies, whether outward or inward; and that you do not kill the soul which God has sanctified—except in the course of justice. All this He has enjoined upon you, so that you may understand.”
  - Madani surah: majority of the verses were revealed after Hijrah and there might be some verses that are Makki
    - Ayah 64 in Surat Al-Anfal is considered Makki, but it is a part of a Madani surah
 

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

O prophet! Count on God, and on the believers who have followed you.
  - Or there is a difference of opinion regarding whether the surah is Makki or Madani

# CHAPTER 7: CAUSES OF REVELATION

# Causes of Revelation

- Revelation would come in response to a certain situation, event, problem, or question posed to the Prophet
  - سبب النزول — cause of revelation
- Knowing the reasons why a certain ayah/surah was revealed provides a more proper understanding of the meaning of that ayah/surah.
- Not every ayah has a specific cause associated with it.

# Example

Khabbab ibn Al-Arat narrated:

I was a blacksmith and Al-Aas Bin Wail owed me a debt, so I went to him to demand it. He said to me. "I will not pay you your debt until you disbelieve in Muhammad." I said, "I will not disbelieve in Muhammad until you die and then be resurrected." He said, "Will I be resurrected after my death? If so, I shall pay you (there) if I should find wealth and children." So there was revealed:-

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَا أُوتَنَّ مَالًا وَرَوْلَدًا  
أَطْلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا  
كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا  
وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرِدًا

Have you seen him who denied Our revelations, and said, "I will be given wealth and children?" Did he look into the future, or did he receive a promise from the Most Merciful? No indeed! We will write what he says, and will keep extending the agony for him. Then We will inherit from him what he speaks of, and he will come to Us alone.

Surah Maryam, Ayah 77-80

# Importance

Al-Wahidi said:

**It is not possible to know the explanation of a verse without being aware of its story and how it was revealed.**

- Benefits of knowing the causes of revelation:
  - It sheds light on the wisdom behind a particular legal ruling
  - It provides context and background that will prevent misinterpretations
  - It aids in properly applying the verse
  - It provides the names of individuals who may be referred to in a verse

# General v. Specific

- Are the verses that are revealed regarding specific situations only applied in those specific situations or can they also be applied generally?
- Imam Al-Suyuti wrote in Al-Itqan fi Uloomul Quran: From the proofs that consideration is from the general meanings of words is that the companions and others used the general meanings of verses as proofs even though they were revealed with a specific cause.
- So, the meaning of a verse revealed about a certain incident can also be applied in a general sense.

# CHAPTER 8: ABROGATION –

التَّسْخُّ

# Introduction & Definition

- The entire shariah was not revealed all at once.
- Part of the divine wisdom of Allah was to reveal the laws of Islam gradually so that it would be easy for people to accept and act upon them.
- So, there are some things that were permissible or recommended in the earlier days of Islam that were later made impermissible or disliked.
- Definitions of نسخ
  - Linguistic: to replace, remove, change, or transfer from one place to another
  - Technical: رفع الحُكْم الشرعي بِدَلِيلٍ شَرْعِيٍّ - the lifting of a legal ruling by another legal ruling
    - النَّاسِخ – the abrogator
    - المَنْسُوخ – the abrogated

# Proof of Abrogation

مَا نَسَخَ مِنْ آيَةٍ أَوْ نُسِّهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا ۝ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

We never nullify a verse, nor cause it to be forgotten, unless We bring one better than it, or similar to it. Do you not know that God is capable of all things?

Surat Al-Baqarah, Ayah 106

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةً ۝ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۝ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

فُلْ نَزَّلَهُ رُوحُ الْفُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الدِّينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

When We substitute a verse in place of another verse—and God knows best what He reveals—they say, “You are an impostor.” But most of them do not know. Say, “The Pure Spirit has brought it down from your Lord, truthfully, in order to stabilize those who believe, and as guidance and good news for those who submit.”

Surat Al-Nahl, Ayah 101-102

قَدْ نَرَى تَقْلُبَ وَجْهَكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّنَّكَ قِبْلَةً تَرْضَاهَا ۖ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ  
الْحَرَامِ ۖ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۖ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ  
مِنْ رَبِّهِمْ ۖ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

## Example

We have seen your face turned towards the heaven. So We will turn you towards a direction that will satisfy you. So turn your face towards the Sacred Mosque. And wherever you may be, turn your faces towards it. Those who were given the Book know that it is the Truth from their Lord; and God is not unaware of what they do.

Surat Al Baqarah, Ayah 144

- Initial qiblah was towards Bayt Al-Maqdis in Jerusalem. This verse abrogated that command

# CHAPTER 9: HOW TO APPROACH THE QURAN

# Virtues of Learning the Quran

- The Prophet SAW said:

خَيْرُكُمْ مَنْ تَعْلَمَ الْقُرْآنَ وَعَلَمَهُ

The best among you are those who learn the Qur'an and teach it.

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقْوَلُ الْمَ حَرْفٌ وَلَكِنْ الْأَلْفُ حَرْفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ

Whoever recites a letter from Allah's Book, then he receives the reward from it, and the reward of ten like it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter.

أَقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْنَاحِهِ

Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It.

# Structure of the Quran

- 114 surahs
- Ayat are of varying lengths
  - The shortest ayah is 2 words
  - The longest ayah is 100+ words
- 6235 ayat in the Quran
- Generally, longer surahs are at the beginning and shorter surahs are at the end
- The order of the ayat and sequence of the surahs was determined by the Prophet through divine revelation
- Quran is divided into 30 أجزاء
  - Makes it easy for people to recite the Quran in one month
- Each juz is divided into 2 halves, called a hizb
- Ruku' is another common division of the Quran
  - Purpose is to mark the amount of a surah that can be read in one rakaah of prayer
  - They are divided according to the meanings and subject matter of the verses

# Studying the Quran

- First step to studying the Quran: learning how to recite it properly
  - A person should learn how to recite it properly with the correct tajwid and try to become as proficient in it as possible
  - The Prophet SAW said:
 

الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ وَالَّذِي يَقْرُؤُهُ قَالَ هِشَامٌ وَهُوَ شَدِيدٌ عَلَيْهِ قَالَ شُعْبَةُ وَهُوَ عَلَيْهِ شَاقٌ فَلَهُ أَجْرَانٌ

The one who recites the Qur'an and he is proficient with it, then he is with the noble and blessed Angels and the one who recites it" - Hisham said: "And it is hard for him" - Shu'bah said: "And it is difficult for him, - then he gets two rewards.
  - After learning to read it, set an amount to recite every day
- Read a translation and commentary of the portion of Quran recited daily
  - This will help a person to reflect on the meanings of the Quran
  - Recommended translation: M.A.S Abdel Haleem
  - Recommended English commentaries: Tafsir Ibn Katheer, Mariful Quran, In the Shade of the Quran