

# KINDS OF REVELATION

“Wahi “ means to inspire or to communicate in a manner that is not obvious or apparent to any body else in a swift manner

It follows from the foregoing discussion that the revelation the Holy Prophet receives from Allah is of two different kinds:

(i) the **revelation of the Quran**, the Holy Book, named in the Islamic terminology as al-wahy al-matluww (the recited revelation i.e., the revelation which can be recited in the prayers). This kind of revelation is confined to the verses of the Holy Quran and is written verbally in its folds.

(ii) the revelation received by the Holy Prophet from time to time to let him know the pleasure of Allah in day -to-day affairs and the details of the principles laid down in the Holy Quran with their correct interpretation. This kind of revelation is called al-wahy ghair-al-matluww (the unrecited revelation). This kind of revelation is not conveyed to the people verbally. It has been demonstrated through the sayings and acts of the Holy Prophet.

## Stages of Revelation

### First stage

The Qur'an the speech of Allah was written on the 'lauh al Mahfoodh' upon the preserved tablet, which is with Allah, all praise to be Him. The Lauh al Mahfoodh is the Tablet upon which all of things that will happen from the creation of the Heavens and Earth, until the end of time are written.

### Second stage

From the Lauh alMahfoodh , Allah revealed the Qur'aan to the lower heavens in a place called “ The House of Honour” (Ala Bayt al izza0. This revelation occurred in Ramadaan on the Night of Decree (Layla tal Qadar).

### Third Stage

The final stage of revelation was allude to by ibn Abbas' in this stage, Jibraeel brought those portions of the Qur'an which Allah commanded him to bring.

## Featres of Makki and Madni Surahs

**Surahs** revealed before Hijrah are termed **Makki** and those after Hijrah are termed **Madni**. They do not mean that the ayat were explicitly revealed in Makkah or Madinah. ... There are 86 **Makki surahs** and 28 **Madani Surahs**.

Both “Makki” and “Madani” surahs have certain characteristics or features that are unique to each of them, and these help us to distinguish between them. Some of these features are:

1. All surahs (chapters), or verses containing the word ( كَلَّا ) “kalla” are “Makki” in origin. Examples of the word ( كَلَّا ) are in surah al-Takathur (102: 3-5 ):

{ كَلَّا سَوْفَ تَعْلَمُونَ } [Nay! You shall come to know!]

{ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ } [ Again nay! You shall come to know!]

{ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ } [Nay! If you knew with a sure knowledge]

The word ( كَلَّا ) appears 33 times in 15 surahs, and these are only in the last 15 “ajza’a” (parts) of the Quran.

2. All surahs containing the prostration of recitation (“sajdah al-tilawah”) are “Makki” surahs. There are 14 verses (and according to some opinions, 15) with prostrations of recitation in the Quran.

3. All surahs with a reference to the hypocrites or “munafiqun” ( مُنَافِقُونَ ) are “Madani” surahs.

4. “Makki” surahs (or verses) often have the phrase of addressing, { يَا أَيُّهَا النَّاسُ } which means [O’ mankind], whereas “Madani” ones have the phrase, { يَا أَيُّهَا الَّذِينَ آمَنُوا } which means [O’ you who believe].

The Qur’aan was revealed in sections to Prophet Muhammad صلى الله عليه وسلم from the beginning of his Prophet-hood until shortly before his death. Thus, the Qur’aan came down continuously over a period of twenty-three years.

Many sections of the Qur’aan were generally revealed to solve the problems which existed among the Muslim communities in both *Makkah* and *Madeenah*. Since the problems and needs of *Makkah* were different from those of *Madeenah*, the revelations of *Makkah* and *Madeenah* have special characteristic of their own.

It is important to know the difference between the revelations of *Makkah* and *Madeenah* if the Qur’aan itself is to be clearly understood. Because of the great importance of the Qur’aan to *Islam*, Muslims scholars from the time of the *Sahaabah* have devoted much time and effort in this area of study.

## **THE FEATURES OF MAKKAN REVELATIONS:**

*Makkan* revelations are defined as all verses and chapters of the Qur'aan which were brought by *Jibreel* عليه السلام to the Prophet صلى الله عليه وسلم before the *Hijrah* (i.e. before the Prophet's migration to *Madeenah*). These include verses which were revealed in *Taa'if* as well as those revealed in other areas outside of *Makkah*. These revelations represent the first stage of *Islaamic* movement in which its fundamentals were established.

### **1. TAWHEED:**

When *Islaam* was first presented to the people of *Makkah*, they were in a state of disbelief. They made idols to represent these intermediaries and worshipped them instead of Allaah. Thus, the early revelations taught the people about Allaah's unity (*Tawheed*) and power over all things. They told the people that Allaah was without parents, offspring or any partner who shared His powers.

### **2. SALAAH:**

After the first verses of revelation came informing the Prophet صلى الله عليه وسلم that he had been chosen for prophet-hood, Allaah sent *Jibreel* عليه السلام to teach him the correct method of prayer. This was necessary because the correct method of prayer could not be arrived at by logical reasoning. Therefore, even the Prophet صلى الله عليه وسلم himself had to be taught the correct method of worshipping Allaah. Thus, the early verses called upon the Prophet صلى الله عليه وسلم and his early band of followers to make their *Salaah* regularly.

### **3. THE UNSEEN:**

Since there was no way that human beings could possibly come to know about the unseen world, the early verses taught them about its wonders, its mysteries, and its horrors. The verses described Paradise and its pleasures in order to encourage the believers to continue to do good deeds and to assure them of a reward. They also described the Hell-fire and its torments in order to encourage the believers to strive to avoid evil deeds.

### **4. ALLAAH'S EXISTENCE:**

There were some individuals among the *Makkans* who were in the doubt about Allaah's very existence. Thus, some of the early verses presented logical arguments proving

Allaah's existence. Sometimes proofs were taken from nature and the creatures' common to the society. Allaah asked the *Makkans*:

The answer had to be one or the other. Since they knew they had not created themselves, they had to realize that they were created. Even if they said that they came from their parents and their parents came from their parents and so on. The numbers eventually decreases to one who came from nothing. Thus, Allaah, the Creator, has to be accepted for our own existence to make sense.

#### 5. CHALLENGES:

In order to prove to the *Quraysh* that the Qur'aan was from Allaah and that Muhammad صلى الله عليه وسلم was a Prophet of Allaah, some of the *Makkan* verses challenged the Arabs to imitate the Qur'aan. Many of the chapters began with individual letters like "*Alim Laam Meem*", "*Saad*", or "*Noon*" in order to tease the *Makkans* with the same letters of the alphabet that they made their flowery speeches and poetry with. Allaah revealed the Qur'aan with the same letters, but they could not just imitate it. Since the Arabs were unable to produce even a chapter resembling the smallest chapter of the Qur'aan, the miraculous nature of the Qur'aan and its divine origin were clearly proven to the people at that time. However, many of them preferred to look at the Qur'aan as a magical spell, and the Prophet صلى الله عليه وسلم as a master magician.

#### 6. THE PEOPLE OF OLD:

The *Makkan* verses often mentioned historical examples of earlier civilizations, like the *`Aad* and the *Thamood*. They were mentioned in order to warn those who had rejected the message of *Islaam*. The verses spoke about the wonders of the ancient civilizations. They listed the many blessings which Allaah had bestowed on the peoples of those civilizations. Then they (the verses) recounted how the people disobeyed Allaah and denied His blessings, and how Allaah's punishment caught them when they were totally unaware of what could become of them if Allaah so willed.

#### 7. EEMAAN:

Very few laws were revealed in the *Makkan* verses. Instead, the verses concentrated on the principles which would build the *Eemaan* of the early Muslims. These verses spoke of the importance of fearing Allaah and being aware of His presence and knowledge of all things. They were often filled with advice about being patient, perseverant, truthful and trustworthy, in order to build the moral spiritual character of the early Muslims who were in a minority and under a lot of pressure from *Makkan* society.

#### 8. SHORT VERSES:

The *Makkan Surahs* usually had short verses, catchy rhymes, and a very strong rhythm. These qualities were meant to catch the attention of listeners who were basically opposed to the message of *Islaam*. The verses had to be short because the audience would not be willing to listen to long, drawn-out statements. As soon as they heard any of the Qur'aan, they would stick their fingers in their ears and turn away. Thus, the verses often had to strike home immediately.

## **THE FEATURES OF MADEENAN REVELATIONS**

*Madeenan* revelations are all those verses and chapters of the Qur'aan which were revealed after the *Hijrah*. This includes verses which were revealed during the battles, as well as those revealed in *Makkah* and *Minaa* during and after the Farewell Pilgrimage. All of these verses are considered *Madeenan* because they represent the revelations of the second stage of the *Islaamic* movement in which the consolidation of the *Islaamic* state took place.

The following are some of the main characteristics of *Madeenan* verses:

### **1. LAWS:**

Once *Madeenah* had become the new center of the *Islaamic* movement, the *Islaamic* state was born. The Prophet صلى الله عليه وسلم became the ruler over the Muslims of *Madeenah*, as well as the Jews and the Arab idol-worshippers who lived there. A constitution was drawn up and a system of justice was established. Thus, the verses during the *Madeenan* stage contained many social, economical and spiritual laws which were necessary for the organization and the development of an *Islaamic* state. *Zakaah*, *Sawm*, and *Hajj* were revealed. Likewise, it was during this period that drinking alcohol, eating swine, and gambling were all forbidden.

### **2. PEOPLE OF THE BOOK:**

In *Madeenah*, Muslims came in contact with the Jews for the first time. In order to try to shake the beliefs of the Muslims, the Jews used to ask the Prophet صلى الله عليه وسلم various questions about Allaah, the earlier Prophets, and the unseen. They asked questions about the origin of the soul and what it was made of. Thus, a number of *Madeenan* verses represented answers to the many questions raised by the Jews. The

Muslims of *Madeenah* also came in contact with the Christians on a larger scale. As a result of that, we find a number of *Madeenan* verses clarifying Christian misconceptions about Prophet `Eesa عليه السلام (Jesus) and Allaah. They pointed out that `Eesa's birth was not greater than that of *Aadam* عليه السلام who had neither father nor mother.

They also stressed that the miracles of `Eesa, such as bringing the dead back to life, were only by Allaah's permission. Thus, `Eesa was not a god nor the son of Allaah, and Allaah was not the third of the three.

### 3. THE MUNAFIQOON:

For the first time since the beginning of the final message we find people entering *Islaam*, yet not believing in it. In *Makkah*, Muslims were oppressed and attacked, so no one would enter *Islaam* unless he truly believed. On the other hand, the Muslims of *Madeenah* were strong and they ruled the city. Thus, we find some people entering *Islaam* in order to benefit from its strength and to oppose it from within. `Abdullaah ibn Ubayy ibn Salool was about to be crowned King of *Madeenah* when the Prophet صلى الله عليه وسلم arrived. The Prophet صلى الله عليه وسلم was made the ruler of *Madeenah* and *IbnSalool's* hopes were ruined. Since the Muslims were strong and he could not openly oppose them, he accepted *Islaam* and worked against it from within. He eventually became the head of the *Munaafiqoon* (hypocrites). Thus, the verses of the *Madeenan* stage warned the Muslims about the dangers of the hypocrites and taught them how to deal effectively with them.

### 4. JHAAD:

The right to fight against the enemy was given for the first time in al-*Madeenah*. During the *Makkan* period, Muslims were forbidden to fight back. This was for two basic reasons: (1) The Muslims were a minority and could easily be wiped out, and (2) only the strong could survive the test. The *Makkan* period prepared the foundation of the *Islaamic* movement to come. It was during the *Madeenan* stage that a series of battles were fought against the forces of disbelief until finally *Makkah* was conquered and the whole of the Arabian Peninsula came under the rule of *Islaam*. Thus, a number of the *Madeenan* verses taught Muslims the *Islaamic* principles of war. For example, they taught how to deal with prisoners of war and they forbade retreat during an attack except as a trick to trap the enemy. They also encouraged the Muslims to prepare themselves with the best weapons and battle gear they could find.

## 5. LONG VERSES:

The *Madeenan* verses tended to be longer than those of *Makkah*. In fact, there are a number of *Madeenan* verses which are longer than the whole *Surahs* of the *Makkan* period. The longest verse of the Qur'aan is the verse on loans in the *Madeenan Surah*, *al-Baqarah* (2): 282. This verse contains approximately 143 words. The shortest *Surah* of the Qur'aan is the *Makkan Surah al-Kawthar*, which contains a total of only 11 separate words in its three short verses. The need to catch the attention of unwilling listeners was no longer there because *Islaam* had become strong and its followers were many. Thus, the audience at this stage was quite willing to listen attentively to longer verses teaching the vital laws of *Islaam*.

## 6. ORDER OF THE SURAHs:

Although all the *Makkan* verses were revealed during the same period, they were neither memorized nor written in the same order of which they were revealed. Verses from various *Surahs* were revealed at once. Whenever single verses were revealed, the Prophet ﷺ would tell his scribes to write it in the *Surah* to which it belonged. If a new *Surah* was revealed, he would recite the *Surah* in the order it was to be recorded. Once the *Madeenan* verses and *Surahs* began to be revealed, the Prophet ﷺ would tell his companions to place them before or after certain *Makkan Surahs* and verses. Thus, when the revelation of the Qur'aan was complete, *Makkan* verses could be found within the *Madeenan Surahs* and *Madeenan* verses within the *Makkan Surahs*. The Prophet ﷺ recorded the verses and the *Surahs* of the Qur'aan according to Allaah's command. The reason for that was that the verses were revealed according to the needs of a developing community, whereas the order for reading purposes needed to be varied so as not to make the Qur'aan seem one-sided in its presentation. The mixture of verses and chapters from the two stages gives the reader a more balanced picture of the message of *Islaam*. (And Allaah knows best)

### Collection of Qur'an.

The Arabic word *Tafseer* is used to mean "explanation of the Qur'aan." The science of *Tafseer* is called *Usool at-Tafseer* which refers to the fundamental rules and information necessary for the correct understanding of the Qur'aan. In this section on the Fundamentals of *Tafseer* (*Usool at-Tafseer*), we will look at how

the Qur'aan was written and compiled into one book, as well as the significance of the knowledge.

### **A. ERA OF THE PROPHET (r) 609-632 C.E.1**

The Qur'aan was revealed to Prophet Muhammad (r) in sections throughout the twenty-three years of his prophethood. Whenever a problem arose or whenever Allaah wanted to give the Prophet (r) and his followers special advice, Allaah would send angel Jibreel with a part of the Qur'aan which he would recite to the Prophet (r). Thus, the Qur'aan was not revealed all at once in its complete form,

like the earlier books of revelation, but in parts over a period of time.

### **Preservation of the Qur'aan**

When Jibreel first recited a part of the Qur'aan to the Prophet (r), the Prophet (r) tried to repeat it after him, word for word. Allaah later had Jibreel tell him not to do so. He was told instead to listen to the Qur'aan carefully. When the (r) did that Allaah caused him to be able to remember everything without any effort on his part. Allaah said in the Qur'aan:

**“Do not move your tongue to hastily (learn) it. Surely we will**

**collect it and recite it. So, when we recite it, follow its recital.”2**

The Prophet (r) passed on all of the Qur'aan to his companions before he died. He used a number of different ways to make sure that they memorized and recorded it exactly as he learned it.

1. The Prophet (r) used to recite aloud various parts of the Qur'aan in the *Salaahs* (Congregational Prayers). In that way, his followers used to hear parts of the Qur'aan daily.

3. The Prophet (r) informed his followers that the best of them were those who learned and taught the Qur'aan. This encouraged them to make even

greater efforts to memorize the Qur'aan and teach it to others.

4. Those who were able to read and write were told by the Prophet (r) to write down the various sections of the Qur'aan as they were revealed. The Prophet (r) would tell them the order in which they record the verses.

Because there was no paper in Arabia at that time, the Qur'aan was written down on anything which was available. The companions wrote the verses of Qur'aan on date palm leaves, flat stones, tree bark, wood, dried animal skins and even the shoulder blades of sheep or camels. Thus, the verses of the Qur'aan were preserved in the hearts of the Muslims, as well as written down, during the lifetime of the Prophet (r). Since people entered Islaam at various points during



the Prophet's (r) mission, only a few of them heard all of the Qur'aan directly from the Prophet (r). Also some companions were able to memorize better than others. So, even though all of them memorized portions of the Qur'aan, only a

few were able to memorize all of the Qur'aan during the Prophet's (r) lifetime.

When the Prophet (r) died in the year 632 C.E., the whole of the Qur'aan was not written down one complete book. It was recorded on various pieces of writing material and kept in the possession of different followers of the Prophet (r).

### **B. THE ERA OF ABU BAKR 632-634 C.E.**

After the death of the Prophet (r), there arose three main groups opposed to Islaam in the Arabian peninsula.

1. The first group was made up of those who decided that they did not want to pay the Islamic tax, *Zakaah*, to anyone other than the Prophet (r). They did not feel that *Zakaah* was a pillar of Islaam just like *Salaah*, *Sawm* and
2. The first group was joined by those who had entered Islaam in order to escape defeat, as well as those who simply wanted to be on the winning side. This group did not believe in Allaah and His Messenger at all. They wanted to destroy Islaam so they could be free to do whatever they wanted to do. Since the armies of those who refused to pay *Zakaah* appeared strong, many of these hypocrites joined them.
3. The third group was the false prophets and prophetesses. In the Najd, in the region of Yamaamah, an Arab from the tribe of Haneefah called Mysaylima claimed prophethood. In the southern part of Arabia, another Arab from the tribe of 'Ans called al-Aswad, claimed prophethood and took over Najraan. To the north of Arabia an Arab woman called Sajaah

from the Tameem tribe also claimed prophethood and rose in arms against the Muslim state.

True Muslims under the leadership of Caliph Abu Bakr, were forced to fight these three groups in order to re-establish Islaam throughout the Arabian peninsula.

#### **The First Writing**

During these wars known as the *Riddah* (apostasy), many of those who had memorized large portions of the Qur'aan were killed. Those Muslims who had a lot of Qur'aan in their hearts knew well the rewards which Allaah has promised those who fight for Islaam. So, they would always be in the front lines of all the battles.

'Umar ibn al-Khattaab realized the danger of what was happening and feared that if something was not done immediately, the Qur'aan would be lost to future generations of Muslims. So he went to Caliph Abu Bakr and advised him to have

the whole Qur'aan written down in one book in order to preserve it from being lost. Abu Bakr at first refused to do so, because the Prophet (r) had not told men to do it. He was afraid of bringing anything new into the religion because the Prophet (r) had warned them about changing the religion. Christians had gone astray before them because they changed the religion which Prophet 'Eesaa brought after he left them. So Abu Bakr was very much against making any changes in the religion which Prophet Muhammad (r) had not told them to do. However, after thinking over the situation very carefully, he came to realize that 'Umar's advice was right and that it was not really a change in the religion. The Prophet (r) had ordered them to write down the various verses and chapters of the Qur'aan, while it was being revealed, in order to help preserve it. Compiling all of what was written into one complete book was then only the completion of what the Prophet (r) had begun. Caliph Abu Bakr asked Zayd ibn Thaabit to be in charge of collecting and writing down the whole Qur'aan. Zayd at first refused to do it for the same reasons that Abu Bakr had, but after some time he also came to realize that it was right. Zayd was chosen

Zayd began the process by collecting all of the material on which the Qur'aan had been written. He then gathered around him all of those who had also memorized all of the Qur'aan or large portions of it. He then compared what was written down with what he and others had memorized. If all agreed, he would then write it down on pages of leather. In this way the whole Qur'aan was written down during the reign of the first Caliph. On its completion, Zayd turned it over to Caliph Abu Bakr who kept it until his death, two years after he had become Caliph. Just before his death, Abu Bakr turned over the Qur'aan to 'Umar whom he had chosen to be the second Caliph. 'Umar kept this copy of the Qur'aan with

- 1) him until his death, ten years later, at the hand of an assassin named Abu Lu'lu.'

The Qur'aan was then turned over to his daughter, Hafsa, who was also one of the Prophet's (r) wives. Hafsa kept the Qur'aan in her house in al-Madeenah, but she made it available to anyone who to make copies from it, or check the accuracy of what they had memorized.

### **C.THE ERA OF 'UTHMAAN 644-656 C.E.**

After the death of the second Caliph, 'Umar, a committee made up of six of the most famous companions of the Prophet (r) chose 'Uthmaan ibn 'Affaan to be the third Caliph.

During the reign of Caliph 'Umar (634-644 C.E.), the Islamic state expanded beyond the borders of the Arabian peninsula into Egypt, Syria and Iraq. In the

subsequent reign of Caliph ‘Uthmaan, the expansion continued on into Persia, India, Russia, China, Turkey and across North Africa. Many of the people of these regions accepted Islaam and learned the recitation of Qur’aan from the early Muslims. The Qur’aan was revealed to the Prophet (r) in seven different Arabic

- 1) dialects, and the early Muslims taught the Qur’aan in its different readings.

### The Second Writing

In the Muslim provinces, some Arabs began to boast that their dialect was superior to that of others. Also, when new Muslims made mistakes in their recitation of the Qur’aan, it was sometimes difficult to tell whether it was really an error or whether it was one of the seven readings which were taught by the Prophet (r). These problems eventually became a source of confusion in the Muslims provinces outside of Arabia. One of the prophet’s companions (*Sahaabah*) by the name of Hudhayfah ibn al-Yamaan noticed the confusion while he was in Itaq, and feared that it might lead to a breakup of the Muslim nation and the changing of the Qur’aan. On his return to the capital, he informed Caliph ‘Uthmaan of what he had heard and seen. Caliph ‘Uthmaan realized the seriousness of the situation and called the major *Sahaabah* together in order to find a solution to the problem. They decided to make official copies of the Qur’aan from the one compiled in Caliph Abu Bakr’s time and limit the people to its recitation.

‘Uthmaan asked Hafsah for the original copy of the Qur’aan and called on Zayd ibn Thaabit to head a committee of four Qur’anic scholars who would take on the task of making the official copies. When the copies were completed, the original was returned to Hafsah. A total of seven copies were made and one was sent to Makkah, another to Syria, one to Basrah, one to Kufah, one to Yemen, one to Bahrain and one was kept in the capital, al-Madeenah. Caliph ‘Uthmaan sent an official reciter of the Qur’aan with each copy in order to clear up any problems which might later arise. He also ordered that all other copies of the Qur’aan be

- 1) destroyed, as people had made notes in their personal copies and some copies were incomplete. All new copies were then made from the official copy called *Mus-haf Uthmaan*, and in that way the Qur’aan was saved from any kind of change or loss. This process was completed in the year 646 C.E., two years after ‘Uthmaan became the new Caliph.

### 1) MEMORIZATION OF THE QUR’AAN

Although the total number of *Sahaabah* who had memorized all of the Qur’aan

and read it back to the Prophet (r) before his death were only eight, many others memorized it after his death. In fact, with every succeeding generation of Muslims, the numbers of those who memorized all of the Qur'aan has increased. Today there are literally hundreds of thousands of Muslims throughout the world who have done so.

There is no other book, religious or otherwise, which has been memorized on this scale in recorded history. The Qur'aan is about four fifths the length of the New Testament of the Christians, yet not a single person in recorded history is known to have memorized the New Testament completely. In fact, if all of the books in the world were somehow to be destroyed, the only book which could be rewritten, word for word without a single mistake is the Glorious Qur'aan.

**Significance Of The Qur'aan's Preservation**

Allaah promised in the Qur'aan that He would take on the responsibility of protecting His final Word from loss. He said,

**“Verily We have revealed the Reminder (Qur'aan) and verily We shall preserve it.”<sup>3</sup>**

Thus, the Qur'aan has been preserved in both the oral as well written form the

- 1) way no other religious book in history has been.

## Uloom ul Quran

### **Definition of Ulum al-Quran**

The knowledge of Ulum al-Quran, or 'The Sciences of the Quran', deals with the knowledge of those sciences that have a direct bearing on the recitation, history, understanding and implementation of the Qur'an. It is, therefore, a vast field of Islamic scholarship, and one that is of primary importance.

### **Ilm Tajweed o Qirat**

with regards to recitation, Ulum al-Quran deals with the science of pronunciation (tajweed), the different methodologies of reciting the Qur'an (the qirat), the blessings of reciting the Quran

In Qur'aanic sciences, it refers to the various ways and manners of recitation the Qur'an that are in existence today.

### **Rasoom ul Quran**

With regards to the history of the Qur'an, Ulum al-Quran deals with the stages of revelation of the Quran, the compilation of the Quran, the art and history of writing the Quranic script (rasm al-masahif), and the preservation of the Quran.

### **Asbab ul Nazool**

With regards to its understanding and implementation, Ulum al-Quran covers the causes of revelation (asbab an-nuzul), the knowledge of the Makki and Madani revelations, the knowledge of the various forms (ashruf) it was revealed in.

The Asbab an Nazool is defined to be event or occurrence that was the direct cause of revelation of a particular verse or surahs of the Qur'an.

### **Nasikh o Mansookh**

the understanding of its abrogated rulings and verses (nasikh wa al-mansukh}

Both of the words Naasikh and Mansookh come from the root n, s, kh which has the following meanings:

To remove, to abolish, to abrogate.

The phrase ' the abrogation implies that the first ruling has been completely repealed.

### **Ijaz ul Quran**

the knowledge of the inimitable style of the Quran (i'jaz al-Quran), the knowledge of its interpretation (tafseer)

the word ijaaz comes from I,j,z which means to be incapable of to be weak. Therefore, the miracles that the performed are called mu'jizah since mankind is incapable of performing such feats.

### **Airaa'b ul Qur'an**

the grammatical analysis of the Quran ('iraab al-Quran)

### **Gareeb ul Qur'an**

the knowledge of those words whose usage has become uncommon over time (gharib al-Quran).

It has been said that the knowledge of Ulum al-Quran is in reality the knowledge that one is required to know in order to properly interpret the Quran. Therefore, to call this branch of Islamic knowledge 'The Procedure and Methodology of Interpretation' ('Ilm Usul at-Tafseer) instead of Ulum al-Quran would not be far from the truth.<sup>1</sup>

However, Ulum al-Quran also includes topics that have very little or no bearing on tafseer, such as the compilation of the Quran, and the development of the script of the Quran. Therefore, the knowledge of Ulum al-Quran is more general than Ilm Usul at-Tafseer

## Translation of Verses of the Holy Qur'an

### Al BAqrah

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْذَرُوا مَا فِي أَنْفُسِكُمْ أَوْ تَخْفَوْهُ يَحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿2:284﴾

(2:284) To Allah belongs whatever \*333 is in the heavens and the earth. \*334 "

Allah will call you to account for what is in your minds whether you disclose it or hide \*335 it. He, however, had full authority to pardon or punish anyone He pleases, for Allah has complete power over everything. \*

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿2:285﴾

(2:285) The Messenger has believed in the Guidance which has been sent down to him from his Lord, and those who believe in the Messenger have also sincerely accepted the same. They all believe in Allah, His Angels, His Books and Messengers. And they say, "We do not discriminate against any of His Messengers. We have heard the Message and submitted to it. Our Lord, we look up to You for forgiveness, for to You we shall all return."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿2:286﴾

(2:286) Allah does not burden any human being with a responsibility heavier than he can bear. \*338 Everyone will enjoy the fruit of the good that one has earned and shall suffer for the evil that one has committed. \*339 (O

Believers, pray like this to Allah: "Our Lord, take us not to task if we forget and lapse into error inadvertently. Lord! lay not on us the kind of burdens that You had lain on the people before us. \*340 Lord, lay not on us the kind of burden that we have not the strength to bear. \*341 Be kind to us, forgive us and show mercy to us. You are our Protector : help us against the disbelievers."

## Al Furqan

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (63)

The (true) servants of the Merciful are those \*78 who walk humbly on the earth \*79 who, when the ignorant people behave insolently towards them, say, "Peace to you

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (25:64)

(25:64) who pass their nights in prostrating themselves and standing before their Lord:

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (25:65)

(25:65) who pray, "Our Lord, save us from the torment of Hell, for its torment is killing:

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا (25:66)

(25:66) it is an evil abode and an evil resting place": \*82

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (25:67)

(25:67) who, when they spend, are neither extravagant nor miserly but keep the golden mean between the two (extremes):

Al Hujrat

أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (49:1)

(49:1) Believers, do not advance before Allah and His Messenger, \*1 and fear Allah. Verily Allah is All-Hearing, All-Knowing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ (49:2)

(49:2) Believers, do not raise your voices above the voice of the Prophet and when speaking to him do not speak aloud as you speak aloud to one another, \*3 lest all your deeds are reduced to nothing without your even realising it.

إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (49:3)

(49:3) The ones who lower their voices in the presence of the Messenger of Allah are those whose hearts Allah has tested for God-fearing. \*5 Theirs shall be forgiveness and a great reward.

### احادیث مبارکہ کے ترجمہ

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «**إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِئٍ مِمَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ**»

Allah's Apostle saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for".



