

THE HOLY QUR'AN

The Holy Qur'an is the literal speech of Almighty Allah revealed to the last of the Prophet's Muhammad (ﷺ), through the Arch Angel Gabriel (عليه السلام), part by part, and protected as promised by Almighty Allah; **"Verily we have revealed the Qur'an and for us is its protection."** (*Al-Hajar* (سورة الحجر):09)

Allah has sent for the guidance of humanity, a complete code of life, this code of life is called THE HOLY QUR'AN. Allah has said: **"(O Muhammad) (ﷺ) this (book) has been sent down on your heart so that you may be one of the warners."** (سورة الشعراء:195)

However, the conventional definition of Qur'an has been made in the following words;

" المنزل على الرسول المكتوب في المصاحف المنقول الذي نقلنا متواترا بلا شبهة "

"The words of Allah that were revealed to His Messenger (ﷺ), written in Books and narrated continuously from Him to us without any doubt."

This definition is unanimously accepted by all the learned scholars without any difference of opinion.

Qur'an Repeals All The Previous Holy Books:

Muhammad (ﷺ) is the last Messenger of Allah and Qur'an is the last book of guidance sent by Him. His prophet hood not only cancels those of all the great prophets & respected messengers of the past but also the Holy Book, Qur'an Majeed repeals all the previous Holy Books. To have faith in prophet hood of Muhammad (ﷺ) is conditional to have faith on the prophet hood of all the respected prophets & messengers from Adam () to Jesus () without any tinge of doubt. Likewise to have faith in Qur'an-e-Majeed requires the complete faith in all the heavenly books that they all had been sent by Allah to the respective Prophets. The Holy Qur'an also an Attester of the previously revealed books (توريت، زبور، انجيل).

The Names of the Holy Qur'an:

Various names of the Holy Qur'an mentioned in the Holy Qur'an itself. Some are described below;

Al-Qur'an:

Qur'an is its **proper name**, while other names are its **attributes (adjectives)**. The word Al-Qur'an has been repeated **61** times in the Holy Book. Qur'an is a derivative of *Qira'at* (قراءة), which means **to read**, therefore It also means **a Book which read again and again**. It's also means **to collect** and the Holy Book is a collection of Surats and Ayats. It is therefore called Qur'an.

Al-FURQAN:

Al-FURQAN has been derived from the word *Farq* (فرق) which means **a book that differentiates between right and wrong, believers and disbelievers, virtue and depravity of character.**

Al-Kitaab:

KITAAB is the singular of *KUTUB* (كُتُب), which means **to collect**, and there are a number of various stories collected in Verses and order so the Holy Book has been named "The Book (*Kitaab*/كتاب)"

Revelation of the Holy Qur'an:

The Holy Qur'an was not set down in the same order in which it has been arranged because, like many other heavenly books, it was not set down at one time, but within **23** years after Apostleship (اعلان نبوت) of the Holy Prophet (صلى الله عليه وسلم), from time to time, according to the human's need and Allah's wisdom.

Makkan&Madinan Surah:

1. The surah revealed on the Prophet (صلى الله عليه وسلم) **before Hijrat** are called Makkan Surah and their period is **thirteen years**, there are **87 Makkan Surah**. The surahs which were revealed **after Hijrat** are known as Madinan surahs and its period is **more or less ten years**, there are **27 Madinan surah**.
2. Makkan surah are mostly related to **Tauheed (oneness of Allah)**, **Risalat (the Prophethood of Hazrat Muhammad (صلى الله عليه وسلم))**, **hereafter** means life after death (**Yaum-e-Akhirat**) or the stories of the earlier prophets. While Madinan Ayats mainly deal with **rules and regulations** of Islam, **family laws**, **jihad**, **problems of society**, **morality** etc.
3. Makkan Surah are mostly related to **ARTICLES OF FAITH**. While Madinan Surah mainly discuss about the **orders of Islam** and **social problems of the society**.
4. Makkan verses are generally **short and concise**. While Madinan verses are **long and detailed**.
5. Makkan Surah mostly starts with the address of "**Yaa ayyuhal Kafirun (يا ايها الكافرون)**, **Mushrikun (المشركون)**" (**Aey Kafirun, Aey Mushrikun**). And Madinan Surah start with "**Yaa Ayyuhal Mominun (يا ايها المومنون)**, **Yaa Ayyuhal Munafiqun (يا ايها المنافقون)**" (**Aey Mominun, Aey Munafiqun**)

FACTS ABOUT WAHY (وحى):

Wahy (وحى) is an Arabic word and its meaning in dictionaries has been described as "**TO SIGNIFY SOMETHING QUICKLY**". Whether by way of **a meaningless sound**, by **moving a part of body**, or by **way of inscriptions and writings**. These words apply in all these situations. But in Islamic Terminology, the word "**WAHY**" is defined as;

" **كلام الله المنزل على نبي من انبيائه** "

"The words of Allah that are sent down to any of His Prophets."

Thus, **Wahy** is the channel through which Allah send down His words to any of His Messenger, and through this Messenger to all other human beings.

KINDS OF WAHY:

Basically there are three kinds of Wahy;

1. **WAHY AT HEART (or in dreams) (وحى قلبى)**
2. **DIRECT DISCOURSE FROM ALLAH (كلام الربى)**
3. **ANGELIC WAHY (وحى ملكى)**

WAHY AT HEART (or in dreams) (وحى قلبى)

This kind of Wahy is directed to the heart of a Prophet and Allah inspires something into it. He does not hear any voice but something is infused into the depths of his heart. And He knows that it has come from Almighty Allah. This may happen in sleep or wakefulness. Hence every dream and vision of the Prophet is also a Wahy. Sayyidina Ibrahim (عليه السلام) was commanded to slaughter His son in His dream.

DIRECT DISCOURSE FROM ALLAH (كلام الربى)

“And to Musa, Allah spoke directly.” (An-Nisa (النساء):169)

In this kind of Wahy Allah Almighty directly speaks to the Prophet. And there is no interlink with an angel. But the Prophet does hear the voice. This voice is entirely different from that of any of His creation and imparts a strange sensation. The cognition (knowledge) of which is not possible through intellect. Only Prophets who hear this voice can recognize the state. Like Sayyidina Musa (عليه السلام), our Prophet Muhammad (صلى الله عليه وسلم) also had the privilege of direct discourse with Allah. While awake this happened only on the night of Ascension (شبه معراج). Apart from this he once had a direct talk with Allah in dreams.

ANGELIC WAHY (وحي ملكي):

In this kind, Allah sent His message to the Prophet through an angel. And that angel conveys it to the Prophet. Sometimes the angel is not visible but only his voice is heard. And sometimes he comes in a human figure and conveys the message. And sometimes he is seen by the Prophet in his original form but this happens only rarely. Sometime the angel used to appear in a human form and convey the message. In such a situation, generally **Gabriel** (جبريل عليه السلام) came in the form of the renowned companion **Dihyah Kalbi** (دحيه كلبى رضى الله عنه) because he was so beautiful and the most handsome person of his time. However, it is mentioned that sometimes Gabriel (جبريل) came in other appearances too. As a total stranger (outsider). However, it is agreed almost unanimously that Wahy was generally brought to the Holy Prophet Muhammad (صلى الله عليه وسلم) by Gabriel (جبريل عليه السلام). Sometime Gabriel (جبريل عليه السلام) came in his original appearance but this had happened only three times in the lifetime of the Holy Prophet (صلى الله عليه وسلم). First, when he himself wished to see the angel in his original form. Secondly, at the time of Ascension (شبه معراج) of the Prophet (صلى الله عليه وسلم) to Heaven. And the third time in the very early days after the Prophet Hood at **AJYAD** (اجىاد) in Makkah.

Types of Revelation on the Prophet Muhammad (صلى الله عليه وسلم):

The Wahy that was revealed to the Holy Prophet Muhammad (صلى الله عليه وسلم) was of two kinds:

1. **Qur’anic Wahy (Wahy-a-Matlu) وحي متلو**
2. **Non-Qur’anic Wahy (Wahy-a-GhairMatlu) وحي غير متلو**

Qur’anic Wahy: (Wahy-a-Matlu) وحي متلو

It means the revelation which Allah has transmitted in his own words and speech, for example THE QUR’AN. This type of Wahy is termed by religious scholars as *WahyMatlu* that is, the Wahy that is recited (Qur’anic). It is essential that such revealed words should be recited in the same pronunciation as they were revealed.

Non-Qur’anic Wahy: (Wahy-a-GhairMatlu) وحي غير متلو

It means the revelation which Allah through His messenger Angel Gabriel projected into the heart of the Holy Prophet (صلى الله عليه وسلم). The words of such revelation are not the words of the Almighty, but the Holy Prophet (صلى الله عليه وسلم) transmitted these revelations to the people in his own words. This non-Qur’anic Wahy has been preserved in the form of Traditions (Sayings and Deeds) of the Holy Prophet (صلى الله عليه وسلم) termed as Hadith. For this reason the memorizing of Hadith is also as obligatory and serious, as of the Holy Qur’an. For example in case of describing the Sunnat of the Prophet (صلى الله عليه وسلم) the use of own words are permissible.

FIRST AND LAST REVELATION OF THE HOLY QUR’AN:

The first verse revealed was in Surah Alaq (سورة العلق) verse no. 1 to 5.

And the last verse revealed was in **Surah Baqarah (سورة البقرة)** verse no. 281.

THE MIRACLE OF QURAN:

From the root word of **EJAZ (عجاز/عجز)** the word (miracle) **MOJAZA (معجزه)** has been formed. Which means literally **“TO BEWILDER”(a thing which is out of sense)**. In the term of Islamic Concept it means **“any act which is different from usual acts and it opposed to the normal character.”** It should be manifested through a Prophet in such a manner that the human power and capacities seem helpless to react to the same. And at the first sight a man should understand that this is the manifestation of divine will. **Mojazaat (معجزات) (miracles)** are the proofs of the Prophethood on his Apostles gifted them with the Power of performing miracles, so that moved by the supernatural powers people might understand the high position of the Prophets and believe in their truthfulness. After the study of the history of the religions of the world we know that Allah Almighty blessed the Prophets with the power of performing miracles to outdo (outclass) the highest achievements of intellect and physical capabilities of the people of that time.

For example;

The period of **Hazrat Moosa (عليه السلام) (MOSES)** is called the **“PERIOD OF SAMRI”** magic had reached its optimum. So **Hazrat Moosa (عليه السلام)** strove to destroy the magic by miracles.

Similarly at the age of **Hazrat Essa (عليه السلام) (CHRIST)** when the science of healing was on its peak. He broke the delusion of this power by his miracles.

When the time for bestowing of Prophet Hood on Hazrat Mohammad (صلى الله عليه وسلم) approached, the Arabs were at the height of excellence of oration and sophistry of language, and they were very proud of this. To defeat their self delusion the Almighty gifted the Holy Prophet with the miracle of Holy Quran. The great Poets and orators of that time, after listening to the recitation of Holy Quran were bound to admit that the words of Quran were not that of a human being.

Some basic knowledge about the Holy Qur'an:

- Period of coming down of Verses: **22years&5months (نزولِ قرآن کی مدت)**
- Chapters: **30 (پارے)**
- Stages: **7 (منزلیں)**
- Surah: **114 (سورتیں)**
- Ruku: **558 (رکوع)**
- Verses: **6666 (آیات)**
- Founder of Arabic Grammar (صرف و نحو) is **Maula Ali (رضی اللہ عنہ) and his student AbulAswadDu'ali (رحمۃ اللہ علیہ)**
- **Hajjaj Bin Yousuf** requested to **Imam Hasan Al-Basri (رحمۃ اللہ علیہ)**, **Yahya Bin Ya'mur (رحمۃ اللہ علیہ)**, **Nasr Bin Asim Al-Laythi (رحمۃ اللہ علیہ)** to put diacritical marks (اعراب) on the Qur'an.
- **Maula'yUthman (مولائے عثمان سلطنت عثمانیہ)** was the first Muslim who had one transcription of the Qur'an printed at **St. Petersburg, a Russian city, in 1787 C.E.**

SUBJECTS OF THE HOLY QUR'AN: (مضامینِ قرآن)

After the close study of the Holy Qur'an, we find that the Holy Qur'an divided under four major headings, and every verse of the Qur'an can be placed under any one of the four headings;

1. **Beliefs (عقائد).**
2. **Commandments (احكامات).**
3. **Stories (قصص).**
4. **Examples (امثال)**

Beliefs:

In the Qur'an we find two types of beliefs. First one are those beliefs which Qur'an discuss and give it his favor such as; Belief on oneness of Allah, on Prophet-hood, on Angels, on all the revealed Holy Books, on day of judgment/hereafter (life after death). Second one are those beliefs which Qur'an rejected such as; beliefs of Polytheist idolaters, Christians, Jews, Hypocrites etc.

Commandments:

The next subject of the Qur'an is "Commandments".

These can be divided into three kinds.

1. **Rights of Allah (حقوق الله):** Laws and Commandments pertaining exclusively to the rights of Allah (حقوق الله) we call this worship (عبادات). These include Salah (صلوة), Zakah (زكاة), Fasting of Ramadan (صوم), Sacrifice (قربانى), and commands about Hajj (حج). The Qur'an has given guidelines about these matters.
2. **Rights of People (حقوق العباد):** Laws and Commandments pertaining exclusively to the rights of people (حقوق العباد) which are called Mutual Dealings (معاملات), for example, trade (تجارة), justice (عدل), witness (شهادة), inheritance (وراثة), eating of slaughtered animals (نبيذ) etc. The rules relating to these matters are laid down in the Qur'an itself.
3. **Laws and Commandments which are acts of worship (عبادات) in some respects and mutual dealings (معاملات) in other respects.** For example, instructions about Marriage (نكاح) and Divorce (طلاق), Criminal Laws (قوانين حدود و تعزيرات), Wars (جهاد), Oaths (حلف), Partnership (شراكة) etc

STORIES:

The third and important subject of the Qur'an is Stories and Happenings. These can be divided into two parts;

1. **Events of the Past:** of the past events, Allah Almighty has mostly described the events related to Prophets and Messengers (علىهم السلام اجمعين). The Qur'an has described the events in the lives of **twenty seven (27) Prophets** (علىهم السلام اجمعين).
2. **Future Events:** the Qur'an has also made predictions. These include the signs of the Doomsday, events of the day of judgment and the scene of that Day, torments of Hell, and the charms and pleasure of Paradise, coming of Gog and Magog (ياجوج ماجوج), the trumpet (صور) of the Angel Israfil (علىه السلام) etc

EXAMPLES:

The Qur'an uses two kinds of examples.

The first kind are used as examples to explain things through sense of human (عقلى مثالين), for example; Qur'an says in **Surah Baqarah (سورة البقرة) verse no. 261:** Translation: *"the similitude of the who spend their wealth in the way of Allah is as the similitude of a grain which grows seven ears, in every ear a hundred grain and Allah multiplies."*

Secondly, the examples known as “Proverbs” have been used in the Qur’an. For example; Qur’an says in **Surah Rehman** (سورة الرحمن) **verse no. 60**: translation; “*is the reward of goodness anything but goodness?*” So scholar put idiom from this verse is; “**The reward of goodness is only goodness.**”

An introduction to the science of Tafsir (علم التفسير)

The word Tafsir is derived from “**FASR (ف س ر / فسر)**” which means “**to open**”. So the literal meaning of “Tafsir” in the Arabic Language is “**to open**” or “**to explain**”, **interpret of comment**.

In Islamic terminology, **the science of Tafsir is a branch of knowledge in which the meanings of the Qur’an are explained and its orders and wisdoms are described openly and clearly**. The Qur’an says:

Translation: “*We revealed the Qur’an to you so that you explain to the people what has been sent down to them.*” (Surah Nehal (النحل): 44)

THE SOURCES OF TAFSIR:

There are **six sources of Tafsir** of the Qur’an which is **reliable**. They are;

1. **Qur’an itself.** تفسير القرآن با القرآن
2. **Prophetic Traditions (Hadith)** تفسير القرآن با الحديث
3. **Sayings of the Companions of the Holy Prophet Peace Be Upon Him** تفسير القرآن با اقوال صحابه
4. **Sayings of the followers of the Companions.** تفسير القرآن با اقوال تابعين
5. **Arabic Language (Dictionaries of the Arabs)** تفسير القرآن بالغت عرب
6. **Common Sense.** تفسير القرآن با العقل سليم

Unreliable sources of Tafsir are;

1. **Isra’ilyyat.** (اسرائیلی روایات) (these are narratives that have reached us through Jews and Christians (اهل کتاب))
2. **Self-Conceived Interpretations.** (تفسیر بالرائے)

According to Ahadith, the commentator giving his own meaning () is infernal (جهنمی) and the most correct commentary can be written by keeping in the light of Ahadith, sayings and footprints of the companions of Prophet Muhammad (اصحاب رسول رضی اللہ عنہم اجمعین)