



ISLAM: QUESTIONS AND ANSWERS

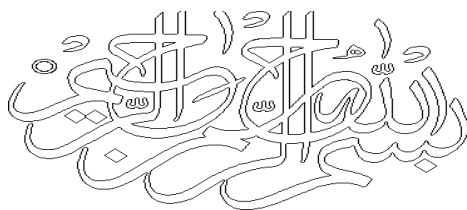
The Qur'aan and It's Sciences

Volume 3 of a Series of Islamic Books

by

Muhammad Saed Abdul-Rahman





Islam: Questions And Answers

Volume 3

The Qur'aan and its Sciences

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The Qur'aan and its Sciences

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Introduction

Praise be to Allah, the Lord of the worlds, and peace and blessings be upon His last Messenger, Prophet Muhammad, and on his family and his companions.

The Qur'aan and its Sciences, is the Third book of a series of books about Islam. The overall series discusses issues relevant to Islam, and present accurate and reliable information based on the true beliefs and practices of the Prophet (Peace and Blessings of Allaah be upon Him) and his companions. The objectives of the various books include:

to teach and familiarize Muslims with various aspects

of their religion

to be a source for guiding people to Islam

to assist in solving the social and personal problems of

the Muslims in an Islamic context

The books are directed towards Muslims and non-Muslims alike. Subject areas include, but are not limited to, Islamic fiqh and jurisprudence, Islamic history, Islamic social laws (including marriage, divorce, contracts, and inheritance), Islamic finance, basic tenets and aqeedah of the Islamic faith and tawheed, and Arabic grammar as it relates to the Qur'an and Islamic texts.

The books are compilations of questions and responses about Islam, from both Muslims and Non-Muslims. The responses are handled mainly by internationally recognized Islamic shaykhs and scholars, including Shaykh al-Islam Ibn Taymiyah, Ibn Katheer, al-Albaani, Shaykh Ibn Baaz, Ibn al-Jawzi, Ibn al-Qayyim, Al-'Izz ibn 'Abd al-Salaam, al-Nawawi, Shaykh 'Abd al-Kareem, al Khudayr, Al-Dhahabi, al-Qurtubi, Al-Sindi, al-Shawkaani and al-Bastawi using only authentic, scholarly sources based on the Qur'an and sunnah. References, which include Haashiyat Ibn Maajah, Sharh Saheeh Muslim, Fataawa al-Lajnah

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al-Daa'imah, Silsilat al-Ahaadeeth al-Da'eefah, Al-Mawsoo'ah fi Ahaadeeth al-Mahdi al-Da'eefah wa'l-Mawdoo'ah, Al-Manaar al-Muneef and Fataawa Islamiyyah, are provided where appropriate in the responses.

It is intended that this present series of Books will cover the following subject areas (insha-Allah):

Aqeedah (Basic Tenets of Faith)

Usool ul-Fiqh (Science of evidence that serve a basis for Fiqh)

Fiqh (Jurisprudence and Islamic Rulings)

Da'wah (Inviting others to Islam)

Aadaab (Manners)

Akhlaaq (Character and Morals)

Tareekh wa ul Seerah (Islamic history and biography)

Tarbiyyah (Pedagogy, education, and upbringing)

Mashakil Nafsiyah wa Ijtimaa'yah (Psychological & Social Problems).

May Allah reward Sheikh Muhammad Salih al-Munajjid and his colleagues for granting me full, exclusive, assignable and transferable right to use and display all the information needed for the compilation of these books. May Allah grant everyone involved in the promotion of this project good in this world and the Hereafter and protection from the fire of hell.

May Allah reward the owners and maintainers of www.islam-q&a for granting me full, exclusive, assignable and transferable rights to use and display all the questions and answers needed for the compilation of these books. May Allah grant everyone involved in the promotion of this project good in this world and the Hereafter and protection from the fire of hell.

General

46088: Which is better, reading Qur'aan together or individually?

Question:

What is the manner in which Jibreel review the Qur'aan with the Prophet (peace and blessings of Allaah be upon him) in Ramadaan? Does that indicate that it is better to study the Qur'aan together rather than individually? Is it better to do that at night rather than during the day? We hope you can explain.

Answer:

Praise be to Allaah.

Shaykh Muhammad ibn 'Uthaymeen (may Allaah have mercy on him) said:

Firstly:

With regard to how he reviewed it with him, I do not know how that was done.

Secondly:

With regard to whether it is mustahabb for people to gather to read Qur'aan together or for each person to read it individually, that depends on the person himself. If gathering with his brothers to study Qur'aan together will make him more focused and help him to learn better, then gathering with others is preferable, i.e., if gathering with others will make him have proper presence of mind and be more focused on pondering the meanings of the Qur'aan, and allow the opportunity to discuss the

meanings, then that is better. But if it is the opposite then reading it on his own is better.

Thirdly:

With regard to Jibreel reviewing the Qur'aan with the Prophet (peace and blessings of Allaah be upon him), that was for the purpose of making sure that the Prophet (peace and blessings of Allaah be upon him) memorized it.

With regard to the third part of your question – which is whether it is better to do that at night rather than during the day – the answer is yes, but a person may need to do other things which means that he cannot study Qur'aan at night, in which case he should study it more during the day.

So each person should look at what is best for him, because of the general meaning of the words of the Prophet (peace and blessings of Allaah be upon him): “Strive to do that which will benefit you.” So whatever is more beneficial for you, so long as it is not forbidden according to sharee'ah, is best.

Majmoo' al-Fataawa, 8/78.

(www.islam-qa.com)

34234: He claims that the Qur'aan is lacking in eloquence and contains grammatical errors

Question:

In Soorat al-Baqarah it says (interpretation of the meaning):

“And indeed, We gave Moosa (Moses) the Book and followed him up with a succession of Messengers. And

We gave ‘Eesa (Jesus), the son of Maryam (Mary), clear signs and supported him with Rooh-ul-Qudus [Jibreel (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed” [al-Baqarah 2:87]

My Christian colleague says, look at the way the word taqtuloon (translated as “you killed” – appears in present tense form) follows the word kadhhabtum (“you disbelieved” – past tense). He says that the wording should be [Allaah forbid that we should alter His Holy Book] fa fareeqan kadhhabtum wa fareeqan qatalum (Some you disbelieved and some you killed) [i.e., both verbs appearing in past tense form], because the Prophets have ceased and Muhammad was the Seal of the Prophets. It should be noted that he does not believe that the Prophet Muhammad was a Prophet, rather he believes that Prophet ‘Eesa (Jesus) was the last of the Messengers. In Soorat Aal ‘Imraan it says (interpretation of the meaning):

“When He has decreed something, He says to it only: ‘Be!’ __ and it is [kun fa yakoon]” [Aal ‘Imraan 3:47]

My Christian colleague also thinks that this is ineloquent and he says that it would be more correct [Allaah forbid that we should alter His Holy Book] to say Kun fa kaana (Be and it was).

Please explain so that I can refute his comments. “So ask the people of the Reminder if you do not know” [al-Anbiya 21:7 – interpretation of the meaning].

Answer:

Praise be to Allaah.

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Firstly:

The one who is not able to engage in debate with others should fear Allaah and not get involved in debates and arguments with others; rather he should try to protect his religious commitment by refraining from arguing with the ignorant or those who promote specious arguments.

Secondly:

With regard to the specious arguments mentioned – which are more flimsy than a spider's web – these may be answered in two ways.

The first way is in general terms, which is to say that the Qur'aan is the Book of Allaah which was revealed to the pure Arabs, who were the most advanced nation in the field of eloquence; they paid a great deal of attention to that and had reached a high level of eloquent self-expression. They had established festivals of poetry and speech-giving, they hung their mu'allaqaat poems on the Ka'bah as a sign of the high esteem in which they held eloquence and literature; they competed in poetry and beautiful speech. Poetry flowed through their veins and they recited poems on all occasions, for joy and sorrow, birth and death, happiness and misery, victory and defeat. This was something that was unknown in any other nation.

Hence by His wisdom Allaah revealed to them this Qur'aan in this language of which they were so proud and because of which they thought themselves superior to other nations. The Qur'aan dazzled them with its beautiful words and meanings, its great purpose and structure. So they submitted to it out of respect for its language and dare not speak any word of criticism against its wording, grammar or expression.

Allaah challenged them in His Book to produce anything like the Qur'aan, but they could not match it, let alone

find fault with its grammar. Allaah says (interpretation of the meaning):

“Say: ‘If the mankind and the jinn were together to produce the like of this Qur’aan, they could not produce the like thereof, even if they helped one another’”
[al-Isra’ 17:88]

Then Allaah challenged them to produced ten soorahs like it, as He said (interpretation of the meaning):

“Or they say, ‘He (Prophet Muhammad) forged it (the Qur’aan).’ Say: ‘Bring you then ten forged Soorah (chapters) like unto it, and call whomsoever you can, other than Allaah (to your help), if you speak the truth!’”

[Hood 11:13]

When they were unable to do that, then Allaah challenged them to produce just one soorah like it. Allaah said (interpretation of the meaning):

“And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur’aan) to Our slave (Muhammad), then produce a Soorah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allaah, if you are truthful” [al-Baqarah 2:23]

No one who comes afterwards, when the language has become corrupted and mixed with foreign languages, has any right to support such nonsensical ideas that do no more than point to the depth of his ignorance and the shallowness of his thinking, and his lack of knowledge of the Arabic language. As it was said,

“How often do you see someone criticizing something that is sound, and his problem is that he cannot understand it properly.”

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The second way is in specific, detailed terms, discussing the aspects of eloquence in the words that he criticized. This is as follows:

With regard to the words of Allaah (interpretation of the meaning):

“Some you disbelieved and some you killed (fa fareeqan kadhthabtum wa fareeqan taqtuloon)”

[al-Baqarah 2:87]

The scholar al-Taahir ibn ‘Ashoor said in his commentary (*al-Tahreer wa’l-Tanweer*, 1/598):

The word *taqtuloon* (translated as “you killed”) appears in the present tense form to emphasize more vividly the terrible action that they did, namely killing the Prophets. This is like the verse in which Allaah says (interpretation of the meaning):

“And it is Allaah Who sends [arsala – part tense form] the winds, so that they raise up [fa tutheeru – present tense form] the clouds, and We drive them to a dead land, and revive therewith the earth after its death”

[Faatir 35:9]

Moreover, the form *taqtuloon* fits with the rhyme of the soorah and makes it more vivid; this provides eloquence of meaning and beauty of form. End of quote.

Shaykh Ibn ‘Uthaymeen quoted in his *Tasfeer* (1/283) from some of the scholars another reason for using the present tense form *taqtuloon*, which is to provide a sense of continuity, i.e., the Jews kept on killing the Prophets, even the last of them, Muhammad (peace and blessings of Allaah be upon him). They killed the Prophet (peace and blessings of Allaah be upon him) with the poison

that they gave him at Khaybar, and he (peace and blessings of Allaah be upon him) continued to suffer the effects of that until, in his final illness, he said, "I still feel pain from the food I ate at Khaybar. This is the time when it has cut off my aorta."

Abu Dawood; also narrated by al-Bukhaari in a mu'allaq report. Al-Albaani said in *Saheeh Abi Dawood* (3784), it is hasan saheeh.

With regard to the verse in which Allaah says

(interpretation of the meaning):

"When He has decreed something, He says to it only: 'Be!' __and it is [kun fa yakoon]"

[Aal 'Imraan 3:47]

This is more indicative of the ignorance of this objector, because this verse is speaking of when Allaah wills to create something in the future, not in the past; this is to be understood from the use of the word *idha* (meaning when, if), which refers to something in the future. Hence the verb *yaqool* (says) appears in the present tense, to indicate that it is referring to something in the future, and it is followed by the verb *yakoon* (it is), also in the present tense, which also refers to something in the future.

And Allaah knows best. Islam Q&A (www.islam-qa.com)

32594: Is it better to recite Qur'aan from memory or to read from the Mus-haf?

Question:

Is it better to read Qur'aan whilst looking at the Mus-haf, or to recite from memory?.

Answer:

Praise be to Allaah.

In prayer, it is better to recite from memory. See question no. 3465.

Outside of prayer, it is better for a person to do that which will increase his *khushoo'* (humility, focus). If his *khushoo'* will be increased by reciting from memory, then that is better; if his *khushoo'* will be increased by reading from the Mus-haf, then that is better. If it is the same in either case, then reading from the Mus-haf is better, because it combines reading and looking, and his eyes will be protected from looking at things that may distract him from reciting and pondering the meaning.

Al-Nawawi said in *al-Adhkaar* (p. 90-91):

Reading Qur'aan from the Mus-haf is better than reciting from memory; this is the view of our companions and it is well known from the salaf (may Allaah be pleased with them). This does not apply in all cases however; if the reader can focus and ponder the meanings more when reciting from memory than when reading from the Mus-haf, then reciting from memory is better. If it is the same in both cases, then reading from the Mus-haf is better. This is what the salaf meant.

There are weak (da'eef) ahaadeeth narrated from the Prophet (peace and blessings of Allaah be upon him) which cannot be used as proof that it is better to look at the Mus-haf. We mention them only to draw attention to the fact that they are weak. These include:

“Looking at the Mus-haf is an act of worship; for a child to look at his parents is an act of worship; looking at ‘Ali ibn Abi Taalib is an act of worship.” This is a fabricated (mawdoo') hadeeth, as al-Albaani said in *al-Silsilah al-Da'eefah*, 1/531.

“Give your eyes their share of worship: looking at the Mus-haf, thinking about it and pondering its wonders.” This is also fabricated (mawdoo’). *Al-Silsilah al-Da’eefah*, 4/88.

“Five things are acts of worship: eating little, sitting in the mosque, looking at the Ka’bah, looking at the Mus-haf and looking at the face of a scholar.” This is a very weak (da’eef jiddan) hadeeth. *Da’eef al-Jaami’ al-Sagheer*, no. 2855.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

33583: Are precious stones mentioned in the Qur’aan?

Question:

Please let me know about this query ? how many stones [precious / semi precious] are mentioned in the holy quran ? in which surah are they mentioned ? is there any spiritual significance of these stones ?

Answer:

Praise be to Allaah.

The primary purpose of the Qur’aan is to guide mankind to Allaah, so that they will affirm His Oneness and worship Him alone, and attain His Paradise and His pleasure. The Qur’aan is not a book of science, medicine or astronomy, even though its verses may contain a little of such things.

Hence the Muslim should not let himself be distracted from the greater purpose of reciting the Qur’aan and look

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for the number of stones or rivers or kinds of animals mentioned therein.

Some precious stones such as rubies, pearls and coral are mentioned in the Qur'aan.

Allaah says (interpretation of the meaning):

“(In beauty) they are like rubies and coral”

[al-Rahmaan 55:58]

“Out of them both come out pearl and coral”

[al-Rahmaan 55:22]

“Like unto preserved pearls”

[al-Waaqi'ah 56:23]

“And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls”

[al-Insaan 76:19]

These stones do not have any spiritual significance, rather they are mentioned in the Qur'aan to explain the blessings that Allaah has bestowed upon His slaves, of the seas and the things that are brought forth from them, or as a metaphor – so *al-hoor al-'iyn* are likened to rubies, coral and preserved pearls, combining the purity of rubies and the whiteness of pearls and coral.

The boys are likened to scattered pearls, to indicate their beauty and good looks.

And Allaah knows best.

Islam Q&A

(www.islam-qa.com)

96: The Qur'aan and medicine

Question:

I heard in a lecture that medical scientists or doctors claim that many medicines & treatments have been discovered & propounded by inferring facts from the Holy Quran.

Now my question is, Is that all regarding medicine is mentioned in the Holy Quran? Or is there more left which we've to still put into use?

I'm asking this question with regards to an earnest request from a friend of mine, a hindu named Vignesh and he asked me whether there are matters left still in the Holy Quran to control some of these deadly diseases.

Answer:

Praise be to Allaah.

Firstly:

Allaah sent Muhammad (peace and blessings of Allaah be upon him) with a religion that covers all aspects of life, as Abu Dharr (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) left us and no bird flapped its wings in the sky except that he had taught us some knowledge about it.

(Narrated by Ahmad, 20399. See *Majma' al-Zawaa'id*, 8/263. al-Haythami said: it was narrated by al-Tabaraani and its men are the men of saheeh apart from Muhammad ibn 'Abd-Allaah ibn Yazeed al-Muqri' who is thiqah (trustworthy)).

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Islam came to meet the needs of people in all aspects of their lives.

Secondly:

What is narrated in the Sunnah from the Prophet (peace and blessings of Allaah be upon him) complements what is in the Qur'aan. These two sources are the principal sources for Muslims. The Prophet (peace and blessings of Allaah be upon him) has told us that Allaah has not sent down any disease but He has also sent down a cure for it.

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "Allaah has not sent down any disease but He has also sent down a cure for it."

Narrated by al-Bukhaari, 5678.

Thirdly:

What the questioner has mentioned, that some Muslims say that many remedies were discovered through the Holy Qur'aan, we say that this is somewhat exaggerated.

The Qur'aan is not a book of medicine or geography or geology as some Muslims like to say to westerners. Rather it is a book of guidance for mankind and one of the greatest of its miracles is its eloquence and the ideas and concepts that it contains. This is the main aspect of its miraculous nature. Allaah revealed it to His Prophet (peace and blessings of Allaah be upon him) at a time when eloquence had reached great heights, so this book came to amaze those people and challenge them in their area of expertise, to prove to them that it was from Allaah.

This is not strange, and it is nothing new in religion. The signs of Moosa (peace be upon him) – his stick and his

hand – were of the kind that was prevalent during his time, which was magic (sihr). The signs of ‘Eesa (peace be upon him) – raising the dead and healing the blind and lepers – were of the kind that his people were skilled in and that was widespread among them, which was medicine.

Hence we say that the greatest feature of the Qur’aan is its eloquence. Scholars nowadays are still discovering new aspects of its eloquence through their study of its verses.

This does not mean that there is no other miraculous aspects to the Qur’aan. Rather in some verses Allaah mentions things about the design of the human body, the stages of its creation and development, some natural phenomena, etc.

But with regard to cures for various diseases, as the questioner mentions, the Qur’aan is a healing for the believers. This includes healing the heart (mental or spiritual disease) and physical healing. Allaah mentions honey in the Qur’aan and says that it is a healing for mankind. And He mentions the principle of preserving good health and guarding against sickness. So whoever says that the Qur’aan says a lot about medicine in this regard is right, but whoever goes beyond that is exaggerating. Rather this is a kind of exaggeration coined by some Muslims. The Qur’aan is not a book of medicine. There are some diseases that did not exist previously, so how could their cure come – according to what the questioner says – before they appeared?

Fourthly:

(a) The following are some of the verses which indicate that the Qur’aan is healing:

Allaah says (interpretation of the meaning):

The Qur'aan and its Sciences

“And We send down of the Qur’aan that which is a healing and a mercy to those who believe”

[al-Isra’ 17:82]

Ibn al-Qayyim (may Allaah have mercy on him) said:

Allaah says *“And We send down of the Qur’aan that which is a healing and a mercy to those who believe”*. The correct view is that the word *min* (translated here as “of”) serves to explain the nature of the Qur’aan as a whole, not to refer to parts of it and not other parts.

Allaah says (interpretation of the meaning):

“O mankind! There has come to you a good advice from your Lord (i.e. the Qur’aan, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your hearts”

[Yoonus 10:57]

The Qur’aan is the complete healing for all mental, spiritual and physical diseases, all diseases of this world and the Hereafter. But not everyone is guided to use it for the purpose of healing. If the sick person uses the Qur’aan for healing in the proper way, and applies it to his disease with sincerity, faith, complete acceptance and firm conviction, fulfilling all its conditions, then no disease can resist it.

How can disease resist the words of the Lord of heaven and earth which, if He had revealed it to the mountains they would have crumbled and if He had revealed it to the earth it would have broken it apart? There is no sickness, spiritual or physical, but in the Qur’aan there is that which indicates its remedy, its cause and how to protect against it for those who are blessed with understanding of His Book. *Zaad al-Ma’aad*, 4/352

(b) The Qur'aan contains the treatment for hearts and souls, and as such it is a means of expelling all sicknesses from the body. In this regard the Qur'aan is a healing and a remedy for many diseases.

Ibn al-Qayyim (may Allaah have mercy on him) said:

We and others have tried this on many occasions and we have seen that it works in ways that physical remedies do not. Indeed we now regard physical medicine as the doctors regard folk medicine. This is in accordance with the law of divine wisdom, not contrary to it, but the causes of healing are many and varied. When the heart is in contact with the Lord of the Worlds, the Creator of the disease and the remedy, the Controller of nature Who directs it as He wills, he has other remedies apart from the remedies that are sought by the heart that is far away from Him and that turns away from Him. It is known that when a person's spirits are high and his body is in good shape, they cooperate in warding off disease and suppressing it, so if a person is in high spirits and physical good shape, finds comfort in being close to his Creator, loving Him, enjoying remembrance of Him (dhikr), devoting all his strength and power for His sake and focusing on Him, seeking His help, putting his trust in Him, how can anyone deny that this is the greatest medicine or that this spiritual power gives him the means to ward off pain and defeat it completely? No one would deny this but the most ignorant of people, those who are furthest away from Allaah and the most hard-hearted and unaware of human nature.

Zaad al-Ma'aad 4/12

(c) In the Qur'aan there is Soorat al-Faatihah which is a ruqyah to be recited as a prayer for healing.

It was narrated that Abu Sa'eed (may Allaah be pleased

with him) said: “A group of the companions of the Prophet (peace and blessings of Allaah be upon him) set out on a journey and traveled until they stopped in (the land of) one of the Arab tribes. They asked them for hospitality but they refused to welcome them. The chief of that tribe was stung by a scorpion and they tried everything but nothing helped them. Some of them said, ‘Why don’t you go to those people who are camped (near us), maybe you will find something with them.’ So they went to them and said, ‘O people, our chief has been stung by a scorpion and we have tried everything but nothing helped him. Can any of you do anything?’ One of them said, ‘Yes, by Allaah, I will recite ruqyah for him, but by Allaah we asked you for hospitality and you did not welcome us, so I will not recite ruqyah for you until you give us something in return.’ Then they agreed upon a flock of sheep.’ Then he went and spat drily and recited over him *Al-hamdu Lillaahi Rabb il-‘Aalameen* [Soorat al-Faatihah]. (The chief) got up as if he was released from a chain and started walking, and there were no signs of sickness on him. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the ruqyah said, ‘Do not divide them until we go to the Prophet (peace and blessings of Allaah be upon him) and tell him what happened, then wait and see what he tells us to do.’ So they went to the Messenger of Allaah (peace and blessings of Allaah be upon him) and told him what had happened. The Messenger of Allaah (peace and blessings of Allaah be upon him) asked, ‘How did you know that it (al-Faatihah) is a ruqyah?’ Then he added, ‘You have done the right thing. Share out (the flock of sheep) and give me a share too.’ And the Messenger of Allaah (peace and blessings of Allaah be upon him) smiled.”

Narrated by al-Bukhaari, 2156; Muslim, 2201

Ibn al-Qayyim said concerning Soorat al-Faatihah:

Whoever is guided by Allaah and is given good insight to understand the deep meaning of this soorah and what it contains of Tawheed, understanding of the Divine nature, the names, attributes and actions of Allaah, the Divine decree, the Resurrection, rejecting any misconception that undermines the concept of the Oneness of the Divine Lordship and Divine nature, complete trust in Allaah and referring all one's affairs to the One Who has full control of all things – to Him be all praise, for all goodness is in His hand and to Him all things return – and feeling in need of Him in seeking guidance that is the root of happiness in this world and in the Hereafter, will realize the connection between the contents of this soorah and bringing good and warding off evil. He will understand that ultimate goodness and blessing is connected to this soorah and is dependent upon understanding it and acting upon it. Then this soorah will make him independent of many other kinds of medicine and ruqyah, and it will open the door to a great deal of goodness and ward off a great deal of evil.

Zaad al-Ma'aad, 4/347

(d) The Qur'aan mentions the principle of maintaining good health.

Ibn al-Qayyim said:

The basic principles of medicine are three: prevention, maintaining good health, and removing harmful substances from the body.

Allaah has mentioned them all together, to His Prophet and his ummah in three places in His Book.

He prevented the sick person from using water lest it harm him, as He says (interpretation of the meaning):

“And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum)” [al-Nisa’ 4:42]

Allaah allowed the sick person to do tayammum to protect him, just as He permitted it to the one who has no water.

Allaah says concerning the maintenance of good health:

“and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days”

[al-Baqarah 2:185]

The traveller is allowed to break his fast during Ramadaan, to protect his health lest the combination of fasting and the difficulties of travel weakens him and affects his health.

And Allaah said concerning the removal of harmful things by shaving the head of the person in ihraam (for Hajj or ‘Umrah):

“And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah (charity — feeding six poor persons) or offering sacrifice (one sheep)”

[al-Baqarah 2:196]

So if a person has an ailment in his scalp when he is in ihraam, he is permitted to shave his head and remove the harmful thing or the bad substance that is causing lice to develop – as happened to Ka’b ibn ‘Ajjah – or if it is causing sickness to develop.

These three matters are the basic principles of medicine. We have mentioned an example of each one in order to point out the blessing of Allaah to His slaves in preventing sickness, protecting their health and removing harmful substances from them, as a mercy and kindness towards His slaves, for He is the Most Kind, Most Merciful.

Zaad al-Ma'aad, 1/164, 165

Ibn al-Qayyim said: On one occasion I discussed this with one of the chief doctors of Egypt, and he said: By Allaah if I had to travel to the west to obtain these benefits that would not be too much – or words to that effect.

Ighaathat al-Lahfaan, 1/25

(e) Mention of honey in the Qur'aan, and that it is a healing for mankind.

Allaah says (interpretation of the meaning):

“There comes forth from their [bees'] bellies, a drink of varying colour wherein is healing for men”

[al-Nahl 16:69]

Ibn al-Qayyim (may Allaah have mercy on him) said:

With regard to the Prophet's guidance concerning drinking, it is the most perfect guidance that maintains good health. He used to drink honey mixed with cold water. This is very healthy and no one can understand how healthy it is except the most prominent doctors. For drinking honey on an empty stomach dissolves phlegm, cleanses the stomach, reduces its viscosity, washes away waste matter, warms it up a little and opens its inlet and exit. It has a similar effect on the liver, kidneys and urethra. It is more beneficial to the stomach than any other kind of sweet that enters it. However it may cause side effects in people who are suffering from jaundice because it is

hot and jaundice is hot, so it may aggravate it; in order to avoid this effect vinegar may be added, then honey will become beneficial and drinking it will be more useful than many or most of the drinks that are made from sugar, especially for those who are not used to these drinks, for if they drink them they will not suit them as well as honey does, or even come close.

With regard to drinking it when it is collected and well-prepared, this is one of the most beneficial things for the body, and one of the greatest means of preserving health; it is very refreshing and energizing, and it is good for the liver and heart. If it is well-prepared it provides nutrition and makes food reach all parts of the body in the most effective manner.

Zaad al-Ma'aad, 4/224, 225

And he said (may Allaah have mercy on him):

Honey contains great benefits, for it cleanses impurities from the veins and stomach etc, whether it is eaten or applied to the skin. It is good for the elderly, the phlegmatic and those whose humours are cold and wet. It is nourishing, aids digestion, energizes, makes unpleasant medicine palatable, is good for the liver and chest, is a diuretic and helps to ease coughs caused by phlegm. If it is drunk warm mixed with rosewater it is beneficial for one who has been bitten by a scorpion or who has consumed opium. If it is drunk on its own mixed with water, it is good for the one who has been bitten by a rabid dog or eaten poisonous mushrooms. If fresh meat is placed in honey, it will stay fresh for three months, as will cucumbers, pumpkins and eggplants. Many fruits can be kept in it for six months. It will also preserve a dead body, and it is known as the trustworthy preserver. If the body of one who is afflicted with lice is painted with honey, it will kill the lice and their eggs. It makes the hair

long, beautiful and smooth. If used on the eyes like kohl it clears the vision. If the teeth are brushed with it, it whitens the teeth and makes them bright, and keeps the gums healthy. It opens the veins and induces menstruation. If taken on an empty stomach it takes away phlegm and cleanses the stomach, clearing away waste matter and restoring the correct temperature. It does likewise to the liver, kidneys and urethra.

As well as all this, it has no side effects and causes little harm. It may cause side effects in one who is suffering from jaundice, but that may be counteracted by vinegar and the like, in which case it becomes very beneficial for him.

It is a kind of nourishment, a kind of medicine, a kind of drink, a kind of sweet, a kind of cream. There is nothing that has been created for us for a similar purpose that is better than it, or even comes close. The ancient peoples relied on it, and in most of the books of the ancients there is no mention of sugar at all and it was unknown to them, for it is something that is very new. The Prophet (peace and blessings of Allaah be upon him) used to drink honey mixed with water on an empty stomach, and this is the secret of maintaining good health that no one can understand except one who is intelligent and blessed.

Zaad al-Ma'aad, 4/33, 34.

Islam Q&A (www.islam-qa.com)

31865: Were the heavens and the earth created in six days or eight?

Question:

I read the verse in which Allaah says (interpretation of the meaning):

“Indeed, your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allaah, the Lord of the ‘Aalameen (mankind, jinn and all that exists)!” [al-A’raaf 7:54]

What I understand from this is that Allaah created the heavens and the earth in six days. This is clear. But in another passage Allaah mentions the creation of the heavens and the earth, and He says (interpretation of the meaning):

“Say (O Muhammad): Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the ‘Aalameen (mankind, jinn and all that exists).

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four ‘days’ were equal in the length of time) for all those who ask (about its creation).

Then He rose over (Istawa) towards the heaven when it was smoke, and said to it and to the earth: ‘Come both of you willingly or unwillingly.’ They both said: ‘We come willingly.’

Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him, the AllMighty, the AllKnower” [Fussilat 41:9-12]

Here Allaah says that He created the earth in two days, then He placed therein firm mountains and measured therein its sustenance in four days, which makes six days in all. Then He created the heavens in two days, so the total comes to eight days.

How can we reconcile between the two verses?.

Answer:

Praise be to Allaah.

This is an issue which confuses some people, and some of them think that Allaah created the heavens and the earth in eight days as Allaah says in *Soorah Fussilat* (interpretation of the meaning):

“Say (O Muhammad): Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the ‘Aalameen (mankind, jinn and all that exists).

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four ‘days’ were equal in the length of time) for all those who ask (about its creation).

Then He rose over (Istawa) towards the heaven when it was smoke, and said to it and to the earth: ‘Come both of you willingly or unwillingly.’ They both said: ‘We come willingly.’

Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the

devils). Such is the Decree of Him, the AllMighty, the AllKnower”

[Fussilat 41:9-12]

because this seems to contradict the other verse which says that He created them in six days.

This is a misunderstanding, and the answer to it is as follows:

There is no contradiction between the time period mentioned in these verses and the other verse which says that it was six days.

In these verses – from *Soorah Fussilat* – we see that Allaah is telling us that He “*created the earth in two Days*”.

Then He “*placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers)*” in four days equal– i.e., in two days that were added to the two days in which He created the earth, so the total is four days. It does not say that the creation of the mountains and the measuring of the sustenance took four days.

Perhaps the confusion which is mentioned in the question stems from this, i.e., from thinking that the four days are added to the two days in which the earth was created, equaling six, and then adding the two days in which the heavens were created (“*Then He completed and finished from their creation (as) seven heavens in two Days*”) – making a total of eight days, not six days. But this confusion can be dispelled by dealing with this mistaken notion. So the earth was created in two days, and the mountains were created and the sustenance measured in two more days which makes a total of four, i.e., this took the other two days. Then the creation of the seven heavens took two days. So the total is six days of the Days of Allaah, may He be glorified and exalted.

The mufasssireen commented on this fact which deals with the mistaken notion. Al-Qurtubi said:

“*in four days*” – this is like someone saying, “I set out from Basra to Baghdad in ten days and to Kufa in fifteen days, i.e., a total time of fifteen days.” (*al-Jaami’ li Ahkaam al-Qur’aan*, vol. 15, p. 343).

Al-Baghawi said: “*in four days*” means the creation of what is in the earth. The measuring of the sustenance was on Tuesday and Wednesday, which along with Sunday and Monday add up to four days. This is like saying “I married a woman yesterday and today I married two” – one of whom is the woman whom he married the day before.

Tafseer al-Baghawi, 7/165

Al-Zajjaaj said: “*in four days*” means two days added to the previous two days.

Al-Kashshaaf, vol. 3, p. 444

These verses – from *Soorah Fussilat* – confirm the other verse, which says that the creation of the heavens and the earth was completed in six days. So there is no contradiction concerning the period in which Allaah created the heavens and the earth. There cannot be any such contradictions in the Qur’aan..

And Allaah knows best. Islam Q&A (www.islam-qa.com)

10022: The meaning of the hadeeth “ ‘Qul Huwa Allaahu Ahad” is equivalent to one-third of the Qur’aan”

Question:

Answer #4156 item#2

then there is no need to learn the entire quraan or to even read it during ramadaan,etc all you have to do is to read sura Ikhlas.I think you made a mistake.Sura Ikhlas is the substance of 1/3 of the quraan.it is amazing to believe that reading the sura Iklas 3 times will give you the blessing of reading the ENTIRE quraan,then there is no point reading the entire Quraan.

Answer:

Praise be to Allaah.

Firstly: there follow some of the ahaadeeth narrated from the Prophet (peace and blessings of Allaah be upon him) which state that Soorat al-Ikhlaas (*Qul Huwa Allaahu Ahad*) is equivalent to one-third of the Qur'aan.

Al-Bukhaari (6643) narrated from Abu Sa'eed that a man heard another man reciting *Qul Huwa Allaahu Ahad* and repeating it. The next morning he came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and told him about that. The man thought that it was too little, but the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "By the One in Whose hand is my soul, it is equivalent to one-third of the Qur'aan."

Muslim (811) narrated from Abu'l-Dardaa' that the Prophet (peace and blessings of Allaah be upon him) said: "Is any one of you unable to recite one-third of the Qur'aan in one night?" They said, "How could anyone read one-third of the Qur'aan?" He said, "*Qul Huwa Allaahu Ahad* is equivalent to one-third of the Qur'aan."

Muslim (812) narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Gather together, for I will recite to you one-third of the Qur'aan." So those who could gather together gathered there, then the Prophet of Allaah (peace

and blessings of Allaah be upon him) came out and recited *Qul Huwa Allaahu Ahad*, then he went in. They said to one another, Perhaps there has been some news from heaven on account of which he has gone inside (the house). Then the Prophet of Allaah (peace and blessings of Allaah be upon him) came out and said, "I told you that I was going to recite to you one-third of the Qur'aan. Verily it is equivalent to one-third of the Qur'aan."

Secondly: The bounty of Allaah is immense, and Allaah has bestowed His bounty upon this ummah and has made up for its short life span by giving it more reward for simple deeds. It is strange that with some people, instead of this motivating them to do more good, this makes them apathetic and lazy in doing acts of worship, or they feel that this bounty and reward is strange and farfetched.

With regard to the meaning of the hadeeth:

There is a difference between *jaza'* (reward) and *ijza'* (what is sufficient). What is making the brother confused is that he does not see the difference between them.

Jaza' means the reward which Allaah gives for obeying Him.

Ijza' means what is sufficient and takes the place of something else.

Reciting *Qul Huwa Allaahu Ahad* brings a reward equivalent to reciting one-third of the Qur'aan, but it does not take the place of reading one-third of the Qur'aan.

If a person vows – for example – to read one-third of the Qur'aan, it is not sufficient for him to read *Qul Huwa Allaahu Ahad*, because it is equivalent to one-third of the Qur'aan in reward, but not in terms of being sufficient or taking the place of reading one-third of the Qur'aan.

The same may be said of reciting it three times. If a person

recites it three times in his prayer, that does not mean that he does not have to recite al-Faatihah, even though he will be given the reward of reciting the whole Qur'aan.

A similar example is the reward given by the Lawgiver to one who offers a single prayer in the Sanctuary of Makkah, and that he will have the reward of one hundred thousand prayers. Does anyone take this divine bounty to mean that he does not have to pray for decades because he offered a single prayer in the Haram that is equivalent to one hundred thousand prayers?

Rather this has to do with reward; as for what is sufficient, that is another matter altogether.

Moreover, none of the scholars has ever said that there is no need for us to read the Qur'aan or that *Qul Huwa Allaah Ahad* is sufficient and takes the place of that. The correct scholarly view is that this soorah has this great virtue because the Qur'aan deals with three topics: one-third for rulings, one-third for promises and warnings, and one-third for the Divine names and attributes.

This soorah combines names and attributes.

This is the view of Abu'l-'Abbaas ibn Surayj, and Shaykh al-Islam Ibn Taymiyah stated that it was good in *Majmoo' al-Fataawa*, 17/103.

The Muslim cannot do without the two other issues, which are the rulings and the promises and warnings. His knowledge cannot be complete unless he looks at the Book of Allaah as a whole. The one who stops at Soorat al-Ikhlaas cannot know the other two matters.

Shaykh al-Islam (Ibn Taymiyah – may Allaah have mercy on him) said:

Rewards are of different types, just as wealth is of different

types, such as food, drink, clothing, houses, money and so on. If a man possesses one type of wealth, to the value of one thousand dinars, that does not mean that he can do without the other types. Rather if he has wealth in the form of food, he also needs clothing and a place to live, etc. Similarly if it is a type other than money, he still needs other things. If he has nothing but money, he will need all kinds of wealth that are usually needed. In al-Faatihah there are the benefits of praise and du'aa' which people need, and *Qul Huwa Allaahu Ahad* cannot replace it in that sense. Although its reward is very great, he cannot benefit from it unless he also recites the Opening of the Book (al-Faatihah) in his prayer. Hence if a person recites only *Qul Huwa Allaahu Ahad* in his prayer, without al-Faatihah, his prayer is not valid. Even if he recited the whole of the Qur'aan without al-Faatihah, his prayer would not be valid, because the al-Faatihah refers to the basic needs that people cannot do without.

Majmoo' al-Fataawa, 17/131.

And he said:

The people need the commands, prohibitions and stories that are in the Qur'aan, even though Tawheed is greater than that. Man needs to know what he is enjoined to do and what he is forbidden to do; he need to know what is enjoined upon him and the stories and promises and rewards. These cannot be replaced by anything else, and Tawheed cannot be replaced by these. The stories cannot take the place of the commands and prohibitions, and the commands and prohibitions cannot take the place of the stories. Rather everything that was sent down by Allaah is beneficial and people need it.

If a person recites *Qul Huwa Allaahu Ahad*, he earns a reward equivalent to the reward of one-third of the Qur'aan, but that does not mean that the reward is of the

same kind as that earned by reading the rest of the Qur'aan. Rather he may need the kind of reward that comes from reading the commands and prohibitions and stories, so *Qul Huwa Allaahu Ahad* cannot take the place of all that.

And he said:

The knowledge that is to be gained by reading the rest of the Qur'aan cannot be gained by reciting this soorah only. So whoever reads the whole Qur'aan is better than one who simply recites this soorah three times in the sense that he earns different kinds of reward, even though the one who recites *Qul Huwa Allaahu Ahad* earns a reward equivalent to that reward, but it is of one type and does not include all the types that a person needs. This is like a man who has three thousand dinars and another who has food, clothing, accommodation and money equivalent to three thousand dinars. The latter has that which will benefit him in all his affairs, whereas the former needs what the latter has, even though what he has is equivalent in value. Similarly, if he has the finest food, equivalent to three thousand dinars in value, he still needs clothing and accommodation, and weapons and tools that will ward off harm from him, and the like, which cannot be done with food alone.

Majmoo' al-Fataawa, 17/137-139

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

10012: Who wrote the Qur'aan and how was it put together?

Question:

Who wrote the Qur'aan and how was it put together?.

Answer:

Praise be to Allaah.

Firstly:

Allaah has guaranteed to preserve this Qur'aan Himself. Allaah says (interpretation of the meaning):

“Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'aan) and surely, We will guard it (from corruption)”

[al-Hijr 15:9]

Ibn Jareer al-Tabari said in his *Tafseer*, 14/8:

Allaah is saying, it is We Who have sent down the Dhikr (Reminder), i.e. the Qur'aan, and We will guard the Qur'aan against anything false being added to it that is not part of it, or anything that is part of it being taken away, whether that has to do with rulings, hudood punishments or matters having to do with inheritance.

Al-Sa'di said in his *Tafseer* (p. 696):

It is We Who have sent down the Qur'aan in which there is mention of all issues and clear evidence, and in which We remind those who want to be reminded.

“and surely, We will guard it” means, when it is being revealed and after it has been revealed. When it is revealed, We protect it from the tampering of every accursed devil, and after it has been revealed Allaah instilled it in the heart of His Messenger. Allaah protected the words from being changed and from anything being added or taken away, or from its meanings being distorted. So no one can attempt to distort its meanings but Allaah will guide someone to explain the truth of the Qur'aan. This is one of the greatest signs of Allaah and His blessing

The Qur'aan and its Sciences

to His believing slaves. Another aspect of this protection is that Allaah protects the people of the Qur'aan against their enemies, and no enemy can overpower them and eliminate them.

The Qur'aan was revealed to the Prophet (peace and blessings of Allaah be upon him) in stages over a period of twenty-three years. Allaah says (interpretation of the meaning):

“And (it is) a Qur'aan which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages”

[al-Isra' 17:106]

al-Sa'di (may Allaah have mercy on him) said:

This means, We have revealed this Qur'aan in stages, to differentiate between guidance and misguidance, between truth and falsehood.

“in order that you might recite it to men at intervals” means, slowly, so that they may ponder and think about its meanings, and understand the different branches of knowledge contained therein.

“And We have revealed it by stages” means, gradually, over a period of twenty-three years.

Tafseer al-Sa'di, p. 760.

Secondly:

Literacy was not widespread among the Arabs. Allaah described them in such terms when He said (interpretation of the meaning):

“He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves” [al-Jumu'ah 63:2]

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They used to memorize the Qur'aan by heart, and a few of them used to write down some verses or soorahs on animal skins, thin white stones and the like.

Thirdly:

At first the Prophet (peace and blessings of Allaah be upon him) forbade the writing of anything other than the Qur'aan, and he forbade them to write down his words for a while, so that the Sahaabah would focus on memorizing the Qur'aan and writing it down, and so that the words of the Prophet (peace and blessings of Allaah be upon him) would not be confused with the words of Allaah, and so the Qur'aan was protected from anything being added or taken away.

Fourthly:

The Prophet (peace and blessings of Allaah be upon him) appointed a group of his companions who were trustworthy and knowledgeable to write down the revelation. They are known in their biographies as those who wrote down the Revelation, such as the four Caliphs, 'Abd-Allaah ibn 'Amr ibn al-'Aas, Mu'aawiyah ibn Abi Sufyaan, Zayd ibn Thaabit and others – may Allaah be pleased with them all.

Fifthly:

The Qur'aan was revealed in seven dialects as was narrated in the saheeh hadeeth of 'Umar ibn al-Khattaab (may Allaah be pleased with him) from the Prophet (peace and blessings of Allaah be upon him). This was narrated by al-Bukhaari (2287) and Muslim (818); these were the dialects of the Arabs which were known for their eloquence.

Sixthly:

The Qur'aan continued to be preserved in the hearts of

the Sahaabah who had memorized it, and on the skins and other materials until the time of the caliph Abu Bakr al-Siddeeq (may Allaah be pleased with him). During the Riddah wars many of the Sahaabah who had memorized the Qur'aan were killed, and Abu Bakr (may Allaah be pleased with him) was afraid that the Qur'aan would be lost. So he consulted the senior Sahaabah about compiling the Qur'aan in a single book so that it would remain preserved and would not be lost. He entrusted this mission to the chief of memorizers Zayd ibn Thaabit (may Allaah be pleased with him). Al-Bukhaari narrated in his *Saheeh* (4986) that Zayd ibn Thaabit (may Allaah be pleased with him) said:

Abu Bakr al-Siddeeq sent for me when the people of al-Yamaamah had been killed [i.e., a number of the Prophet's Companions who fought against the false prophet Musaylimah]. (I went to him) and found 'Umar ibn al-Khattaab sitting with him. Abu Bakr then said (to me), "'Umar has come to me and said: 'Casualties were heavy among the Qurra' of the Qur'aan (i.e. those who knew the Qur'aan by heart) on the day of the battle of al-Yamaamah, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'aan may be lost. Therefore I suggest that you (Abu Bakr) order that the Qur'aan be collected.'" I said to 'Umar, "How can you do something that the Messenger of Allaah (peace and blessings of Allaah be upon him) did not do?" 'Umar said, "By Allah, this is something good." 'Umar kept on urging me to accept his proposal till Allaah opened my heart to it and I began to realize the good in the idea which 'Umar had realized." Then Abu Bakr said (to me). "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for the Messenger of Allaah (peace and blessings of Allaah be upon him). So search for (the fragmentary scripts of) the

Qur'aan and compile it in one book.” By Allah If they had ordered me to move one of the mountains, it would not have been heavier for me than this ordering me to compile the Qur'aan. Then I said (to Abu Bakr), “How can you do something that the Messenger of Allaah (peace and blessings of Allaah be upon him) did not do?” Abu Bakr replied, “By Allaah, it is a good thing.” Abu Bakr kept on urging me to accept his idea until Allaah opened my heart to that to which He had opened the hearts of Abu Bakr and ‘Umar. So I started looking for the Qur'aan and collecting it from (what it was written on) palm stalks, thin white stones and also from the men who knew it by heart, until I found the last Verse of Soorat al-Tawbah with Abu Khuzaymah al-Ansaari, and I did not find it with anybody other than him. The verse is (interpretation of the meaning):

“Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty...” [al-Tawbah 9:128] until the end of Soorat Baraa’ah (i.e., al-Tawbah).

Then the complete manuscript (copy) of the Qur'aan remained with Abu Bakr until he died, then with ‘Umar until the end of his life, and then with Hafsah, the daughter of ‘Umar (may Allaah be pleased with him).

The Sahaabi Zayd ibn Thaabit (may Allaah be pleased with him) knew the Qur'aan by heart but he was methodical in his confirmation; he would not agree to write down any verse until two of the Sahaabah testified that they had heard it from the Messenger of Allaah (peace and blessings of Allaah be upon him).

This Mus-haf (written copy of the Qur'aan) remained in the hands of the caliphs until the time of the Rightly-Guided Caliph ‘Uthmaan ibn ‘Affaan (may Allaah be

pleased with him). The Sahaabah (may Allaah be pleased with them) had dispersed to different lands, and they used to recite the Qur'aan according to what they had heard of the seven recitations from the Messenger of Allaah (peace and blessings of Allaah be upon him), and each of their students used to recite according to what he had heard from his shaykh. If a student heard someone reciting in a manner different from what he knew, he would denounce him and accuse him of making a mistake, and this went on until the Sahaabah feared that there would be fitnah (trouble) between the Taabi'een and successive generations. So they thought that they should unite the people in following one recitation, which was in the dialect of Quraysh in which the Qur'aan had first been revealed, so as to dispel any disputes and resolve the matter. 'Uthmaan (may Allaah be pleased with him) was consulted, and he agreed with this opinion.

Al-Bukhaari narrated in his *Saheeh* (4988) from Anas ibn Maalik that Hudhayfah ibn al-Yamaan came to 'Uthmaan at the time when the people of Shaam (Syria) and the people of Iraq were waging war to conquer Armenia and Azerbaijan. Hudhayfah was alarmed by their (the people of Sham and Iraq) differences in the recitation of the Qur'aan, so he said to 'Uthmaan, "O Ameer al-Mu'mineen! Save this nation before they dispute about the Book (Qur'aan) as the Jews and the Christians did before." So 'Uthmaan sent a message to Hafsah saying, "Send us the manuscript of the Qur'aan so that we may make copies of the Mus-haf and we will return the manuscript to you."

Hafsah sent it to 'Uthmaan. Then 'Uthmaan ordered Zayd ibn Thaabit, 'Abdullah ibn al-Zubayr, Sa'eed ibn al-'Aas and 'Abd al-Rahmaan ibn Haarith ibn Hishaam to copy out the manuscripts. 'Uthmaan said to the three men who were from Quraysh (the tribe of which the Prophet (peace

and blessings of Allaah be upon him) was a member), “In case you disagree with Zayd ibn Thaabit on any point in the Qur’aan, then write it in the dialect of Quraysh, for the Qur’aan was revealed in their tongue.” They did so, and when they had written many copies, ‘Uthmaan returned the original manuscripts to Hafsah.

‘Uthmaan sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur’aanic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

Ibn Shihaab said: Khaarijah ibn Zayd ibn Thaabit told me that he heard Zayd ibn Thaabit say: “When we made copies of the Mus-haf I missed a verse of al-Ahzaab that I used to hear the Messenger of Allaah (peace and blessings of Allaah be upon him) recite. So we searched for it and we found it with Khuzaymah ibn Thaabit al-Ansaari. (The verse was) *‘Among the believers are men who have been true to their covenant with Allaah’ [al-Ahzaab 33:23 – interpretation of the meaning]*. So we put it in its place in its soorah in the Mus-haf.”

Thus an end was put to dispute and the Muslims were united. The Qur’aan has remained and will remain narrated from generation to generation and preserved in men’s hearts until the Day of Resurrection. This is how Allaah has preserved His Book, in confirmation of the verse in which He says (interpretation of the meaning):

“Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’aan) and surely, We will guard it (from corruption)”

[al-Hijr 15:9]

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

6577: The Qur'aan is a healing and a mercy to the believers

Question:

Tell me more about quran.

Answer:

Praise be to Allaah.

The Qur'aan is the word of Allaah that was revealed to His Prophet Muhammad (peace and blessings of Allaah be upon him) and is recited as an act of worship.

This definition of the Qur'aan is comprehensive.

Our saying "the word of Allaah" excludes the words of human beings or others.

Our saying "revealed to His Prophet Muhammad (peace and blessings of Allaah be upon him)" excludes anything that was revealed to anyone else, such as the Injeel (Gospel), Tawraat (Torah) and Zaboor (Psalms).

Our saying "it is recited as an act of worship" excludes the hadeeth qudsi (ahaadeeth in which the Prophet (peace and blessings of Allaah be upon him) narrated words from Allaah which are not part of the Qur'aan).

It brings light and gives certainty, it is the strong rope, it is the path of the righteous. It tells us of those who came before us, Prophets and righteous people, and how those who disobeyed them tasted the punishment of Allaah and were humiliated. It contains verses which speak of the miracles of Allaah and His power in this great universe. It tells us of the origins of human beings who are created from "despised water" (semen). It contains the basic

principles of faith which must be embraced by every humble heart. It contains the rules of sharee'ah which tells us what is permissible and what is forbidden; what is true and what is false. It tells us of the Resurrection and the fate of human beings, either in the Fire in which they will burn and be among those who are humiliated, or in Paradise with its gardens, springs, plants and places of security.

In it there is healing for men's hearts, light and illumination for the blind. Allaah says (interpretation of the meaning):

“And We send down of the Qur’aan that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zaalimoon (polytheists and wrongdoers) nothing but loss”

[al-Isra’ 17:82]

Al-Haafiz Ibn Katheer said in his commentary on this verse:

Here Allaah tells us about His Book, which He revealed to His Messenger Muhammad (peace and blessings of Allaah be upon him) and which is the Qur’aan which *“Falsehood cannot come to it from before it or behind it, (it is) sent down by the AllWise, Worthy of all praise”* [Fussilat 42:41- interpretation of the meaning], that it is *“a healing and a mercy to those who believe”* – i.e., it takes away the diseases in the heart such as doubt, hypocrisy, shirk, deviation and misguidance; the Qur’aan heals all of that. And it is also a mercy which brings about faith, wisdom and the pursuit of and desire for goodness. This is only for those who believe in it and follow it; for such it will be a healing and a mercy. But as for the kaafir and those who wrong themselves thereby, their hearing the Qur’aan only makes them further away (from truth) and increases them in kufr. The problem comes from the

kaafir, not from the Qur'aan. Allaah says (interpretation of the meaning):

“Say: It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'aan) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)”

[Fussilat 41:44]

“And whenever there comes down a Soorah, some of them (hypocrites) say: ‘Which of you has had his Faith increased by it?’ As for those who believe, it has increased their Faith, and they rejoice.

But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers”

[al-Tawbah 9:124-125]

Qutaadah said, concerning the phrase *“And We send down of the Qur'aan that which is a healing and a mercy to those who believe”*: when the believer hears it he benefits from it, memorizes it and understands it. *“and it increases the Zaalimoon (polytheists and wrongdoers) nothing but loss”* means, they do not benefit from it, memorize it or understand it. Allaah has made this Qur'aan a healing and a mercy for the believers. *Tafseer Ibn Katheer*, 3/60.

Allaah says (interpretation of the meaning):

“O mankind! There has come to you a good advice from your Lord (i.e. the Qur'aan, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers”
[Yoonus 10:57]

“And if We had sent this as a Qur’aan in a foreign language (other than Arabic), they would have said: ‘Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?’ Say: ‘It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur’aan) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)’” [Fussilat 41:44]

In it is guidance for mankind, away from misguidance and to the truth. Allaah says (interpretation of the meaning):

“This is the Book (the Qur’aan), whereof there is no doubt, a guidance to those who are Al-Muttaqoon [the pious” [al-Baqarah 2:2]

“And thus We have revealed to you (O Muhammad) a Qur’aan in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allaah and followed what Allaah’s Messenger brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allaah and followed not what Allaah’s Messenger brought them)”

[al-Shoora 42:9]

“And thus We have sent to you (O Muhammad) Rooh (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur’aan) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allaah’s religion of Islamic Monotheism).

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The path of Allaah to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allaah (for decision) ”

[al-Shoora 42:52-53]

It contains innumerable benefits, so everyone who seeks happiness in this world and in the Hereafter must refer to it for judgement and follow its commands.

Imam Ibn Hazm said:

Because the proof and the miracles indicate that the Qur'aan is the covenant of Allaah with us, we must believe in it and act in accordance with it. It has come down to us through generations of Muslims narrating it to those who came after them, which leaves no room for doubt that the Qur'aan is the one which is written in the Mus-hafs which we find everywhere. We have to follow its teachings, for it is our reference-point, because we read in it the words (interpretation of the meaning):

“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered”

[al-An'aam 6:38]

Whatever commands and prohibitions are in the Qur'aan, we must adhere to them.

Al-Ihkaam, 1/92 . And Allaah knows best. Islam Q&A (www.islam-qa.com)

21500: Distortion of the Qur'aan by the Raafidis

Question:

I have also heard by a shia colleague that their is a surat in

their book which is not in the QURAN. can u confirm this? the surat in qs is called SURAT AL-WILAYAT.

Answer:

Praise be to Allaah.

With regard to Soorat al-Wilaayah, some of the Shi'ah scholars and imams have stated that it exists. Any of them who denies that does so by way of taqiyaah (dissimulation). One of those who clearly stated that it exists is Mirza Hussein Muhammad Taqiy al-Noori al-Tubrusi (d. 1320 AH). He wrote a book in which he claimed that the Qur'aan had been distorted and that the Sahaabah has concealed some parts of it, including Soorat al-Wilaayah. The Raafidis honoured him after his death by burying him in al-Najaf. This book by al-Tubrusi was published in Iran in 1298 AH, and when it was published there was a great deal of controversy because they wanted the doubts about the validity of the Qur'aan, which were known only to their leaders, to remain scattered throughout hundreds of their major books, and they did not want that to be compiled in one book. At the beginning of his book he said:

“This is a good and noble book entitled *Fasl al-khitaab fi ithbaat tahreef Kitaab Rabb il-Arbaab* (Decisive comment on the distortion of the Book of the Lord of Lords)... He mentioned aayahs and soorahs which he claims that the Sahaabah concealed, including ‘Soorat al-Wilaayah,’” the text of which, according to them, and as quoted in this book, is:

“O you who believe, believe in the Prophet and the Wali [i.e., ‘Ali] whom We have sent to guide you to the straight path, a Prophet and a Wali who are part of one another, and I am the All-Knowing, All-Aware...”

And they have another soorah which they call Soorat al-Noorayn: “O you who believe, believe in the two lights (al-noorayn) which We have sent down to you to recite to you My Verses and to warn you of the punishment of a great Day. They are part of one another and I am the All-Hearing, All-Knowing. Those who fulfil the covenant with Allaah and His Messenger mentioned in the verses (of the Qur’aan), the Gardens of delight will be theirs, but those who disbelieve after they believed by breaking their covenant and disobeying the command of the Prophet, they will be thrown into Hell. They have wronged themselves and gone against the wasiyyah of the Prophet (i.e., the appointment of ‘Ali as khaleefah), and they will be given to drink of boiling water...” and other such nonsense.

You can see the entire soorah, along with a telegraphic picture of the Persian mus-haf at the following site:

<http://arabic.islamicweb.com/shia/nurain.htm>

Prof. Muhammad ‘Ali Sa’oodi – who was one of the greatest experts of the Ministry of Justice in Egypt – examined an Iranian mus-haf kept by the Orientalist Bryan and he obtained a copy of this soorah; above the lines of Arabic script there is written the translation in the Iranian language.

As it was mentioned by al-Tubrusi in his book, *Fasl al-khitaab fi ithbaat tahreef Kitaab Rabb il-Arbaab*, it is also mentioned in their book *Dabastan Madhaahib*, which is in Farsi, written by Muhsin Faani al-Kashmiri. This book has been printed numerous times in Iran, and this false soorah was quoted from it by the Orientalist Noeldeke in his book *The History of Qur’anic Manuscripts*, 2/120, and was published by the French Asian newspaper in 1842

(p. 431-439).

It was also mentioned by Mirza Habibullaah al-Haashimi al-Kho'i in his book *Manhaaj al-Baraa'ah fi Sharh Nahj al-Balaaghah* (2/217); and by Muhammad Baaqir al-Majlisi in his book *Tadhkirat al-A'immah* (p. 19, 20) in Farsi, (published by) Manshoorat Mawlana, Iran.

See also *al-Khutoot al-'Areedah li'l-Asas allati qaama 'alayha deen al-Shi'ah* by Muhibb al-Deen al-Khateeb.

This claim of theirs is a denial of the words of Allaah (interpretation of the meaning):

“Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’aan) and surely, We will guard it (from corruption)”

[al-Hijr 15:9]

Hence the Muslims are unanimously agreed that anyone who claims that anything in the Qur’aan has been altered or changed is a kaafir.

Shaykh al-Islam Ibn Taymiyah said:

The same applies to those among them who claim that some verses of the Qur’aan have been taken away or concealed, or who claim to have some esoteric interpretations that exempt him from having to do the actions prescribed in sharee’ah etc., who are called al-Qaraamitah and al-Baatiniyyah, and who include al-Tanaasukhiyyah [names of esoteric sects]. There is no dispute that they are kaafirs.

Al-Saarim al-Maslool, 3/1108-1110.

Ibn Hazm said:

The view that the Qur’aan has been altered is blatant kufr and is a rejection of what the Messenger of Allaah (peace and blessings of Allaah be upon him) said.

Al-Fasl fi 'l-Ahwa' wa 'l-Milal wa 'l-Nihal, 4/139.

And Allaah knows best. Islam Q&A (www.islam-qa.com)

5105: Refutation of those who try to prove that the Qur'aan is not true

Question:

Recently I became aware of some scholarly research done by German scholars into the inerrancy of the Quran. Some of their findings are discussed in an Atlantic Monthly article entitled "What Is the Koran?" written by Toby Lester, published in the January 1999 issue of that magazine. The gist of their research is that some very old fragments of the Quran found in a mosque in Yemen show small but significant aberrations from the standard Quranic texts. In some cases, the writing on the fragments found had been washed off and different writing substituted overtop. The article tries to cast doubt on the Muslim view of the Quran as being absolutely reliable, and tries to show instead that it is a literary text that has been subject to change just like any other. I am not a Muslim, but I know that the Quran holds a position in Islam that is similar to that of Christ in Christianity. In view of this, sir, how would you respond to these attempts to dispute the absolute inerrancy of the Quran? In your view, do these scholars have false motives that render their findings untrustworthy? Or do you have another response to these attacks on the verity of the Quran?.

Answer:

Praise be to Allaah.

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1 – The proof that the copies of the Holy Qur'aan that we have before us is not just one or two pieces of evidence, rather it is proven by a vast amount of evidence that no fair-minded person can study without becoming convinced that it is exactly as Allaah revealed it to Muhammad (peace and blessings of Allaah be upon him).

2 – There have been generations coming one after another, reciting the Book of Allaah and studying it, memorizing it and writing it down. They have not omitted a single letter, and no one can change even the vowel point of a single letter. Writing is just one means of preserving it; basically it is preserved in their hearts.

3 – The Qur'aan has not come down to us on its own, such that the so-called alterations could be made. Rather the interpretation of its verses, the meanings of its words, the reasons for its revelation, the grammar of its words and the commentary on its rulings have all been transmitted. When such care has been given to this Book, how could sinful hands find a way to distort even one letter of it, or add a word, or take away a verse?

4 – The Qur'aan speaks of matters of the unseen, in the future, which Allaah revealed to His Messenger Muhammad (peace and blessings of Allaah be upon him) to show him that they came from Allaah. If a human being wants to write a book, he can describe an event or express a point of view, but if any human being were to speak about matters of the unseen, in this field he can only base that on speculation and lies. But the Qur'aan told of the defeat of the Romans by the Persians, at the time when there was no means of communication to inform the Arabs of this event. The same verses also foretold that they (the Persians) would be defeated after a certain number of years. If what the Qur'aan said was not accurate, then the kaafirs would have had a great opportunity to criticize the Qur'aan.

5 – If you read any verse of the Qur'aan, then you go to America or Asia or the jungles of Africa, or to the deserts of Arabia or any place where there are Muslims, you will find that all of them have the exact same verse, memorized by heart or in their books; not a single letter of it will have been altered.

So what is the importance of this unknown manuscript in Yemen which we have not seen, and in which some ignorant may have altered, in recent times, one verse or one word?

Does this argument carry any weight when properly researched and discussed? Especially when the people claim to be fair-minded and objective in their research.

What would be their response if we went to one of their most trusted books by a well-known author, a book of which there are many copies in the world, all of them exactly the same, and we claimed that there was a copy of this book in some country or other in which there was extra material and alterations, and it was different from what is in their copies? Would they pay any attention?

Their answer would be the same as ours.

6 – The manuscript copies which are in the Muslims' possession cannot be proven to be authentic in this simplistic manner, for we have experts who know the history of calligraphy and we have principles and guidelines through which we may determine whether a manuscript is genuine, such as the names and signatures of the people who heard it and read it.

We do not think that these features are present in this so-called copy of the Qur'aan in Yemen or in others.

7 – We are happy to conclude our answer with this true story that happened in Baghdad during the 'Abbasid era,

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when a Jew wanted to find out how true are the books attributed by their followers to God, namely the Torah among the Jews, the Gospel among the Christians and the Qur'aan among the Muslims.

He went to the Torah and added and took away a few minor things that were not very obvious, then he gave it to a scribe from among the Jews and asked him to make copies of it. It did not take long before these copies were placed in the synagogues of the Jews and were in circulation among their major scholars.

Then he went to the Gospel and added and took away a few things as he had done with the Torah, and he gave it to their scribes and asked them to make copies of it. It was not long before it was being read in their churches and was in circulation among their scholars.

Then he went to the Qur'aan and added and took away a few things as he had done with the Torah and the Gospel. Then he gave it to a Muslim scribe to make copies of it.

When he went back to get his copy, the scribe threw it in his face and told him that this was not the Qur'aan of the Muslims!

From this experiment the man came to know that the Qur'aan is the true Book of Allaah and that all other books were the works of human beings.

If the scribes of the Muslims could tell that this copy had been tampered with, then how could it go into circulation among the Muslim scholars undetected?

If the questioner wants to repeat this ancient experiment nowadays, all she has to do is to do the same as that Jewish man did, who later became Muslim; she can add and take away things from these three books and see what happens as a result.

But we do not tell her to show her copy of the Qur'aan to a scribe, rather we tell her to show it to Muslim children, and they will tell her where the mistakes are in her copy!

Some Muslim states have printed Mus-hafs in which there were mistakes, and young children found them before the grown-ups did!

And Allaah is the Guide to the Straight Path.

Islam Q&A

(www.islam-qa.com)

5142: The revelation of the Qur'aan in seven styles (ahruf, sing. harf)

Question:

I have read that during the third Khalief, Oethmaan, a committee under supervision of Zaid ibn Thabit has been ordered to make an official editorship of the whole Koran. But this "Oethmanian" text didn't give yet a uniform reading.

Because early arabic language didn't have vowels and also some consonants had the same or almost the same form. New signs were introduced to seperate the different letters. But this still did not stop the different ways of reading.

In the first half of the fourth/tenth century the 'imaam of the Koran readers' in Baghdad, Ibn Moedjahid, gave a solution to this problem. He said that the word harf should be put equivalent to kira'a. He declared seven ways of reading correct. Because according to him the saying of the Prophet (PBUH) that the Koran was send in seven ahroef means that seven ways of reading are inspired.

Nowadays only two ways of reading are in use, Warsj of Nafi' and Hafs of 'Asim.

Could you tell me more about these different ways of reading? Are there ahadieth about this?.

Answer:

Praise be to Allaah.

Firstly :

you should note, may Allaah bless you, that the Qur'aan was revealed in one style at the beginning, but the Messenger of Allaah (peace and blessings of Allaah be upon him) kept asking Jibreel until he taught him seven styles, all of which were complete. The evidence for that is the hadeeth of Ibn 'Abbaas who narrated that the Prophet (peace and blessings of Allaah be upon him) said: "Jibreel taught me one style and I reviewed it until he taught me more, and I kept asking him for more and he gave me more until finally there were seven styles."

(narrated by al-Bukhaari, 3047; Muslim, 819)

Secondly, what is meant by styles (*ahruf*, sing. *harf*)?

The best of the scholarly opinions concerning what is meant is that there are seven ways of reciting the Qur'aan, where the wording may differ but the meaning is the same; if there is a different meaning then it is by way of variations on a theme, not opposing and contradiction.

Thirdly:

Some of the scholars said that what was meant by *ahruf* was the dialects of the Arabs, but this is far-fetched, because of the hadeeth of 'Umar ibn al-Khattaab who said: "I heard Hishaam ibn Hakeem reciting Soorat al-

Furqaan in a manner different from that in which I used to recite it and the way in which the Messenger of Allaah (peace and blessings of Allaah be upon him) taught me to recite it. I was about to argue with him whilst he was praying, but I waited until he finished his prayer, and then I tied his garment around his neck and seized him by it and brought him to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said, 'O Messenger of Allaah, I heard this man reciting Soorat-al-Furqaan in a way different to the way you taught it to me.' The Messenger of Allaah (peace and blessings of Allaah be upon him) said to him, 'Recite it,' and he recited it as I had heard him recite it. The Messenger of Allaah (peace and blessings of Allaah be upon him) said, 'It was revealed like this.' Then he said to me, 'Recite it,' so I recited it and he said, 'It was revealed like this.' This Qur'aan has been revealed in seven different ways, so recite it in the way that is easiest for you.'"

(Narrated by al-Bukhaari, 2287; Muslim, 818)

It is known that Hishaam was Asadi Qurashi (i.e., from the clan of Bani Asad in Quraysh) and 'Umar was 'Adawi Qurashi (i.e., from the clan of Bani 'Adiyy in Quraysh). Both of them were from Quraysh and Quraysh had only one dialect. If the difference in ahruf (styles) had been a difference in dialects, why would two men of Quraysh have been different?

The scholars mentioned nearly forty different opinions concerning this matter! Perhaps the most correct is that which we have mentioned above. And Allaah knows best.

Fourthly:

It seems that the seven styles were revealed with different wordings, as indicated by the hadeeth of 'Umar, because 'Umar's objection was to the style, not the meaning. The

differences between these styles are not the matter of contradiction and opposition, rather they are synonymous, as Ibn Mas'ood said: "It is like one of you saying *halumma*, *aqbil* or *ta'aal* (all different ways of saying 'Come here')."'

Fifthly:

With regard to the seven recitations (*al-qiraa'aat al-saba'*), this number is not based on the Qur'aan and Sunnah, rather it is the *ijtihaad* of Ibn Mujaahid (may Allaah have mercy on him). People thought that *al-ahruf al-saba'* (the seven styles) were *al-qiraa'aat al-saba'* (the seven recitations) because they happened to be the same number. But this number may have come about coincidentally, or it may have been done deliberately by Ibn Mujaahid to match what was narrated about the number of styles (*ahruf*) being seven. Some people thought that the styles (*ahruf*) were the recitations, but this is a mistake. No such comment is known among the scholars. The seven recitations are one of the seven styles, and this is the style that 'Uthmaan chose for all the Muslims.

Sixthly:

When 'Uthmaan made copies of the Qur'aan, he did so according to one style (*harf*), but he omitted the dots and vowel points so that some other styles could also be accommodated. So the Mus-haf that was copied in his time could be read according to other styles, and whatever styles were accommodated by the Mus-haf of 'Uthmaan remained in use, and the styles that could not be accommodated fell into disuse. The people had started to criticize one another for reciting differently, so 'Uthmaan united them by giving them one style of the Qur'aan.

Seventhly:

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Your saying that Mujaahid's different recitations meant the seven styles (*ahruf*) is not correct, as was said by Shaykh al-Islam ibn Taymiyyah. (*Majmoo'ah al-Fatawa*, vol. 13, p. 210)

Eighthly:

The seven readers or reciters were:

- 1- Naafi' al-Madani
- 2- Ibn Katheer al-Makki
- 3- 'Aasim al-Kufi
- 4- Hamzah al-Zayaat al-Kufi
- 5- Al-Kisaa'i al-Kufi
- 6- Abu 'Amr ibn al-'Ala' al-Basri
- 7- 'Abd-Allaah ibn 'Aamir al-Shaami

The ones who have the strongest isnaad in recitation are Naafi' and 'Aasim.

The most eloquent are Abu 'Amr and al-Kisaa'i.

Warsh and Qaalooun narrated from Naafi'.

Hafs and Shu'bah narrated from 'Aasim.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

23487: Claims that the Qur'aan has been distorted

Question:

Dear Sir, please try to answer my question as it is very important to me. I have read in an antiislamic website

run by a christian theologian from England that the scholar “Al-Sagistany” wrote in his book called “Almasahif” that the Muslim leader “Al-Hajjajj “ changed letters in the Quran in about at least ten words . He claims that “Alsagistany” reported this and that he wrote it under the title: “Ma Ghayarraho Alhajjajj Fe Moshaf Othman”. this christian also narrates in Arabic what he claims to be a copy of this page with the ten words which he claims had letters changed in them.

I have tried to find a copy of that book to search the matter but I failed. Please try your best efforts to make this matter clear . Also it is unimaginable to me that the whole Muslim scholars and memorizers of Quran could have just accepted someone to change in the Quran without stopping this or not knowing about it. Even if Alsagistany really reported this, it still really doesnot make sense at all; first of all because we are not like christians and jews who dont memorize their books totally and it is mainly left to religious scholars. Instead very large numbers of muslims memorize the Quran and almost all read it . So changes could not have just passed unnoticed except by Alsagistany especially that at this era there were already several total copies of the Quran in all muslim countries. Secondly, if it is very difficult to believe that these changes were not noticed by scholars or people at the time, then it is far more difficult to imagine that any muslim scholar or even lay man would know of the changes to the book of Allah and keep quiet and not fight this thing and just accept it. Sir, it just could not happen.

So please try to find this book and clarify the matter for me in great detail with definite evidence and proofs as much as Allah will help you. I appreciate your cooperation and again forgive me for my long letter but I cannot tell you how important this matter is to me. I put all my trust and hope in Allah that I will find a really clear and clearcut answer.

Answer:

Praise be to Allaah.

Firstly:

It is not possible for a Muslim to entertain doubts concerning the immutability of the Qur'aan, because Allaah has guaranteed to preserve the Qur'aan. Allaah says (interpretation of the meaning):

“Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’aan) and surely, We will guard it (from corruption)”

[al-Hijr 15:9]

The Qur'aan was preserved in the hearts of the Sahaabah who had memorized it, and on the trunks of trees and thin white stones until the time of the caliph Abu Bakr al-Siddeeq (may Allaah be pleased with him). During the Riddah wars many of the Sahaabah who had memorized the Qur'aan were killed, so Abu Bakr (may Allaah be pleased with him) was afraid that the Qur'aan may be lost. He consulted the senior Sahaabah concerning the idea of compiling the entire Qur'aan in one book so that it would be preserved and would not be lost, and this task was entrusted to the great hafiz Zayd ibn Thaabit and others who had written down the Revelation. Al-Bukhaari narrated in his *Saheeh* that Zayd ibn Thaabit (may Allaah be pleased with him) said:

“Abu Bakr As-Siddeeq sent for me when the people of Yamamah had been killed (i.e., a number of the Prophet’s Companions who fought against Musaylimah). (I went to him) and found ‘Umar bin al-Khattaab sitting with him. Abu Bakr (may Allaah be pleased with him) said (to me), ‘ ‘Umar has come to me and said: “Casualties were heavy among the Qurra’ of the Qur’aan (i.e. those who knew

the Qur'aan by heart) at the Battle of Yamaamah, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest that you [Abu Bakr] should issue orders that the Qur'aan be collected." I said to 'Umar, "How can you do something that the Messenger of Allaah (peace and blessings of Allaah be upon him) did not do?" 'Umar said, "By Allah, this is something good." 'Umar kept on urging me (to accept his proposal) until Allah opened my heart to it and I began to realize the good in the idea which 'Umar had realized.' Then Abu Bakr said (to me): 'You are a wise young man and we have a great deal of confidence in you. You used to write down the Revelation for the Messenger of Allaah (peace and blessings of Allaah be upon him). So you should seek out the Qur'aan [i.e., the fragments on which it is written] and collect it (in one book).' By Allaah, if they had ordered me to move one of the mountains, it would not have been harder for me than this command to collect the Qur'aan. I said (to Abu Bakr), 'How can you do something which the Messenger of Allaah (peace and blessings of Allaah be upon him) did not do?' Abu Bakr said, 'By Allaah, it is a good thing.' Abu Bakr kept on urging me (to accept his proposal) until Allah opened my heart to it as He had opened the hearts of Abu Bakr and 'Umar. So I started to look for the Qur'aan and collected it from (the fragments on which it was written of) palm-stalks, thin white stones and the hearts of men (i.e., from men who knew it by heart), until I found the last verse of Soorat al-Tawbah with Abu Khuzaymah al-Ansaari, and I did not find it with anybody other than him. The verse is :

'Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty...'

[al-Tawbah 9:128 – interpretation of the meaning]

... until the end of Soorat Baraa'ah (Soorat al-Tawbah).

These fragments remained with Abu Bakr until he died, then with 'Umar for the rest of his life, then with Hafsah bint 'Umar (may Allaah be pleased with them both)."

Secondly:

With regard to al-Hajjaaj, it was not his idea to write out the Mus-haf, rather he was commanded by an intelligent man to do that. There follows the complete story:

Al-Zarqaani said:

It is known that the Mus-haf of 'Uthmaan was unpointed (i.e., it had no diacritical marks). Whatever the case the addition of diacritical marks to the Mus-haf did not happen, according to the well-established view, until the era of 'Abd al-Malik ibn Marwaan, when he realized that Islam had spread widely and the Arabs were mixing with the non-Arabs, which was having an effect on the Arabic language, so that there was much confusion about the correct reading of the Mus-hafs and it was becoming very difficult for people to tell the letters apart. By his deep insight, he realized that he should do something to solve the problem. So he commanded al-Hajjaaj to take care of this important matter. In obedience to the caliph, Al-Hajjaaj appointed two men to deal with this matter, namely Nasr ibn 'Aasim al-Laythi and Yahya ibn Ya'mar al-'Adwaani, both of whom were qualified and able to do the task required of them, because they were knowledgeable, righteous, pious and experts in Arabic language and the various readings of the Qur'aan. They had also both studied under Abu'l-Aswad al-Du'li. May Allaah have mercy on these two shaykhs, for they succeeded in their work and gave the Mus-haf diacritical points for the first time. They added dots to all the letters

that look similar, not adding more than three dots to any one letter. That became widespread among the people and was very effective in dispelling confusion concerning reading of the Mus-haf.

It was said that the first person to add diacritical marks to the Mus-haf was Abu'l-Aswad al-Du'li, and that Ibn Seereen had a Mus-haf to which diacritical marks had been added by Yahya ibn Ya'mar. These opinions may be reconciled by noting that Abu'l-Aswad was the first one who added diacritical marks to the Mus-haf, but he did that for his own individual use, then Ibn Seereen followed him in that, and that 'Abd al-Malik was the first one to add diacritical marks to the Mus-haf in an official and public manner that was spread widely among the people in order to dispel any confusion with regard to reading Qur'aan." *Manaahil al-'Irfaan*, 1/280, 281

Thirdly:

With regard to what is mentioned in the question, quoting from *al-Masaahif* by Ibn Abi Dawood, there follows the report concerning that and the ruling thereon:

It was narrated from 'Abbaad ibn Suhayb from 'Awf ibn Abi Jameelah that al-Hajjaaj ibn Yoosuf changed eleven letters in the Mus-haf. He said that in Soorat al-Baqarah 2:259 it said *lam yatasanna wa'nzur*, with no *ha* ', and he changed it to *lam yatasannah wa'nzur* (they show no change, and look...)

In al-Maa'idah 5:48 it said *sharee'atan wa minhaajan*, and he changed it to *shir'atan wa minhaajan* (a law and a clear way)

In Yoonus 10:22 it said, *Huwa alladhi yunshirukum* and he changed it to *Huwa alladhi yusayyirukum* (He it is Who enables you to travel...)

The Qur'aan and its Sciences

In Yoosuf 12:45 it said *Ana aateekum bi ta'weelihi* and he changed it to *Ana unabbi'ukum bi ta'weelihi* (I will tell you its interpretation)

In al-Zukhruf 43:32 it said, *Nahnu qasamnaa baynahum ma'aayishahum* and he changed it to *Nahnu qasamnaa baynahum ma'eeshatahum* (It is We Who portion out between them their livelihood)

In al-Takweer 81:24 it said *Wa ma huwa 'ala'l-ghaybi bi zaneen* and he changed it to *Wa ma huwa 'ala'l-ghaybi bi daneen* (and he withholds not a knowledge of the unseen)

Kitaab al-Masaahif by al-Sajistaani, p. 49.

This report is da'eef jiddan (very weak) or mawdoo' (fabricated), because its isnaad includes 'Abbaad ibn Suhayb, whose hadeeth is to be rejected.

'Ali ibn al-Madeeni said: his hadeeth is no good. Al-Bukhaari, al-Nasaa'i and others said: he is matrook (to be rejected). Ibn Hibbaan said: he was a Qadari who promoted his innovated ideas, and he narrated things which a beginner in this field would realize were fabricated if he heard them. Al-Dhahabi said: he is one of those who are to be rejected.

See *Meezaan al-I'tidaal*, by al-Dhahabi, 4/28.

The text of the report is also false, because it does not make sense that these changes could be made in the Qur'aan and then spread throughout the world. Even some of the non-Muslims, such as the Raafidis (Shi'ah) who think that the Qur'aan is incomplete, rejected this and criticized its text.

Al-Kho'i, who is one of the Raafidis, said: "This claim is like the hallucination of one who is suffering a fever, or like the fairy tales of the insane or of children. Al-Hajjaaj was one of the governors of the Umayyads, and he is too

incapable to do anything to the Qur'aan. He is even incapable of changing any of the minor issues of Islam, so how could he change the thing which is the foundation of the religion and the basis of sharee'ah? Where would he get the power to introduce this change throughout the realm of Islam and beyond at the time when the Qur'aan was well known throughout the Muslim world? How come no historian has ever mentioned this disastrous event even though it is so serious and they would have a lot of motives to mention it? How come no one among the Muslims of his time narrated it? How could the Muslims have turned a blind eye to such an action after the reign of al-Hajjaaj came to an end? Even if we assume that he could have gathered all the copies of the Qur'aan and that not one single copy escaped his grasp anywhere in the far-flung regions of the Islamic world, how could he have removed it from the hearts of the Muslims and those who had memorized it, the number of whom at that time is known only to Allaah.”

(*al-Bayaan fi Tafseer al-Qur'aan*, p. 219)

What the questioner mentions about Imam al-Sajistaani, and that he wrote a book called *Ma Ghayyarahu al-Hajjaaj fi Mus-haf 'Uthmaan* (*What al-Hajjaaj altered in the Mus-haf of 'Uthmaan*) is not true, rather it is a blatant lie. All there is, is the commentary that al-Sajistaani wrote concerning the words quoted above from al-Hajjaaj, entitled *Baab Ma Kataba al-Hajjaaj ibn Yoosuf fi 'l-Mus-haf* (*Chapter on what al-Hajjaaj wrote in the Mus-haf*).

On this basis, we cannot rely upon this report under any circumstances whatsoever. The fact that until now it has not been proven that anyone has succeeded in his attempt to change even one letter (of the Qur'aan) is sufficient to prove that it is a lie. If what has been narrated is true, then it would be possible to repeat it, especially at the times when the Muslims were weak and their enemies

plotted against them. It is such specious arguments that prove that these claims are false, and that our enemies are incapable of refuting the evidence of the Qur'aan or its clarity, so they resorted to attacking it.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

695: Can one celebrate completing the Qur'aan?

Question:

A young girl has finished reading the Qur'aan for the first time, and wants to invite her friends for a celebration on this occasion. What should she write on the invitation cards?

Answer:

Praise be to Allaah.

This is a wonderful thing for such a young person (11 years old) living in a non-Muslim country and deviant society to accomplish. The fact that she has not given her name is a sign of sincerity, in sha Allaah. I think that this should only be announced for the purposes of encouraging others to do the same. The affair should be limited to a small gathering where some relatives or friends invite a few of the girl's friends, tell them of her achievement in completing the Qur'aan in order to encourage them - not to show off or boast - and some of the mothers say a few words about the greatness of the Qur'aan, the importance of reading it and how the Muslim should treat the Qur'aan. Or this girl could invite her friends to a meal to mark the occasion and give thanks for this blessing. There is nothing

wrong with such activities, as long as one is careful not to let it turn into a celebration.

It is clear from the above that celebrating a person's completion of reciting or memorizing the Qur'aan, inviting people and offering food, is an action in which there is a risk of two fitnahs (temptations): (1) that it might be an occasion for showing off and boasting, and

(2) that it may constitute bid'ah, if people believe that such celebrations are part of the religion and must be held every time a person completes the reading of the Qur'aan. The first danger may be avoided by striving within oneself to be sincere towards Allaah, and the second by restricting the invitees to a small number of family and friends.

We should not hold such gatherings regularly, lest people think it is a part of the Sunnah I ask Allaah to increase His blessings upon you and to give you the strength to memorize Qur'aan and Sincerity in speech and deeds.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

2255: Entering the bathroom with a necklace with Qur'aanic aayaat

Question:

Can my wife enter the bathroom with a neckless that has words of the Qur'an on it?

Answer:

Praise be to Allaah.

It is not permitted to enter the bathroom with anything that has aayat from the Qur'aan on it, because this could lead to disrespect of the Word of Allaah, may He be glorified and exalted. Therefore, your wife should remove this necklace before entering the bathroom. Our advice is that women should not wear any jewellery with aayaat or du'aa's on it, because there are a number of reservations about this practice, of which wearing it when entering the bathroom is just one.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

3214: The order of Soorahs and Aayahs in the Qur'aan

Question:

Why are the sourates in Quran ordered are they are ? (since the first sourate is the one which begins with "Iqraa")
Baraka Allah fikoum

Answer:

Praise be to Allaah.

The fact there is scholarly consensus, and many texts stating the order of aayahs in one soorah, that is very well known. The consensus was reported by many scholars, including Al-Zarkashi in *al-Burhaan* and Abu Ja'far, who said: "The order of the aayahs in their soorahs came about because this is how it was instituted by the Prophet (peace and blessings of Allaah be upon him) and there is no dispute among the Muslims with regard to this matter."

The texts regarding this matter include the following: The report narrated by Ahmad, Abu Dawood, al-Tirmidhi, al-Nisaa'i, Ibn Hibbaan and al-Haakim from Ibn 'Abbaas, who said: "I said to 'Uthmaan, 'What made you put *al-Anfaal* which is one of the *Mathaani*, next to *Baraa'ah* [*al-Tawbah*], which is one of the *Mi'een*? Why did you not put the line *Bismillaah ir-Rahmaan ir-Raheem* in between them when you put it at the beginning of the rest of *al-Sab' al-Tiwaal* [the long seven soorahs]?" 'Uthmaan said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) used to receive revelation of soorahs with many aayahs. When they were revealed, he would call his scribes and tell them, 'Put these aayahs in the soorah where such-and-such is mentioned.' *Al-Anfaal* was one of the first soorahs to be revealed in Madeenah, and *Baraa'ah* (*al-Tawbah*) was one of the last parts of the Qur'aan to be revealed. Its stories were similar to the stories mentioned in *al-Anfaal*, so it was thought that it was part of it. The Messenger of Allaah (peace and blessings of Allaah be upon him) was taken [i.e., died] without explaining whether it was indeed part of it, so they were put next to one another, and the line *Bismillaahi ir'Rahmaan ir'Raheem* was not written between them, and it [*al-Tawbah*] was put among the *Sab' al-Tiwaal* [seven long soorahs]." (Al-Haakim said: its isnaad is saheeh, and al-Dhahabi agreed with him. *Al-Mustadrak*, 2/330)

Ahmad narrated in *al-Musnad* (4/218) with a hasan isnaad from 'Uthmaan ibn Abi'l-'Aas that he said: "I was sitting with the Messenger of Allaah (peace and blessings of Allaah be upon him) when he fixed his gaze on something, then lowered his gaze until he was almost looking at the ground, then he gazed at something. He said, 'Jibreel (peace be upon him) came to me and told me to put this aayah in this place in this soorah:

“Verily, Allâh enjoins Al- ‘Adl (i.e. justice and worshipping none but Allâh Alone — Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh’s sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ’ (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.” [al-Nahl 16:90 – interpretation of the meaning].”

Al-Bukhaari narrated in *al-Saheeh* (no. 4536) that Ibn Abi Maleekah said: “Ibn al-Zubayr said: ‘I said to ‘Uthmaan, “This aayah that is in *al-Baqarah* (interpretation of the meaning), ‘*And those of you who die and leave wives behind them ... And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance and residence without turning them out*’ [*al-Baqarah* 2:234-240] has been abrogated by the other, so why are you writing it down it down?” He said, “Leave it as it is, my nephew, I will not change anything from its place.””

Muslim narrated (no. 1617) that ‘Umar said: “I did not ask the Prophet (peace and blessings of Allaah be upon him) about anything more than I asked him about *al-Kalaalah* [those who die leaving neither ascendants nor descendents as heirs], until he poked me in the chest with his finger and said, “Is not aayat al-sayf [?] at the end of Soorat al-Nisa’ enough for you?”

There are also the ahaadeeth about the aayahs at the end of Soorat al-Baqarah.

Muslim narrated (no. 809) from Abu al-Darda' that whoever memorizes the first ten aayahs of Soorat al-Kahf will be protected from the Dajjaal; according to another version, whoever recites the last ten verses will be protected.

The Prophet's recitation of various soorahs in the presence of his companions indicates that the order of their aayahs is something that was instituted and commanded by him, and that the Sahaabah did not put the aayahs in a different order from that in which the Prophet (peace and blessings of Allaah be upon him) used to recite them. The reports to that effect reach the level of *Mutawaatir*.

Al-Qaadi Abu Bakr said in *al-Intisaar*: "The order of the aayahs is something that is obligatory and binding. Jibreel used to say (to the Prophet (peace and blessings of Allaah be upon him)), 'Put such and such an aayah in such and such a place.'"

He also said: "What we think is that all of the Qur'aan which Allaah revealed and commanded that it should be written down, and which was not abrogated after being revealed, is that which is contained between the covers of the *Mus-haf* of 'Uthmaan, and that there is nothing lacking or added to it. Its order is the same as that commanded by Allaah, may He be exalted, and instituted by the Prophet (peace and blessings of Allaah be upon him). Nobody has moved any aayah backwards or forwards. The Ummah learned from the Prophet (peace and blessings of Allaah be upon him) the order of the aayahs of each soorah properly, just as they learned from him the correct pronunciation and recitation."

Al-Baghawi said in *Sharh al-Sunnah*: "The Messenger of Allaah (peace and blessings of Allaah be upon him) used to instruct his companions and teach them what was revealed to him of the Qur'aan in the order in which it appears in our *Mus-hafs* now, the order which Jibreel

taught him. When each aayah was revealed, Jibreel would tell him, this aayah is to be written after such and such an aayah in Soorah such and such. Thus it is clear that the efforts of the Sahaabah were limited solely to gathering the Qur'aan in one place, not to arranging its order. The Qur'aan is written on *al-Lawh al-Mahfooz* in this order, then Allaah sent it down in its entirety to the first heaven, whence it was revealed in stages as it was needed, and the order in which it was revealed is not the order in which it is recited.”

With regard to the order of Soorahs, was this also instituted by the Prophet (peace and blessings of Allaah be upon him), or was this the ijtihaad of the Sahaabah? With regard to this question, there were differences among the scholars. The majority of scholars, including Maalik and al-Qaadi Abu Bakr, according to one of his two opinions, favoured the second opinion.

Ibn Faaris said: “There were two aspects to the compilation of the Qur'aan. One was putting the soorahs in a certain order, such as putting *al-Sab' al-Tiwaal* (the seven long soorahs) first, and following them with the *Mi'een*, which is what the Sahaabah did. The second aspect is the compilation of the aayahs within the soorahs. This was instituted by the Prophet (peace and blessings of Allaah be upon him), who recited them as he was told to by Jibreel, on the command of his Lord. On this basis the salaf differed as to the order in which the soorahs should appear. Some of them put them in order of revelation, which was the *mus-haf* of 'Ali, which started with *Iqra'* (*al-'Alaq*), then *al-Muddaththir*, then *Noon* (*al-Qalam*), then *al-Muzzammil*, and so on. The *Mus-haf* of Ibn Mas'ood started with *al-Baqarah*, then *al-Nisa'*, then *Aal 'Imraan*, with other major differences. The *Mus-haf* of Ubayy was similar.”

Al-Karmaani said in *al-Burhaan*: the order of the soorahs

as it is now is the same as that in *al-Lawh al-Mahfooz* which is with Allaah. This is the order in which the Prophet (peace and blessings of Allaah be upon him) used to review the soorahs of the Qur'aan he had received so far with Jibreel each year. In the year in which he died, he reviewed it with him twice, and the last aayahs to be revealed were (interpretation of the meaning): '*And be afraid of the Day when you shall be brought back to Allaah...*' [*al-Baqarah* 2:281]. Jibreel commanded the Prophet (peace and blessings of Allaah be upon him) to put this between the aayahs dealing with *riba* and those dealing with loans."

Al-Zarkashi said in *al-Burhaan*: "The difference between the two views is one of wording. Those who support the second view say that it was taught to them so that they could learn the reasons of Revelation and the sequence of the words. Hence Maalik said that they compiled the Qur'aan according to what they had heard from the Prophet (peace and blessings of Allaah be upon him), as well as saying that the order of the soorahs was the product of their *ijtihaad*. He said that the dispute boils down to one question which is: was this a verbal instruction of the Prophet (peace and blessings of Allaah be upon him), or were they merely referring to what he used to do, which would give them room for *ijtihaad*."

Al-Bayhaqi said in *al-Madkhal*: "At the time of the Prophet (peace and blessings of Allaah be upon him), the soorahs and aayahs of the Qur'aan were in this order, except for *al-Anfaal* and *Baraa'ah* (*al-Tawbah*), as we see from the hadeeth of 'Uthmaan referred to above."

Ibn 'Atiyah said: "The order of many of the soorahs was known during the lifetime of the Prophet (peace and blessings of Allaah be upon him), such as the seven long soorahs, those that begin with *Ha'-Meem*, and *al-Mufasssal*. With regard to the others, it may be the case

that it was left for the Ummah to determine their order after he died.”

Abu Ja'far said: “The reports support most of what Ibn ‘Atiyah said, and a little is left which is open to debate, such as the hadeeth, ‘Recite the two shining ones, *al-Baqarah* and *Aal ‘Imraan*.’” (Reported by Muslim, no. 804).

Al-Bukhaari narrated (no. 4739) that ‘Abd-Allaah ibn Mas’ood (may Allaah be pleased with him) said: “*Bani Israa’eel* (*al-Israa’*), *al-Kahf*, *Maryam*, *Ta-Ha* and *al-Anbiya’*, these are among the earliest and most beautiful soorahs and they are my treasures,” (meaning, these are among the earliest I recited).

Abu Ja'far al-Nahhaas al-Mukhtaar said that the soorahs were compiled in this order from the Messenger of Allaah (peace and blessings of Allaah be upon him) because of the hadeeth of Waathilah, “In place of the Tawraat I was given the seven long soorahs.” He said: “This hadeeth indicates that the order of the Qur’aan was taken from the Prophet (peace and blessings of Allaah be upon him).

Ibn Hajar said, “the fact that the soorahs, or most of them, are in a given order does not contradict the idea that this was instituted by the Prophet (peace and blessings of Allaah be upon him). What proves that this was instituted by the Prophet (peace and blessings of Allaah be upon him) is the report narrated by Ahmad and Abu Dawood from Aws ibn Hudhayfah, who said: ‘We asked the companions of the Messenger of Allaah (peace and blessings of Allaah be upon him) in the morning, “How did you write down the Qur’aan in chapters?” They said, “We wrote it down in chapters of six soorahs, five soorahs, seven soorahs, nine soorahs, eleven soorahs and thirteen soorahs, and the chapter of *al-Mufasssal*, from Qaaf until the end. This indicates that the order of the soorahs – as it

appears in the *Mus-haf* now – existed at the time of the Messenger of Allaah, or it is possible that what was known in order at that time was *Hizb al-Mufasssal* specifically, which is not the case with the rest.” See *al-Itqaan fi 'Uloom al-Qur 'aan* by al-Suyooti, 1/62-65).

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

8177: If a person looks at the Mus-haf without moving his lips, will he be rewarded for that?

Question:

Some people pick up the Mus-haf and look at it without moving their lips. Can this be called reading Qur'aan? Or is it essential to pronounce the words audibly in order to earn the reward for reading Qur'aan? Will a person be rewarded for looking at the Mus-haf? Please advise us, may Allaah reward you with good.

Answer:

Praise be to Allaah. There is nothing to prevent a person looking at the Qur'aan without reciting it, in order to ponder its meanings and understand it. But he is not considered to be “reading” Qur'aan when he does that, and he does not earn the reward for reading it unless he pronounces (the words of) the Qur'aan, even if those around him do not hear him. The Prophet (peace and blessings of Allaah be upon him) said:

“Read the Qur’aan, for it will come on the Day of Resurrection to intercede for its companions.” (*Narrated by Muslim*).

What he (peace and blessings of Allaah be upon him) meant by its companions is those who act upon it, as stated in other ahaadeeth. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever reads one letter of the Qur’aan will have one hasanah, and the hasanah will be rewarded tenfold.” (Narrated by al-Tirmidhi and al-Daarimi with a saheeh isnaad). And one cannot be counted as reading Qur’aan unless once actually pronounces it.

And Allaah is the source of strength.

Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 8, p. 363 (www.islam-qa.com)

10984: The times when it is permissible to recite Qur’aan

Question:

Can Suratul-Fatihah be recited at any time? I heard that it can only be recited at certain times only, like salaah or as prescribed by the Prophet (May Allaah’s peace and blessings be upon him) for specific needs. If it is the latter, could you list the proper times to recite it?

Answer:

Praise be to Allaah.

It is permissible for you to recite Qur’aan, or any soorah from it, at any time and in any situation, except when you are in a state of janaabah (impurity following sexual

activity), in which case it is haraam to recite Qur'aan, because of the hadeeth of 'Ali who said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) used to recite Qur'aan to us in all situations so long as he was not in a state of janaabah." (Narrated by al-Tirmidhi, *al-Tahaarah*, 136. al-Tirmidhi said: this hadeeth of 'Ali is hasan saheeh). This was also the view of the scholars among the companions of the Messenger of Allaah (peace and blessings of Allaah be upon him) and the Taabi'een. They said a man may recite Qur'aan without wudoo' but he should not read from the Mus-haf unless he is taahir (pure, i.e., has wudoo'). This was the view of Sufyaan al-Thawri, al-Shaafa'i, Ahmad and Ishaq.

See *Da'eef Sunan al-Tirmidhi* by al-Albaani, hadeeth no. 22

Shaykh al-Islam Ibn Taymiyah said: The imams are agreed that it is haraam to recite Qur'aan when in a state of janaabah.

It is not proper etiquette to recite Qur'aan when one is in a state of janaabah because it is the words of Allaah which must be respected and venerated, and kept away from all unclean places and places where haraam things take place, which could dishonour it and show disrespect towards its sanctity. Moreover the person who is in a state of janaabah can remove the impurity whenever he wants, so he is not allowed to recite Qur'aan. But if you are impure in the sense of minor impurity then it is permissible for you to recite only, without touching the Mus-haf. See question no. 10672. With regard to women when they are menstruating or bleeding following childbirth, see question no. 2564. And Allaah knows best.

See *Tawdeeh Ahkaam al-Nisa'*, 1/309.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

21182: A soorah in which the name of Allaah is mentioned in every aayah.

Question:

Is there a soorah in which the name of Allaah is mentioned in every aayah?

Answer:

Praise be to Allaah.

This soorah is Soorat al-Mujaadilah (no. 58).

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

20100: It is permissible to accept payment for teaching Qur'aan

Question:

Is it right to take/accept money for teaching Quran?

Answer:

Praise be to Allaah.

The Standing Committee was asked about whether it is permissible to accept payment for teaching Qur'aan. They replied:

Yes, it is permissible to accept payment for teaching Qur'aan according to the more correct of the two scholarly views, because of the general meaning of the hadeeth:

“The thing for which you most deserve to take payment is the Book of Allaah,” (narrated by al-Bukhaari), and because there is a real need for that. And Allaah is the Source of strength. May Allah bless our Prophet Muhammad.

Fataawa al-Lajnah al-Daa’imah, vol. 4, p. 91 (www.islam-qa.com)

8029: Ruling on reading Qur’aan in a house where there is a dog

Question:

What is the ruling on reading Qur’aan in a house where there is a dog?

Answer:

Praise be to Allaah.

There is nothing wrong with that, but you have to get the dog out of the house and not keep it inside, unless it is for one of three reasons, namely hunting, farming or herding livestock. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever keeps a dog, unless it is a dog for hunting, herding or farming, his reward will decrease by two qiraats (i.e., a large amount) every day.” (Agreed upon).

And Allaah is the Source of strength.

Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 8, p. 362 (www.islam-qa.com)

4607: Is it true that there is no evidence of a Qur'aan being written in the 7th century?

Question:

I was wondering if it is true that there is no evidence that there is no trace of a Qur'an being written in the 7th century

Answer:

Praise be to Allaah.

This is a false and incorrect statement made by those who try to find faults with Islam so as to put people off this religion. It is sufficient to know that Allaah has guaranteed to preserve the Qur'aan, as He says (interpretation of the meaning):

“Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'aan) and surely, We will guard it (from corruption).” [al-Hijr 15:9]

Moreover, the fact that the transmission of the Qur'aan by memory and in writing was mutawaatir – narrated by groups to groups [to such an extent that so many people could not conceivably have agreed upon a lie] – is well known to anyone who has the slightest acquaintance with Islamic knowledge, especially knowledge of recitations and reciters.

There are still many people nowadays who have learned the Qur'aan orally, with isnaads directly going back to the Prophet (peace and blessings of Allaah be upon him).

One of the miracles of Allaah's protection of the Qur'aan is the fact that those who try to tamper with it are always found out.

The point is, everything that was revealed to the Prophet (peace and blessings of Allaah be upon him) was written down in front of him straight away, and some of the Sahaabah had *masaahif* (written copies of the Qur'aan). After the death of the Prophet (peace and blessings of Allaah be upon him), the first khaleefah, Abu Bakr al-Siddeeq (may Allaah be pleased with him) gathered the Qur'aan in written and kept it. Then the third khaleefah, 'Uthmaan ibn 'Affaan (may Allaah be pleased with him) compiled it in mus-hafs that were based on the mus-haf compiled by Abu Bakr, in addition to what had been memorized.

When we realize that the Qur'aan was written down and compiled by the Sahaabah, and 'Uthmaan sent copies of the Mus-haf during his reign to all the main centres of Islam, so that it would be a reference for them, and there were no disputes concerning them, then how can we say that there is no written trace of the Qur'aan in the seventh century? Moreover, there are several ancient manuscripts of the Qur'aan in libraries and museums which bear visible testimony to the fact that nothing has been changed in the Book of Allaah. Allaah says (interpretation of the meaning):

“And verily, it is an honourable wellfortified respected Book (because it is Allaah’s Speech, and He has protected it from corruption). Falsehood cannot come to it from before it or behind it, (it is) sent down by the AllWise, Worthy of all praise (Allaah).”

[Fussilat 41:41-42]

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

7198: Reciting Surahs and Aayahs in a different order

Question:

My question is regarding the order in which the quran should be recited in a prayer, either outloud or quietly.

Should the worshipper recite the surahs or ayahs in the order that they are presented in the quran. For example, is it permissible to recite surah Al-Nas in the first rakah followed by surah Al-Kawthar in the second rakah, or ayah 50-60 in surah al Baqara (for example), followed by ayah 10-20 in the second rakah. please clarify this and explain why so.

Answer:

Praise be to Allaah.

Reading later parts of the Qur'aan before earlier parts is called *Tankees* (inversion). There are different types of *Tankees*:

Tankees al-Huroof (inversion of letters)

Tankees al-Kalimaat (inversion of words)

Tankees al-Aayat (inversion of verses)

Tankees al-Suwar (inversion of Soorahs)

Tankees al-Huroof (inversion of letters) means putting a later letter before a previous letter in one word, for example, instead of "Rabb" one reads "Barr"

Undoubtedly this is haraam, and invalidates a person's prayer, because it changes the Qur'aan from the way in which it was spoken by Allaah, and usually alters the meaning in a drastic manner.

(*Al-Sharh al-Mumti* ' by Ibn 'Uthaymeen, 3/110)

Tankees al-Kalimaat (inversion of words) means putting a later word before a previous word, for example, instead of “*Qul huwa Allaahu ahad*”, one reads “*Ahad Allaah huwa qul*”!

This also is undoubtedly haraam, because it changes the Qur'aan from the way in which it was spoken by Allaah.

(*Al-Sharh al-Mumti* ', 3/110)

Tankees al-Aayat (inversion of verses) means reciting a later aayah before a previous aayah, for example, reciting “*min sharr il-waswaas il-khannaas*” before “*ilaah il-naas*”!

Concerning this, al-Qaadi 'Ayyaad (may Allaah have mercy on him) said:

There is no dispute concerning the order of the aayahs in each soorah. This is something which is *Tawqeefi*, i.e., based on revelation [and is not open to *ijtihaad*], and the order is that which now appears in the Mus-haf, and this is how the ummah transmitted it from the Prophet (peace and blessings of Allaah be upon him).

(*Sharh al-Nawawi*, 6/62. This was also the view of Ibn al-'Arabi, as stated in *al-Fath*, 2/257).

Shaykh Ibn 'Uthaymeen said:

Tankees al-aayaat (inverting verses) is also haraam according to the most correct view, because the order of the aayahs is *tawqeefi* (something which is based on revelation [and not open to *ijtihaad*]). The meaning of “*tawqeefi*” is that it was dictated by the order of the Messenger (peace and blessings of Allaah be upon him).

(*al-Sharh al-Mumti* ', 3/110).

Tankees al-Suwar (inversion of Soorahs) means, reciting later soorahs before earlier ones, for example, reciting *Aal 'Imraan* before *al-Baqarah*.

The ruling on this:

Those scholars who say that the order of soorahs is not *tawqeefi* do not see anything wrong with this.

Those who think that it is *tawqeefi* or that the consensus of the Sahaabah on the order of soorahs is evidence, do not think that it is permissible.

The correct view:

Is that the order of soorahs is not *tawqeefi*; it is the result of ijtihaad on the part of some of the Sahaabah.

There was no *ijmaa'* (consensus) among the Sahaabah on the order of soorahs; the order in the Mus-haf of 'Abd-Allaah ibn Mas'ood – for example – is different from that in the Mushafs of others.

In the Sunnah there is evidence that supports the view that it is permissible:

(A) Hudhayfah said: I prayed with the Prophet (peace and blessings of Allaah be upon him) one night, and he started to recite *al-Baqarah*. I thought, he will do rukoo' when he reaches one hundred aayaat, but he kept going. I thought, he will complete it in one rak'ah, but he kept going. I thought, he will do rukoo' now, but he started to recite *al-Nisaa'*, and he recited all of it, then he started to recite *Aal 'Imraan* and recited all of it... (Narrated by Muslim, 772).

The evidence in this hadeeth is that he recited *al-Nisaa'* then *Aal 'Imraan*.

Al-Nawawi said:

Al-Qaadi 'Ayyaad said: this contains evidence for those who say that the order of soorahs is the result of ijtihaad on the part of the Muslims when they wrote down the Mus-haf. The Prophet (peace and blessings of Allaah be upon him) did not dictate the order of soorahs; he entrusted this task to his ummah after his death. This is the view of Maalik and the majority of the scholars, and was the view favoured by al-Qaadi Abu Bakr al-Baaqillaani. Ibn al-Baaqillaani said: it is the more correct of the two views, although both are possible.

He said: what we say is that the order of soorahs is not binding when writing, praying, studying, teaching or learning. There is no report from the Prophet (peace and blessings of Allaah be upon him) concerning that which would make it forbidden to differ from it. Hence the order of soorahs in the various Mus-hafs differed, before the Mus-haf of 'Uthmaan.

The Prophet (peace and blessings of Allaah be upon him) and the ummah after him in all ages regarded it as permissible to differ from the order of soorahs in prayer, and when studying and teaching.

He said: with regard to the view of those scholars who say that (the order of soorahs) was set by the Prophet (peace and blessings of Allaah be upon him) and that he put them in the same order as appears in the Mus-haf of 'Uthmaan – and that the different orders came about before they heard of his ruling and his final review of the Qur'aan with Jibreel – they interpret the fact that he (peace and blessings of Allaah be upon him) recited *al-Nisaa'* first and then *Aal 'Imraan* as meaning that this happened before the final ruling was dictated, and these two soorahs appear in this order in the Mus-haf of Ubayy.

He said: there is no dispute concerning the fact that a person who is praying may recite in the second rak'ah a

soorah which comes before the soorah which he recited in the first rak'ah; but it is makrooh to do this in one rak'ah, or when reciting Qur'aan outside of salaah.

He said: but some of them permitted this.

The prohibition of the Salaf against reading the Qur'aan backwards is interpreted as referring to those who read from the end of a soorah to the beginning.

He said: there is no dispute concerning the fact that the order of aayaat in each soorah is based on revelation from Allaah and is as it now appears in the Mus-haf and as it was transmitted by the ummah from the Prophet (peace and blessings of Allaah be upon him).

(End of the comments of al-Qaadi 'Ayyaad). And Allaah knows best.

(*Sharh Muslim*, 6/61, 62).

Al-Sindi said:

The phrase [in the hadeeth of Hudhayfah] "then he started to recite *Aal 'Imraan*" means that it is not obligatory to follow the order of soorahs when reciting.

(*Sharh al-Nisaa'i*, 3/226).

(B) It was reported from Anas ibn Maalik (may Allaah be pleased with him) that a man from among the Ansaar used to lead them in prayer in the mosque of Qubaa'. Every time he led them in prayer, he would start his recitation with "*Qul huwa Allaahu ahad*", then when he finished it, he would recite another soorah. He did that in every rak'ah. His companions spoke with him and said, "You always start with this soorah, then you do not think it is enough and you recite another. Either you should recite this soorah alone, or you should leave it and recite another." He said, "I am not going to stop reciting it. If

you like, I will lead you in prayer as I have been doing, and if you do not like it, I will leave you.” They felt that he was one of the best of them, and they did not want anyone else to lead them in prayer. When the Prophet (peace and blessings of Allaah be upon him) came to them, they told him about this. He said, “O So and so, what is stopping you from doing what your companions tell you? What makes you keep on reciting this soorah in every rak’ah?” He said, “I love it.” He said, “Your love for it will grant you admittance to Paradise.” (Narrated by al-Bukhaari *mu’allaqan*, and by al-Tirmidhi with an isnaad similar to that of al-Bukhaari, 2901).

The evidence in this report is the fact that the man recited Soorat al-Ikhlaas in his prayer before any other soorah that comes before it (in the Mus-haf), and the Prophet (peace and blessings of Allaah be upon him) approved of that.

(C) This is the action of ‘Umar (may Allaah be pleased with him).

Al-Imaam al-Bukhaari said:

Al-Ahnaf recited *al-Kahf* in the first rak’ah and *Yoosuf* for *Yoonus* in the second, and he said that he had prayed Fajr with ‘Umar and he had done the same.

(*Baab al-Jam’ bayna Sooratayn fi’l-Rak’ah*, in *Kitaab al-Adhaan*).

With regard to the latter part of your question, we say:

It is permissible to recite aayahs 50-60 of *al-Baqarah* in the first rak’ah, then to recite aayahs 1-20 of *al-Baqarah* in the second rak’ah, because then the meaning of the passage will be complete.

But reciting aayahs 10-20 means that one is cutting off the meaning, so it is better not to do this. Perhaps you

mentioned the numbers only by way of example and you did not mean these particular aayaat. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

1505: They get together and each person reads one juz'; will this be considered as a khutmah (complete reading of the Qur'aan) for all of them?

Question:

There are people who sit together to read the Qur'aan quietly. Each individual reads one juz' (part) of the Qur'aan, claiming that the entire Qur'aan will have been read in this gathering. Is this permissible or is it counted as being bid'ah (innovation)?

Answer:

Praise be to Allaah.

In my opinion the action mentioned is not permissible, and I do not recall anything of this kind being reported from the Salaf. A person will only be rewarded for what he himself reads or listens to in order to benefit from it. But if another person reads and he does not listen, the reward for that will go to the person who read it. These people are not considered to have completed the whole Qur'aan; but if each person has read a juz' he will be rewarded for that. But they should not do this; either one person should read and the others listen, or each person should read by himself without making a connection between his reading and that of the others.

Al-Lu'lu' al-Makeen min Fataawa al-Shaykh Ibn Jibreen,
p. 50

(www.islam-qa.com)

254: Ruling on hanging verses of the Qur'aan on walls

Question:

When visiting muslims, I noticed that many of them put verses of the Qur'an on the walls or pictures with the names Allah and Mohammed. I know a lot of muslims think that it is good to do so because it will protect them and their house. Personally, I consider it a form of shirk or superstition. Is there any ruling on that subject?

Answer:

Praise be to Allaah.

Hanging plaques and cloths containing aayaat of the Qur'aan in homes, schools, social clubs and places of business, involves a number of reservations and prohibitions according to Islam, such as the following:

(1) In most cases, hanging such things on the wall is done for purposes of decoration and adornment, as the aayaat etc. are written in calligraphy and colourful brocade. This is an inappropriate use of the Qur'aan, as it was revealed to guide people and to be read regularly. The Qur'aan was not revealed to decorate walls, but to guide mankind.

(2) Some people hang up such things for "blessing" - which is a form of bid'ah. The blessing as described in Islam comes from reading or reciting the Qur'aan, not from hanging it up or placing it on shelves or turning it into artwork and three-dimensional images.

(3) This is contrary to the practice of the Prophet (peace and blessings of Allaah be upon him) and the Rightly-Guided Khaleefahs (*al-Khulafaa' al-Raashidoon*), may Allaah be pleased with them, who never did such a thing. The best way is to follow them, not to introduce bid'ah. History tells us that in places such as Andalusia, Turkey, etc., the adornment of houses and mosques with ornate carvings of aayaat only happened at times when the Muslims were weak and humiliated.

(4) Hanging up such pictures or plaques could lead to *shirk*, because some people think that these things are amulets that will protect the house and its people from evil and disease. This is *shirk* and is haraam, because the One Who really offers protection is Allaah, may He be glorified, and one of the means of gaining His protection is sincere recitation of the Qur'an and *du'aa's* taught in the Qur'aan and Sunnah.

(5) There is the risk that the Qur'aan may be used, in such cases, as a means of promoting one's business or increasing one's earnings. The Qur'aan should be protected from being used for such purposes. It is well-known that the production and sale of these pictures and plaques involves a great deal of extravagance and wasting money.

(6) Many of these plaques are painted with real gold, which makes using them and hanging them up even more haraam.

(7) Many of these plaques involve a kind of carelessness, because the letters are twisted into complex designs that are of no benefit to anyone because they are barely legible. Sometimes words are fashioned into the shape of a bird or a man prostrating, and similarly forbidden pictures of animate beings.

(8) Ayaat and soorahs of the Qur'aan are exposed to

misuse and abuse by this practice. For example, when moving house, they are piled up with the rest of the furniture and belongings, and other objects may be placed on top of them. This also happens when they are taken down so that the wall may be painted or cleaned.

(9) Some Muslims whose observance of Islam is lacking put these plaques and pictures up so that they can feel that they are doing something religious, in order to reduce their feelings of guilt – in spite of the fact that this practice does not help them in any way.

All in all, we must close the doors of evil and follow the leaders of guidance of the early centuries of Islam, whose people the Prophet (peace be upon him) testified were the best of the Muslims in faith and practice. If someone were to say, “We are not going to abuse it or make it a decoration or exaggerate about it, we only want to remind people (about their religion) in our gatherings”, our response would be: if we look at real life, will we find that this is what actually happens? Do people really remember Allah? Do they even read these aayaat when they raise their heads?

What really happens is the opposite: people go against the words hanging over their heads, they still tell lies, engage in gossip, make fun of others and do and say evil things. Even if we assume that there are some who do benefit from these plaques etc., the fact is that they are very few, and this does not change the *hukm* (Islamic ruling) on the matter.

The Muslims must turn to the Book of Allaah, read it and recite it, and act in accordance with it. We ask Allaah to make the Qur’aan a light of guidance for us, and a means of removing our grief and anxiety. May Allaah bless our Prophet Muhammad.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

3465: Which is better, to recite Qur'aan from the Mushaf or from memory?

Question:

Is it better to recite from the Mushaf than from memory?
Please explain.

Answer:

Praise be to Allaah.

If one is reciting Qur'aan in situations other than in prayer, then reading from the Mushaf is better, because it is more accurate and helps one to remember better. But if reciting from memory is easier and helps one to concentrate more and have better presence of mind (khushoo'), then one should recite from memory.

In prayer, however, it is better to recite from memory, because if a person recites from the Mushaf, he will be doing repeated actions such as holding the Mushaf, putting it down, turning its pages and looking at the letters. By doing so he will miss out on putting his right hand over his left hand on his chest when standing during the prayer, or spreading out his arms during rukoo' and sujood, if he puts the Mushaf under his arm. Hence we think that it is preferable for a person who is praying to recite from memory rather than from the Mushaf.

We see some people when they pray behind the imaam, carrying the Mushaf and following the imaam's recitation. This is something which should not be done, for the

reasons we have referred to above, and because they do not need to do anything except follow the imaam.

However, if the imaam does not have such a good memory, and he says to one of the members of the congregation, "Pray behind me, and follow me (my recitation) in the Mushaf, and if I make a mistake, correct me," then there is nothing wrong with this.

From the fataawa of Shaykh ibn 'Uthaymeen, al-Fataawa al-Islamiyyah, 8/4). (www.islam-qa.com)

5368: Rulings of al-Madd in Qur'aan recitation

Question:

Would please tell me what the symbol “~” has effect on the meaning of word or phrase of the holy Quran
If some one does not Prolong the sound of the letter under “~” would that change the meanings ?

Answer:

Praise be to Allaah.

This symbol “~” is used to indicate places where a Madd (elongation) that is longer than the regular elongation is required. It is used in places where the Madd is compulsory (Madd laazim), as in the word “At-Taammah“, where the elongation is six harakaat or counts. One harakah is equal to the time taken to curl or stretch one finger. This symbol is also used for al-Madd al-Muttasal (where a long vowel is followed by a hamzah in one word), such as “sawaa’un ‘alaynaa“, where the Madd is between four and six harakaat. And it is used for al-Madd al-Munfassal, (where one word ends with a long

vowel and is immediately followed by a word that starts with a hamzah), as in the phrase “fee aadhaaninaa waqar“, where the Madd is four or five harakaat. This symbol does not have any effect on the meanings of the words; it is only used to indicate some kinds of Madds or elongations, as explained above. The Madd which is longer than the regular elongation (two harakaat) does not change the meaning when you do it. But we have to follow the Sunnah of recitation, and the Prophet (peace and blessings of Allaah be upon him) used to elongate some vowels in his recitation. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

5126: Verses in the Qur’aan where we should perform Sujood al-Tilaawah

Question:

I would like to know the specific ayats in the Qu’Ran where we should prostrate.

Answer:

Praise be to Allaah.

There are fifteen places in the Qur’aan where we should perform sajdah al-tilaawah (prostration of recitation) when reciting them. It was reported from ‘Amr ibn al-‘Aas that the Messenger of Allaah (peace and blessings of Allaah be upon him) recited to him fifteen verses in the Qur’aan where one should prostrate, three of which are in al-Mufassal and two in Soorat al-Hajj. It was reported by Abu Dawood, Ibn Maajah, al-Haakim and al-Daaraqutni,

and classed as hasan by al-Mundhiri and al-Nawawi. The fifteen aayat are (interpretation of the meanings):

1 - "Surely those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him." [al-A'raaf 7:206]

2 - "And unto Allaah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons." [al-Ra'd 13:15]

3 - "And to Allaah prostrate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e., they worship their Lord (Allaah) with humility]." [al-Nahl 16:49]

4 - "Say (O Muhammad): 'Believe in it (the Qur'aan) or do not believe (in it). Verily! Those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration.'" [al-Isra' 17:107]

5 - "... When the Verses of the Most Beneficent (Allaah) were recited unto them, they fell down prostrating and weeping." [Maryam 19:58]

6 - "See you not that to Allaah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and al-dawaab (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allaah disgraces, none can honour him. Verily! Allaah does what He wills." [al-Hajj 22:18]

7 - "O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful."

[al-Hajj 22:77]

8 – “And when it is said to them: ‘Prostrate to the Most Beneficent (Allaah)!’ They say, ‘And what is the Most Beneficent? Shall we fall down in prostration to that which you (O Muhammad) command us?’ And it increases in them only aversion.”

[al-Furqaan 25:60]

9 – “[As Shaytaan has barred them from Allaah’s Way] so that they do not worship (prostrate before) Allaah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.”

[al-Naml 27:25]

10 – “Only those believe in Our aayaat (verses, signs, etc.) who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord, and they are not proud.”

[al-Sajdah 32:15]

11 – “... And Dawood guessed that We had tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allaah) in repentance.”

[Saad 38:24]

12 – “And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Him Who created them, if you (really) worship Him.”

[Fussilat 41:37]

13 – “So fall down in prostration to Allaah, and worship Him (Alone).”

[al-Najm 53:62]

14 – “And when the Qur’aan is recited to them, they fall not prostrate.”

[al-Inshiqaaq 84:21]

15 – “... Fall prostrate and draw near to Allaah!”

[al-‘Alaq 96:19]

Al-Albaani said, in *Tamaam al-Minnah* (296):

“On the contrary, the hadeeth is not hasan, because it includes two *majhool* [unknown] narrators. Al-Haafiz said in *al-Talkhees*, after quoting the opinion of al-Mundhiri and al-Nawawi that it is hasan: ‘Abd al-Haqq and Ibn Qattaan classed it as *da’eef* [weak]. It includes ‘Abd-Allaah ibn Munayn, who is *majhool*, and the one who narrated from him is al-Haarith ibn Sa’eed al-‘Atqi, who is also unknown.’ Ibn Maakoolaa said: ‘He did not narrate any hadeeth apart from this one.’”

Hence al-Tahhaawi was of the opinion that there is no second sajdah in Soorat al-Hajj, towards the end of the soorah. This is also the opinion of Ibn Hazm who said in *al-Muhalla*:

“Because it is not narrated in any saheeh report that this was the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him), and there is no scholarly consensus to this effect. But it was reported with a saheeh isnaad that ‘Umar ibn al-Khattaab, the daughter of ‘Abd-Allaah and Abu Darda’ performed sajdah in (the second verse quoted from Soorat al-Hajj).”

Then Ibn Hazm discussed whether the sajdahs for the other aayaat quoted are prescribed in Islam. He mentioned that the scholars are agreed upon the first ten, that performing sujood when reciting these aayaat is prescribed. Al-Tahhaawi also reported this consensus in *Sharh al-Ma’aani* (1/211), but he said that the sajdah in

Soorat Fussilat was prescribed, instead of the sajdah in Soorat Saad. Both scholars narrated ahaadeeth with saheeh isnaads from the Messenger of Allaah (peace and blessings of Allaah be upon him) concerning the sajdahs in Saad, al-Najm, al-Inshiqaaq and al-‘Alaq. These last three are from the Mufasssal, which is referred to in the hadeeth of ‘Amr mentioned above.

In conclusion, even though the isnaad of the hadeeth is weak, it is supported by the consensus of the ummah which supports most of it, and by saheeh ahaadeeth which support the rest of it, except for the second sajdah in Soorat al-Hajj, for which there is no evidence in the Sunnah or in the consensus of the scholars. But some of the Sahaabah used to prostrate when reciting it, which could be taken as evidence, especially since no one is known to have disputed with them in this regard.

To sum up, the prostration of recitation should be performed when reciting the fifteen verses quoted above. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

2915: What is the ruling on hanging up aayaat for protection?

Question:

IS it proper to hang Quranic verses from the wall to

1. protect one from evil things
2. beautify the room with divine words

3. with the intention that it will gain me rewards
May Allah reward u.

Answer:

Praise be to Allaah.

The ruling on placing the Mus-haf (copy of the Qur'aan) in cars to ward off the evil eye and for protection from danger is a bid'ah. The Sahaabah (may Allaah be pleased with them) never carried the Mus-haf to ward off danger or the evil eye. If it is bid'ah, then we should remember that the Prophet (peace and blessings of Allaah be upon him) said: "Every bid'ah is a going-astray and every going-astray will lead to Hell." (Telephone conversation with Shaykh Muhammad ibn Saalih al-'Uthaymeen) (*al-Bida' wa 'l-Muhdathaat wa maa laa aslun lahu*, p. 259).

Shaykh 'Abd al-'Azeez ibn Baaz (may Allaah have mercy on him) was also asked the following question: "Some people hang up aayaat of the Qur'aan and ahaadeeth of the Prophet (peace and blessings of Allaah be upon him) in the rooms of their homes or in restaurants or offices. In some hospitals and doctors' offices they hang the aayah (interpretation of the meaning): *"And when I am ill, it is He Who cures me"* [*al-Shu'ara'* 26:80], and so on. Is this considered to be the use of amulets which is forbidden in sharee'ah, knowing that the intention behind it is to seek blessings and ward off the shayaateen, or to remind the forgetful and warn the negligent? Is it like using amulets to put the Mus-haf in one's car in order to seek blessings?"

His Eminence replied as follows:

"If the intention is as described, to remind people and teach them something beneficial, then there is no harm in

that. But if they believe that it is a protection against the shayaateen or jinn, then I know of no basis for this. By the same token, there is no basis for putting the Mus-haf in one's car to protect it, and doing so is not allowed, but if a person puts it in his car so that he can read it sometimes or so that some of his passengers can read it, then this is good and there is nothing wrong with it. And Allaah is the Source of strength.

(Fatawa Islamiyyah, 4/29). (Shaykh Ibn Baaz may Allah have mercy on him) .

(www.islam-qa.com)

4039: Ruling on reciting the Qur'aan collectively

Question:

What is the ruling on reciting the Qur'aan collectively in the mosque?

Answer:

Praise be to Allaah.

The question is somewhat vague. If what is meant is that they recite it all together, in unison, pausing and stopping at the same time, then this is not prescribed in Islam and at the very least it is makrooh (disliked), because it is not reported that the Prophet (peace and blessings of Allaah be upon him) or his Companions (may Allaah be pleased with them) did any such thing. But if this is done for the purpose of teaching, we hope that there is nothing wrong with it. If what is meant is that the people gather to recite Qur'aan in order to memorize and learn it, and each one recites whilst the others listen, or each one reads to himself – not in unison with the others – then this is permissible

because it was reported that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “No group of people gathers in one of the houses of Allaah to recite the Book of Allaah and study it together, but tranquillity descends upon them, the angels surround them, mercy comes down upon them, and Allaah mentions them to those who are with Him.” (Reported by Muslim).

Fataawaa al-Lajnah al-Daa’imah (from the Fatwas of the Standing Committee).

(www.islam-qa.com)

4040: Will a person be rewarded for reading Qur’aan even if he does not know the meaning of what he reads?

Question:

I always read Qur’aan but I do not understand the meanings... will I be rewarded by Allaah for that?

Answer:

Praise be to Allaah.

The Holy Qur’aan is blessed, as Allaah says (interpretation of the meaning):

“(This is) a Book (the Qur’aan) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.”[Saad 38:29]

A man will be rewarded for reading it whether he understands its meanings or not... But the believer should not read the Qur’aan without understanding at the time when he is responsible for his actions. If a person wants to learn medicine, for example, and studies medical books,

he cannot learn anything from them unless he understands what they mean and it is explained to him. Indeed, he would very keen to understand what they say so that he can put it into practice. So how about the Book of Allaah which is healing for what is in people's hearts and exhortation for all people? What about a person who reads it and does not understand or ponder its meanings? The Sahaabah (may Allaah be pleased with them) would not go beyond ten aayaat until they had learnt them and understood the knowledge therein and how to act upon it. A person will be rewarded for reading Qur'aan whether or not he understands it, but he should try his best to find out what it means and to seek this knowledge from scholars who can be trusted. If he cannot easily find a scholar from whom he can learn, he should refer to reliable books of Tafseer such as Tafseer Ibn Jareer, Tafseer Ibn Katheer, and others. And Allaah knows best.

From the Fataawaa of Shaykh Ibn 'Uthaymeen.
(www.islam-qa.com)

2297: Listening to Qur'aan on car stereo speakers that are by the feet of the passengers

Question:

In some cars the speakers of the car's tape deck are at the level of passengers' feet, and they can put their feet and shoes on the speakers. If a person plays a tape of Qur'aan recitation in such a case, would it be considered as disrespect towards the Book of Allaah?

Answer:

Praise be to Allaah.

If the speakers are as you describe, under the feet and shoes of passengers, then tapes of Qur'aan should not be played, because the fact that Qur'aan is being heard from beneath people's feet or shoes is undoubtedly a kind of disrespect towards the Qur'aan. If a person really must listen to Qur'aan, let him lift the speakers up so that they are not at the same level as people's feet.

Liqā' al-Baab al-Maftooh by Ibn 'Uthaymeen, 165.
(www.islam-qa.com)

2273: The Ten Commandments

Question:

i'm trying to determine if there is anything in the Quran similar to the Ten Commandments in the Old Testament, particularly the line "thou shalt not kill." i have been using search functions on several Quran translation sites to no avail. thank you very much

Answer:

Praise be to Allaah.

Thank you for your question, which shows an interest in the Qu'ran. We are happy to answer your question here.

There are in the Qur'an certain aayaat (verses) which some scholars call the verses of the Ten Commandments, because they include ten important commandments given by Allaah to mankind. These aayaat are to be found in two passages of the Qur'an.

The first is in Soorat al-An'aam, where Allaah says (interpretation of the meaning):

“Say: ‘Come, I will recite what your Lord has prohibited

you from: Join not anything in worship with him; be good and dutiful to your parents; kill not your children because of poverty – We provide sustenance for you and for them; come not near to al-fawaahish (shameful sins, illegal sexual intercourse, etc.), whether committed openly or secretly; and kill not anyone whom Allaah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.

And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e., judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfil the Covenant of Allaah. This He commands you, that you may remember.

And, verily, this (i.e., Allaah's commandments mentioned in the above two verses) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become al-muttaqoon (the pious)." [al-An'aam 6:151-153]

The second passage occurs in Soorat al-Israa', and may be considered as a commentary on the passage quoted above. Allaah says (interpretation of the meaning):

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one or them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honour.

And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was small.'

The Qur'aan and its Sciences

Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is ever Most-Forgiving to those who turn unto Him again and again in obedience, and in repentance.

And give to the kindred his due and to the poor and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

Verily, spendthrifts are brothers of the shayaateen (devils), and the Shaytaan (Satan) is ever ungrateful to his Lord.

And if you turn away from them (kindred, poor, wayfarers, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e., Allaah will give to me and I will give to you).

And let not your hand be tied (like a miser) to your neck, not stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.

And kill not your children for fear of poverty. We provide for them and for you. Surely the killing of them is a great sin.

And come not near to unlawful sexual intercourse. Verily, it is a faahishah [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allaah forgives him).

And do not kill anyone which Allaah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and aggression and not by mistake), We have

given his heir the authority [to demand qisaas – Law of Equality in punishment – or to forgive, or to take Diya (blood money)]. But let him not exceed limits in the matter of taking life (i.e., he should not kill except the killer only). Verily, he is helped (by the Islamic law).

And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! The covenant will be questioned about.

And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

And follow not (O man, i.e., say not, or do not or witness not, etc.) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those you will be questioned by Allaah.

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like that of the mountains in height.

All the bad aspects of these (the above mentioned things) are hateful to your Lord.

This is part of al-hikmah (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Muhammad). And set not up with Allaah any other ilaah (god) lest you should be thrown into Hell, blameworthy and rejected (from Allaah's mercy)." [al-Israa' 17:23-39]

Perhaps after enjoying reading these verses, you will have a better idea of the Qur'aan than before, and this will be the beginning of a fundamental change in your life, the start of your way to Islam. May Allaah guide and help you always. Peace be upon those who follow true

guidance.. Islam Q&A. Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

2428: Warning about Internet sites that distort the Qur'aan

Question:

Salam o Aleikum,

A friend of mine brought to my attention this Web site where the guy changed the verses of the Qoran and says it is the Qoran.

This is the site: XXXXXXXX

What can we do to stop this?

I have a question if anybody can answer. I have a christain friend who wants me to go to her wedding where I know they will say "the three" and "son of god" during the ceremony. What does a muslim do in that situation, does he go to the ceremony or just the party afterwards. Also what if somebody converts to Islam and her sister is getting married (who is still christain) does that person attend the ceremony?

Thank you very much and please cite your sources.

Answer:

Praise be to Allah.

Before answering this question, we should advise you of the importance of wisdom in denouncing evil, and of being careful not to inadvertently promote anti-Islamic websites so that everyone will go and read them, because this will

indirectly contribute to the promotion of these worthless people who claim to imitate the Qur'aan.

Producing anything like the Qur'aan is impossible, because Allaah challenged anyone to do this. This challenge was issued to the most brilliant and eloquent Arab poets at the time when the Qur'aan was revealed, which was also the time when Arabic eloquence was at its peak. Allaah said (interpretation of the meaning): *"Let them then produce a recital like unto it (the Qur'aan) if they are truthful."* [al-Tur 52:34]

When they could not do this, Allaah challenged them to produce ten soorahs like its soorahs: *"Or they say: 'He (Muhammad) forged it (the Qur'aan).' Say: 'Bring you then ten forged soorahs (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!'"* [Hud 11:13 – interpretation of the meaning].

When they could not do this, Allah challenged them to produce just one soorah that contained the same eloquence and wisdom as the Qur'aan. He said (interpretation of the meaning): *"Or do they say: 'He (Muhammad) has forged it'? Say: 'Bring then a soorah (chapter) like unto it, and call upon whomsoever you like, besides Allah, if you are truthful!'"* [Yoonus 10:38]

Allah called on them to seek help from whoever they wanted, and to accept the challenge. He said (interpretation of the meaning): *"And if you (Arab pagans, Jews, Christians) are in doubt concerning that which We have sent down to Our slave (Muhammad), then produce a soorah of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful."* [al-Baqarah 2:23]

When they were unable to do this, Allah informed them that they would never be able to do it, no matter who they

called upon to help them. He said (interpretation of the meaning): “Say: *‘If mankind and jinn were together to produce the like of this Qur’aan, they could not produce the like thereof, even if they helped one another.’*” [al-Isra’ 17:88]

There is no one except Allah who can produce the like of the Qur’aan, because the Qur’aan, as He says, is “*a Book, the Verses whereof are perfected and then explained in detail from One Who is All-Wise and Well-Acquainted (with all things).*” [Hud 11:1 – interpretation of the meaning].

When some liars did try to imitate the Qur’aan they came up with ridiculous nonsense that would make children laugh, let alone mature and intelligent adults. For example, the liar Musaylimah said: “O frog, daughter of two frogs, croak as much as you want, your upper part is in the water and your lower part is in the mud.” This is an example of the kind of thing said by him and other pretenders to Prophethood. (See *Sayd al-Khaatir* by Ibn al-Jawzi, p. 404).

Some forms of falsehood may deceive some of the people because of their ignorance and lack of understanding of the rules of grammar and accepted styles of eloquence in Arabic. But anyone who has intelligence and common sense should at least be able to see the difference and realize that these made-up words cannot possibly be Qur’aan. If we look at the Website referred to in the question, we see that kufr is quite clearly mentioned in these fabricated soorahs, such as the statement that the Messiah is the son of God or is God, and the promotion of the evil madhhab of Raafidah (a kind of Shi’ah), and other such nonsense. There are also some weird contradictions, for example, these liars say in the so-called sixth aayah of the so-called “soorah al-tajassud”: “Exalted be He above taking any of His creation as a son,” but

then we find in the so-called ninth aayah of the so-called “soorah al-eemaan” the words: “You are he, the son of God, truly; in you we believe.” But verily Allah has spoken the truth when He said (interpretation of the meaning): *“Do they not then consider the Qur’aan carefully? Had it been from other than Allah, they would surely have found therein much contradictions.”* [al-Nisaa’ 4:82]

You also find other silly comments in these made-up soorahs, such as the claim that Allah permitted His Prophet to change whatever he wanted in the Qur’aan, as in the so-called sixth aayah of the so-called “soorah al-wasaaya”: “Abrogate whatever you want to abrogate of the commands that We have given you, for We permit you to make changes to Our decisions”!

Every Muslim will realize the extent of the lies contained in these words that come from this mind that is driven by ulterior motives. Have you ever seen anything more foolish than these words? Allah has told us to adhere to His Book and put it into practice, as He says (interpretation of the meaning): *“And this is a blessed Book which We have sent down, so follow it and fear Allah, that you may receive mercy.”* [al-An’aam 6:155]

He commanded His Messenger to adhere to the Qur’aan, saying (interpretation of the meaning): *“So hold you (Muhammad) to that which is inspired in you. Verily, you are on a Straight Path.”* [al-Zukhruf 43:43].

Allah warned His Messenger not to fail in conveying the message complete and unaltered, as He said (interpretation of the meaning): *“Verily, they were about to tempt you away from that which We have revealed unto you (O Muhammad), to fabricate something other than it against Us, and then they would certainly have taken you for a friend! And had We not made you stand firm, you would nearly have inclined to them a little. In that case, We would*

have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us” [al-Isra’ 17:73-75] and “... *if he (Muhammad) had forged a false saying concerning Us (Allah), We surely should have seized him by his right hand (or with power and might), and then certainly should have cut off his life artery (aorta)*” [al-Haaqqah 69:44-46]. Having said all this, how can there be any so-called soorah that says the messenger has the right to abrogate whatever he wants in the Qur’aan and that he has the authority to change or omit whatever rules he wants??

The only One Who can abrogate whatever He wants of the Qur’aan is the One Who revealed it, may He be glorified, as He says (interpretation of the meaning): “*Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book*” [al-Ra’d 13:39];

“*Whatever a Verse (revelation) We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things?*” [al-Baqarah 2:106].

We, like our Messenger, are obliged to understand and implement the Qur’aan without distorting, omitting or changing anything. Allah said (interpretation of the meaning): “*(This is) a Book which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.*” [Saad 38:29].

We have seen in the false soorahs quoted on that Internet website a real example of what is referred to in the aayah (interpretation of the meaning): “*And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but*

it is not from the Book, and they say: 'This is from Allah,' but it is not from Allah; and they speak a lie against Allah while they know it." [Aal 'Imraan 3:78].

We ask Allah to make His Religion and His Book prevail and to make His friends victorious, as We ask Him to defeat and humiliate His enemies and cause them to fail. May Allah bless our Prophet Muhammad.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

839: Abrogation of the verse ordering the confinement of an adulteress in a house

Question:

I would like to know more about the meaning of this part of Surah al-Nisa':

"If any of your women are guilty of lewdness . . . confine them to houses until death do claim them, or Allah ordain for them some (other) way." [al-Nisaa' 4:15]

Does this mean to punish a woman who has committed adultery by death, or does it mean to imprison her for the remainder of her life? Also what does "or Allah make some way for them" mean?

Thank you for your time, I look forward to your response so that I may better understand Islam through the explanation of Muslims as opposed to those of non-Muslims.

Answer:

Praise be to Allah.

Allah says: "If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way." [al-Nisa' 4:15]

Ibn Katheer, may Allah have mercy on him, said in his Tafseer (explanation) of this aayah:

"At the beginning of Islam, the ruling concerning a woman who was proven guilty of adultery was that she was to be detained in a house and not allowed to come out until she died. So the phrase 'If any of your women are guilty of lewdness' refers to adultery. 'Take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way' - the 'other way' that Allah made for them was the abrogation of this. Ibn 'Abbas, may Allah be pleased with him, said: 'This was the ruling until Allah revealed Surat al-Nur, then this punishment was abrogated and replaced with whipping or stoning.' Something similar was reported from 'Ikrimah, Sa'id ibn Jubayr, al-Hasan, 'Ataa' al-Khurasani, Abu Saalih, Qutaadah, Zayd ibn Aslam and al-Dahhak, stating that this is abrogated, and this is agreed upon. Imam Ahmad said: 'Muhammad ibn Ja'far told us that Sa'id told us from Qutaadah from al-Hasan from Hattaan ibn 'Abdullah al-Raqaashi from 'Ubaadah ibn al-Saamit who said: Whenever the wahy (revelation) descended upon the Messenger of Allah (Peace & Blessings of Allaah be upon Him), it affected him, the stress showed on him and his face would change. Allah sent a revelation to him one day, and when it was over, he said: "Listen to me, Allah has made another way for them. (When) a married man (commits adultery) with a married woman, and an unmarried man with an unmarried woman, then in the case of married (persons) there is (a punishment) of one hundred lashes and then stoning (to

death), and in the case of unmarried persons, (the punishment) is one hundred lashes and exile for one year.”” It was reported by Muslim and other narrators of Sunan via Qutaadah from al-Hasan from al-Hattan from ‘Ubaadah ibn al-Saamit from the Prophet (Peace & Blessings of Allaah be upon Him) with the wording: ‘Receive (teaching) from me, receive (teaching) from me. Allah has made another way for those (women). When an unmarried man commits adultery with an unmarried woman, (they should receive) one hundred lashes, and banishment for one year. In the case of a married male committing adultery with a married female, they should receive one hundred lashes and be stoned to death.’ Al-Tirmidhi said: This is a saheeh hasan hadeeth.”

Al-Qurtubi, may Allah have mercy on him, said in his tafseer of this aayah:

”This [confinement] was the first punishment for adultery, at the beginning of Islam. Ibn ‘Abbas and al-Hasan said: Ibn Zayd added: They would not be allowed to marry, until they died, as a punishment for them when they asked to marry someone else. This ruling applied for a while, then the Prophet (Peace & Blessings of Allaah be upon Him) said, according to the hadeeth narrated by ‘Ubaadah ibn al-Saamit: “Receive (teaching) from me, receive (teaching) from me. Allah has made another way for those (women). When an unmarried man commits adultery with an unmarried woman, (they should receive) one hundred lashes, and banishment for one year. In the case of a married male committing adultery with a married female, they should receive one hundred lashes and be stoned to death.” Some of the scholars said: the idea of punishment and shame was still there with the lashing, because there is no contradiction, and they are applied to one person. As for confinement, this is abrogated, by the consensus of the scholars. And Allah knows best.

To complete the benefit of what has been said, it is appropriate to learn the tafseer of the next aayah in Surat al-Nisaa’:

”If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft Returning, Most Merciful.” [al-Nisaa’ 4:16]

Ibn Katheer, may Allah have mercy on him, said in his Tafseer of this aayah:

”‘If two men among you are guilty of lewdness’ means two who commit an immoral act, so they should be punished. Ibn ‘Abbas, may Allah be pleased with him, Sa‘eed ibn Jubayr and others said: i.e., by putting them to public shame and hitting them with shoes. This was the ruling until Allah abrogated it and replaced it with lashing and stoning. ‘Ikrimah, ‘Ataa’, al-Hasan and ‘Abdullah ibn Katheer said: ‘This was revealed concerning a man and a woman who commit adultery. The phrase ‘if they repent and amend’ means if they give up what they were doing and mend their ways. ‘Leave them alone’ means not to keep rebuking them with ugly words after that, because the one who has repented from his sin is like one who never sinned at all. ‘Allah is Oft Returning, Most Merciful’ - it was proven in the two Saheehs: ‘If the slave woman of one of you commits adultery, apply the punishment of lashing, and do not blame her (after that)’ - i.e., do not blame her for what she did after the punishment has been given, because the punishment is an expiation for her deed.’”

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

768: Arguing against the Qur'aan using archaeology

Question:

would you please answer the following question, asked by my none-Muslim coworker.

On top of this, the Egyptians had a fairly standardized code of punishment, which was generally followed. The punishment for treachery was to have the tongue cut off, blasphemy was one hundred beatings. If a crime was committed, it was formally charged and punished, it was not a heat of the moment thing.

To me this is a problem of logical inconsistency in the Qur'an. Could someone please rationally explain this for me.

David “

I really need the answer to his question ASAP please,

Answer:

al-hamdu lillaah.

The problem lies in that your friend is a kafir (non-believer) who believes in what the archeologists say more than in what Allaah the Most Exalted says. The only solution is that this friend of yours realizes and believes that the One who created Moses, the magicians, the Pharaohs, and the Persians, knows them better, and knows every minute detail in their lives and all the events that occurred to them, than anyone else. And tell this friend of yours, who claims that he has read the story of Moses and the Pharaoh: Doesn't Allah the Most Exalted say in the Qur'aan, with regards to the dialogue that took place

between Moses and the Pharaoh (interpretation of the meaning): *Fir'aun (Pharaoh) said: " What about the generations of old (previous generations)? Musa (Moses) said : " The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor does He forget"* Verses # 51-52, surat Ta-ha.

We ask Allah to guide your friend to the truth and to reward you for trying to call him to Islam.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

Virtues of Qur'aan

22722: Ruling on gathering to make du'aa' and recite Qur'aan

Question:

In the Muslim community on our campus, there arose a controversy on issue of coming together on a set date to make dua'h (supplications), therein the whole Quran is recited(leaflets of the Quran are distributed and read simultaneously) and supplications made, for such reasons as; success in examination and beginning of semester exam.

We want to ask if such prayers is established in the Shareeah of Islam. It will be appreciated if your response is backed by Quran, Sunnah and Ijmaa of the salaf. Your Fatwa, backed with the requested evidences, will Insha Allah bring to rest the controversy.

Answer:

Praise be to Allaah.

Firstly:

The ruling on gathering to recite Qur'aan, whereby each of the people present takes a juz' (part) of the Qur'aan at the same time, so that each of them can complete the juz' that he has.

The answer to this is what was stated in a fatwa of the Standing Committee (2/480), which was as follows:

Firstly: gathering to recite and study the Qur'aan, whereby one of them recites and the others listen, and they study it together and explain the meanings, is something that is

prescribed in Islam and is an act of worship that Allaah loves and for which He rewards greatly. It was narrated by Muslim in his *Saheeh* and by Abu Dawood from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “No people gather in one of the houses of Allaah, reciting the Book of Allaah and studying it together, but tranquillity descends upon them and mercy encompasses them, and the angels surround them, and Allaah mentions them to those who are with Him.”

It is also prescribed to recite du'aa' upon completing the Qur'aan, but not every single time, and there is no specific form of du'aa' which is to be followed as if it were a Sunnah, because none of that has been proven from the Prophet (peace and blessings of Allaah be upon him); rather this is something that some of the Sahaabah did (may Allaah be pleased with them).

Similarly there is nothing wrong with inviting those who attended the recitation to a meal, so long as that is not taken as a habit after every reading.

Secondly:

Giving ajza' (parts) of the Qur'aan to those who attend the gathering so that each of them may read a part of the Qur'aan by himself is not regarded as meaning that each of them has completed the Qur'aan.

Their intention of reading Qur'aan for the purpose of seeking blessing is not enough, because the purpose of reading Qur'aan is to draw closer to Allaah and to memorize Qur'aan, ponder its meanings, understand its rulings, learn lessons from it, earn reward and make one's tongue get used to reciting it, etc. And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and upon his family and companions.”

Thirdly:

There is no evidence to support the belief that this action (gathering to read Qur'aan in the manner mentioned) will have the effect of bringing a response to du'aa', therefore it is not prescribed. There are many well-known means of seeking an answer to du'aa's. just as there are many well-known impediments to receiving a response. The person who is making du'aa' should pursue the means of receiving a response and avoid the impediments, and he should think well of his Lord, because Allaah is as His slave thinks He is.

See also question no. 5113.

Note: Evidence is required of the one who claims that something is prescribed in Islam, otherwise the basic principle with regard to acts of worship is that they are not allowed unless there is proven evidence that they are prescribed. Based on this, the evidence that this belief is not prescribed is the fact that there is no evidence to suggest that it is permitted.

And Allaah knows best.

Islam Q&A

(www.islam-qa.com)

20803: Reward for memorizing Qur'aan

Question:

What is the reward for becoming a Haafiz?.

Answer:

Praise be to Allaah.

Whoever memorizes Qur'aan and acts upon it, Allaah will reward him and honour him greatly for that, so that he will rise in status in Paradise to a level commensurate with what he memorized of the Book of Allaah.

Al-Tirmidhi (2914) and Abu Dawood (1464) narrated from 'Abd-Allaah ibn 'Amr that the Prophet (peace and blessings of Allaah be upon him) said: "It will be said to the companion of the Qur'aan: Recite and rise in status, recite as you used to recite in the world, for your status will be at the last verse that you recite." This hadeeth was classed as saheeh by al-Albaani in *al-Silsilah al-Saheehah*, 5/218, no. 2240, after which he said:

Note that what is meant by the "companion of the Qur'aan" is the one who memorizes it by heart, as the Prophet (peace and blessings of Allaah be upon him) said, "The one who knows more Qur'aan should lead the people in prayer," meaning the one who has memorized the most. The differentiation in status in Paradise will depend on how much was memorized in this world, not how much one will recite on that day as some people imagine. This clearly points to the virtue of the hafiz who has memorized the Qur'aan, but that is subject to the condition that he memorizes it for the sake of Allaah, not for worldly purposes or financial gain. Otherwise the Prophet (peace and blessings of Allaah be upon him) said: "Most of the hypocrites of my ummah are among those who have memorized Qur'aan."

Concerning the virtue of the hafiz who memorizes the Qur'aan, al-Bukhaari (4937) narrated from 'Aa'ishah that the Prophet (peace and blessings of Allaah be upon him) said: "The likeness of the one who reads Qur'aan and memorizes it is that he is with the righteous honourable scribes. The likeness of the one who reads it and tries hard to memorize it even though it is difficult for him, he will have two rewards."

For the hafiz who has memorized the Qur'aan, praying qiyaam al-layl is easy. And the Qur'aan will intercede for him on the Day of Resurrection, because the Prophet (peace and blessings of Allaah be upon him) said: "Fasting and the Qur'aan will intercede for a person on the Day of Resurrection. Fasting will say, 'O Lord, I deprived him of food and desires during the day, so let me intercede for him.' The Qur'aan will say, 'O Lord I deprived him of his sleep at night, so let me intercede for him.' Then they will both intercede for him." Narrated by Ahmad, al-Tabaraani and al-Haakim; classed as saheeh by al-Albaani in *Saheeh al-Jaami* ', no. 3882

And Allaah knows best.

It should be noted here that there is a weak (*da'eef*) hadeeth that is quoted concerning the virtue of memorizing Qur'aan. This hadeeth says, "The bearer of the Qur'aan, if he regards what it permits as halaal and what it forbids as haraam, he will intercede for ten of his family members on the Day of Resurrection, all of whom deserved to enter Hell." This was narrated by al-Bayhaqi in *Shu'ab al-Eemaan* (The Branches of Faith) from Jaabir; it was classed as *da'eef* by al-Albaani in *Da'eef al-Jaami* '.

Islam Q&A (www.islam-qa.com)

6460: Memorizing Qur'aan and the virtue of some soorahs

Question:

Can you please state some of the benefits of reading the following Soorahs with references to Hadith. Soorah Naba , Soorah Al-Waqiah , Soorah Yaseen , Soorah Mulk

I am in my mid-thirties and am trying to memorize the

Qur'an as much as possible. Which Soorahs should I start with? and is it okay to recite the part learnt in Nafil Salaat. What should I do if I make a mistake while reciting or forget after reciting several ayahs.

Answer:

Praise be to Allaah.

Firstly:

With regard to the virtues of Soorat al-Naba' and the reward for reading it, we do not know of anything that applies specifically to this soorah apart for what is known about the rest of the Qur'aan; there is nothing special about this soorah as it were, apart from what we know that whoever reads one letter of the Qur'aan will have one good deed is recorded for him. 'Abd-Allaah ibn Mas'ood said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever reads one letter from the Book of Allaah will earn one good (hasanah) thereby. One good deed is equal to ten good deeds the like of it. I do not say that *Alif-Lam-Mim* is a letter, but *Alif* is a letter, *Laam* is a letter and *Meem* is a letter."

Narrated by al-Tirmidhi, 2910; classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2327

But it was narrated that it is one of the soorahs containing warnings that were very difficult for the Messenger of Allaah (peace and blessings of Allaah be upon him).

It was narrated from Ibn 'Abbaas that the Prophet (peace and blessings of Allaah be upon him) said: "Hood, al-Waaqi'ah, al-Mursalaat, *'Ammayatsaa' iloon* [al-Naba'] and *Idha al-'shamsu kuwwirat* [al-Takweer] have made my hair grey."

(Narrated by al-Tirmidhi, 3297. classed as saheeh by Shaykh al-Albaani, *al-Saheehah*, 955)

With regard to the virtues of Soorat al-Waaqi'ah, there is a hadeeth which speaks of its virtues, but that hadeeth is not saheeh.

It was narrated from Shujaa' from Abi Faatimah that 'Uthmaan ibn 'Affaan (may Allaah be pleased with him) visited Ibn Mas'ood when he was sick. He said, "What is hurting?" He said, "My sins." He said, "What do you need?" He said, "The mercy of my Lord." He said, "Shall we not call the doctor for you?" He said, "The doctor made me ill." He said, "Shall I order that your regular income [from the state] be restored to you?" He said, "You did not let me have it before today and I have no need of it now." He said, "Then leave it to your family and dependents." He said, "I have taught them something which, if they say it, they will never become poor. I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, 'Whoever recites al-Waaqi'ah every night will never become poor.'"

(Narrated by al-Bayhaqi in *Shu'ab al-Eemaan*, 2/491. This hadeeth was classed as da'eef by Shaykh al-Albaani in *al-Silsilah al-Da'eefah*, 289).

With regard to the virtues of Soorah Ya-Seen, there are ahaadeeth concerning its virtues which are not saheeh.

It was narrated that Anas said: "The Prophet (peace and blessings of Allaah be upon him) said: 'Everything has a heart and the heart of the Qur'aan is Ya-Seen. Whoever recites Ya-Seen, Allaah will record for him the reward of reading the Qur'aan ten times.'"

(Narrated by al-Tirmidhi, 2887. He said, It is not saheeh because of its isnaad, and its isnaad is *da'eef* (weak). Al-Albaani said in *al-Da'eefah* (169): (it is) *mawdoo'* (fabricated)).

The same applies to the hadeeth narrated from Abu Hurayrah, which says that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Allaah recited Ta-Ha and Ya-Seen one thousand years before He created the heavens and the earth. When the angels heard the Qur’aan they said, ‘Glad tidings to the nation to whom this will be revealed, and glad tidings to the hearts that will bear this, and glad tidings to the tongues that will speak these words.’”

(Narrated by al-Daarimi, 3280. al-Albaani said in *al-Da’eefah* (1248): (it is) munkar (a form of da’eef or weak hadeeth)).

And the same may be said of the hadeeth narrated from Ma’qal ibn Yassar, which says: The Prophet (peace and blessings of Allaah be upon him) said: “Recite Ya-Seen over your dead.”

(Narrated by Abu Dawood, 3121; Ibn Maajah, 1448. Shaykh al-Albaani said: With regard to reciting Soorat Ya-Seen over the deceased and turning him to face the qiblah, there is no saheeh hadeeth to this effect. *Ahkaam al-Janaa’iz*, p. 11)

And the same may be said of the hadeeth of Anas ibn Maalik according to which the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever enters the graveyard and recites Soorat Yaa-Seen, (the torment) will be reduced for them that day, and he will have hasanaat equivalent to the number of people in the graveyard.”

Shaykh al-Albaani said in *al-Da’eefah* (1246): It is *mawdoo’* (fabricated). It was narrated by al-Tha’labi in his Tafseer (3/161/2)

With regard to Soorat al-Mulk, there are saheeh ahaadeeth which speak of its virtues:

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: “There is a soorah of the Qur’aan containing thirty verses which have interceded for a man until he was forgiven. It is the soorah *Tabaarak alladhi bi yadihi 'l-mulk*.”

Narrated by al-Tirmidhi, 2891; Ahmad, 7634; Abu Dawood, 1400; Ibn Maajah, 3786. This hadeeth was classed as hasan by al-Tirmidhi and by al-Albaani in *Saheeh al-Tirmidhi*, 3/6.

Another hadeeth which speaks of its virtues was narrated from Jaabir, that the Prophet (peace and blessings of Allaah be upon him) never used to sleep until he had recited *Alif-laam-meem tanzeel* [al-Sajdah] and *Tabaarak alladhi bi yadihi 'l-mulk* [al-Mulk].

Narrated by al-Tirmidhi, 2892; Ahmad, 14249. Al-Albaani said in *Saheeh al-Tirmidhi* (3/6) that this hadeeth is saheeh.

Secondly:

There is no set way to memorize Qur’aan. People vary in their ability to commit things to memory; each person has a way and a time that suits him.

Some people like to read and memorize after Fajr prayer; some like to do so after Maghrib. So look at your own situation and do what is best for you.

Some people find the short Makkan soorahs easier, and some find the long Madeenan soorahs easier, so start with whichever is easier for you.

You could start with the soorahs which are often heard and are easy to memorize, such as al-Kahf and Maryam, and the later juz’ (parts) of the Qur’aan. This will give you a motive to complete your memorization, when you find that you have memorized many juz’.

One of the most important means of consolidating what you have memorized and not forgetting it is to repeat it and go back to it all the time. Some people who have tried to memorize the Qur'aan recite it as they walk in the street and when riding buses, when going into shops and marketplaces, and in all circumstances and at all times, night and day.

Acting upon what you have learned of the verses of Allaah is one of the best means of memorizing the Qur'aan by heart.

It was narrated that Abu 'Abd al-Rahmaan said: The companions of the Prophet (peace and blessings of Allaah be upon him) who used to teach us Qur'aan told us that they would learn ten verses, then they would not move on to the next ten verses until they had learned the knowledge contained therein and how to act upon it. They said, So we learned the knowledge and how to put it into practice.

Ahmad, 22384

What is well known and has been tried and tested by people is that the best way to memorize Qur'aan is to repeat it in prayers such as Sunnah and naafil prayers, etc – or in the fard prayers for the imam } – especially in Qiyaam al-Layl (naafil prayers at night). There is nothing wrong with reciting the juz' which you are learning in naafil prayers.

But if you forget some part of the Qur'aan when you are praying, try to remember it until you feel that you will not be able to remember it, then there is nothing wrong with moving on from the part that you cannot remember, to the following part that you can remember. When you finish your prayer, go to the Mus-haf and review the part that you had forgotten. And Allaah knows best. Islam Q&A (www.islam-qa.com)

10700: When is the time for reciting Soorat al-Kahf on Friday?

Question:

According to the Sunna, when is the correct time to recite surat Al Kahf on Friday? Should be recited after Fajr and before Jumaa Prayer or anytime on Friday? Also, is it from the Sunna to recite Surat Al-Imran on Friday? And if so, when is the correct time to do so?

Answer:

Praise be to Allaah.

There are saheeh ahaadeeth from the Prophet (peace and blessings of Allaah be upon him) concerning the virtues of reciting *Soorat al-Kahf* during the day or night of Jumu'ah (Friday). These include:

(a) From Abu Sa'eed al-Khudri, who said: "Whoever reads *Soorat al-Kahf* on the night of Jumu'ah, will have a light that will stretch between him and the Ancient House (the Ka'bah)."

(Narrated by al-Daarimi, 3407. This hadeeth was classed as saheeh by Shaykh al-Albaani in *Saheeh al-Jaami*, 6471)

(b) "Whoever reads *Soorat al-Kahf* on the day of Jumu'ah, will have a light that will shine from him from one Friday to the next."

(Narrated by al-Haakim, 2/399; al-Bayhaqi, 3/249. Ibn Hajar said in *Takhreej al-Adhkaar* that this is a hasan hadeeth, and he said, this is the strongest report that has been narrated concerning reading *Soorat al-Kahf*. See: *Fayd al-Qadeer*, 6/198. It was classed as saheeh by Shaykh al-Albaani in *Saheeh al-Jaami*, 6470)

(c) It was narrated that Ibn 'Umar (may Allaah be pleased with him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'Whoever reads *Soorat al-Kahf* on the day of Jumu'ah, a light will shine for him from beneath his feet to the clouds of the sky, which will shine for him on the Day of Resurrection, and he will be forgiven (his sins) between the two Fridays.'"

Al-Mundhiri said, this was narrated by Abu Bakr ibn Mardawayh in his *Tafseer*, with an isnaad with which there was nothing wrong. (*al-Targheeb wa'l-Tarheeb*, 1/298)

The soorah may be read during the night or the day of Jumu'ah. The night of Jumu'ah starts from sunset on Thursday, and the day of Jumu'ah ends at sunset. Therefore the time for reading this soorah extends from sunset on Thursday to sunset on Friday.

Al-Mannaawi said:

Al-Haafiz ibn Hajar said in his *Amaali*: "In some reports it says 'the day of Jumu'ah' and in some reports it says 'the night of Jumu'ah'. They may be reconciled by saying that what is meant is the day which includes the night and vice versa." (*Fayd al-Qadeer*, 6/199)

Al-Mannaawi also said:

"It is recommended to read it during the day or night of Jumu'ah, as al-Shaafa'i (may Allaah have mercy on him) stated." (*Fayd al-Qadeer*, 6/198)

There are no saheeh ahaadeeth concerning reading *Soorat Aal 'Imraan* on Friday. All the reports that have been narrated concerning that are either *da'eef jiddan* (very weak) or *mawdoo'* (fabricated).

It was narrated that Ibn 'Abbaas said: "The Prophet (peace and blessings of Allaah be upon him) said: 'Whoever recites the soorah in which the family of 'Imraan (*Aal*

'*Imraan*) are mentioned on Fridays, Allaah and His angels will send blessings upon him until the sun sets.”

(Narrated by al-Tabaraani in *al-Mu'jam al-Awsat*, 6/191; and *al-Kabeer*, 11/48. This hadeeth is *da'eef jiddan* (very weak) or *mawdoo'* (fabricated)).

Al-Haythami said, “This was narrated by al-Tabaraani in *al-Awsat* or *al-Kabeer*, and it [its isnaad] includes Talhah ibn Zayd al-Riqqi, who is *da'eef (jiddan)* ((very) weak).” (*Majma' al-Zawaa'id*, 2/168).

Ibn Hajar said: Talhah is very weak, and Ahmad and Abu Dawood accused him of fabricating reports. (See *Fayd al-Qadeer*, 6/199)

Shaykh al-Albaani said: (it is) *mawdoo'* (fabricated). See hadeeth no. 5759 in *Da'eef al-Jaami'*.

And al-Taymi narrated in *al-Targheeb* that “Whoever recites *Soorat al-Baqarah* and *Soorat Aal 'Imraan* on the night of Jumu'ah will have reward like that which is between the seventh earth and the seventh heaven.”

Al-Mannaawi said, it is *ghareeb da'eef jiddan* (strange and very weak). (*Fayd al-Qadeer*, 6/199)

And Allaah knows best.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

26240: Reading Soorat al-Mulk protects one from the torment of the grave

Question:

Reading Surat al-Mulk protects a Muslim from the trials

of the grave, but how often does one have to read it? Once a day or more?.

Answer:

Praise be to Allaah.

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: “A soorah from the Qur’aan containing thirty verses will intercede for a man so that he will be forgiven. It is the soorah *Tabaarak allaahi bi yadihi ’l-mulk* [i.e., Soorat al-Mulk].”

Narrated by al-Tirmidhi, 2891; Abu Dawood, 1400; Ibn Maajah, 3786.

Al-Tirmidhi said, this is a hasan hadeeth. It was classed as saheeh by Shaykh al-Islam Ibn Taymiyah in *Majmoo’ al-Fataawa*, 22/277, and by Shaykh al-Albaani in *Saheeh Ibn Maajah*, 3053.

What is meant is that a person should read it every night, act in accordance with the rulings contained in it, and believe in the information mentioned in it.

It was narrated that ‘Abd-Allaah ibn Mas’ood said: Whoever reads *Tabaarak allaahi bi yadihi ’l-mulk* [i.e., Soorat al-Mulk] every night, Allaah will protect him from the torment of the grave. At the time of the Messenger of Allaah (peace and blessings of Allaah be upon him) we used to call it *al-maani’ah* (that which protects). In the Book of Allaah it is a soorah which, whoever recites it every night has done very well.

Narrated by al-Nasaa’i, 6/179; classed as hasan by al-Albaani in *Saheeh al-Targheeb wa’l-Tarheeb*, 1475.

The scholars of the Standing Committee said:

One this basis there is the hope that whoever believes in this soorah and reads it regularly, seeking the pleasure of Allaah, learning the lessons contained in it and acting in accordance with the rulings contained therein, it will intercede for him [in the Hereafter].

Fataawa al-Lajnah al-Daa'imah, 4/334, 335

And Allaah knows best. Islam Q&A (www.islam-qa.com)

22366: Reciting Soorat al-Ikhlaas 10,000 times for a sick person

Question:

I have a question related to a sick person who has found out that they have cancer. the family wishes to do a khatum(adults will gather and in silence they read the surah Iklas over and over hoping to read it 10,000 times, the niyat is for the sick individual to recover). Is this permissible, or should they just pray to Allah SWT for help individually?

Answer:

Praise be to Allaah.

Undoubtedly in the Qur'aan there is healing for mankind; and it was narrated that in certain verses and soorahs there is healing and protection for man, and that they can ward off bad things, by Allaah's leave, such as al-Faatihah, al-Mi'wadhatayn, Aayat al-Kursiy and Soorat al-Ikhlaas. Whoever recites some aayahs or soorahs, and repeats them three or seven times, as needed, without persisting in a specific number that was not referred to in sharee'ah, then there is no reason why he should not do that, so long as he believes that healing is in the Hand of Allaah Who has created in the Qur'aan healing for mankind.

To that may be added ruqyah using du'aa's narrated from the Prophet (peace and blessings of Allaah be upon him), such as the words, "*Adhhib al-ba's Rabb an-naas, wa shfi anta al-Shaafi, laa shifaa'a illa shifaa'uka shifaa' laa yughaadir saqaman* (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness)." (Narrated by al-Bukhaari, 5243; Muslim, 4061)

And one may do as the great Sahaabi advised, when someone who was suffering pain complained to him. He said: "Put your hand on the part of your body that is hurting and say, "Bismillaah" three times, then say seven times, '*A'oodhu Billaahi wa qudratihi min sharri ma ajidu wa uhaadhir* (I seek refuge with Allaah and His Power from the evil of what I am suffering from and what I am worried about)." If one does that, and recites other du'aa's that have been narrated from the Prophet (peace and blessings of Allaah be upon him) in saheeh reports, that will be very good.

If trust in Allaah is combined with thinking of the meanings of the verses and du'aa's that are being recited, and both the one who is doing ruqya and the one for whom it is done are righteous people, that will be very beneficial, if Allaah wills.

Based on the above, gathering in the manner mentioned in the question and reciting "*Qul huwa Allaahu ahad*" a certain number of times (10,000 times) is not something which is prescribed in Islam, so you should be content with doing that which is narrated in the Sunnah. We ask Allaah to heal your sick loved one quickly, and to grant him good health. Ameen.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

14100: al-Zahrawaan

Question:

what are the two surhas that have been called”as-zahrawan”?

Answer:

Praise be to Allaah. These two soorahs are al-Baqarah and Aal ‘Imraan.

It was proven in a hadeeth narrated by Imaam Muslim (may Allaah have mercy on him) that Abu Umaamah al-Baahili said: “I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: ‘Read the Qur’aan, for it will come on the Day of Resurrection to intercede for its companions [those who read it]. Read al-Zahrawaan (the two bright ones), al-Baqarah and Aal ‘Imraan, for they will come on the Day of Resurrection like two clouds or like two shades or two flocks of birds spreading their wings, pleading for those who recite them. Recite Soorat al-Baqarah, for taking recourse to it is a blessing and giving it up is a cause of loss, and the magicians cannot confront it.’”

(*Salaat al-Musaafireen*, 1337). Al-Nawawi said in his commentary on *Saheeh Muslim*: they said, they are called al-Zahrawaan (the two bright ones) because of their light and guidance, and the greatness of their reward.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

10197: The Holy Qur’aan

Question:

What is the Qur’aan?

Answer:

Praise be to Allaah.

The Qur'aan is the word of the Lord of the Worlds, which Allaah revealed to His Messenger Muhammad (peace and blessings of Allaah be upon him), to bring mankind forth from darkness into light:

“It is He Who sends down manifest Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad) that He may bring you out from darkness into light

[al-Hadeed 57:9 – interpretation of the meaning]

Allaah has told us in the Qur'aan the stories of the earlier and later generations and the creation of the heavens and the earth. He has explained in detail what is halaal and what is haraam, the basics of good manners and morals, the rulings of worship and dealings with others, the lives of the Prophets and the righteous, and the reward and punishment of the believers and disbelievers. He has described Paradise, the abode of the believers, and He has described Hell, the abode of the disbelievers. He has made it (the Qur'aan) an explanation of all things:

“And We have sent down to you the Book (the Qur'aan) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allaah as Muslims)”

[al-Nahl 16:89 – interpretation of the meaning]

The Qur'aan explains the names and attributes of Allaah and what He has created. It calls us to believe in Allaah, His angels, His Books, His Messengers and the Last Day:

“The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers.

The Qur'aan and its Sciences

Each one believes in Allaah, His Angels, His Books, and His Messengers. (They say,) ‘We make no distinction between one another of His Messengers’ — and they say, ‘We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)’”

[al-Baqarah 2:285 – interpretation of the meaning]

The Qur’aan describes the Day of Judgement and what will happen after death – the resurrection, the gathering, the judgement and being brought to account. It describes the Cistern, the Siraat (bridge over Hell), the Balance [in which deeds will be weighed], the blessings and torment, and the gathering of mankind on that great Day:

“Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allaah?

[al-Nisaa’ 4:87 – interpretation of the meaning]

The Qur’aan calls us to examine and ponder the signs of Allaah in the universe and the verses of the Qur’aan:

“Say: ‘Behold all that is in the heavens and the earth’”

[Yoonus 10:101 – interpretation of the meaning]

“Do they not then think deeply in the Qur’aan, or are their hearts locked up (from understanding it)?”

[Muhammad 47:24 – interpretation of the meaning]

The Qur’aan is the Book of Allaah for all of mankind:

“Verily, We have sent down to you (O Muhammad) the Book (this Qur’aan) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself; and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad) are not a Wakeel (trustee

or disposer of affairs, or guardian) over them”[al-Zumar 39:41 – interpretation of the meaning]

The Qur’aan confirms the Books which came before it, the Tawraat (Torah) and Injeel (Gospel), and it is a witness over them, as Allaah says (interpretation of the meaning):

“And We have sent down to you (O Muhammad) the Book (this Qur’aan) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures)”[al-Maa’idah 5:48]

After the Qur’aan was revealed, it became the Book for all of mankind until the Hour begins. Whoever does not believe in it is a kaafir who will be punished with torment on the Day of Resurrection, as Allaah says (interpretation of the meaning):

“But those who reject Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muhammad)”[al-An’aam 6:49]

Because of the greatness of the Qur’aan and the signs, miracles, parables and lessons contained therein, in addition to its eloquence and beautiful style, Allaah says (interpretation of the meaning):

“Had We sent down this Qur’aan on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allaah. Such are the parables which We put forward to mankind that they may reflect”[al-Hashr 58:21]

Allaah has challenged mankind and the jinn to produce something like it, even one soorah or one aayah, but they could not do that and will never be able to do that, as Allaah says (interpretation of the meaning):

“Say: ‘If the mankind and the jinn were together to produce the like of this Qur’aan, they could not produce

the like thereof, even if they helped one another” [al-Israa’ 17:88]

Because the Qur’aan is the greatest of the heavenly Books, the most complete, the most perfect and the last of them, Allaah commanded His Messenger Muhammad (peace and blessings of Allaah be upon him) to convey it to all of mankind, as He says (interpretation of the meaning):

“O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allaah will protect you from mankind” [al-Maa’idah 5:67]

Because of the importance of this book and the ummah’s need for it, Allaah has honoured us with it. He sent it down to us and has guaranteed to preserve it. Allaah says (interpretation of the meaning):

“Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’aan) and surely, We will guard it (from corruption)” [al-Hijr 15:9]

From Usool al-Deen al-Islami by Shaykh Muhammad ibn Ibraaheem al-Tuwayjri

(www.islam-qa.com)

6092: Aayat al-Kursiy

Question:

what is the significance of surah II and ayat 255? is there any proof of the greatness of this surah?

Answer:

Praise be to Allaah.

Imaam Ibn Katheer (may Allaah have mercy on him) said in his Tafseer of *Aayat al-Kursiy* from *Soorat al-Baqarah*:

This is *Aayat al-Kursiy*, which has a high status. It was reported in a saheeh hadeeth from the Messenger (peace and blessings of Allaah be upon him) that it is the greatest aayah in the Book of Allaah... It was narrated from Ubayy, i.e., Ubayy ibn Ka'b that the Prophet (peace and blessings of Allaah be upon him) asked him which aayah in the Book of Allaah was the greatest. He said, "Allaah and His Messenger know best." He repeated it several times, then he said, "*Aayat al-Kursiy*." The Prophet (peace and blessings of Allaah be upon him) said, "Congratulations upon your knowledge O Abu'l-Mundhir. By the One in Whose hand is my soul, it has a tongue and two lips, and it glorifies the Sovereign (i.e., Allaah) at the foot of the Throne." This was also narrated by Muslim, without the phrase "By the One in Whose hand is my soul..."

It was narrated from 'Abd-Allaah ibn Ubayy ibn Ka'b that his father told him that he had a vessel in which he kept dates. He used to check on it and found that the number was decreasing. So he kept guard on it one night and saw a beast that looked like an adolescent boy. He said: "I greeted him with salaams and he returned my greeting, then I asked him, 'What are you, a jinn or a human?' He said, 'A jinn.' I said to him, 'Show me your hand.' So he showed me his hand, and it looked like a dog's paw with dog's fur. I said, 'Do all the jinn look like this?' He said, 'I know no one among the jinn who is stronger than I.' I said, 'What made you do what you did [i.e., taking the dates]?' He said, 'We heard that you are a man who loves charity, and we wanted to have some of your food.'" Ubayy asked him, "What will protect us from you?" He said, "This aayah, *Aayat al-Kursiy*." Then the next day he [Ubayy] went to the Prophet (peace and blessings of Allaah be upon him) and told him (about

what had happened) and he said, "The evil one spoke the truth."...

Imaam Ahmad narrated: Muhammad ibn Ja'far told us, 'Uthmaan ibn 'Itaab told us, he said: I heard Abu'l-Sulayl saying: a man from among the companions of the Prophet (peace and blessings of Allaah be upon him) addressed the people until a large number had gathered around him, then he climbed onto the roof of a house and addressed the people, saying: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said, 'Which aayah of the Qur'aan is the greatest?' A man said, ' *Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists...* ' [al-Baqarah 2:255 – Aayat al-Kursi – interpretation of the meaning].' He said: he put his hand between my shoulders and I felt coolness in the centre of my chest, or he put his hand on the centre of my chest and I felt coolness between my shoulders, and he said, 'Congratulations on your knowledge, O Abu'l-Mundhir.'

It was narrated that Abu Dharr (may Allaah be pleased with him) said: "I came to the Prophet (peace and blessings of Allaah be upon him) whilst he was in the mosque and sat down. He said, 'O Abu Dharr, did you pray?' I said, 'No.' He said, 'Get up and pray.' So I got up and prayed, then I came and sat down. He said, 'O Abu Dharr, seek refuge with Allaah from the devils of men and jinn.' I said, 'O Messenger of Allaah, are there devils among men?' He said, 'Yes.' I said, 'O Messenger of Allaah, what about salaah?' He said, 'It is the best, so let whoever wants to, do a little of it and let whoever wants to, do more of it.' I said, 'O Messenger of Allaah, what about fasting?' He said, 'It is obligatory and it is good, and the reward with Allaah is greater.' I said, 'O Messenger of Allaah, what about sadaqah (charity)?' He said, 'Allaah multiplies it many times over.' I said, 'O Messenger of Allaah, what

(charity) is best?’ He said, ‘What a person gives at times of hardship, or what he gives in secret to a poor person.’ I said, ‘O Messenger of Allaah, which of the Prophets was first?’ He said, ‘Adam.’ I said, ‘O Messenger of Allaah, was he a Prophet?’ He said, ‘Yes, a Prophet to whom Allaah spoke.’ I said, ‘O Messenger of Allaah, how many Messengers are there?’ He said, ‘Three hundred and umpteen, a great crowd.’ And once he said, ‘(Three hundred and) fifteen.’ I said, ‘O Messenger of Allaah, what is the greatest thing that has been revealed to you?’ He said, ‘Aayat al-Kursiy, “*Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists...*” [al-Baraqaah 2:255 – interpretation of the meaning].’” (Narrated by al-Nasaa’i).

Al-Bukhaari narrated that Abu Hurayrah said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) appointed me to guard the Ramadaan zakaah. Someone came and started taking some of the food. I grabbed hold of him and said, ‘I am going to take you to the Messenger of Allaah (peace and blessings of Allaah be upon him)!’ He said, ‘Let me be, for I am in need and I have children and am in great need.’ So I let him go. The following morning, the Prophet (peace and blessings of Allaah be upon him) said, ‘O Abu Hurayrah, what did your prisoner do last night?’ I said, ‘O Messenger of Allaah, he complained of being in great need and having children to look after, so I took pity on him and let him go.’ He said, ‘But he was lying, and he will be back.’ So I knew that he would come back, because of what the Messenger of Allaah (peace and blessings of Allaah be upon him) had said. I lay in wait for him, and he came and started taking some of the food. I grabbed hold of him and said, ‘I am going to take you to the Messenger of Allaah (peace and blessings of Allaah be upon him)!’ He said, ‘Let me be, for I am in need and I have children. I will not come back again.’ So I took pity on him and let

him go. The following morning, the Prophet (peace and blessings of Allaah be upon him) said, 'O Abu Hurayrah, what did your prisoner do last night?' I said, 'O Messenger of Allaah, he complained of being in great need and having children to look after, so I took pity on him and let him go.' He said, 'But he was lying, and he will be back.' So I lay in wait for him on the third night, and he came and started taking some of the food. I grabbed hold of him and said, 'I am going to take you to the Messenger of Allaah (peace and blessings of Allaah be upon him)! This is the third and last time. You said that you would not come back, then you did come back.' He said, 'Let me go, and I will teach you some words by which Allaah will benefit you.' I said, 'What are they?'" He said, 'When you lie down in your bed, recite Aayat al-Kursiy, "*Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists...*" [al-Baraqah 2:255 – interpretation of the meaning] until the end of the aayah, then you will have a protector from Allaah and no shaytaan (devil) will come near you until morning comes.' Then I let him go. The following morning, the Prophet (peace and blessings of Allaah be upon him) said, 'What did your prisoner do last night?' I said, 'O Messenger of Allaah, he claimed that he would teach me some words by which he said Allaah would benefit me, then I let him go.' He asked, 'What are they?' I said, 'He told me, when you lie down in your bed, recite Aayat al-Kursiy, from the beginning to the end of the aayah, "*Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists...*" [al-Baraqah 2:255 – interpretation of the meaning]. And he told me, you will have a protector from Allaah and no shaytaan (devil) will come near you until morning comes.' And they [the Sahaabah] were always keen to do good.' The Prophet (peace and blessings of Allaah be upon him) said: 'He indeed told you the truth,

although he is a liar. Do you know who you have been speaking with for the past three nights, O Abu Hurayrah?' I said, 'No.' He said, 'That was a shaytaan (a devil).'"

According to another report, "... 'I was taking food to a very poor family among the jinn.' So he let him go, and he came back on the second night and then the third night. I said, 'Did you not promise me that you would not come back? I will not leave you today until I bring you to the Prophet (peace and blessings of Allaah be upon him).' He said, 'Do not do that. If you let me go, I will teach you some words which, if you say them, no one among the jinn, great or small, male or female, will come near you.' He said, 'Will you do that?' He said, 'Yes.' He said, 'What are they?' He said, "'*Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists...*" [*al-Baraaqah 2:255 – interpretation of the meaning*], and recited Aayat al-Kursiy until the end. So he let him go and he went away and did not come back. Abu Hurayrah told the Prophet (peace and blessings of Allaah be upon him) about that, and the Messenger of Allaah (peace and blessings of Allaah be upon him) said to him: "Did you not know that before?" This was narrated by al-Nasaa'i from Ahmad ibn Muhammad ibn 'Ubayd-Allaah from Shu'ayb ibn Harb from Ismaa'eel ibn Muslim from Abu'l-Mutawakkil from Abu Hurayrah. We have noted above that something similar happened to Ubayy ibn Ka'b, so these are three separate incidents. Abu 'Ubayd said in *Kitaab al-Ghareeb*: Abu Mu'aawiyah told us, from Abu 'Aasim al-Qaffi, from al-Shu'bi from 'Abd-Allaah ibn Mas'ood, who said: "A man from among the humans went out and was met by a man from among the jinn, who said, 'Will you wrestle with me? If you throw me to the ground I will teach you an aayah which, if you recite it when you enter your house, no shaytaan will enter.' So he wrestled with him and threw him to the ground. He said,

‘I see that you are very small and your forearms are like the front paws of a dog. Are all the jinn like this, or only you?’ He said, ‘I am strong among them. Let us wrestle again.’ So they wrestled again and the human threw him to the ground. So he (the jinn) said, ‘Recite Aayat al-Kursiy, for no one recites it when he enters his house, but the Shaytaan leaves, farting like a donkey.’” It was said to Ibn Mas’ood, “Was that man ‘Umar?” He said, “Who else could it have been, other than ‘Umar?” ...

It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “In *Soorat al-Baqaraah* there is an aayah which is the best of all the aayahs of the Qur’aan. It is never recited in a house but the Shaytaan leaves: Aayat al-Kursiy.” This was also narrated via another isnaad, from Zaa’idah from Hakeem ibn Jubayr. Then he said, its isnaad is saheeh although they [al-Bukhaari and Muslim] did not narrate it. It was also narrated by al-Tirmidhi from the hadeeth of Zaa’idah, with the wording, “Everything has its pinnacle and the pinnacle of the Qur’aan is *Soorat al-Baqarah*. In it there is an aayah which is the greatest in the Qur’aan: *Aayat al-Kursiy*.” Then he said: (it is) ghareeb, we do not know it except from the hadeeth of Hakeem ibn Jubayr. Shu’bah discussed it and classed it as *da’eef* (weak). It was also classed as *da’eef* by Ahmad, Yahyaa ibn Mu’een and other imaams. Ibn Mahdi classed it as *matrook* and al-Sa’di classed it as false.

It was narrated from Ibn ‘Umar that ‘Umar ibn al-Khattaab went out one day to some people who had prepared a meal. He said, “Who among you can tell me which is the greatest aayah in the Qur’aan?” Ibn Mas’ood said, “You are asking one who knows. I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, ‘The greatest aayah in the Qur’aan is *‘Allaah! Laa ilaaha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all

that exists...’ [al-Baraqah 2:255 – interpretation of the meaning].”

Concerning the fact that it includes the greatest name of Allaah, Imaam Ahmad said: “It was narrated that Asmaa’ bint Yazeed ibn al-Sakan said: ‘I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say about these two aayahs (interpretation of the meanings) — “*Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists...*” [al-Baraqah 2:255] and “*Alif-Laam-Meem. [These letters are one of the miracles of the Qur’aan, and none but Allaah (Alone) knows their meanings.] Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists)*” [Aal ‘Imraan 3:1-2] – that they contain the greatest name of Allaah.” This was also narrated by Abu Dawood from Musaddid and by al-Tirmidhi from ‘Ali ibn Khashram, and by Ibn Maajah from Abu Bakr ibn Abi Shaybah, all three of them narrating from ‘Eesa ibn Yoonus from ‘Ubayd-Allaah ibn Abi Ziyaad . Al-Tirmidhi said: it is saheeh hasan.

It was narrated in a *marfoo’* report that Abu Umaamah said: “The greatest name of Allaah, which if He is called by it, He responds, is in three (soorahs): *Soorat al-Baqarah, Aal ‘Imraan and Ta-Ha.*” Hishaam, i.e., Ibn ‘Ammaar, the khateeb of Damascus, said: “In al-Baqarah, it is ‘*Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exist*’ [al-Baraqah 2:255 – interpretation of the meaning]. In Aal ‘Imraan it is ‘*Alif-Laam-Meem. [These letters are one of the miracles of the Qur’aan, and none but Allaah (Alone) knows their meanings.] Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that*

exists)' [Aal 'Imraan3:1-2 – interpretation of the meaning]. And in Ta-Ha it is 'And (all) faces shall be humbled before (Allaah), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists)' [Ta-Ha 20:111]."

Concerning the virtue of reciting this aayah after the prescribed prayers, it was narrated that Abu Umaamah said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever recites *Aayat al-Kursiy* immediately after each prescribed prayer, there will be nothing standing between him and his entering Paradise except death." This is how it was narrated by al-Nasaa'i in *al-Yawm wa'l-Laylah*, from al-Hasan ibn Bishr. It was also narrated by Ibn Hibbaan in his *Saheeh* from Muhammad ibn Humayr, who is al-Homsî, and is also one of the men of al-Bukhaari. The isnaad meets the conditions of al-Bukhaari.

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

2589: Reward for reading the Qur'aan in translation

Question:

Asalamu-Alaikum,

This is in regards to Question 2237 'Reading Soorat Yaa-Seen in congregation on Friday nights'. Actually I am referring to the hadeeth you mentioned where The Prophet (peace be upon him) said: "Whoever reads one letter of the Book of Allaah will have one hasanah (reward) for doing so, and every hasanah will be multiplied by 10. I

do not say that 'Alif, laam, meem' is one letter, but 'Alif' is a letter, 'laam' is a letter and 'meem' is a letter.'" I was wondering if this hadith was also true if one is reading the Qur'an in a different language (i.e. English Translation) in order to actually understand what he is reading?

Thank You, Allahu-Akbar

Answer:

Praise be to Allaah. We ask Allaah to reward you for your keenness. In response to your question, the reward mentioned in this hadeeth is only for the one who reads the Qur'aan as it is in Arabic, not for the one who reads the interpretation of the meanings in any other language. However, if a person reads a translation of the meanings in order to understand the meaning and benefit from what the aayaat are saying, then he will be rewarded for doing this, and his reward is with Allaah, because the Muslim will be rewarded for reading tafseer (explanation and commentary), and a translation is tafseer. But there is no indication that the person who reads a translation will earn the reward mentioned in the hadeeth. The bounty of Allaah is immense. And Allaah knows best.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

2241: The virtues of Soorat al-Ikhlaas, etc.

Question:

Assalamu Alaikum

I have been practicing Islam for some time now and I am still in the process of learning. A Muslim friend of mine gave me a book on Duas and in this book the author tells

you exactly which surahs and duas to say after each salaah. The problem I have is that some of the surahs which he mentions, I never heard of before and I think that maybe they have other names. There are also verses from the Quran that has to be said but are in Arabic. I hope that you will be able to help me as I am anxious to know exactly what surahs and duas they are:

1. Surah ALHAMDU
2. Surah INNAFATAHNA
3. Dalailul Khrirat (one part)
4. ALLAHUS SAMAD (Is this one of Allah's 99 names that has to be recited 500 times or is it a name of a dua?)
5. Surah AMMA YATASA ALOON
6. Ayat Karimah, i.e. "Lailaha illa anta Subhanaka inna Kunto minazzalimeen" 100 times (Please give it to me in English and tell me which surah it's from?) Jazak Allah

Answer:

Praise be to Allaah.

Firstly, the better-known names and numbers of the soorahs about which you ask are as follows:

Soorah *al-hamdu* is Soorat al-Faatihah (the Opening), soorah #1

Soorah *Innaa fatahnaa* is Soorat al-Fath (the Victory), soorah #48

Allaahu's-Samad is Soorat al-Ikhlaas (the Purity), soorah #112

'*Amma yatasaa'aloona* is Soorat al-Naba' (the Great News), soorah #78

The aayah “*La ilaaha illa anta subhaanaka innée kuntu min al-zaalimeen* (None has the right to be worshipped except You [O Allaah]. Glorified (and Exalted) are You. Truly, I have been of the wrong-doers)” is from Soorat al-Anbiyaa’, Soorah 21, aayah 87.

A word of warning: The book *Dalaa’il al-Khayraat* contains da’eef (weak) and fabricated ahaadeeth, and prescribes things that are contrary to the truth, so it is not right for anyone to rely on this book.

Secondly, a translation of the Qur’aan in English or any other language is not counted as Qur’aan itself, and the rulings that apply to Qur’aan do not apply to it. The Qur’aan is the Word of Allaah which was revealed in the Arabic tongue.

Thirdly, *al-Ahad* (the One) and *al-Samad* (the Self-Sufficient) are two of the great Names of Allaah.

Fourthly, stating that Soorat al-Ikhlaas should be recited 500 times, and that the aayah (interpretation of the meaning) “*La ilaaha illa anta subhaanaka innée kuntu min al-zaalimeen* (None has the right to be worshipped except You [O Allaah]. Glorified (and Exalted) are You. Truly, I have been of the wrong-doers)” [al-Anbiyaa’ 21:87] should be recited 100 times is a practice that has no basis whatsoever in the Qur’aan or the Sunnah of the Prophet (peace and blessings of Allaah be upon him), so it is not right to adhere to these numbers. You should act upon the sound ahaadeeth that describe the virtues of this soorah and this aayah. These reports include the following:

From Qutaadah ibn al-Nu’mān (may Allaah be pleased with him) who said that a man stayed up to worship Allaah at the time of the Prophet (peace and blessings of Allaah be upon him) just before dawn and recited “*Qul huwa Allaahu ahad*,” but did not recite anything else. In the morning, the man came to the Prophet (peace and

blessings of Allaah be upon him) and told him about this, thinking that perhaps he was not doing enough. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “By the One in Whose hand is my soul, it is equivalent to one-third of the Qur’aan.” (al-Bukhaari, 4627).

Ahmad reported from Abu Sa’eed al-Khudri that a man said, “O Messenger of Allaah, I have a neighbour who prays at night and he only ever recites ‘*Qul huwa Allaahu ahad*’” – as if he did not think much of this. The Prophet (peace and blessings of Allaah be upon him) said: “By the One in Whose hand is my soul, it is equivalent to one-third of the Qur’aan.” (*al-Musnad*, 10965)

Abu Sa’eed al-Khudri (may Allaah be pleased with him) said: “The Prophet (peace and blessings of Allaah be upon him) said to his Companions: ‘Could any one of you not recite one third of the Qur’aan in one night?’ They found the idea too difficult, and said, ‘Who among us could do that, O Messenger of Allaah?’ He said, ‘*Allaahu ’l-ahad, al- samad* [i.e., Soorat al-Ikhlaas] is one third of the Qur’aan.’” (Reported by al-Bukhaari, 4628)

‘Aa’ishah reported that when the Prophet (peace and blessings of Allaah be upon him) went to bed, he would cup his hands together, blow into them and recite into them *Qul huwa Allaahu ahad* [Soorat al-Ikhlaas], *Qul a’oodhu bi Rabbi’l-falaq* [Soorat al-Falaq] and *Qul a’oodhu bi Rabbi’l-naas* [Soorat al-Naas] (these are the last 3 soorahs of the Qur’aan – Translator). Then he would wipe as much of his body as he could with his hands, starting with his head and face, and the front of his body. He would do this three times. (Reported by al-Bukhaari, 4630)

‘Aa’ishah also reported that the Prophet (peace and blessings of Allaah be upon him) sent a man in charge of a small military campaign, and when he recited Qur’aan

whilst leading his companions in prayer, he would always end with *Qul huwa Allaahu ahad*. When they came back, (his companions) mentioned that to the Prophet (peace and blessings of Allaah be upon him), who told them to ask him why he did that. So they asked him, and he said, “Because it is a description of the Most Merciful, and I love to recite it.” The Prophet (peace and blessings of Allaah be upon him) said: “Tell him that Allaah loves him.” (Reported by al-Bukhaari, 6827)

‘Abd al-Rahmaan ibn Abzaa reported that the Messenger of Allaah (peace and blessings of Allaah be upon him) used to recite *Sabbih isma Rabbik al-A’laa* (Soorat al-A’laa, #87), *Qul yaa ayyuhaa’l-kaafiroon* (Soorat al-Kaafiroon, #109) and *Qul huwa Allaahu ahad* (Soorat al-Ikhlaas, #112) in his witr prayer, and when he had finished, he would repeat *Subhaan al-Malik al-Quddoos* (Glory be to the King, the Holy) three times, making the last vowel long on the third recitation. (Reported by al-Nisaa’i, 1721)

‘Uqbah ibn ‘Aamir said: “I met the Messenger of Allaah (peace and blessings of Allaah be upon him)... and he said to me, ‘O ‘Uqbah ibn ‘Aamir, shall I not teach you some Soorahs the like of which have not been revealed in the Tawraat (Torah) or the Zaaboora (Psalms) or the Injeel (Gospel) or in the Qur’aan? There is no night comes but you should not recite (i.e., every night you should recite) *Qul huwa Allaahu ahad* [Soorat al-Ikhlaas], *Qul a’oodhu bi Rabbi’l-falaq* [Soorat al-Falaq] and *Qul a’oodhu bi Rabbi’l-naas* [Soorat al-Naas].’” ‘Uqbah said: “So every night I would recite them. It became my duty to recite them, because the Messenger of Allaah (peace and blessings of Allaah be upon him) had commanded me to do so...” (*Musnad Ahmad*, 16810)

Abu Hurayrah reported that the Prophet (peace and blessings of Allaah be upon him) heard a man reciting

Qul huwa Allaahu ahad, and said, "It is his right.' They asked, 'O Messenger of Allaah, what is his right?' He said, 'Paradise is his right.' (Reported by Imaam Ahmad, 7669)

The Prophet (peace and blessings of Allaah be upon him) said: "Whoever recites *Qul huwa Allaahu ahad* ten times, Allaah will build for him a house in Paradise." (*Saheeh al-Jaami' al-Sagheer*, 6472).

So recite it as many times as you wish, without sticking to a certain number or time or way that is not prescribed by sharee'ah.

With regard to the aayah "*La ilaaha illa anta subhaanaka innee kuntu min al-zaalimeen*", the following report has been narrated concerning its virtues:

Sa'd said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'The call of Dhoo'l-Noon [Yoonus/Jonah], which he recited when he was in the belly of the fish, '*La ilaaha illa anta subhaanaka innee kuntu min al-zaalimeen*. There is no Muslim who recites this in any situation, but Allaah will respond to him.'" (Reported by al-Tirmidhi, 3427, and classed as saheeh in *Saheeh al-Jaami'*, 3383).

The Prophet (peace and blessings of Allaah be upon him) said: "Shall I not tell you of something which, if some of the misery and distress of this world befalls a man and he recites it, he will be relieved of his stress. It is the du'aa' of Dhoo'l-Noon: '*La ilaaha illa anta subhaanaka innee kuntu min al-zaalimeen*.'" (Reported by al-Haakim; *Saheeh al-Jaami'*, 2605).

We ask Allaah to help us, you and all our Muslim brothers to gain beneficial knowledge and to do righteous deeds. May Allaah bless our Prophet Muhammad, Islam Q&A. Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

654: A weak hadeeth about Soorah Yaa-Seen

Question:

What is the surah in the quran which is considered the heart of the Quran?

Answer:

Praise be to Allaah. There is a hadeeth which suggests that Soorah Yaa-Seen is the heart of the Qur'aan, but this is a weak hadeeth (see *Silsilat al-Ahaadeeth al-Da'eefah wa 'l-Mawdoo'ah* by al-Albaani, hadeeth no. 169). There is no doubt that Soorah Yaa-Seen is a great and important soorah which contains moving stories and eloquent lessons, but there is no proof that it was described as the heart of the Qur'aan.

The fact that you are asking such a question at the age of only thirteen is something which deserves praise and encouragement. May Allaah help and guide you.

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Qur'aanic Exegesis

45365: How could Yoosuf have “inclined towards” the wife of al-‘Azeez when he was chaste?

Question:

What is the tafseer of this verse in Soorat Yoosuf (interpretation of the meaning):

“And indeed she did desire him, and he would have inclined to her desire”

[Yoosuf 12:24]?

If Yoosuf (peace be upon him) was chaste and refused to answer the call of the wife of al-‘Azeez, how could he have inclined towards her desires (i.e., how could that have entered his mind)?.

Answer:

Praise be to Allaah.

Allaah says (interpretation of the meaning):

“And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord”

[Yoosuf 12:24]

Her desire was to commit sin, but as for Yoosuf (peace be upon him), if he had not see the evidence of his Lord, he would have inclined to her desire – because of human nature – but he did not, because of the evidence mentioned.

Because he had seen the evidence of his Lord, he did not incline to her desire.

Abu Haatim said: I used to recite *ghareeb al-Qur'aan* to Abu 'Ubaydah, and when I reached the verse (interpretation of the meaning): “*And indeed she did desire him, and he would have inclined to her desire*” [Yoosuf 12:24], Abu 'Ubayd said: This is to be understood as meaning that he saw the proof of his Lord, and so he did not incline to her desire.

Al-Qurtubi, *al-Jaami' li Ahkaam al-Qur'aan*, 9/165.

Al-Shanqeeti said in *Adwa' al-Bayaan* (3/58):

This may be answered from two angles:

1 – That what is meant by saying “Yoosuf would have inclined to her desire” is that a thought crossed his mind, but the influence of taqwa (piety) deflected that thought. One of them said: this is the natural inclination and the instinctive desire that is restrained by taqwa. There is no sin in that because this is something that is instilled in man and is not under his control. It says in the hadeeth that the Prophet (peace and blessings of Allaah be upon him) used to divide his time equally among his wives and treat them fairly, then he would say: “O Allaah, this is how I divide that over which I have control, so do not take me to task for that which is beyond my control” – meaning the inclination of the heart. [Abu Dawood, *al-Sunan*, hadeeth no. 2134.

This is like the fasting person's inclination towards cold water and food, while at the same time his taqwa prevents him from drinking or eating whilst he is fasting.

The Prophet (peace and blessings of Allaah be upon him) said: “Whoever thinks of an evil action but does not do

it, one hasanah will be recorded for him.” [Narrated by al-Bukhaari in his *Saheeh*, no. 6491; Muslim, no. 207]

2 – Yoosuf (peace be upon him) did not think of doing anything at all, because he was prevented from doing so because of the proof of his Lord. This view which was favoured by Abu Hasaan and others is more correct according to the rules of the Arabic language.

Then he started to quote the evidence to support the view he favoured. Based on the above, the meaning of the verse – and Allaah knows best – is that if Yoosuf (peace be upon him) had not seen the proof of his Lord, he would have inclined towards her desire, but because he had seen the proof of his Lord he did not incline towards her desire and did not think of it at all. Similarly, just thinking of something without doing it is not regarded as a sin. And Allaah knows best. May Allaah send blessings and peace upon his noble Prophet.

Islam Q&A (www.islam-qa.com)

10243: Commentary on the verse “so wherever you turn (yourselves or your faces) there is the Face of Allaah”

Question:

Could you explain the following ayaah? If Allah is above the heavens, why is Allah face there wherever you face? I am only asking this because I was explaining that Allah was above the heavens to somebody, and he quoted this ayah; I could not respond to him after that. Al-Baqarah - 2:115

And to Allâh belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.

Answer:

Praise be to Allaah.

Firstly:

We are obliged to believe that Allaah has risen above His throne in a manner that befits His majesty, not in a manner that resembles human movement, and to believe that Allaah has a Face that is not like the faces of His creation.

So we should not go astray when interpreting verses and we must not distort their meanings; we should follow the views of the righteous salaf concerning that.

With regard to the tafseer (commentary) on this verse, Shaykh Ibn ‘Uthaymeen said:

If you ask whether every mention of the *wajh* (face) with reference to Allaah means the Face of Allaah which is one of His attributes, the answer is that this is the basic principle. Allaah says (interpretation of the meaning):

“And turn not away those who invoke their Lord, morning and afternoon seeking His Face”

[al-An’aam 6:52].

“And who has (in mind) no favour from anyone to be paid back,

Except to seek the Countenance of his Lord, the Most High.

He surely, will be pleased (when he will enter Paradise)”

[al-Layl 92:19-21]

And there are other similar verses.

The basic principle is that what is meant by *wajh* is the

Face of Allaah which is one of His attributes. But there is a verse concerning which the mufasssireen differed, which is this verse (interpretation of the meaning):

“And to Allaah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allaah”

[al-Baqarah 2:115]

Some of them said that what is meant by *wajh* here is direction, because Allaah says (interpretation of the meaning):

“For every nation there is a direction to which they face (in their prayers)”

[al-Baqarah 2:148]

So what is meant by *wajh* here is direction, so “there is the *wajh* of Allaah” means there is the direction of prayer which Allaah accepts.

They said: because when travelling, if a person offers naafil prayers he can pray in whatever direction he is facing.

But the correct view is that what is meant by *wajh* here is the Face of Allaah. So wherever you turn there is the Face of Allaah, because Allaah encompasses all things, and because it was proven from the Prophet (peace and blessings of Allaah be upon him) that when the worshipper stands to pray, Allaah is in front of him. Hence it is forbidden for the worshipper to spit in front of him, because Allaah is in front of him. So if you pray in a place where you do not know where the qiblah is, but you do your best to figure it out and pray, and the qiblah is in fact behind you, then Allaah is in front of you even in this situation.

This is the correct meaning which is in accordance with

the apparent meaning of the verse, and the first meaning does not in fact contradict it.

So the two meanings do not contradict one another.

It should be noted that this mighty Face which is described in terms of majesty and honour cannot be fully encompassed by human descriptions and imagination. Rather everything that you can think of, Allaah is above that and is greater.

“but they will never compass anything of His Knowledge”

[Ta-Ha 20:110 – interpretation of the meaning]

With regard to the verse (interpretation of the meaning):

“Everything will perish save His Face”

[al-Qasas 28:88]

What this means is that everything will perish except His Essence of which s His Face is one of the attributes.

Sharh al-‘Aqeedah al-Waasitiyyah by Ibn ‘Uthaymeen, 1/243-245.

We should not compare the Creator to His creation and imagine Him in terms of His creation, for Allaah is as He has said of Himself (interpretation of the meaning):

“There is nothing like Him”

[al-Shoora 42:11]

So Allaah has risen above His Throne, and He faces the worshipper when he prays, and there is no contradiction between them with regard to Allaah.

Some people were similarly confused about the issue of Allaah descending during the last third of the night to the lowest heaven. They said that the night is not the same

throughout the earth, so how can Allaah descend during the night and day at the same time?

Shaykh Ibn ‘Uthaymeen said:

Later generations who knew that the earth is round and that the sun revolves around the earth said: how can He descend during the last third of the night, when the last third of the night moves from the Kingdom of Saudi Arabia and goes to Europe and areas nearby? We say: now you are comparing the attributes of Allaah to the attributes of created beings. If you believe it you do not have to do anything beyond that, so do not ask how.

Rather say: When it is the last third of the night in the Kingdom of Saudi Arabia, then Allaah descends, and when it is the last third of the night in America, Allaah descends then as well.

So our attitude is that we believe what has reached us via Muhammad (peace and blessings of Allaah be upon him), and that Allaah descends to the lowest heaven when there is one third of the night left, and says, “Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask My forgiveness that I may forgive him?”

Sharh al-Waasitiyyah, 2/437. And Allaah knows best.
Islam Q&A (www.islam-qa.com)

22471: Repetition and word order in the Qur’aan And commentary on the phrase “And fear a Day (of Judgement) when a person shall not avail another”

Question:

In Soorat al-Baqarah we see that Allaah says (interpretation of the meaning):

“O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the ‘Aalameen [mankind and jinn (of your time period, in the past)].

And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped

[al-Baqarah 2:47-48]

Then later on He says (interpretation of the meaning):
“O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the ‘Aalameen [mankind and jinn (of your time period, in the past)].

And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped”

[al-Baqarah 2:122-123]

and we see that the words intercession (shafaa’ah) and compensation (‘adl) are reversed, even though both passages are speaking of the Children of Israel.

Answer:

Praise be to Allaah.

The answer to this question includes a number of points:

1 – The Tafseer (commentary) on the verse (interpretation of the meaning):

And fear a Day (of Judgement) when a person shall not

avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped

[al-Baqarah 2:48]

and the similar verse (interpretation of the meaning):

“And fear the Day (of Judgement) when no person shall avail another; nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped”

[al-Baqarah 2:123]

Ibn Katheer (may Allaah have mercy on him) said (1/256):

Because Allaah reminds them of His blessing first – i.e., in the verse (interpretation of the meaning): *“O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me”* [al-Baqarah 2:40] – He then followed that with a warning of His wrath on the Day of Resurrection, and said: *“And fear a Day”* meaning, fear the Day of Resurrection, *“when a person shall not avail another”* meaning, no person will be able to help another, as Allaah says (interpretation of the meaning):

“And no bearer of burdens shall bear another’s burden”

[Faatir 35:18]

“Every man that Day will have enough to make him careless of others”

[‘Abasa 80:37]

“O mankind! Be afraid of your Lord (by keeping your

duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father”

[Luqmaan 31:33]

This is a most eloquent statement that neither father nor son will be able to do anything for the other.

The phrase “*nor will intercession be accepted from him*” means, from the kaafirs, as Allaah says (interpretation of the meaning):

“So no intercession of intercessors will be of any use to them”

[al-Muddaththir 74:48]

The phrase “*nor will compensation be taken from him*” means, no ransom will be accepted from him, as Allaah says (interpretation of the meaning):

“Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom”

[Aal ‘Imraan 3:91]

“Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment”

[al-Maa’idah 5:36]

“So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allaah Islamic Monotheism). Your abode is the Fire.

That is your mawla (friend — proper place), and worst indeed is that destination”

[al-Hadeed 57:15]

So Allaah tells us that if they did not believe in His Messenger and follow him and the message with which he was sent, and they persisted in their kufr until they meet Allaah on the Day of Resurrection in that state, then the blood ties of a relative or the intercession of a person of status will not benefit them, nor will any ransom be accepted from them, even if it were an earthful of gold.

And the words “*nor will they be helped*” mean that on that Day no one will take pity on them and try to help them and save them from the punishment of Allaah, and as stated above, Allaah will not accept any ransom or intercession on the behalf of those who disbelieved in Him. No one will be able to save them from His punishment and no one will be able to offer them protection, as Allaah says (interpretation of the meaning):

And He protects (all), while against Whom there is no protector (i.e. if Allaah saves anyone, none can punish or harm him; and if Allaah punishes or harms anyone, none can save him)

[al-Mu'minoon 23:88]

“So on that Day none will punish as He will punish.

And none will bind (the wicked, disbelievers and polytheists) as He will bind”

[al-Fajr 89:26]

Ibn Jareer al-Tabari said: The interpretation of the phrase “*nor will they be helped*” is that on that day no helper will help them, just as no intercessor will intercede for

them, and no compensation or ransom will be accepted from them. On that Day favouritism will be invalid and bribes and there will be no room for intercession. There will be no mutual help or cooperation among people, and judgement will belong only to the Compeller, the Most Just, with whom intercessors and helpers will be to no avail. Evil deeds will be recompensed likewise and good deeds will be multiplied. This is like what Allaah says (interpretation of the meaning):

But stop them, verily, they are to be questioned.

What is the matter with you? Why do you not help one another (as you used to do in the world)?

Nay, but that Day they shall surrender

[al-Saaffaat 37:24-26]

end quote (from Ibn Katheer)

Thus we know that the intercession which is stated here to be of no avail is the intercession of the kaafirs, or intercession for the kaafirs.

2 – Repetition in the Qur'aan occurs frequently, and that is for many great reasons, some of which we know, but many of which are hidden from us. For example:

1. Every phrase that is repeated may have a different meaning in each context, depending on what is mentioned before it. So that cannot be regarded as repetition.

For example, Allaah says in Soorat al-Mursalaat (interpretation of the meaning): “*Woe that Day to the deniers (of the Day of Resurrection)!.*” and repeats it ten times, because Allaah tells various stories (in this soorah), and follows each story with this phrase, as if commenting on each story with the words, “*Woe that Day to the deniers*

(of the Day of Resurrection)!” Each story is different from the others, so this warning is repeated for those who deny it.

2. Allaah does not vary the wording except when the meaning is different. This is only for a reason that is known to Him, and some of His creation may come to know of it, as He enables them to understand His Book [?], or He may conceal it from them, and He is the All-Wise, All-Knowing.

3. Repetition of phrases may serve to emphasize the meaning and highlight the importance of what is being said. The more often it is repeated, the more important it is.

For more information see *Qawaa'id al-Tafseer*, 2/702

3 – Are there certain principles or rules with regard to the order in which things are mentioned in the Qur'aan?

It may be said – but Allaah knows best – that word order in the Qur'aan, and indeed in the Arabic language, is not based on a particular principle. Sometimes the thing that is mentioned first is that which happens first, and sometimes the thing that is mentioned first is the noblest, and sometimes it is difficult to give a reason. Based on this, we must be cautious about speaking on this topic. So we may explain that for which there seems to be a clear reason, without looking for far-fetched explanations, and with regard to cases where the reason is not clear, we refer them to the One Who knows best about them, for speaking about Allaah without knowledge is one of the gravest prohibitions, as is obvious, and it is not permissible to interpret the words of Allaah in ways that cannot apply.

But it should be noted that when the Arabs mention things that come under the same category and mention them one after the other with the conjunction *wa* (“and”), this

implies that there is no succession or order, so they usually do not mention one thing before another unless they care more for one of them because it is more noble, to be respected or important.

Qawaa'id al-Tafseer by Dr Khaalid al-Sabt, 1/380

4 – The reason why these verses are repeated, and the reason for the word order here in particular, is that this repetition is a reminder to the Children of Israel, and is repeated for emphasis.

Moreover in the first passage, Allaah reminds them of their duties in return for the favour that was previously bestowed upon them, which is what is mentioned in the preceding and following verses. In the second passage He reminds them of His favour by which they were preferred over the 'Alaameen (mankind and jinn) because of their belief in the Prophet of their time, so that they might attain this virtue again by believing in the Prophet of Islam, the final Prophet Muhammad (peace and blessings of Allaah be upon him), so that they might be among the virtuous and escape, by means of their faith, the horrors and fear of the Day of Resurrection, just as those who followed Moosa (peace be upon him) and believed in him were saved from those terrors.

Rooh al-Ma'aani by al-Aloosi, 1/373

With regard to the reason why compensation is mentioned before intercession in the second verse, and after it in the second, some of the scholars have researched this matter and mentioned two reasons:

1. It is a stylistic device aimed at creating variety in the text and avoid dullness of style.

2. As well as that, there is another subtle benefit which is: That in the first verse Allaah states that intercession

will not be accepted, and in the second verse He states that the ransom will not be accepted, so that it is made clear that neither will be accepted. Because stating that intercession will not be accepted does not imply that the ransom will not be accepted, it is mentioned in the first verse after intercession so that no one will imagine that if intercession is not accepted, the ransom may be accepted. And when He states in the second verse that the ransom will not be accepted, this does not imply that the kaafirs will not benefit from intercession, so that is followed by the statement that intercession will be to no avail, so that no one will imagine that if the ransom is not accepted, intercession may be to some avail. So from the two verses we understand that neither intercession nor ransom will be accepted, because the ways in which people seek redemption and salvation from what they fear varies. Sometimes they offer a ransom first and if it is not accepted they offer intercession, and sometimes they start with intercession and if that is not accepted they turn to the ransom.

Adapted from *al-Tahreer wa 'l-Tanweer* by Ibn 'Aashoor, 1/698.

These subtle matters which we have mentioned are only ideas that are the result of the efforts of some of the scholars who have studied these verses. So the reasons that they have mentioned may be correct or not. The style of the Qur'aan is undoubtedly the most eloquent, whether these ideas are correct or not. What really matters is to accept the wording of these verses which states that that on the Day of Resurrection no one, relative or stranger, will be able to help him, and he will look to his right and he will not see anything but that which he has sent forth, and he will look to his left and he will not see anything but that which he has sent forth, and he will look in front of him and will not see anything but the Fire. So he has to protect himself from the Fire by doing righteous deeds,

even if that is giving charity with half a date, as was narrated in *al-Saheehayn* from the hadeeth of ‘Adiyy ibn Haatim (may Allaah be pleased with him), as narrated by al-Bukhaari, 6058; Muslim 1688.

Intercession cannot benefit anyone except by Allaah’s Leave, and Allaah will never give any of the kaafirs permission to intercede or be interceded for regarding being brought forth from Hell.

So people should put their trust in their Lord and none else, and ask Him to grant them the intercession of His Prophet (peace and blessings of Allaah be upon him).

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

21916: The last soorah of the Qur’aan to be revealed

Question:

What the last soorah of the Qur’aan to be revealed.

Answer:

Praise be to Allaah.

The last soorah of the Qur’aan to be revealed was Soorat al-Nasr (“*When there comes the Help of Allaah (to you, O Muhammad against your enemies) and the Conquest (of Makkah)*” [*al-Nasr 110:1 – interpretation of the meaning*]). This is the view of Ibn ‘Abbaas (may Allaah be pleased with him). Muslim (3024) narrated that ‘Ubayd-Allaah ibn ‘Abd-Allaah ibn ‘Utbah said: “Ibn ‘Abbaas said to me, ‘Do you know the last soorah of the Qur’aan that was revealed in full?’ I said, ‘Yes, “*When*

there comes the Help of Allaah (to you, O Muhammad against your enemies) and the Conquest (of Makkah)” [al-Nasr 110:1 – interpretation of the meaning].’ He said, ‘You have spoken the truth.’”

This is supported by the saheeh report from ‘Umar and Ibn ‘Abbaas (may Allaah be pleased with them both) that this soorah was a sign that the death of the Prophet (peace and blessings of Allaah be upon him) was approaching.

Al-Bukhaari (4970) narrated that Ibn ‘Abbaas said: “‘Umar used to make me sit with the elderly men who had fought in the Battle of Badr. Some of them felt it (did not like that) and said to ‘Umar ‘Why do you bring in this boy to sit with us when we have sons like him?’ ‘Umar said, ‘Because of what you know of his position (i.e. his religious knowledge.)’ One day ‘Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them (my religious knowledge). ‘Umar then asked them (in my presence). ‘What do you say about the interpretation of the verse in which Allaah says (interpretation of the meaning):

“When there comes the Help of Allaah (to you, O Muhammad against your enemies) and the Conquest (of Makkah).”

[al-Nasr 110:1]?

Some of them said, ‘We are ordered to praise Allaah and ask for His forgiveness when Allaah’s Help comes to us and we prevail (over our enemies).’ Some others kept quiet and did not say anything. On that, ‘Umar asked me, ‘Do you say the same, O Ibn ‘Abbas?’ I said, ‘No.’ He said, ‘What do you say then?’ I said, ‘That is the sign of the death of the Messenger of Allaah (peace and blessings of Allaah be upon him) which Allah informed him of. Allaah said (interpretation of the meaning):

“When there comes the Help of Allaah (to you, O Muhammad against your enemies) and the Conquest (of Makkah).

And you see that the people enter Allaah’s religion (Islam) in crowds.

So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives”

[al-Nasr 110:1-3]

At that ‘Umar said, ‘I do not know anything about it other than what you have said.’”

Al-Baraa’ ibn ‘Aazib (may Allaah be pleased with him) said that the last soorah to be revealed was Baraa’ah (al-Tawbah).

Al-Bukhaari (4329) and Muslim (1618) narrated that al-Baraa’ ibn ‘Aazib said: “The last soorah to be revealed was Baraa’ah, and the last verse to be revealed was (interpretation of the meaning):

‘They ask you for a legal verdict. Say: “Allaah directs (thus) about AlKalaalah (those who leave neither descendants nor ascendants as heirs)’

[al-Nisa’ 4:176]

‘Aa’ishah (may Allaah be pleased with her) said: “The last soorah to be revealed was al-Maa’idah.”

Ahmad (25588) narrated that Jubayr ibn Nufayr said: “I entered upon ‘Aa’ishah and she said, ‘Do you read Soorat al-Maa’idah?’ I said, ‘Yes.’ She said, ‘It is the last soorah to be revealed, so whatever you find in it of halaal, accept it as halaal, and whatever you find in it of haraam, accept it as haraam.’ I asked her about the attitude of the

Messenger of Allaah (peace and blessings of Allaah be upon him), and she said, 'The Qur'aan.'" This hadeeth was classed as saheeh by Shu'ayb al-Arna'oot in *Tahqeeq al-Musannad*.

There is no proven hadeeth from the Prophet (peace and blessings of Allaah be upon him) which states which was the last soorah of the Qur'aan to be revealed. This is why the Sahaabah differed and each of them said what his ijtihaad led him to.

Al-Bayhaqi (may Allaah have mercy on him) said: The differing opinions may be reconciled by noting that each of them replied according to the knowledge that he had. This was quoted from him by al-Mubaarakfoori in *Tuhfat al-Ahwadhi*.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

39771: al-Saabooni and his book Safwat al-Tafaaseer

Question:

What is your opinion of the book Safwat al-Tafaaseer by Shaykh al-Saabooni? Some of the religiously-committed youth criticize us for reading this book, and say that the 'aqeedah of Shaykh al-Saabooni is Mu'tazili or Ash'ari, and his Tafseer (commentary) on the Qur'aan is likewise. I do not know anything about this Shaykh, so I started to read this book because it is straightforward and written in an attractive style. What is your opinion on this book and its author? What are the books that you recommend for every Muslim (who is not specialized in the sciences of sharee'ah) to read concerning his 'aqeedah and his everyday acts of worship and interactions with others?.

Answer:

Praise be to Allaah.

Firstly:

Professor Muhammad ‘Ali al-Saabooni is one of the professors in the College of Sharee’ah in Makkah al-Mukarramah. He was active in the fields of Qur’aan sciences and Tafseer (commentary), then he wrote a number of books on Tafseer and Qur’aanic sciences, most of which are summaries of longer books such as *Mukhtasar Tafseer Ibn Katheer*, *Mukhtasar Tafseer al-Tabari*, *al-Tibyaan fi ‘Uloom al-Qur’aan*, *Rawaa’i’ al-Bayaan fi Tafseer Ayaat al-Ahkaam*, *Qabs min Noor al-Qur’aan*, and *Safwat al-Tafaaseer*, which is the book under discussion here.

This is a concise tafseer of which its author said: it is comprehensive, based on both narrated reports and rational argument, based on the most authentic well known tafseers such as al-Tabari, al-Kashshaaf, Ibn Katheer, *al-Bahr al-Muheet* and *Rooh al-Ma’aani*. It is written in a simple style that is easy to understand, paying attention to literary style and linguistic form.

He says in the introduction:

I have called my book *Safwat al-Tafaaseer* (The Best of Tafseers) because it combines the best of the major detailed tafseers in a brief, organized and clear fashion.

The book was published in three volumes, in 1400 AH.

With regard to the ‘aqeedah of the author, his beliefs are Ash’ari, which makes his books and summaries subject to criticism and rejection. This also makes him misquote some hadeeth texts by not quoting them in full, and distort

some of his quotations from other scholars, as we shall see below.

Shaykh Safar al-Hawaali said:

With regard to al-Saabooni, it does not bother me to say that what he has written about the 'aqeedah of the salaf and that of the Ash'aris conflicts with the basic principles that every researcher who studies 'aqeedah should know, and his style is also far removed from the authenticated academic style and from rationality.

Manhaj al-Ashaa'irah fi'l-'Aqeedah, p. 2

He was refuted by many scholars such as Shaykh 'Abd al-'Azeez ibn Baaz, Shaykh al-Albaani, Shaykh Saalih al-Fawzaan, Shaykh Bakr Abu Zayd, Shaykh Muhammad Jameel Zayno and others.

With regard to his book *Safwat al-Tafaaseer*, it is one of those books of his which were most emphatically refuted by the scholars. There follows a list of some of those who refuted it, along with the titles of their books:

1. *al-Radd 'ala Akhta' Muhammad 'Ali al-Saabooni fi Kitaabihi Safwat al-Tafaaseer wa Mukhtasar Tafseer Ibn Jareer*, by Shaykh Muhammad Jameel Zayno, teacher of Tafseer in Daar al-Hadeeth, Makkah.

2. *Tanbeehaat Haammah 'ala Kitaab Safwat al-Tafaaseer* by Shaykh Muhammad Jameel Zayno.

3. *Mulaahazaat 'ala Kitaab Safwat al-Tafaaseer* by Shaykh Sa'd Zallaam, Dean of the School of Arabic Language in Egypt.

4. *Mulaahazaat 'ala Safwat al-Tafaaseer* by Shaykh 'Abd-Allaah ibn Jibreen.

5. *Mulaahazaat 'Aammah 'ala Kitaab Safwat al-Tafaaseer* by Shaykh Saalih al-Fawzaan.

6. *al-Tahzeer min Mukhtasaraat al-Saabooni fi 'l-Tafseer* by Shaykh Bakr Abu Zayd; this is included in his major book *al-Rudood*.

These criticisms led the Ministry of Awqaaf in the Kingdom of Saudi Arabia to ban this book and confiscate it, as stated in the Decree of the Ministry of Hajj and Awqaaf no. 945/2/S, dated 16/4/1408 AH, from the General Headquarters of Awqaaf and Mosques in the Riyaadh area, pertaining to the confiscation of the book *Safwat al-Tafaaseer* and banning circulation thereof until its errors with regard to 'aqeedah have been corrected.

Shaykh Bakr Abu Zayd said:

The title *Safwat al-Tafaaseer* ("The Best of Tafseers") is deceiving and confusing. How can it be described as the best when it mixes good and bad, when it mixes the tafseers of the Salafis Ibn Jareer and Ibn Katheer with the tasfeers of the Mu'tazili al-Zamakhshari, the Raafidis al-Radiy and al-Tubrusi, the Ash'ari al-Raazi and the fanatical Ash'ari grave-worshipper al-Saawi and others? Especially when this mixing is done by one who does not know what he is doing and is like one who tries to climb a wall without a ladder. Otherwise scholars may benefit from the prominent mufasssireen who do not stray from the path of the salaf, the guidelines of tafseer and the rules of the Arabic language.

Al-Rudood, p. 311.

And he said: He is described as ignorant because he classes da'eef (weak) reports as saheeh (sound), and vice versa; he attributes many ahaadeeth to the two *Saheehs* or the four *Sunans* etc when they are not to be found in the two *Saheehs* or in any of those books; he quotes the *Israa'eeliyyaat* (reports derived from Jewish sources) as evidence; and he contradicts himself when discussing rulings.

He is described as betraying the academic trust because he misquotes reports, quoting them only partially; he attributes things to scholars that they did not say; he distorts many texts; and he tries to produce evidence for the views of the khalaf (later scholars) concerning the verses that describe the divine attributes from the books of the salaf.

Because of his own beliefs, he tries to distort the 'aqeedah of the salaf in his commentaries on the *Tafseers* of Ibn Jareer and Ibn Katheer, and even more so in his own book *Safwat al-Tafaaseer*. His distortion of a number of texts is aimed only at proving his own distorted 'aqeedah. *Al-Rudood*, p. 313, 314.

Shaykh 'Abd al-'Azeez ibn Baaz offered him the following advice:

We advise you to fear Allaah, and strive to follow the path of the righteous salaf in all your books. We also advise you to study the Qur'aan, the pure Sunnah and the words of the salaf of this ummah a great deal, and to benefit from the writings of Shaykh al-Islam Ibn Taymiyah and his student Ibn al-Qayyim. And we advise you to study the two essays *al-Tadmuriyyah* and *al-Hamawiyyah* by Shaykh al-Islam Ibn Taymiyah, and *al-Sawaa'iq*, and *Ijtima' al-Juyoosh al-Islamiyyah* by Ibn al-Qayyim, and other books of the salaf.

Al-Rudood, p. 375.

Secondly:

With regard to your request for a list of books that a Muslim needs, please see question no. 14082 which gives a list of what you want and more.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

38701: Enjoining what is good and forbidding what is evil, and the verse, “Take care of your ownelves”

Question:

How can we refute, with strong and definitive evidence, those who quote the verse (interpretation of the meaning): “O you who believe! Take care of your ownelves” when they are enjoined to do that which is good and told not to do that which is evil?.

Answer:

Praise be to Allaah.

This verse from Soorat al-Maa'idah is one that is misunderstood by some people. They think that it means that it is not obligatory to enjoin what is good and forbid what is evil, and they sometimes quote it to those who are enjoining them to do something good or telling them not to do something evil.

In his commentary on the verse (interpretation of the meaning):

“O you who believe! Take care of your ownelves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error”

[al-Maa'idah 5:105]

The scholar Muhammad al-Ameen al-Shanqeeti said:

The ignorant person may imagine, from the apparent meaning of this verse, that it is not obligatory to enjoin

what is good and forbid what is evil, but the same aayah also indicates that if a person does his best (to enjoin what is good and forbid what is evil), and there is no response, then this is what this verse refers to. That is where Allaah says “*If you follow the (right) guidance*”, because whoever does not enjoin what is good is not following right guidance. Those who said this include Hudhayfah and Sa’eed ibn al-Musayyib, as quoted by al-Aloosi in his *Tafseer*; Ibn Jareer, as quoted by al-Qurtubi from Sa’eed ibn al-Musayyib; and Abu ‘Ubayd al-Qaasim ibn Salaam. Ibn Jareer also quoted something similar from a group of the Sahaabah including Ibn ‘Umar and Ibn Mas’ood.

Some of the scholars said that “*If you follow the (right) guidance*” means if you tell them but they do not listen; and some of them said that enjoining what is good is included in the meaning of guidance in this verse. This is very clear to any fair-minded person.

Further evidence that the one who does not enjoin what is good is not following true guidance is the fact that Allaah swears that such a person is lost, as He says (interpretation of the meaning):

“*By Al‘Asr (the time).*

Verily, man is in loss,

Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (AlMa‘roof) which Allaah has ordained, and abstain from all kinds of sins and evil deeds (AlMunkar) which Allaah has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allaah’s Cause during preaching His religion of Islamic Monotheism or Jihad)”

[al-‘Asr 103:1-3]

The truth of the matter is that it is obligatory to enjoin what is good and forbid what is evil, and once he has done his duty, the one who enjoins good cannot be harmed by the misguidance of those who have gone astray. This is indicated by several verses such as (interpretation of the meaning):

“And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong”

[al-Anfaal 8:25]

and the ahaadeeth which indicate that if people do not enjoin what is good and forbid what is evil, then Allaah will include them in His punishment. For example:

It was narrated that Abu Bakr al-Siddeeq (may Allaah be pleased with him) said: “O people, you recite this verse (interpretation of the meaning):

“O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error”

[al-Maa'idah 5:105]

But I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, ‘If the people see an evildoer and do not take him by the hand [to put a stop to his evil], soon Allaah will punish all of them.’ Narrated by Abu Dawood, 4338; al-Tirmidhi, 2168; and al-Nasaa’i – with a saheeh isnaad. Also classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, no. 2448.

From *Adwa' al-Bayaan*, 2/169.

And Allaah knows best. Islam Q&A (www.islam-qa.com)

20613: Why did Allaah create the heavens and the earth in six days when He is able to have created it in less time?

Question:

If Allah intends a thing, his only word is “BE” and it is. can you please explain why he took 6 days to create the heavens and earth?.

Answer:

Praise be to Allaah.

One of the firm beliefs held by people of deep faith and complete Tawheed is that the Lord, may He be exalted, is able to do all things, and His power is without limits. He has absolute power, perfect will and ultimate control of all affairs. If He wills a thing, it happens as He wills it at the time when He wills it, and in the manner that He wills.

There are many definitive texts in the Book of our Lord and in the Sunnah of His Prophet (peace and blessings of Allaah be upon him) which affirm this and state it clearly, with no ambiguity. It is sufficient here for us to quote some of the verses that indicate this, such as the verses (interpretation of the meaning):

“The Originator of the heavens and the earth. When He decrees a matter, He only says to it : ‘Be!’ — and it is”

[al-Baqarah 2:117]

Al-Haafz Ibn Katheer said in his commentary on this verse (*Tafseer* 1/175): “Here Allaah explains the completeness of His power and the greatness of His authority, and that if He wills and decrees something, He simply says to it, ‘Be!’ – just once – and it is, i.e., it comes into existence

as He willed it. This is like the verse in which Allaah says (interpretation of the meaning):

‘Verily, His Command, when He intends a thing, is only that He says to it, “Be!” — and it is!’

[Ya-Seen 36:82].”

And Allaah says (interpretation of the meaning):

“When He has decreed something, He says to it only: ‘Be!’ — and it is”

[Aal ‘Imraan 3:47]

“It is He Who gives life and causes death. And when He decides upon a thing He says to it only: ‘Be’ — and it is”

[Ghaafir 40:68]

“And Our Commandment is but one as the twinkling of an eye”

[al-Qamar 54:50]

Al-Haafiz Ibn Katheer said in his commentary on this verse (4/261): “Here Allaah tells us how His will is executed in His creation, and how His decree is implemented. ‘*And Our Commandment is but one*’ means, We only issue a command once, and We do not need to repeat it a second time, and what We command happens in the twinkling of an eye, it is not delayed for an instant. How well the poet put it:

‘When Allaah wills something, all He says to it is “Be!”, once, and it is.’”

And there are many other verses which speak of this matter and explain it.

The Qur'aan and its Sciences

Once this is established, then why did Allaah create the heavens and the earth in six days?

Firstly:

It is narrated in more than one verse of the Book of our Lord that Allaah created the heavens and the earth in six days. For example, Allaah says (interpretation of the meaning):

“Indeed, your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty)”

[al-A'raaf 7:54]

Secondly:

There is nothing that Allaah does but there is great wisdom in it. This is one of the meanings of Allaah's name al-Hakeem (The Most Wise). Allaah may or may not show this wisdom to us, and those who have deep knowledge may understand it, to the exclusion of others.

But the fact that we may not know or understand this wisdom should not make us deny it or object to the rulings of Allaah, or try to ask too much about this wisdom that Allaah has hidden from us. Allaah says (interpretation of the meaning):

“He [Allaah] cannot be questioned as to what He does, while they will be questioned”

[al-Anbiya' 21:23]

Some scholars have attempted to explain the reason why the heavens and the earth were created in six days:

1 – Imam al-Qurtubi (may Allaah have mercy on him) said in *al-Jaami' li Ahkaam al-Qur'aan*, commenting on al-A'raaf 7:54 (4/7/140):

“Allaah mentions this period – i.e. six days – although if He had wanted to create it in an instant, He could have done so, because He is Able to say to it ‘Be!’ and is. But He wanted to:

- Teach His slaves kindness and deliberation in their affairs.

- Manifest His power to the angels step by step.

- And there is another reason: He wanted to create it in six days because Allaah has decreed a course for everything, for which reason He delays the punishment for the sinners, because everything has an appointed time with Him.”

2 – Ibn al-Jawzi said in his tafseer called *Zaad al-Maseer* (3/162), commenting on the verse in Soorat al-A’raaf:

“If it is said, why did He not create it in an instant when He is Able to do so? There are five answers to this question:

- (i) He wanted to create something each day to show His power to the angels and those who witnessed it. This was suggested by Ibn al-Anbaari.

- (ii) He was preparing things for Adam and his offspring before Adam existed, to emphasize Adam’s high standing before the angels.

- (iii) Doing things in a short time is more indicative of power, and deliberation is more indicative of wisdom. Allaah wanted to manifest His wisdom in that, just as He manifested His power when He said, ‘ “Be!” And it is.’

- (iv) He taught deliberation to His slaves, because if the One Who does not make mistakes created the universe in a deliberate manner, then it is more appropriate for those who are vulnerable to making mistakes to do things in a deliberate manner.

(v) Creation was accomplished step by step, lest anyone think that this happened as the result of an accident of nature.

3 – al-Qaadi Abu'l-Sa'ood said in his commentary on the verse in al-A'raaf (3/232):

“The fact that Allaah created things in stages although He is able to have created everything in one go is indicative of the Divine Will and is a sign of His power for those who understand, and it encourages deliberation in all things.”

And he said in his commentary on al-Furqaan 25:59

(6/226):

“The One Who created these great stars in this precise configuration in stages, even though He is able to create them in one go, (that was) for a great reason and sublime purpose, which human minds cannot comprehend fully.”

Based on the above, it is clear that Allaah has absolute power, ultimate will and perfect control, and He has wise reasons for everything that He creates, which no one knows but He, may He be exalted. Now you can understand some of the reasons why Allaah created the heavens and the earth in six days when He is able to have created them simply by saying “Be!”.

May Allaah send blessings and peace upon our Prophet Muhammad and upon his family and companions. Islam Q&A. (www.islam-qa.com)

36808: Meaning of the verse “then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj”

Question:

What is the meaning of the verse (interpretation of the meaning):

“The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihraam), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.” [al-Baqarah 2:197]?

Answer:

Praise be to Allaah.

In this verse Allaah mentions some of the rulings and etiquette that have to do with Hajj.

Allaah says (interpretation of the meaning):

“The Hajj (pilgrimage) is (in) the well-known (lunar year) months”

i.e., the time for Hajj is the well-known months which are Shawwaal, Dhu'l-Qa'dah and the first ten days of Dhu'l-Hijjah. Some of the scholars were of the view that the whole of Dhu'l-Hijjah is one of the months of Hajj.

Allaah says (interpretation of the meaning):

“So whosoever intends to perform Hajj therein”

i.e., whoever enters ihraam for that, because when a person enters ihraam for Hajj, he has to complete it, as Allaah says (interpretation of the meaning):

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad), the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allaah”

[al-Baqarah 2:196]

Allaah says (interpretation of the meaning):

“then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj”

i.e., when he has entered ihraam for Hajj, he must respect it and protect it from everything that may spoil it or detract from it, of sexual relations, sin and argument.

Rafath (translated here as sexual relations) means intercourse and everything that leads up to it of both words and deeds, such as kissing, speaking about intercourse and desire, etc.

The word *rafath* is also used to refer to obscene speech.

Fusooq (sin) means all kinds of disobedience and sin, such as disobeying one's parents, severing ties of kinship, consuming riba, consuming orphans' property, backbiting and gossiping, etc. It also includes the things that are forbidden during ihraam.

Jidaal (dispute) means arguing and debating with no just basis. It is not permissible for the person who has entered ihraam for Hajj or 'Umrah to argue with no basis.

With regard to debating in a good manner in order to explain the truth, this is something that is enjoined by Allaah, as He says (interpretation of the meaning):

“Invite (mankind, O Muhammad) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'aan) and fair preaching, and argue with them in a way that is better” [al-Nahl 16:125]

Although these things – obscene speech, sin and false arguments – are not allowed at any time or in any place, the prohibition is even more emphatic during Hajj, because the purpose of Hajj is to be humble before Allaah and to draw closer to Him by means of the acts of worship as much as possible, and to keep away from evil deeds. Thus one's Hajj will be accepted, and an accepted Hajj brings no less a reward than Paradise.

We ask Allaah to help us to remember Him, give thanks to Him and to worship Him properly.

And Allaah knows best.

See *Fath al-Baari*, 3/382; *Tafseer al-Sa'di*, p. 125; *Fataawa Ibn Baaz*, 17/144.

Islam Q&A (www.islam-qa.com)

23397: Meaning of the verse “And raise the dust in clouds the while” [al-‘Aadiyaat 100:4 – interpretation of the meaning]

Question:

I would like to know the most accurate translation of one of the Quranic Ayah in English. The Surrah number is 100 and the Ayah number is 4. My questions are:

1. Is the Arabic words raised, dust, in, and clouds found in that Ayah?
2. If yes, then what are the words in Arabic that are used in Quran 100:4 as raised, dust, in, and clouds?
3. If there is any translator of the Quran who has translated Ayah 100:4 most accurately, what is his/her name?
4. Can you please list all the Arabic words that are used

in Ayah 100:4 separately along with the English translation?

Answer:

Praise be to Allaah.

1 – The words “raise” and “dust” are present in the meaning of the verse. The word “in” is not present as such, but this meaning is indicated because dust can only be raised “in” the air. The word “clouds” is not present as such and is not implied by the wording.

2 – The word “raise” has many synonyms in the Qur’aan, such as the following:

(a) *Al-Nash’* (bring up, originate, rise), as in the verses (interpretation of the meaning):

“And it is He Who brings up (or originates) [yunshi’] the clouds, heavy (with water)”

[al-Ra’d 13:12]

“Verily, the rising [naashi’ah] by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allaah)”

[al-Muzzammil 73:6]

(b) *al-Hadab* (mound, hill), as in the verse (interpretation of the meaning):

“Until, when Ya’jooj and Ma’jooj (Gog and Magog people) are let loose (from their barrier), and they swoop down from every mound [hadab]”

[al-Anbiya’ 21:96]

Al-Farra' said: (this means) from every hill and elevated place.

(c) *al-Urooj* (ascent), as in the verse (interpretation of the meaning):

“The angels and the Rooh [Jibreel (Gabriel)] ascend [ta’ruju] to Him in a Day the measure whereof is fifty thousand years”

[al-Ma’aarij 70:4].

This means: ascending or rising up.

(d) *al-Mawj* (wave), as in the verse (interpretation of the meaning):

“So it (the ship) sailed with them amidst waves [mawj] like mountains”

[Hood 11:42]

Mawj refers to water rising above water.

(e) *al-Rabwah* (high ground), as in the verse (interpretation of the meaning):

“And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground [rabwah], a place of rest, security and flowing streams”

[al-Mu’minoos 23:50]

The word *rabwah* refers to an elevated place.

(f) *al-Nashz* (rising up), as in the verse (interpretation of the meaning):

“O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allaah will give you (ample) room (from His Mercy). And when you

are told to rise up [anshuzu] [for prayers, or Jihaad (holy fighting in Allaah's Cause), or for any other good deed], rise up”

[al-Mujaadilah 58:11]

Nushooz means rising up

With regard to the word dust, another word with the same meaning is also used in the Qur'aan, which is the word *haba'*, as in the verses (interpretation of the meaning):

“And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust [haba']”

[al-Furqaan 25:23]

With regard to the word “clouds”, several synonymous words are used in the Qur'aan, such as the following:

(a) *al-mu'siraat* (rain clouds), as in the verses (interpretation of the meaning):

“And We have sent down from the rainy clouds [al-mu'siraat] abundant water” [al-Naba' 78:14]

(b) *al-muzn* (rain clouds), as in the verses (interpretation of the meaning):

“Is it you who cause it from the rain clouds [al-muzn] to come down, or are We the Causer of it to come down?”

[al-Waaqi'ah 56:69]

3 – One of the best commentaries on the Qur'aan in general, in the sense that it includes all kinds of tafseer (commentary) and is based on sound belief is the *Tafseer* of al-Tabari among the earlier scholars and the *Tafseer* of Ibn Katheer among the later scholars.

The Qur'aan and its Sciences

In his commentary on the verse:

“And raise the dust in clouds the while”

[al-‘Aadiyaat 100:4 – interpretation of the meaning]

al-Tabari said: “*Fa atharna bihi naq’an* (translated here as ‘And raise the dust in clouds the while’)” means, they raise up dust (or dust clouds) in the valley.

The *ha’* in the word *bihi* alludes to a noun of place which is not mentioned specifically, because it is known that dust can only be stirred up from a place, and the listeners will understand that with no need to mention it specifically.

The mufasssireen said something similar to that which we have mentioned.

Tafseer al-Tabari, 30/275, 276

Ibn Katheer said in his commentary on the same verse:

The word *ghubaar* means a battle ground where horses fight.

Tafseer Ibn Katheer, 4/542.

The verse word-for-word is as follows:

Fa atharna bihi naq’an

Fa atharna

Then they (the horses) raised in clouds

Bihi

In it (i.e., in the place where the horses are running)

Naq’an

The dust.

And Allaah knows best.

Islam Q&A

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26288: No contradiction between the two aayahs

Question:

How can we reconcile between these two aayahs (interpretation of the meanings): “Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills” [al-Nisa’ 4:48] and “And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death)” [Ta-Ha 20:82]

Is there any contradiction between them?

Answer:

Praise be to Allaah. There is no contradiction between them. The first aayah refers to one who dies in shirk (associating others with Allaah) without having repented from it. He will not be forgiven and his abode will be Hell, as Allaah says (interpretation of the meanings):

“Verily, whosoever sets up partners (in worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the Zaalimoon (polytheists and wrongdoers) there are no helpers” [al-Maa’idah 5:72]

“But if they had joined in worship others with Allaah, all that they used to do would have been of no benefit to them” [al-An’aam 6:88]

And there are many similar aayahs. The second aayah – “And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death)” [Ta-Ha 20:82 – interpretation of the meaning] – refers to those who repent.

Similarly Allaah says (interpretation of the meaning): “Say: O ‘Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily, Allaah forgives all sins. Truly, He is OftForgiving, Most Merciful” [al-Zumar 39:53] The scholars are agreed that this verse refers to those who have repented. And Allaah is the Source of strength.

Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh Ibn Baaz (may Allaah have mercy on him), 4/419

(www.islam-qa.com)

22871: Meaning of the aayah “His is the highest description”

Question:

Allaah says (interpretation of the meaning): “His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth” [al-Room 30:27] Does mathal [translated here as “description”] mean likeness?

Answer:

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Praise be to Allaah. Praise be to Allaah and blessings and peace be upon the Messenger of Allaah.

The phrase “*al-mathal al-‘alaa* (translated here as ‘the highest description’)” means the highest description in all aspects. For Allaah has the attribute of absolute perfection in all senses, as He says (interpretation of the meaning):

“There is nothing like Him, and He is the AllHearer, the AllSeer”

[al-Shoora 42:11]

“Say (O Muhammad): He is Allaah, (the) One.

AllaahusSamad [Allaah — the SelfSufficient Master, Whom all creatures need, (He neither eats nor drinks)].

He begets not, nor was He begotten.

And there is none coequal or comparable unto Him.”
[al-Ikhlaas 112:1-4]

And Allaah is the Source of strength.

Majmoo’ Fataawa wa Maqaalaat Samaahat al-Shaykh Ibn Baaz (may Allaah have mercy on him), 6/221 (www.islam-qa.com)

21722: The meaning of the Basmalah, and the ruling on staring with it when one reads Qur’aan

Question:

What is the meaning of the Basmalah [the Arabic words Bismillaah il-Rahmaan il-Raheem (In the name of Allaah, the Most Gracious, the Most Merciful)]?

And what is meant by the words “Iqra’ bismi Rabbika”

(Read (or recite) in the name of your Lord – [al-‘Alaq 96:1 – interpretation of the meaning])?

Answer:

Praise be to Allaah.

When one says “Bismillaah” when starting to do anything, what that means is, “I start this action accompanied by the name of Allaah or seeking help through the name of Allaah, seeking blessing thereby. Allaah is God, the beloved and worshipped, to Whom hearts turn in love, veneration and obedience (worship). He is al-Rahmaan (the Most Gracious) Whose attribute is vast mercy; and al-Raheem (the Most Merciful) Who causes that mercy to reach His creation.

It was said that what this means is: I start this action by mentioning the name of Allaah. Ibn Jareer (may Allaah have mercy on him) said: “Allaaah, may He be exalted and His name sanctified, taught His Prophet Muhammad (peace and blessings of Allaah be upon him) proper manners by teaching him to mention His most beautiful names before all his actions. He commanded him to mention these attributes before starting to do anything, and made what He taught him a way for all people to follow before starting anything, words to be written at the beginning of their letters and books. The apparent meaning of these words indicates exactly what is meant by them, and it does not need to be spelled out.”

There is something omitted in the phrase “Bismillaah” when it said before starting to do something, which may be “I begin my action in the name of Allaah,” such as saying, “In the name of Allaah I read”, “In the name of Allaah I write”, “In the name of Allaah I ride”, and so on. Or, “My starting is in the name of Allaah”, “My riding is

in the name of Allaah”, “My reading is in the name of Allaah”, and so on. It may be that blessing comes by saying the name of Allaah first, and that also conveys the meaning of starting only in the name of Allaah and not in the name of anyone else.

The name of Allaah is the greatest name and is so well known as to need no explanation; this is a name that belongs exclusively to the Creator and no one else. The correct view is that it is derived from the root aliha. He is God (ilaah) which means that He is worshipped and is divine.

Al-Rahmaan is one of the names of Allaah that belong exclusively to Him. It means the One Who possesses vast mercy, because this form (fa'laan) is indicative of fullness and abundance. It is the most exclusive name of Allaah after His name Allaah, just as mercy is His most exclusive attribute. Hence this name (al-Rahmaan) often appears after the name Allaah, as in the aayah (interpretation of the meaning):

“Say (O Muhammad): Invoke Allaah or invoke the Most Gracious [al-Rahmaan] (Allaah)” [al-Isra’ 17:110]

Al-Raheem is also one of the names of Allaah, and means the One Who causes His mercy to reach those whom He wills among His slaves.

Ibn al-Qayyim (may Allaah have mercy on him) said: “Al-Rahmaan refers to an attribute that is connected to Allaah and is part of His Essence, and al-Raheem refers to a connection with the one to whom mercy is shown. The former is adjectival (referring to what He is) and the latter is verbal (referring to what He does). The former indicates that mercy is His attribute, and the latter indicates that He bestows His mercy upon His creation. If you want to understand this then ponder the meaning of these verses (interpretation of the meanings):

“And He is Ever Most Merciful (Raheem) to the believers” [al-Ahzaab 33:43]

“Certainly, He is unto them full of kindness, Most Merciful (Raheem)” [al-Tawbah 9:117]

The word al-Rahmaan is never used in this context. So we know that the word Rahmaan means the One Whose attribute is mercy (rahmah), and al-Raheem is the One Who bestows His mercy.”

(Badaa’i’ al-Fawaa’id, 1/24).

Secondly:

The ruling on saying the Basmalah before reading Qur’aan depends on the situation:

1 – If it is at the beginning of a soorah – apart from Soorat Baraa’ah (al-Tawbah) – then the majority of imams have stated that “it is mustahabb to recite the Basmalah at the beginning of each soorah, in prayer or otherwise. This should be done as a regular practice, and some of them considered that a reading of the whole Qur’aan is incomplete if the Basmalah was not recited at the beginning of every soorah apart from Baraa’ah (al-Tawbah).” When Imam Ahmad (may Allaah have mercy on him) was asked about reciting it at the beginning of every soorah, he said, “Do not neglect it.”

2 – If one is starting in the middle of a soorah – which is the case asked about in the question – then the majority of scholars and Qur’aan readers say that there is no reason why one should not start with it. It was said to Imam Ahmad, after he had said that it should not be omitted at the beginning of the soorah, “What if a person starts reading partway through a soorah?” He said, “There is nothing wrong [with saying the Basmalah].” Al-‘Abaadi narrated that al-Shaafa’i (may Allaah have mercy on him)

regarded it as mustahabb (to say the Basmalah, when starting to recite) partway through a soorah.

The Qur'aan readers said: It is certain that one should say the Basmalah if the aayah which will be read after saying it contains a pronoun that refers to Allaah, such as the verses (interpretation of the meanings):

“To Him (Alone) is referred the knowledge of the Hour”

[Fussilat 41:47]

“And it is He Who produces gardens”

[al-An'aam 6:141]

because otherwise, if one recites these verses after seeking refuge with Allaah from the Shaytaan, the pronoun may appear to refer to the Shaytaan which would convey an abhorrent meaning.

3 – Reciting the Basmalah at the beginning of Soorat Baraa'ah (al-Tawbah); there is hardly any dispute among the scholars that doing this is makrooh (disliked).

Saalih said concerning some issues that he narrated from his father Ahmad (may Allaah have mercy on him): “I asked him about Soorat al-Anfaal and Soorat al-Tawbah, whether it is permissible for a man to separate them by saying Bismillaah il-Rahmaan il-Raheem. My father said: ‘With regard to the Qur'aan, reference should be made to what the companions of the Messenger of Allaah (peace and blessings of Allaah be upon him) were agreed on; nothing should be added to or taken away from that.’”

4 – Reciting it partway through Soorat al-Baraa'ah (al-Tawbah). The Qur'aan readers differed concerning that, as was narrated by Ibn Hajar al-Haythami in *al-Fataawa al-Fiqhiyyah* (1/52), and he said: “Among the leading Qur'aan readers, al-Sakhaawi said that there is no dispute

that it is Sunnah to start with the Basmalah when one starts reading partway through this soorah [al-Tawbah], as he differentiated between starting at the beginning and starting in the middle, but his explanation was facile and was refuted by al-Ja'bari from among the Qur'aan readers. This is more likely (i.e., the view that it is makrooh is more likely to be correct), because the reason why the Basmalah should not be recited at the beginning (of al-Tawbah) is that it came with the sword (i.e., the command to fight the kuffaar) and it exposes the hypocrites and their foul deeds in a manner that is not unlike any other soorah, and this theme is repeated throughout Soorat al-Tawbah. Therefore it is not prescribed to recite the Basmalah even if one starts reciting partway through this soorah, just as it is not prescribed at the beginning, for the reasons we have established.”

See *al-Adaab al-Shar'iyah* by Ibn Muflih, 2/325; *al-Mawsoo'ah al-Fiqhiyyah*, 13/253; *al-Fataawa al-Fiqhiyyah al-Kubra*, 1/52

Thirdly:

With regard to the meaning of the words, “Iqra’ bismi Rabbika” (Read (or recite) in the name of your Lord – [al-‘Alaq 96:1 – interpretation of the meaning]), Imam Ibn Jareer (may Allaah have mercy on him) said: “The interpretation of the words ‘Iqra’ bismi Rabbika’ is that they were addressed to Muhammad (peace and blessings of Allaah be upon him), in other words, Read, O Muhammad, by mentioning the name of your Lord (Who created).”

And Allaah knows best.

Islam Q&A

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22899: Meanings of the word fitnah in the Qur'aan

Question:

I see the word fitnah repeated often in the Qur'aan in several soorahs and aayahs. Is there a difference in the meanings of this word, and what are its various meanings?

Answer:

Praise be to Allaah.

Definition of fitnah:

1 – The word fitnah from a linguistic point of view:

Al-Azhari said: “The Arabic word fitnah includes meanings of testing and trial. The root is taken from the phrase *fatantu al-fiddah wa 'l-dhahab* (I assayed (tested the quality of) the silver and gold), meaning I melted the metals to separate the bad from the good. Similarly, Allaah says in the Qur'aan (interpretation of the meaning): ‘(It will be) a Day when they will be tried [yuftanoona] (punished, i.e. burnt) over the Fire!’ [al-Dhaariyaat 51:13], meaning, burning them with fire.” (*Tahdheeb al-Lughah*, 14/196).

Ibn Faaris said: “*Fa-ta-na* is a sound root which indicates testing or trial.” (*Maqaayees al-Lughah*, 4/472). This is the basic meaning of the word fitnah in Arabic.

Ibn al-Atheer said: “Fitnah: trial or test... The word is often used to describe tests in which something disliked is eliminated. Later it was also often used in the sense of sin, kufr (disbelief), fighting, burning, removing and diverting.” (*al-Nihaayah*, 3/410. Ibn Hajar said something similar in *al-Fath*, 13/3).

Ibn al-A'raabi summed up the meanings of fitnah when he said: "Fitnah means testing, fitnah means trial, fitnah means wealth, fitnah means children, fitnah means kufr, fitnah means differences of opinion among people, fitnah means burning with fire." (*Lisaan al-'Arab* by Ibn Manzoor).

2 – Meanings of the word fitnah in the Qur'aan and Sunnah:

1- Testing and trial, as in the aayah (interpretation of the meaning):

"Do people think that they will be left alone because they say: 'We believe, and will not be tested [la yuftanoon]" [*al-'Ankaboot* 29:2]

i.e., that they will not be subjected to trial, as Ibn Jareer said.

2- Blocking the way and turning people away, as in the aayah (interpretation of the meaning):

"but beware of them lest they turn you [yaftinooka] (O Muhammad) far away from some of that which Allaah has sent down to you" [*al-Maa'idah* 5:49]

Al-Qurtubi said: this means blocking your way and turning you away.

3- Persecution, as in the aayah (interpretation of the meaning):

"Then, verily, your Lord for those who emigrated after they had been put to trials [futinoon] and thereafter strove hard and fought (for the Cause of Allaah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful" [*al-Nahl* 16:110]

Put to trial means persecuted.

4- Shirk and kufr, as in the aayah (interpretation of the meaning):

“And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allaah)” [al-Baqarah 2:193]

Ibn Katheer said: this means shirk (worshipping others besides Allaah).

5- Falling into sin and hypocrisy, as in the aayah (interpretation of the meaning):

“(The hypocrites) will call the believers: “Were we not with you?” The believers will reply: “Yes! But you led yourselves into temptations [fatantum anfusakum], you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires” [al-Hadeed 57:14]

Al-Baghawi said: i.e., you made yourselves fall into hypocrisy and you destroyed yourselves by means of sin and whims and desires.

6- Confusing truth with falsehood, as in the aayah (interpretation of the meaning):

“And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one Khaleefah (a chief Muslim ruler for the whole Muslim world) to make victorious Allaah’s religion of Islamic Monotheism], there will be Fitnah (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption (appearance of polytheism)” [al-Anfaal 6:73]

What this means is that “unless believers are taken as close friends instead of disbelievers, even if they are relatives, there will be fitnah on earth, i.e., truth will be

confused with falsehood.” This is how it is explained in Jaami’ al-Bayaan by Ibn Jareer.

7- Misguidance, as in the aayah (interpretation of the meaning):

“And whomsoever Allaah wants to put in AlFitnah (error, because of his rejecting of Faith), you can do nothing for him against Allaah”

[al-Maa’idah 5:41]

The meaning of fitnah here is misguidance. *Al-Bahr al-Muheet* by Abu Hayaan, 4/262.

8- Killing and taking prisoners, as in the aayah (interpretation of the meaning):

“if you fear that the disbelievers may put you in trial [yaftinakum] (attack you)”

[al-Nisa’ 4:101]

This refers to the kaafirs attacking the Muslims whilst they are praying and prostrating, in order to kill them or take them prisoner, as stated by Ibn Jareer.

9- Difference among people and lack of agreement, as in the aayah (interpretation of the meaning):

“and they would have hurried about in your midst (spreading corruption) and sowing sedition among you [yabghoonakum al-fitnah]” [al-Tawbah 9:47]

i.e., they would have stirred up differences amongst you, as it says in *al-Kashshaaf*, 2/277.

10-Insanity, as in the aayah (interpretation of the meaning):

“Which of you is afflicted with madness (maftoon)” [al-Qalam 68:6] Here it means madness.

11-Burning with fire, as in the aayah (interpretation of the meaning):

“Verily, those who put into trial [fatanoo] the believing men and believing women (by torturing them and burning them)”

[al-Burooj 85:10]

Ibn Hajar said: the meaning may be understood from the context.

(*al-Fath* 11/176)

Note:

Ibn al-Qayyim (may Allaah have mercy on him) said: With regard to the “fitnah” which Allaah attributes to Himself or which His Messenger attributes to Him, as in the aayah (interpretation of the meaning), ‘*Thus We have tried [fatannaa] some of them with others*’ [al-An’aam 6:53] and the words of Moosa, ‘*It is only Your trial [fitnatuka] by which You lead astray whom You will*’ [al-A’raaf 7:155 – interpretation of the meaning], that carries a different meaning, which is a test or trial from Allaah to His slaves by means of good things and bad, blessings and calamities. This is one thing; the fitnah of the mushrikeen is another thing; the fitnah or trial of the believer by means of his wealth, children and neighbour is another thing; the fitnah (tribulation, differences) that happen amongst the Muslims, like the fitnah that happened between the supporters of ‘Ali and Mu’awiyah, and between him and the people of the camel, and between Muslims when they fight one another or boycott one another, is another thing.

(*Zaad al-Ma’aad*, vol. 3, p. 170).

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22243: Delay in saying In sha Allaah

Question:

Is it permissible for a person, if he forgot to say “In sha Allaah” to say it after a long time has elapsed?

Answer:

Praise be to Allaah. Al-Shanqeeti (may Allaah have mercy on him) said:

Allaah says (interpretation of the meaning):

“And remember your Lord when you forget” [al-Kahf 18:24]

There are two well-known scholarly views concerning this aayah:

One of which is that this aayah is connected to that which comes before it, and it means that if you say, “Tomorrow I will do such and such” but you forget to say “in sha Allaah”, then after that you remember, you should say “in sha Allah”. In other words, remember your Lord, connecting everything with His will concerning what you want to do tomorrow, when you remember after having forgotten. This is the apparent meaning, because it is what is indicated by the preceding aayah (interpretation of the meaning):

“And never say of anything, ‘I shall do such and such thing tomorrow’”

[al-Kahf 18:23]

This is the view of the majority, and among those who expressed this view were Ibn ‘Abbaas, al-Hasan al-Basri, Abu’l-‘Aaliyah and others.

20941: Tafseer of the aayah “And you might have seen the sun, when it rose, declining...”

Question:

Please explain the following verse.

“And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayaat (proofs, evidences, signs) of Allaah. He whom Allaah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the Right Path)”

[al-Kahf 18:17 –interpretation of the meaning]

Answer:

Praise be to Allaah.

Shaykh Ibn Sa'di (may Allaah have mercy on him) said:

Allaah protected them from the sun, so He guided them to go into a cave, and when the sun rose it declined to the right and when it set it declined to the left, so that its heat would not reach them and cause their bodies to decay.

“while they lay in the midst of the Cave”

i.e., in the middle of the cave which was a spacious area. That was so that they might have some air and breezes, and so that they would not decay or disintegrate in a narrow space, especially since they remained there for so long. This was one of the Signs of Allaah which points to

His power and His mercy towards them, and it was a response to their prayers, and guided them and took care of them. Hence Allaah says (interpretation of the meaning):

“He whom Allaah guides, he is the rightly-guided”, i.e., there is no way to attain true guidance except from Allaah, for He is the true Guide who shows the way to that which is best in this world and in the Hereafter.

“but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him”

i.e., you will not find anyone to help him or guide him towards that which is good for him, because Allaah has decreed that he is to be misguided and there is none who can overturn His ruling. See *Tayseer al-Kareem al-Rahmaan*, p. 472.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

22241: What are the “good righteous deeds that last”?

Question:

What are the “good righteous deeds that last” that are mentioned in the aayah (interpretation of the meaning):
”But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope”[al-Kahf 18:46]?

Answer:

Praise be to Allaah.

Al-Shanqeeti (may Allaah be pleased with him) said:

The scholarly opinions concerning the “good righteous deeds that last” all boil down to one thing: they are all actions which are pleasing to Allaah, whether we say that they are the five daily prayers, as was narrated from a group of the salaf, including Ibn ‘Abbaas, Sa’eed ibn Jubayr, Abu Maysarah and ‘Umar ibn Sharhabeel; or that it means [the phrases], “*Subhaan-Allaah wa ‘l-hamdu Lillaah wa laa ilaaha ill-Allaah, wa Allaahu akbar, wa laa hawla wa laa quwwata illa Billaah il’Ali il-’Azeem* (Glory be to Allaah, praise be to Allaah, there is no god but Allaah, Allaah is most great and there is no power and no strength except in Allaah, the Exalted, the Almighty)”. This is the view of the majority of scholars. Indication of that was narrated in marfoo’ ahaadeeth narrated from Abu Sa’eed al-Khudri, Abu’l-Darda’, Abu Hurayrah, al-Nu’mān ibn Basheer and ‘Aa’ishah (may Allaah be pleased with them).

This phrase, “the good righteous deeds that will last” is a general phrase which includes the five daily prayers and the five phrases mentioned above (*Subhaan-Allaah*, etc), as well as other deeds which are pleasing to Allaah, because they will abide and will not fade away or vanish like the adornments of the life of this world, and because they are also done in the manner that pleases Allaah...

Adwaa al-Bayaan, 4/119, 120. (www.islam-qa.com)

22298: The benefit of the parables in the Qur’aan

Question:

We see many parables coined in the Qur’aan. What is the benefit of these parables?

Answer:

Praise be to Allaah.

Shaykh al-Shanqeeti (may Allaah have mercy on him) said in his commentary on the aayah (interpretation of the meaning):

“And indeed We have put forth every kind of example in this Qur’aan, for mankind. But, man is ever more quarrelsome than anything” [al-Kahf 18:54]

In this and similar parables in the Qur’aan there are great lessons and rebukes which make the truth clear, but no one can understand their meaning except people who have knowledge, as Allaah says (interpretation of the meaning):

“And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allaah and His Signs)” [al-‘Ankaboot 29:43]

Part of the wisdom behind putting forth these parables is to make people think, as Allaah says (interpretation of the meaning):

“Such are the parables which We put forward to mankind that they may reflect” [al-Hashr 59:21]

Elsewhere Allaah explains that by means of these parables and their explanation of the truth, Allaah guides some people and sends others astray, as He says in the aayah (interpretation of the meaning):

“Verily, Allaah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: ‘What did Allaah intend

by this parable?’ By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Faasiqoon (the rebellious, disobedient to Allaah” [al-Baqarah 2:26]

Undoubtedly those who respond to their Lord are those who are wise and who ponder the meaning of the parables and they benefit from the explanation of the truth contained therein; those who do not respond to Him are those who do not ponder their meanings, and they do not understand the truths that are explained to them.

The first group are those of whom Allaah says (interpretation of the meaning):

“and many He guides thereby” [al-Baqarah 2:26]

The second group are those of whom He says (interpretation of the meaning):

“By it He misleads many” [al-Baqarah 2:26]

And He says of them (interpretation of the meaning):

“And He misleads thereby only those who are Al-Faasiqoon (the rebellious, disobedient to Allaah” [al-Baqarah 2:26]”

Adwaa’ al-Bayaan, 4/143, 144.

(www.islam-qa.com)

13686: What is the point of mentioning the dog in the story of the people of the Cave?

Question:

What is the point of mentioning the dog in the story of the people of the Cave?

Answer:

Praise be to Allaah.

Shaykh al-Shanqeeti (may Allaah have mercy on him) said:

Note that Allaah mentions this dog in His Book, and says that he was stretching forth his two forelegs at the entrance to the Cave [al-Kahf 18:18], in the context of referring to their high status. This indicates the great benefit to be gained by keeping company with righteous people. Ibn Katheer (may Allaah have mercy on him) said in his commentary on this aayah:

“Their dog was included in their blessing, so he slept as they slept in that situation. This is the benefit of keeping company with righteous people, so this dog was mentioned and was given status too.”

This meaning is also indicated by the hadeeth of the Prophet (peace and blessings of Allaah, in which he said to the one who said that he loved Allaah and His Messenger, “You will be with those whom you love.” (Agreed upon, from the hadeeth of Anas).

From this it may be understood that keeping company with bad people causes a great deal of harm, as Allaah explained in Soorat al-Saaffaat, where He says (interpretation of the meaning):

“A speaker of them will say: Verily, I had a companion (in the world),

Who used to say: Are you among those who believe (in resurrection after death).

(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?

The Qur'aan and its Sciences

(The speaker) said: Will you look down?

So he looked down and saw him in the midst of the Fire.

He said: By Allaah! You have nearly ruined me.

Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell) ”

[al-Saaffaat 37:51-57]

Adwaa' al-Bayaan, 4/47-48. (www.islam-qa.com)

10251: Meanings of the word ummah in the Qur'aan

Question:

Whilst reading the Qur'aan I have come across the word “ummah” several times and I have the feeling that it has numerous meanings, not just one meaning. Is this correct? How should we understand this word?

Answer:

Praise be to Allaah.

Shaykh Muhammad al-Ameen al-Shanqeeti (may Allaah have mercy on him) said:

The word *ummah* is used in four senses in the Qur'aan:

1 – The word *ummah* is used to mean a period of time, as in the aayahs (interpretation of the meanings):

“And if We delay the torment for them till a determined term [ila ummatin ma'doodah]”

[Hood 11:8]

“Then the man who was released (one of the two who

were in prison), now at length [ba'da ummatin] remembered"[Yoosuf 12:45]

2 – It is used to mean a group of people, which is the usual usage, as in the aayahs (interpretation of the meaning):

"he found there a group of men [ummatan min al-naas] watering (their flocks)"[al-Qasas 28:23]

"And for every Ummah (community or nation) there is a Messenger"

[Yoonus 10:47]

"Mankind were one community [ummah]"[al-Baqarah 2:213]

and there are other similar aayahs.

3 – The word *ummah* is used to refer to a man who is taken as a leader, as in the aayah (interpretation of the meaning):

"Verily, Ibraaheem (Abraham) was an Ummah (a leader having all the good righteous qualities)"[al-Nahl 16:120]

4 – The word *ummah* is used to mean a way or religion, as in the aayahs (interpretation of the meanings):

"They say: "We found our fathers following a certain way and religion [ummah]"[al-Zukhruf 43:23]

"Truly, this, your Ummah [Sharee'ah or religion (Islamic Monotheism)] is one religion"[al-Anbiyaa' 21:92]

and there are other similar aayahs.

Adwaa' al-Bayaan, 3/13.

(www.islam-qa.com)

21811: The meaning of al-huroof al-muqatta'ah in the Qur'aan

Question:

what is meant by the ayah Alim Lam Meem, and other similar ayahs in the quran? What have the scholars said regarding them?

Answer:

Praise be to Allaah.

A group of scholars, such as the Rightly-Guided Khaleefahs (may Allaah be pleased with them), and others among the Sahaabah, Taabi'een and their followers, refrained from interpreting this aayah and others which contain al-huroof al-muqatta'ah [letters which appear at the beginning of some soorahs]. It was not narrated that the Prophet (peace and blessings of Allaah be upon him) interpreted them, so it is preferable for us to say Allaah knows best what they mean. But it was narrated that some of the mufasssireen among the Sahaabah, Taabi'een and their followers did interpret them, and they differed as to their interpretation.

Al-Saheeh al-Masboor min al-Tafseer bi'l-Ma'thoor by Dr Hikmat Basheer, vol 1, p. 94

Some of the scholars tried to discover the wisdom behind these letters and said: These letters are mentioned – and Allaah knows best – at the beginning of soorahs which point to the miraculous nature of the Qur'aan, which implies that all mankind is unable to match it, even though it is composed of the letters that they use in their daily speech. This was the view supported by Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) and was

approved of by Abu'l-Hajjaaj al-Mazzi (may Allaah have mercy on him). And Allaah is the Source of strength. May Allaah bless our Prophet Muhammad and his family and companions, and grant them peace.

Fataawa al-Lajnah al-Daa'imah, vol. 4, p. 144.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

21654: What is the Covenant in the aayah “Those who break Allaah’s Covenant after ratifying it...”?

Question:

What is the Covenant in the aayah “Those who break Allaah’s Covenant after ratifying it...”

[al-Baqarah 2:27 – interpretation of the meaning]?

Answer:

Praise be to Allaah. Abu Bakr ibn al-‘Arabi said:

”Covenants are of two types: one for which expiation may be offered and another for which there is no expiation. That for which expiation may be offered is that which is intended as a vow to refrain from doing something or to do something.

”The second type is a covenant in which the two parties are bound in a manner that is permissible according to sharee’ah, and is binding, either exclusively between them or amongst many people. It is not permissible to nullify or abolish such a covenant, and it is not subject to kafaarah (expiation). This is the covenant for which the one who

breaks it will be gathered (on the Day of Resurrection) as a betrayer, and a banner will be set up for him commensurate with the degree of his betrayal, and it will be said, "This is the betrayer of So and so." Maalik says, a covenant sworn by oath is not permitted to be nullified, and this is what is meant by the aayah (interpretation of the meaning):

”*“and break not the oaths after you have confirmed them — and indeed you have appointed Allaah your surety”*”[*al-Nahl 16:91*]

”And this is a matter concerning which there is no scholarly dispute.”

Ahkaam al-Qur’aan, 1/27, 28. (www.islam-qa.com)

21660: What is the meaning of the aayah “It is prescribed for you, when death approaches any of you...”

Question:

What is the meaning of the aayah (interpretation of the meaning) “It is prescribed for you, when death approaches any of you...” [al-Baqarah 2:180]?

Answer:

Praise be to Allaah.

Abu Bakr ibn al-‘Arabi said:

Allaah says (interpretation of the meaning) “It is prescribed for you, when death approaches any of you...” [al-Baqarah 2:180].

Our scholars said: This does not mean the approach of death in the literal sense, because that is the time when

repentance will no longer be accepted and he no longer has any involvement in this world; we cannot make sense of anything that he says, not even a word, so if the aayah were referring to that, that would be something impossible and unimaginable, but it may be interpreted in two ways:

1 – If the time of death is drawing nigh, the signs of which are: old age or travelling, for there is risk involved in travelling, or one expects something to happen that could lead to death, or one realizes that death is inevitable [because death could come suddenly at any time].

2 – It may mean when one falls sick, because sickness is a cause of death, and when the cause of something happens, the Arabs mention the result when referring to the cause. For example, the poet said (speaking of sickness):

“Tell them to hasten to apologize and to think about something to say that will free you from any blame, for I am death.”

Ahkaam al-Qur’aan, 1/102. (www.islam-qa.com)

20940: How the people will be divided on the Day of Resurrection

Question:

How the people will be divided on the Day of Resurrection
“And you (all) will be in three groups. So those on the Right Hand (i.e. those who will be given their Records in their right hands) how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise).

And those on the Left Hand (i.e. those who will be given

their Record in their left hands) how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell).” [al-Waaqi’ah 56:7-9 – interpretation of the meaning]

Answer:

Praise be to Allaah.

Ibn Katheer said: i.e., the people will be divided into three groups on the Day of Resurrection.

Al-Tabari said: thus they will be divided into the three groups mentioned at the end of the soorah at the time when they are dying.

Then Allaah explained the state of the (three) groups. He said “*those on the Right Hand*” to point out how great is their status and how respected they are.

“*And those on the Left Hand (i.e. those who will be given their Record in their left hands) how (unfortunate) will be those on the Left Hand*”; their being on the left indicates how terrible their situation will be.

“*And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam] will be foremost (in Paradise)*”

[al-Waaq’iah 56:10 – interpretation of the meaning] This means that those who were foremost in doing good deeds in this world will be foremost in the Hereafter and will be the first to enter Paradise. Those who are of this caliber are the ones who will be closest to Allaah in gardens of delight, in the heights of ‘Illiyen, in a lofty status above which there are no higher status. We ask Allaah to make us among those who are foremost. And Allaah knows best.

See *Tafseer Ibn Sa'di*, p. 832

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

21904: How the Shaytaan has a share in people's wealth

Question:

What is the share that the Shaytaan has in people's wealth, as mentioned in the aayah (interpretation of the meaning): "share with them wealth and children (by tempting them to earn money by illegal ways usury, or by committing illegal sexual intercourse),"[al-Israa' 17:64]?

Answer:

Praise be to Allaah.

The share that he has in their wealth is when they spend it in disobeying Allaah. This was the view of al-Hasan. And it was said that it is that which is acquired from sources which are not halaal. This was the view of Mujaahid.

Ibn 'Abbaas said: (it means) the things they used to forbid such as *al-baheerah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), *al-saa'ibah* (a she-camel let loose for free pasture for their false gods, and nothing was allowed to be carried on it), *al-waseelah* (a she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery) and *al-haam* (a stallion-camel freed from work for their idols after it had finished a number of copulations

assigned for it). This was the view of Qutaadah. Al-Dahhaak said: (it means) what they used to sacrifice to their gods.

It was narrated from Ibn 'Abbaas and Mujaahid: this is what he (the Shaytaan) commands them to do of spending their wealth in disobeying Allaah. 'Ataa' said: this means *riba* (usury, interest). Al-Hasan said: this means acquiring it (wealth) from evil sources and spending it in *haraam* ways. This was also the view of Qutaadah. Al-'Awfi said, narrating from Ibn 'Abbaas (may Allaah be pleased with them both): with regard to his sharing in their wealth, this means that which he forbade them of their *an'aam* (livestock such as camels, cattle, etc.), i.e., the *baheerah*, *saa'ibah*, etc. This was also the view of al-Dahhaak and Qutaadah.

Al-Tabari said:

The view which is most likely to be correct is the view of those who said that what this meant was every kind of wealth which involved disobeying Allaah, whether it was spent on *haraam* things, earned from *haraam* sources, sacrificed to their gods, instituted as a *saa'ibah* or *baheerah* for the Shaytaan, or other ways by means of which it was spent in disobedience (towards Allaah). That is because Allaah said (interpretation of the meaning): "*share with them wealth*". So every kind of wealth by means of which the Shaytaan is obeyed and Allaah is disobeyed, the one who does that has given Iblees a share in it; there is no reason why one specific meaning should be intended to the exclusion of others (i.e., the meaning is general).

With regard to the Shaytaan sharing in food and drink – to which his sharing in staying overnight in people's houses, which are also a form of wealth, is also added – in the case of those who do not mention the name of

Allaah, this is mentioned in the hadeeth of Jaabir ibn ‘Abd-Allaah, who said that he heard the Prophet (peace and blessings of Allaah be upon him) say: “When a man enters his house and remembers Allaah [i.e., says Bismillaah] when he enters and when he eats, the Shaytaan says, ‘You have no place to stay and no dinner.’ If he enters and does not remember Allaah when entering, the Shaytaan says, ‘You have found a place to stay.’ If he does not remember Allaah when he eats, [the Shaytaan] says, ‘You have found a place to stay and dinner.’”

(Narrated by Muslim, 2018).

It was narrated that Hudhayfah said: When we ate with the Prophet (peace and blessings of Allaah be upon him), we would not stretch forth our hands until the Messenger of Allaah (peace and blessings of Allaah be upon him) stretched forth his hand first. We were going to eat with him one time, when a young girl came rushing as if she were being pushed. She went to stretch forth her hand to the food, but the Messenger of Allaah (peace and blessings of Allaah be upon him) took hold of her hand. Then a Bedouin came rushing as if he were being pushed, and he took hold of his hand. Then the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The Shaytaan regards food as permissible (for himself) if the name of Allaah is not mentioned over it. He brought this girl so that the food might become permissible for him through her, but I took her hand. Then he brought this Bedouin so that the food might become permissible for him through him, but I took his hand. By the One in Whose hand is my soul, his hand is in mine along with her hand.” This was narrated by Muslim, 2017.

Al-Nawawi said:

The correct view, which is that of the majority of scholars of the earlier and later generations, scholars of hadeeth,

fiqh and kalaam, is that this hadeeth and similar ahaadeeth which were narrated concerning the Shaytaan eating are to be interpreted according to their apparent meaning. The Shaytaan eats in a real sense, because rationally this is not impossible and sharee'ah does not deny it, rather it confirms it. So we must accept it and believe in it. And Allaah knows best.

Sharh Muslim, 13/190. Islam Q&A Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

21946: How the Shaytaan has a share in people's children

Question:

Is it true that if a person does not say "Bismillaah" before having intercourse, the Shaytaan shares with him in that?

Answer:

Praise be to Allaah.

With regard to the Shaytaan having a share when one does not say Bismillaah, Allaah says (interpretation of the meaning):

"share with them wealth and children (by tempting them to earn money by illegal ways usury, or by committing illegal sexual intercourse),"

[al-Israa' 17:64]

Al-Qurtubi said: i.e., give yourself a share in that...

"*children*": it was said that this means the children of zina (fornication, adultery). This was the view of Mujaahid, al-Dahhaak and 'Abd-Allaah ibn 'Abbaas. It was also narrated that he said, this refers to the children

whom they killed and against whom they committed other crimes. It was also narrated that he said, this refers to when they call them by names such as ‘Abd al-Haarith, ‘Abd al-‘Uzza, ‘Abd al-Laah, ‘Abd al-Shams [i.e., names meaning “slave of...” referring to their false gods]. And it was said that this refers to their initiating their children into kufr so that they make them into Jews or Christians, as the Christians do with their children when they baptize them with water. This was the view of Qutaadah.

The fifth view was narrated from Mujaahid who said: If a man has intercourse and does not mention the name of Allaah, the jinn wraps himself around his penis and has intercourse along with him. This is what is referred to in the aayah (interpretation of the meaning):

“with whom no man or jinni has had Tamth [sexual intercourse] before them”

[al-Rahmaan 55:56]

Tafseer al-Qurtubi, 10/289

Ibn Katheer said:

“ ‘share with them wealth and children (by tempting them to earn money by illegal ways usury, or by committing illegal sexual intercourse)’

[al-Israa’ 17:64 – interpretation of the meaning]

‘children’: al-‘Awfi said, narrating from Ibn ‘Abbaas, Mujaahid and al-Dahhaak: this means the children of zina. ‘Ali ibn Abi Talhah said, narrating from Ibn ‘Abbaas: this refers to their children whom they used to kill from folly, without knowledge. Qutaadah said, narrating from al-Hasan al-Basri: by Allaah, he had a share with them in their children by making them Magians, Jews and Christians, so that they followed a religion other than the

religion of Allaah and gave a share of their wealth to the Shaytaan. This was also the view of Qutaadah. Abu Saalih said, narrating from Ibn 'Abbaas: this refers to when they give their children names such as 'Abd al-Haarith, 'Abd al-Shams and so on.

Ibn Jareer said: The most correct view is that every child who is born of a woman concerning whom a sin is committed by giving him a name which Allaah dislikes, or by initiating him into a religion other than that with which Allaah is pleased, or by committing adultery with his mother, or by killing him, or by burying him or her alive, or other actions which involve sin and disobedience towards Allaah, all come under the heading of the Shaytaan having a share in that with the one to whom the child is born, because in the aayah '*share with them wealth and children*' Allaah did not specify one meaning to the exclusion of any other. Every case where Allaah is disobeyed and the Shaytaan is obeyed is a form of his sharing in that.

What he said is sound. Each of the salaf pointed out some aspect in which the Shaytaan has a share. It was proven in *Saheeh Muslim* (2865) from 'Iyaad ibn Himaar that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Allaah said, 'I created My slaves as pure monotheists (haneefs), then the shayaateen (devils) came to them and diverted them from their religion and forbade them that which I had permitted to them.'"

In *al-Saheehayn* (al-Bukhaari, 3271; Muslim, 1434) it is narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When any one of you want to have intercourse with his wife, let him say, '*Bismillaah, jannibnaa al-shaytaan wa jannib al-Shaytaan ma razaqtana*' (In the name of Allaah. Keep the Shaytaan away from us and from what You bestow upon us).' Then if it

is decreed that they should have a child, the Shaytaan will never be able to harm him.”

(*Tafseer Ibn Katheer*, 3/50-51)

al-Tabari said:

The most correct view is that every child who is born of a woman concerning whom a sin is committed by giving him a name which Allaah dislikes, or by initiating him into a religion other than that with which Allaah is pleased, or by committing adultery with his mother, or by killing him, or by burying him or her alive, or other actions which involve sin and disobedience towards Allaah, all come under the heading of the Shaytaan having a share in that with the one to whom the child is born, because in the aayah ‘*are with them wealth and children*’ Allaah did not specify one meaning to the exclusion of any other. Every case where Allaah is disobeyed and the Shaytaan is obeyed is a form of his sharing in that is giving Iblees a share in that

(*Tafseer al-Tabari*, 15/120, 121)

Shaykh ‘Abd al-Rahmaan al-Sa’di said:

“*share with them wealth and children*”. This includes all kinds of sins that have to do with their wealth and children, such as withholding zakaah, failing to give *kafaaraat* (expiation) and to give people their dues, not disciplining and training children to do good and give up evil, taking wealth unlawfully or spending it unlawfully, or using earnings gained from haraam sources.

Indeed, many of the mufasssireen said that also included in the Shaytaan’s share of wealth and children is neglecting to say Bismillaah when eating, drinking or having intercourse; if one does not say Bismillaah when doing

those things, the Shaytaan has a share in them, as was mentioned in the hadeeth.

Tayseer al-Kareem al-Rahmaan, p. 414

I say: with regard to the Shaytaan sharing in intercourse when a person fails to say Bismillaah, we have mentioned above the hadeeth narrated by Ibn Katheer (may Allaah have mercy on him) and the comment of Mujaahid (may Allaah have mercy on him).

Conclusion:

The correct view on the meaning of this aayah is that it should be interpreted in the ways mentioned above, for there is no contradiction between these meanings. Each of the salaf mentioned one aspect of its meanings, and there is no contradiction between them. The basic principle in such a case is that the aayah should be interpreted according to all its meanings.

Shaykh al-Islam Ibn Taymiyah said:

The differences among the salaf concerning tafseer are very small. Their differences concerning rulings are greater than their differences concerning tafseer. Most of the differences narrated from them in saheeh reports have to do with variations, not contradictions. These are of two types:

The first is that each of them expresses the meaning that he has in mind using words that differ from the words used by others, each referring to a different aspect of the same thing... This is similar to the case where different words are used to refer to a sword: al-saarim (that which parts or cuts off) and al-muhannad (made from Indian iron). And it is like the names of Allaah, the names of His Messenger, and the names of the Qur'aan. All of the names of Allaah refer to One; calling upon Him by one of His

Most Beautiful Names does not contradict calling upon Him by one of His other Names. Rather it is as Allaah says (interpretation of the meaning):

“Say (O Muhammad): ‘Invoke Allaah or invoke the Most Gracious (Allaah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names’”

[al-Israa’ 17:110]

Each of His names refers to the same Essence and to the attribute referred to in that name. So al-‘Aleem (the All-Knowing) refers to His Essence and His knowledge; al-Qadeer (the All-Powerful) refers to His Essence and His power; al-Raheem (the Most Merciful) refers to His Essence and His mercy...

The second kind is when each of them refers to a specific meaning by way of giving an example or drawing the attention of the listener to an example, not in a precise and exclusive sense. This is like when a non-Arab asks what the word khubz (bread) means, and someone shows him a loaf of bread. He is referring to a type, not this specific loaf.

Majmoo’ al-Fataawa, 13/333-337

13563: What is the meaning of the word muhsanaat in the Qur’aan?

Question:

What is the meaning of the word muhsanaat in the Qur’aan?

Answer:

Praise be to Allaah.

Al-Shanqeeti said:

The word muhsanaat is used in three senses in the Qur'aan:

(1) Muhsanaat meaning chaste women. For example, Allaah says (interpretation of the meaning):

“they (the above said slave-girls) should be chaste [muhsanaat], not committing illegal sex, nor taking boyfriends”

[al-Nisaa' 4:25]

i.e., they should be chaste, not committing zina (fornication or adultery).

(2) muhsanaat meaning free. For example, Allaah says (interpretation of the meaning):

“if they commit illegal sexual intercourse, their punishment is half of that for free[muhsanaat] (unmarried) women”

[al-Nisaa' 4:25]

(3) the word *ihsaan* (from which the word muhsanaat is derived) may also mean marriage. For example the aayah (interpretation of the meaning):

“And after they have been taken in wedlock [uhsinna], if they commit illegal sexual intercourse...”

[al-Nisaa' 4:25]

meaning ,when they have gotten married. The view of some scholars, that the meaning of *ihsaan* in the phrase “*uhsinna*” is Islam goes against the apparent meaning of the context of the aayah, because the context of the aayah is speaking about believing girls, as Allaah says (interpretation of the meaning):

“And whoever of you have not the means wherewith to wed free believing women...”

[al-Nisaa' 4:25]

Ibn Katheer said in his commentary on this aayah:

The most apparent meaning – and Allaah knows best – is that what is meant by *ihsaan* here is marriage, because the context of the aayah indicates that, when Allaah says (interpretation of the meaning):

“And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess...”

[al-Nisaa' 4:25]

The context of the aayah speaks of believing (slave) girls. Therefore the meaning of the phrase “*uhsinna*” means marriage, as it was interpreted by Ibn ‘Abbaas and others.

Adwaa' al-Bayaan, 1/279, 280

(www.islam-qa.com)

22351: Ruling on interpreting the Qur’aan according to modern theories

Question:

Is it permissible to interpret the Qur’aan according to modern scientific theories?

Answer:

Praise be to Allaah. Shaykh Muhammad ibn Saalih ibn

‘Uthaymeen (may Allaah have mercy on him) was asked this question, and he replied as follows:

There are some risks involved in interpreting the Qur’aan according to modern theories. That is because, if we interpret the Qur’aan according to those theories, then other theories are produced which contradict them, this implies that the Qur’aan will be incorrect in the view of the enemies of Islam. The Muslims would say that the error is in the understanding of the one who interpreted the Qur’aan in that manner, but the enemies of Islam are always watching for an opportunity to attack Islam. Hence we must exercise the utmost caution against rushing into interpreting the Qur’aan according to these scientific matters. We must leave these alone and let matters take their course. If it is proven that some of these theories are correct, we do not need to say that the Qur’aan has already proven it, the Qur’aan was revealed for the purpose of worship and moral, and for people to ponder its meanings. Allaah says (interpretation of the meaning):

“(This is) a Book (the Qur’aan) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember”

[Saad 38:29]

It was not revealed concerning these matters which are subject to experimentation and which people study as part of their scientific quest. It may also be very dangerous to apply the aayahs of the Qur’aan to these theories. For example, Allaah said (interpretation of the meaning):

“O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allaah)!”

[al-Rahmaan 55:33]

When man reached the moon, some people started to interpret this aayah and apply it to this event of reaching the moon, and they said that what was meant by authority was science and that by their science they had passed beyond the zones of the earth and escaped the gravitational pull (of the earth). This is wrong; it is not permissible to interpret the Qur'aan in this way. What this implies is that you are testifying that this is what Allaah meant. This is a serious testimony and you will be questioned concerning that.

Whoever ponders the meaning of this aayah will find that this interpretation is incorrect, because this aayah comes after the aayahs (interpretation of the meaning):

“Whatsoever is on it (the earth) will perish.

And the Face of your Lord full of Majesty and Honour will remain forever.

Then which of the Blessings of your Lord will you both (jinn and men) deny?”

[al-Rahmaan 55:26, 28]

So we ask: did these people manage to pass beyond the zones of the heavens?

The answer is no, for Allaah says (interpretation of the meaning):

“If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)!”

[al-Rahmaan 55:33]

Secondly: has there been sent against them flames of fire and copper?

The answer is no. So the aayah cannot be interpreted in this manner. We say that they reached what they reached

through science and experimentation. But for us to distort the meaning of the Qur'aan and to try to make it fit this event, this is not correct and is not permitted.

From Fataawa al-Shaykh Muhammad ibn Saalih al-'Uthaymeen, Kitaab al-'Ilm, p. 150-152) (www.islam-qa.com)

14403: Who is the “Holy Spirit”?

Question:

In the Quran in 2:87, an excerpt: ...We gave Jesus the son of Mary clear (signs) and strengthened him with the holy spirit. What is the holy spirit?

Answer:

Praise be to Allaah.

The “Holy Spirit” (Rooh al-Qudus) is Jibreel (peace be upon him). Shaykh al-Shanqeeti said: “The words of Allaah (interpretation of the meaning), *‘and [We] supported him with Rooh al-Qudus’* [al-Baqarah 2:87] refer to Jibreel according to the most sound view. This is indicated by the words (interpretation of the meaning): *‘Which the trustworthy Rooh has brought down’* [al-Shu'ara' 26:193] and *‘then We sent to her our Rooh’* [Maryam 19:17].”

Ibn Abi Haatim narrated from Ahmad ibn Sinaan... Abu'l-Za'raa' told us: ‘Abd-Allaah said: Rooh al-Qudus (“the Holy Spirit”) is Jibreel, then he said: something similar was narrated from Muhammad ibn Ka'b al-Qurazi, Qutaadah, ‘Atiyah al-'Awfi, al-Saddi and al-Rabee' ibn Anas.

This view is supported by the above and by the report narrated by the two Shaykhs [al-Bukhaari and Muslim] with their isnaads from Abu Salamah ibn ‘Abd al-Rahmaan ibn ‘Awf, that he heard Hassaan ibn Thaabit al-Ansaari asking Abu Hurayrah to bear witness, “I ask you by Allaah, did you hear the Messenger of Allaah (peace and blessings of Allaah be upon him) say, ‘O Hassaan, respond on behalf of the Messenger of Allaah. O Allaah, support him with Rooh al-Qudus’?” Abu Hurayrah said, “Yes.”

(*al-Tafseer al-Masboor* by Dr. Hikmat Basheer, 1/192-193)

Shaykh al-Islam Ibn Taymiyah said: the majority of scholars said that this refers to Jibreel (peace be upon him), and that Allaah called him *al-Rooh al-Ameen*, *Rooh al-Qudus* and Jibreel.”

(*Daqaa’iq al-Tafseer*, part 1, p. 310)

He wrote an entire chapter on that and said:

Chapter on the meaning of Rooh al-Qudus:

Allaah said (interpretation of the meaning):

“O ‘Eesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rooh ul Qudus [Jibreel (Gabriel)] ...” [*al-Maa’idah* 5:110]

Allaah supported the Messiah (peace be upon him) with Rooh al-Qudus as He mentions in this aayah. In *al-Baqarah* Allaah says (interpretation of the meaning):

“And We gave ‘Eesa (Jesus), the son of Maryam (Mary), clear signs and supported him with RoohulQudus [Jibreel (Gabriel)] [*al-Baqarah* 2:87]

“Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to ‘Eesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rooh ul Qudus [Jibreel (Gabriel)]”

[al-Baqarah 2:253]

This is not limited only to the Messiah; others were also supported in this way. (The scholars) mentioned that Dawood said, “Do not stop supporting me with Rooh al-Qudus.” And our Prophet (peace and blessings of Allaah be upon him) said to Hassaan ibn Thaabit, “O Allaah, support him with Rooh al-Qudus.” According to another report: “Rooh al-Qudus will be with you so long as you are defending His Prophet.” Both versions are narrated in *al-Saheeh*.

According to the Christians, the “Holy Spirit” dwelt in the Disciples, and according to them the “Holy Spirit” is something experienced by all of the Prophets. But Allaah says in *al-Nahl* (interpretation of the meaning):

“Say (O Muhammad) Rooh ul Qudus [Jibreel (Gabriel)] has brought it (the Qur’aan) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allaah as Muslims)”

[al-Nahl 16:102]

“Which the trustworthy Rooh [Jibreel (Gabriel)] has brought down

Upon your heart (O Muhammad)”

[al-Shu’ara’ 26:193]

“Whoever is an enemy to Jibreel (Gabriel) (let him die in

his fury), for indeed he has brought it (this Qur'aan) down to your heart”

[al-Baqarah 2:97]

So it is clear that Rooh al-Qudus here refers to Jibreel... No one suggests that Rooh al-Qudus means the life of Allaah; nor is this indicated by the wording and this phrase is never used in that sense.

Daqaa'iq al-Tafseer, part 2, p. 92

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

12191e: What is the meaning of the phrase “they (think to) deceive Allaah” in the aayah from Soorat al-Baqarah?

Question:

What is the tafsir of the verse in the beginning of Sura-tul Baqarah that is translated to mean “they think to fool Allah and those who Believe”. How can a person try to fool Allah, The Glorious and Exalted? also, do you have any advice for an american who would like to study islam overseas?

Answer:

Praise be to Allaah.

Ibn Katheer said in his tafseer of this aayah:

“ ‘*they (think to) deceive Allaah and those who believe*’ *[al-Baqarah 2:9 – interpretation of the meaning]* means,

by their making an outward show of faith whilst inwardly they conceal kufr. They think in their ignorance that they can deceive Allaah in this way, and that this will benefit them with Him. They think that they can fool Him as they fooled some of the believers, as Allaah says (interpretation of the meaning):

“On the Day when Allaah will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!” [al-Mujaadilah 58:18]

Hence Allaah responds to their belief by saying (interpretation of the meaning):

“while they only deceive themselves, and perceive (it) not!” [al-Baqarah 2:9]

i.e., they are not deceiving anyone by their actions but themselves, but they do not perceive that in themselves. This is like the aayah (interpretation of the meaning):

“Verily, the hypocrites seek to deceive Allaah, but it is He Who deceives them ”

[al-Nisaa' 4:142]

We advise the American who wants to learn about Islam to be fair-minded and free from whims and desires. He should beware of the ways in which the enemies of Islam try to distort Islam. He should strive to learn about Islam from its pure sources and not from the sects who give a bad image of Islam by their bid'ah and innovations, like the Qadiaanis (Ahmadis), Shi'ah and Sufis, etc. These groups have distorted the message of Islam with their innovations, so he should not regard their actions and words as being Islam. We ask Allaah to guide him.

Shaykh Sa'd al-Humayd (www.islam-qa.com)

7737: The name Iram/Erum

Question:

I have been told that the name “iram” or “erum” has a bad meaning in the quran, is this true?

Answer:

Praise be to Allaah.

We put this question to Shaykh ‘Abd-Allaah ibn Jibreen (may Allaah preserve him) who replied as follows:

They (the scholars) mentioned that this is a name, or the name of a tribe or a land. Allaah called the land of ‘Aad *al-Ahqaaf*, and in a hadeeth the tribe was called Iram; the Prophet (peace and blessings of Allaah be upon him) said concerning the Khawaarij: “[If I meet them,] I will certainly kill them as ‘Aad and Iram were killed.” And Allaah says (interpretation of the meaning): “*See you not how your Lord dealt with the ‘Aad (people) – of the (city of) Iram, with lofty pillars?*” [al-Fajr 89:6-7 – Yusuf Ali translation]. The most correct view is that it is the name of a tribe. And Allaah knows best.

Shaykh ‘Abd-Allaah ibn Jibreen (www.islam-qa.com)

**11342: Tafseer of the aayah (interpretation of the meaning)
And Allaah will never lead a people astray ...” [al-Tawbah 9:115]**

Question:

I hope that you can explain to us the meaning of the aayah (interpretation of the meaning) And Allaah will never lead

a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allaah is the All-Knower of everything” [al-Tawbah 9:115]

Answer:

Praise be to Allaah. Allaah says, describing His noble Self and His just Wisdom, that He does not lead people astray except after His Message has reached them, and proof has been established against them, as He says (interpretation of the meaning):

“And as for Thamood, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance” [Fussilat 41:17]

According to another view on the interpretation of this aayah, Mujaahid said concerning the aayah (interpretation of the meaning):

“And Allaah will never lead a people astray after He has guided them” [al-Tawbah 9:115] . This aayah refers to the issue of believers praying for forgiveness for the mushrikeen in particular. Allaah has made clear the ruling on this matter, it becomes a sin, so it is their choice whether they do it or not.

Ibn Jareer said: Allaah is saying that He would not decree misguidance for them as a result of their seeking forgiveness for their dead mushrik relatives, after He had guided them and given them faith in Him and His Messenger, until He had told them of the prohibition so that they would desist. But before He explained that this is not allowed, if you did that, He would not decree that you would be led astray because of that. For obedience and disobedience have to do with commands and prohibitions, but with regard to matters that have not been

commanded or prohibited, no one can be considered to be obedient or disobedient.

Tafseer Ibn Katheer. (www.islam-qa.com)

8399: Is there a difference between modern tafseer of the Qur'aan and ancient tafseer?

Question:

Are there differences in the interpretation of the Qur'an and in related ceremonies between the early time of the islam (up to the Umayyads) and today ?

Answer:

Are there differences in the interpretation of the Qur'an and in related ceremonies between the early time of the islam (up to the Umayyads) and today ?

Praise be to Allaah. If what is meant in the question is the tafseer of the Qur'aan during the Umawī (Umayyad) period at the time of the righteous salaf (predecessors) of the Taabi'een and the successive generation, and the lesser Sahaabah, the compilation (of tafseer) in written form was not widespread at that time, compared to later times. It is mostly limited to reports which are known as al-tafseer al-athari (reports quoting the words of the Prophet (peace and blessings of Allaah be upon him) and the Sahaabah). Then the scholars adopted other approaches in tafseer and followed a number of trends, some of which were praiseworthy and acceptable, and others were to be rejected. In more recent times, this reliance on their own opinions and understanding was taken even further, and theories and variables which have no place in tafseer were forcibly introduced. It reached the point where it may be

said of some tafseers that they contain everything except tafseer. Examples of this in mediaeval tafseers include *Tafseer al-Raazi*, and in modern tafseers, *Tafseer al-Jawaahir*.

One of the good references on this is *Ittijaahaat al-Tafseer fi'l-Qarn al-Raabi' 'ashar* by Shaykh Fahd al-Roomi

Written by Shaykh 'Abd al-Kareem al-Khudayr
(www.islam-qa.com)

7002: What is al-lawh al-mahfooz?

Question:

Could you explain in detail including tafseer of the great scholars of Islam (Ibn Katheer ,At-Tabari etc.)the notion “allauh al mahfuz” mentioned in the Holy Qur’aan (85:22)? Jazakallahu khairan !

Answer:

Praise be to Allaah.

1. Ibn Manzoor said:

Al-Lawh: every wide, flat surface or sheet of wood.

Al-Azhari said: *al-Lawh* is a flat surface of wood, and a shoulder-blade [of an animal], if it is written on, may be called a *lawh*.

Al-Lawh is something that is written on.

Al-Lawh: *al-Lawh al-Mahfooz*, as in the aayah (interpretation of the meaning), “(Inscribed) in *al-Lawh al-Mahfooz* (the Preserved Tablet)” [al-Burooj 85:22] means, the place where the decrees of Allaah are kept.

Every wide bone is a *lawh*.

The plural form is *alwaaah*....

(*Lisaan al- 'Arab*, 2/584).

2. Ibn Katheer (may Allaah have mercy on him) said:

“*in al-Lawh al-Mahfooz (the Preserved Tablet)*” means, It is among the higher group (i.e., angels), preserved and protected from anything being added or taken away, or any alteration or changes.

(*Tafseer Ibn Katheer*, 4/497, 498).

3. Ibn al-Qayyim (may Allaah have mercy on him) said:

“Preserved”: most readers recite this with a kasrah, i.e., it is a description of the *Lawh*. This indicates that the shayaateen are not able to bring it down, because its location is protected and they cannot reach it. And it is itself protected, so the Shaytaan cannot add anything to it or take anything away from it.

Allaah, may He be glorified, has described it as protected or guarded in the aayah (interpretation of the meaning):

“*Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’aan) and surely, We will guard it (from corruption).*” [*al-Hijr 15:9*]. And its location is also described as being guarded in this soorah.

Allaah, may He be glorified, is protecting its location, and protecting it from having anything added or taken away, or being distorted. He is protecting its meanings from being twisted, just as He is protecting its words from being changed, and He is protecting its letters so that nothing is added or taken away...

(*al-Tabyaan fi Aqsaam al-Qur’aan*, p. 62).

4. As for the reports in some books of Tafseer, that *al-Lawh al-mahfooz* is on the forehead of Israafeel or that it was created of green chrysolite, etc., none of these reports have been proven. It is part of the Unseen (*al-ghayb*) of which we cannot accept any reports except from the one who received Revelation concerning it.

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

4622: What are the things that Allaah taught to Adam?

Question:

What are the things that Allaah taught to Adam?

Answer:

Praise be to Allaah.

Imaam Ibn Katheer (may Allaah have mercy on him) said in his *Tafseer* (1/256, ed. by Abu Ishaq al-Juwayni), commenting on the aayah (interpretation of the meaning): “*And He taught Adam all the names (of everything)...*” [*al-Baqarah* 2:31]

“The correct view is that He taught him the names of all things, what they are, and their qualities, right down to the noiseless fart, i.e., the names and qualities of all things, great and small. Thus al-Bukhaari said in his commentary on this aayah in *Kitaab al-Tafseer* in his *Saheeh*, and Ibn Katheer mentioned al-Bukhaari’s isnaad from Anas, that

the Prophet (peace and blessings of Allaah be upon him) said: ‘The believers will assemble on the Day of Resurrection and will say, ‘Let us ask somebody to intercede for us with our Lord.’ So they will go to Adam and say, ‘You are the father of all the people. Allaah created you with His own Hands, and ordered the angels to prostrate to you, and taught you the names of all things...’” This indicates that Allaah taught him the names of all created things, which is why He then said (interpretation of the meaning): “... *then He showed them to the angels*” [*al-Baqarah 2:31*] – i.e., the objects whose names He had taught to Adam.”

Al-Haafiz ibn Hajar listed various opinions on this topic in *al-Fath* (8/10), where he said, “There was some dispute as to the meaning of the ‘names.’ It was suggested that this referred to the names of his offspring, or the names of the angels, or the names of the different species – without going into details, or the names of everything on earth, or the names of all things, even a platter.”

Imaam al-Shawkaani said in *Fath al-Qadeer* (1/64):

“The ‘names’ are phrases or expressions, and what is meant is the names of the objects whose names Allaah taught him. This is the opinion of the majority of scholars, and this is the true meaning of the word *ism* (name). This is confirmed by the word *all* (*all the names*), which indicates that He taught him all the names and did not omit anything, no matter what it was.”

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

606: The meaning of the pronoun “We” as used in the Qur'an

Question:

Why does the Quran use the term “we” in its ayats?
Many non-believers believe that this may be in reference to Jesus?

Answer:

Praise be to Allaah.

It is a feature of literary style in Arabic that a person may refer to himself by the pronoun *nahnu* (we) for respect or glorification. He may also use the word *ana* (I), indicating one person, or the third person *huwa* (he). All three styles are used in the Qur'an, where Allaah addresses the Arabs in their own tongue. (*Fataawa al-Lajnah al-Daa'imah*, 4/143).

“Allaah, may He be glorified and exalted, sometimes refers to Himself in the singular, by name or by use of a pronoun, and sometimes by use of the plural, as in the phrase (interpretation of the meaning): ‘Verily, We have given you a manifest victory’ [al-Fath 48:1], and other similar phrases. But Allaah never refers to Himself by use of the dual, because the plural refers to the respect that He deserves, and may refer to His names and attributes, whereas the dual refers to a specific number (and nothing else), and He is far above that.” (*Al-'Aqeedah al-Tadmuriyyah* by Shaykh al-Islam Ibn Taymiyah, p. 75).

These words, *innaa* (“Verily We”) and *nahnu* (“We”), and other forms of the plural, may be used by one person speaking on behalf of a group, or they may be used by

one person for purposes of respect or glorification, as is done by some monarchs when they issue statements or decrees in which they say “We have decided...” etc. [This is known in English as “The Royal We” – Translator]. In such cases, only one person is speaking but the plural is used for respect. The One Who is more deserving of respect than any other is Allaah, may He be glorified and exalted, so when He says in the Qur’an *innaa* (“Verily We”) and *nahnu* (“We”), it is for respect and glorification, not to indicate plurality of numbers. If an aayah of this type is causing confusion, it is essential to refer to the clear, unambiguous aayaat for clarification, and if a Christian, for example, insists on taking ayaat such as “*Verily, We: it is We Who have sent down the Dhikr (i.e., the Qur’an)*” [al-Hijr 15:9 – interpretation of the meaning] as proof of divine plurality, we may refute this claim by quoting such clear and unambiguous aayaat as (interpretation of the meanings): “*And your god is One God, there is none who has the right to be worshipped but He, the Most Beneficent, the Most Merciful*” [al-Baqarah 2:163] and “*Say: He is Allaah, the One*” [al-Ikhlaas 112:1] – and other aayaat which can only be interpreted in one way. Thus confusion will be dispelled for the one who is seeking the truth. Every time Allaah uses the plural to refer to Himself, it is based on the respect and honour that He deserves, and on the great number of His names and attributes, and on the great number of His troops and angels.”

(Reference: *Al-‘Aqeedah al-Tadmuriyyah* by Shaykh al-Islam Ibn Taymiyah, p. 109). And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

1084: The Meaning of the Verse “And the Moon, We have measured for it mansions ...”

Question:

Assalamu Alaikum

I am very interested in Islam. I have since 1994 started to read the Qur'an and the Prophets Hadiths (pbuh) since early this year and I have found great spiritual fulfillment in Islam. I will (Insha Allah) soon be receiving Namaaz lessons as I plan on embracing Islam. I am not sure of the meaning of a particular verse in the Qur'an from Surah Ya-Sin and I hope that you can be of help.

And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk (36:39)

I will appreciate your help. May Allah guide, protect and bless you for all the help you have given to so many people across the world by answering our questions and ending our dilemmas. Jazak Allah

Answer:

Praise be to Allaah.

First of all, let me congratulate you for reaching a conviction that Islam is true and that it is the only religion which meets the needs of man's soul and fills it with tranquillity and joy. From the way in which you phrased your question, it is clear that what you have read about Islam has had an effect on you, so much so that if you had not stated that you are Hindu, we would have thought you were Muslim.

The most important thing I want to say to you is to advise

you to hasten to enter Islam, and do it sooner rather than later. Once a person is convinced of the truth, what reason is there to delay embracing Islam?

There is another point which also needs to be made clear. Some of those who want to enter Islam delay doing so until they have learnt some practical aspects of this faith, such as how to pray and so on, because they think that they are not fit to enter the religion until they have learnt some of its teachings. This is not correct; once the truth is clear to a person, it is his duty to follow it and enter Islam straight away. Then he can learn about the Qur'an and Sunnah and broaden his understanding of Islam. The Muslim is required to take learning and practice step by step, as much as he is able to, because no one knows when he or she will die. If a person meets Allaah (dies) with a religion other than Islaam, he will be one of the doomed. Furthermore, a person will not be rewarded and no hasanaat will be recorded for him until after he has entered Islaam, so he will lose a lot of benefits if he delays his Islaam; time wasted can never be recovered.

Now let us go back to your question, which has to do with the thirty-ninth aayah of Soorah Yaa-Seen.

In this aayah, Allaah says (interpretation of the meaning): *"And the moon, We have measured for it mansions (to traverse)"* [Yaa-Seen 36:39], i.e., We have made it progress through stages by which the passing of months can be measured, just as night and day are known from the sun.

Allaah says (interpretation of the meanings): *"They ask you about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage . . ."* [al-Baqarah 2:189]

"It is He Who made the sun a shining thing and the moon

as a light , and measured out its (their) stages, that you might know the number of their years and the reckoning. . .” [Yoonus 10:5]

Allaah has given the sun its own light and has given the moon a (reflection) of light, and has made their courses different, so that the sun rises every day and sets at the end of the day with one unchanging kind of light, but the positions of its rising and setting vary from summer to winter, because of which the days may be long and the nights short, then the days become short and the nights long. The sun is dominant in the day, so it is the heavenly body of the daytime.

As for the moon, Allaah has measured for it mansions or stages, so that on the first night of the month it rises as a faint crescent, giving little light, then its light increases in stages and its position gets higher each night. Every time its position is higher, it has more light, even though it is a reflection of the sun's light, until its light becomes complete, on the fourteenth of the month, when it is a full moon. Then it starts to decrease until, at the end of the month, it “returns like the old dried curved date stalk”

Ibn ‘Abbaas, may Allaah be pleased with him, said: “This is the stalk of a bunch of dates.” Mujaahid said: “It is a dried stalk.” Ibn ‘Abbaas meant: the stalk of a bunch of dates when it becomes old, dry and bent. (Reference: Tafsir Ibn Katheer).

This likening of the moon at the end of the month to an old dried curved date stalk is a beautiful example of eloquence, by choosing a simile from the environment of the first listeners.

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

1028: The meaning of Verse 33, Al Rahmaan

Question:

Assalamu'alaikum wbt

Brother,

I would like to seek your assistance in translating the tafsir of surah 55 ayat 33(Since I do not know Arabic):

”33. O ye assembly of Jinns and men! if it be ye can pass beyond the zones of the heavens and the earth pass ye! not without authority shall ye be able to pass!”

Jazakallahu Khair.

Answer:

Praise be to Allah;

Verse 33 of Surat al-Rahman, interpretation of the meaning: *“O ye assembly of Jinns and men! If you can pass beyond the zones of the heavens and the earth, pass ye! Not without authority shall ye be able to pass!”*

This challenge from Allaah to all will be on the day of resurrection when all creatures, Jinn and humans, will be assembled and the heavens split apart. Angels will descend from all of heavens and encircle the resurrected. Allah will challenge the people assembled to escape if they can. They will not be able to escape as they will not have the ability or the power to do so with the angels besieging and encircling them from all sides.

In explanation of this Verse, Ibn Kathir (may Allaah have mercy on him) said: “Meaning that you cannot escape Allaah’s power and predestination, which are everywhere around you. You cannot escape Allah’s power or break away from His authority or ruling on you. On the day of resurrection, wherever you go, you will be surrounded on all sides by seven rows of angels. No one can pass beyond the zones “without authority” i.e. an order from Allah. Verse 10 of Surat Al-Qiyamah, or the resurrection, says (interpretation of the meaning): “(10.) *That day will man say: Where is the escape? (11.) By no means! No place of safety! 12. Before thy Lord (alone), that day will be the dwelling.*”

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid.
(www.islam-qa.com)

1024: The meaning of Verse 173, Al Baqarah

Question:

My question is with reference to Verse #173 of Sura #2. What is the implication of the words, “wamaa uhillu bihi lighairillah”, therein? Do these words prohibit me from accepting or eating any food article (not necessarily of animals slaughtered in names other than of Allah) which are offered here in India, after Fatehakhani done in the names of saintly persons like Abdul Qadar Jeelani?

Answer:

The meaning of the Quranic Verse: “*Forbidden to you (for food) are: ..., and that on which has been invoked the name of other than Allah,...*” (Al-Baqarah, or the heifer, V173)

Praise be to Allah, Ibn Kathir (May Allah have mercy on him) said in explanation of the above Verse:

“..that on which has been invoked the name of other than Allah...” means slaughtered animals on which has been invoked a name other than the name of Allah; such as an idol, an antagonist, an arrow of divination and the like for which Arabs of pre-Islamic periods slaughtered animals.

In explanation of Verse 3 of Surat al-Ma’ida, or the table, Ibn Kathir said: “The Verse: “..., and that on which has been invoked the name of other than Allah,...” means that eating of animal food on which, upon slaughtering a name other than Allah is invoked is forbidden because Allah, the Exalted, prescribed that His Great Name be invoked upon slaughtering any of His creatures. It is the unanimous opinion that one is forbidden to select to invoke a name of an idol of any creature upon slaughtering an animal.

In explanation of the Verse “... that which is sacrificed on stone (altars)...”, Mujahid and Ibn Jurayj said: Those were stones (altars) put around the Ka’bah. Ibn Jurayj said: There were 360 stones (altars) at which pre-Islamic Arabs used to slaughter animal ... They would grill meat and put it on these stones.. Allah forbade such act and disallowed eating of such meat even if the name of Allah is invoked on it. Slaughtering of animal at stones (altars) is part of polytheism, which is prohibited by Allah and His Messenger. Comparison should be made to the foregoing to decide the rule for slaughtering of animals on which is invoked other than the name of Allah.

All slaughtered animals on which a name other than the name of Allah; such is the name of a prophet, a holy man, an idol, the devil, or an item of worship such as the cross and the like may not be eaten.

Islam Q&A. Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

Rulings on-Mus-hafs

6490: Can we read from a Mushaf that becomes contaminated with najaasah and is then cleaned?

Question:

My 10 year old daughter was cycling to her Quran teacher's residence for her regular lesson. On the way, she was frightened by a dog chasing her. In panic, she cycled more quickly towards her teacher's house, when, she and the bicycle as well as the Quran fell into the drain.

Part of the Quran was wet from the drain water. Upon seeing this, the Quran teacher washed off the dirt, and she was able to read from it.

My question is, what is the hukum on such a state of the Quran? Right now, she is still reading from it.

Answer:

Praise be to Allaah.

If the dirt that has gotten onto the Mushaf is removed, and there is no offensive odour left, then there is nothing wrong with reading and memorizing from it.

But if there is a smell or there is some trace of dirt left on it that cannot be removed, there is nothing wrong with burning it and bringing another one, out of respect for the Book of Allaah and the wish not to leave any impurity or bad smell on it.

May Allaah reward you with good for your respect towards the Book of your Lord and your asking such a question which is indicative – in sha Allaah – of goodness and

religious commitment. We ask Allaah to make it easy for your daughter to memorize the Qur'aan and act according to it.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

20620: Reciting Qur'aan in the bathroom

Question:

Is it permissible to recite the holy quran while in the toilet?(without taking the book itself in).

Answer:

Praise be to Allaah.

The Qur'aan is the best book that mankind has ever known, because it is the Word of the Lord of the Universe, which was brought down by the trustworthy Spirit [i.e., Jibreel] to the heart of the noble Messenger, to bring mankind forth from darkness into light, and guide them to the straight path. It is the Book whose miracle abides, the proof of which is constantly renewed; Falsehood cannot come to it from before it or behind it, (it is) sent down by the All Wise, Worthy of all praise (Allaah)

[cf. Fussilat 41:42]

There are kinds of etiquette that have to do with this Book, to which attention should be paid when reciting it. One of these rules is that the place where it is recited should be clean. In his valuable book *al-Tibyaan*, Imam al-Nawawi (may Allaah have mercy on him) mentioned some of the etiquette which the Muslim should pay

attention to when reciting the Book of Allaah. He mentioned the issue of reciting Qur'aan in bathrooms and toilets, and he quoted the views of scholars on this matter. He said:

“It is mustahabb to recite Qur'aan in a place that is clean and suitable. Hence a number of scholars regarded it as mustahabb to read Qur'aan in the mosque because it is both clean and a honourable environment... With regard to reciting Qur'aan in the bathroom, the salaf differed as to whether it is makrooh. Our companions – i.e., the Shaafa'is – said that it is not makrooh. This was quoted by Abu Bakr ibn al-Mundhir in *al-Ishraaf* from Ibraaheem al-Nakha'i and Maalik, and it is the view of 'Ata'.

Some regarded it as makrooh, such as 'Ali ibn Abi Taalib (may Allaah be pleased with him). This was narrated from him by Ibn Abi Dawood.

Ibn al-Mundhir narrated from a group of the Taabi'een – including Abu Waa'il Shaqeeq ibn Salamah, al-Shu'bi, al-Hasan al-Basri, Makhool, Qubaysah ibn Dhu'ayb, and from Abu Haneefah (may Allaah be pleased with them all) that al-Shu'bi said: it is makrooh to recite Qur'aan in three places: bathrooms, toilets It was narrated that Abu Maysarah said: Allaah should not be remembered except in good (clean) places.”

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) was asked:

Is it permissible to remember Allaah (dhikr) in the bathroom?

He replied:

A person should not remember his Lord inside the bathroom, because this place is not appropriate for that. If he remembers Him in his heart there is nothing wrong

with that, but he should not utter the words out loud. It is better not to speak the words out loud in this place, and to wait until he has come out of it. With regard to places for doing wudoo' that are outside the toilets where one relieves oneself, there is nothing wrong with remembering Allaah there.

Majmoo' Fataawa Ibn 'Uthaymeen, 11/109.

Islam Q&A

(www.islam-qa.com)

13483: Writing names on Mus-hafs is permissible

Question:

People often write the date of special occasions and a few words on Mus-hafs when giving them as gifts. Is this permissible?.

Answer:

Praise be to Allaah.

It is permissible if the Mus-haf is intended as a gift. One can write "This is a gift to So and so on the occasion of such and such." There is no reason why this should not be allowed, in sha Allaah. Or if a person wants to a book as a gift and he writes in it, whether in his own handwriting or that is printed in the book, this is OK.

Shaykh 'Abd-Allaah ibn 'Abd al-Rahmaan al-Jibreen Al-Daw'ah magazine, issue no. 1795, p. 45

(www.islam-qa.com)

1690: The Ruling of translating the Qur'an to other Languages and Touching it by a disbeliever

Question:

It is allowed to translate the Qur'an to French, for example, to be read by the unbelievers meanwhile, Allah says?

Answer:

Praise be to Allaah. No translation can resemble the Qur'an in precision of expressions, highness of style, or beauty of composition. Nor is it possible to reflect the miraculous nature of the Qur'an, fulfill all its goals in illustrating rules, principles and etiquette or indicate the lessons and primary and secondary meanings deduced from it. Any one who tries to do so is trying in vain.

People of Knowledge can express what they have understood from the meanings of the Qur'an in other languages to help the speakers of these languages get the ideas, even though they are not ultimate. But this is not considered to be Qur'an; it could be classified as belonging to illustrations. Therefore, unbelievers can touch such books.

The standing Committee (www.islam-qa.com)

21792: Taking cell-phones on which Qur'aan has been recorded into the washroom

Question:

Recently electronic devices and cell phones have become widespread, and it is possible to store audio recordings

of the Qur'aan in them. What is the ruling on taking such devices into washrooms?

Answer:

Praise be to Allaah.

It is not haraam to take these cell phones into washrooms because they do not come under the same rulings as the Mus-haf (printed copy of the Qur'aan), even after Qur'aan has been recorded in them, because it is sound which is hidden inside it, it is not writing that is visible. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

10694: Giving the kuffaar a translation of the meanings of the Qur'aan

Question:

I am trying to convert some Christians and "Free thinkers" into Islam and they seem to be interested in knowing what is in the Qur'an. They have both read the Bible and they believe it is Holy, but with contradictions. I, however told them that the Qur'an unlike the Bible has no contradictions in it and that it contains all the information about this World and the hereafter that they need to know. They are however yet to believe. As a method of proving this, I was going to buy them each a copy of the Holy Qur'an translated by Muhammad Asad. They have promised to read it and tell me what they think. Do you think this is a good idea?

Answer:

Praise be to Allaah.

A translation of the meanings of the Qur'aan is not considered to be Qur'aan, and it does not have the same status in all aspects. Rather it is like a tafseer (commentary, exegesis) of the Qur'aan in Arabic, which explains the meanings and assists in understanding. On this basis, it is permissible to give the kuffaar a translation of the meanings of the Qur'aan, without the Arabic text, and it is permissible for them to touch a tafseer in Arabic.

(Fataawa al-Lajnah al-Daa'imah, 4/133)

On this basis, it is permissible for you to give them this translation. May Allaah help us and you to call people to His way in a good manner. May Allaah bless our Prophet Muhammad.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

10686: There is no sin on a person who drops the Mus-haf unintentionally

Question:

I am 18 years of age now, when I was only 10 I was reciting the Holy Quran once and then got up to offer Salah, so I quickly went and kept the Quran inside the cupboard on top of a box. After I finished offering my prayers I realized alas that the Holy Quran had dropped to the floor! I asked my Lord for forgiveness and I still ask His forgiveness after every Salah that I offer. Still, I am not at peace and

want to offer my repentance once and for all! What should I do?

Answer:

Praise be to Allaah.

No Muslim doubts that it is obligatory to respect the Book of Allaah, and the scholars are agreed that the one who deliberately mishandles it is a kaafir.

At the same time, Allaah says that there is no sin on one who is ignorant, forgetful or makes a mistake.

Allaah describes the believers as saying (interpretation of the meaning):

“ ‘Our Lord! Punish us not if we forget or fall into error’ ” [al-Baqarah 2:286]

According to a report narrated by Muslim from the hadeeth of Abu Hurayrah (125), Allaah said. “Yes”; according to another report from the hadeeth of Ibn ‘Abbaas (126), Allaah said, “I have done that” (i.e., responded to the prayer uttered in this *aayah*).

Whoever has no free will in a matter, such as one who is forced to do something, or one who is asleep, is not sinning if he says or does something that goes against Islam.

You have not done anything that goes against Islam. When the Mus-haf fell it was not by any deliberate action on your part, so you have not fallen short in respecting it. Although Islam tells us that we must repent from our sins and give them up, at the same time it warns us against falling prey to waswaas (insinuating whispers of the Shaytaan) and despairing of the forgiveness and mercy of Allaah.

We ask Allaah to help you to do that which He loves and is pleased with. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

12225: Non-Muslims touching the Qur'aan

Question:

is it permissible for a non muslim to read the Quran without the thorough cleansing of self beforehand like a Muslim would?

Answer:

Praise be to Allaah.

The Holy Qur'aan should not be touched by anyone except those who are purified. Allaah says (interpretation of the meaning):

“Verily, the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allaah, and in the Message of Muhammad) are Najasun (impure)” [al-Tawbah 9:28]

On this basis, the kaafir should not be permitted to touch the Qur'aan, whether he is a Christian, a Jew, a Buddhist, a Hindu or anything else. But it is permissible for him to listen to the Qur'aan on radio or TV, or from tapes, and it is permissible for him to read the translations of the meanings of the Qur'aan which are available in different languages.

Shaykh Ibn Jibreen (www.islam-qa.com)

9320: Ruling on kissing the Mus-haf

Question:

What is the ruling on kissing the Mus-haf after it has fallen from a high place?

Answer:

Praise be to Allaah.

We do not know of any evidence (daleel) to suggest that it is prescribed in sharee'ah to kiss it, but if a person does so, there is nothing wrong with that. It was narrated that the great Sahaabi 'Ikrimah ibn Abi Jahl used to kiss the Mus-haf and say, "This is the word of my Lord." Whatever the case, there is nothing wrong with kissing it, but it is not prescribed to do so and there is nothing to indicate that it is prescribed in sharee'ah. But if a person kisses it as an act of veneration and respect if it falls from his hand or from a high place, there is nothing wrong with that, in sha Allaah.

Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 9, p. 289 (www.islam-qa.com)

8885: Accepting a copy of the Bible so that a kaafir will agree to accept a copy of the Qur'aan

Question:

A Muslim man says: I wanted to give a copy of a translation of the meanings of the Qur'aan to a kaafir man, but he said "I will not take it unless you take from me a

copy of the Bible in Arabic, and I will not read it unless you read [the Bible].” Should I do that or not?

Answer:

Praise be to Allaah. We put this question to Shaykh Muhammad ibn Saalih al-‘Uthaymeen, may Allaah preserve him, who replied as follows:

He should not do that, because the Bible may have an effect on the Muslim, but it seems that the Qur’aan will not have an effect on this evil person, because he is insisting that the Muslim should take the copy of the Bible. So he should not agree to that. If he goes right, then it will be for the benefit of his own self, and if he goes astray, it will be to his own loss.

Question:

Should he pretend to agree to read [the Bible], without really meaning it?

Answer:

He should not agree to anything, because that will make this person feel proud. And Allaah knows best.

Muhammad ibn Saalih al-‘Uthaymeen (www.islam-qa.com)

3996: Ruling on giving a copy of the Qur’an with a translation to a kaafir

Question:

Is it permissible to give for Da’wah to the non-Muslims a translation of the meanings of the Qur’aan which accompanies the original Arabic text as well?

Answer:

Praise be to Allaah.

We put this question to Shaykh Muhammad ibn Saalih al-'Uthaymeen: what is the ruling on giving a kaafir a copy of the Qur'aan containing the text in Arabic and a translation and commentary amounting to half of the content?

He replied, may Allaah preserve him:

“What is known among the scholars is that it is not permissible to give a kaafir power over the Qur'aan (i.e., put it at his disposal), but if a kaafir is sincere in his desire to know more about the Qur'aan, a person can invite him to come to a library – either a public library or his own home library, where he can show him the Qur'aan.”

If you find a translation of the meanings of the Qur'aan without the Arabic text then there is nothing wrong with giving that to a kaafir. And Allaah knows best.

Shaykh Muhammad ibn Saalih al-'Uthaymeen

(www.islam-qa.com)

6783: Ruling on selling Mus-hafs

Question:

What is the ruling on selling Mus-hafs?

Answer:

Praise be to Allaah.

Dealing in Mushafs is permissible because it is a kind of

cooperating in good deeds, and it makes it easy for people to obtain Mushafs, to memorize or read Qur'aan, to convey the message and establish proof.

From Fataawaa al-Lajnah al-Daa'imah, 13/47
(www.islam-qa.com)

6223: Carrying the Qur'aan to the bathroom so that it will not be stolen

Question:

I always carry a Quran with me, no matter where I go, because I like to read it often. I keep it in my bookbag. What do I do if I am out somewhere and I have to go to the bathroom. I cant leave the Quran outside because someone might take it and so I just keep it in my bookbag and take both into the bathroom. Is this acceptable? Remember, in america public restrooms have a large open area, and a private toilet area. Where can I take my bag? Either place

Answer:

Praise be to Allaah.

If you can keep it outside, this is good, but if you are afraid that it will be stolen or lost, then it is OK to take it into the bathroom with you if it is inside a case or bag. But keep the bag away from the toilets, because this is better. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

4258: Recycling paper containing the name of Allaah

Question:

Is it allowed to recycle paper which has the name of Allaah on it or even if it says God.

Answer:

Praise be to Allaah.

There is nothing wrong with recycling these papers, so long as they are not exposed to any mishandling before the writing is erased from them. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

2260: Kissing the Mus-haf, kissing one's fingers and swaying whilst reciting Qur'an

Question:

My questions relate to Bida'a. At the Mosque I attend I see brothers performing actions which I think are Bida'a but require confirmation with sources. I would like to try correct these practices, Inshallah with Hickma, if there are incorrect.

1. Blowing on fingers and wiping eyes with thumbs after making Dua'a.
2. Always ending Dua'a with Al-Fatiha.

3. Kissing the Qu'ran when picking it up and before putting it down.
4. Swaying while sitting in Salat or reading Qu'ran.

Answer:

Praise be to Allaah.

Any act of worship must be based on evidence (daleel) from the Qur'aan or saheeh Sunnah. One of the principles of this religion is that Allaah cannot be worshipped except in the ways that He has prescribed, and He cannot be worshipped in innovated ways (bid'ah). The Prophet (peace and blessings of Allaah be upon him) said: "Whoever innovates something in this matter of ours [i.e., Islam] that is not part of it, will have it rejected," i.e., his deed will be unacceptable to Allaah. There is no evidence in either the Qur'aan or Sunnah for ending du'aas with al-Faatihah. Similarly, there is no evidence for blowing onto one's fingers and wiping the eyes with them after making du'aa'. Al-Shuqayri (may Allaah have mercy on him) mentioned the bid'ah of kissing the thumbnails and wiping the eyes with them after making du'aa' following salaah, or bunching the fingertips together and touching them to the eyes after prayer, and reciting certain things whilst doing so; he said that these are silly innovations. (*Al-Sunan wa'l-Mubtada'aat*, p. 71). With regard to the question of kissing the Mus-haf (copy of the Arabic text of the Qur'aan), the Fatwa Standing Committee (*al-Lajnah al-Daa'imah li'l-Iftaa*) answered a question on this matter with the following fatwa: "We know of no basis for kissing the Qur'aan." In another response to a similar question, they said: "We know of no evidence that prescribes kissing the Qur'aan, which was revealed to be recited, respected, understood and acted upon." (*Fataawa al-Lajnah al-Daa'imah*, no. 4172)

In *Al-Aadaab al-Shar'iyah* (2/273, Al-Risaalah edition), Ibn Muflih says:

“It was reported that he (Imaam Ahmad) did not give an opinion [??] on this matter (kissing the Qur'aan) and touching it to one's forehead and eyes.”

Al-Qaadi said in *al-Jaami' al-Kabeer*: “He did not give an opinion on that, although it contains an element of respect and honour, because in the case of deeds intended to draw closer to Allaah, if there is no comparable precedent in the Sunnah, then it is better not to do it. Do you not remember when 'Umar saw the Black Stone, he said: ‘You cannot do any harm or any good. If it were not for the fact that the Messenger of Allaah (peace and blessings of Allaah be upon him) kissed you, I would not kiss you.’” (Reported by al-Bukhaari, 1597; Muslim, 1270).

As for swaying when reciting Qur'aan or praying, this is habit of the Jews in their worship, so the Muslim should not do it deliberately. (See *Bida' al-Qurra'* by Bakr Abu Zayd, p. 57). One of the ways of wisdom (hikmah) in da'wah and combatting wrongdoing, to which you refer in your question, is to ask people for the evidence for what they are doing, because it is not permissible to worship in ways for which there is no evidence, as we have pointed out above. The burden of proof rests on the person who is doing the deed, not on the one who is seeking to correct him. May Allaah give us and you the strength to do good. May Allaah bless our Prophet Muhammad.

Islam Q&A

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