



أصول في التفسير

the Fundamentals of

Tafseer

&

Tafseer of Soorahs:

al-Faatihah, al-Iklaas, al-Falaq and an-Naas

by Shaykh Muhammad ibn Saalih al-'Uthaymeen

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THE FUNDAMENTALS OF TAFSEER



*Tafseer of Soorahs: al-Faatihah, al-Ikhlaas,
al-Falaq, and an-Naas*

By:

Shaykh Muhammad ibn Saalih al-'Uthaymeen

Translated by: Tarbiyyah Publishing



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BOOK ONE:

The Fundamentals of Tafseer

A Biography of Imaam 'Uthaymeen¹

His Lineage:

He is Aboo 'Abdullaah Muhammad ibn Saalih ibn Muhammad ibn 'Uthaymeen al-Wuhaybee at-Tameemee

His Birth:

His Eminence, the Shaykh ؒ was born in the city of 'Unayzah, one of the cities of Qaseem, on the 28th of Ramadhaan 1347H.

His Early Upbringing:

He read the noble *Qur'aan* to his grandfather on his mother's side of the family, 'Abdur Rahmaan ibn Sulaymaan Aali Daamigh. He memorized it and then began to seek knowledge. He learned penmanship, arithmetic, and some sciences of literature. The Shaykh was granted intelligence and the utmost zeal and enthusiasm in obtaining knowledge as well as sitting with the scholars. At the forefront of these scholars was the *Shaykh, al-'Allaamah, the Mufasssir, the Faqeeh, 'Abdur-Rahmaan ibn Naasir as-Sa'dee*. Shaykh 'Abdur-Rahmaan had two of his students appointed to teaching the youth, Shaykh 'Alee as-Saalihee and Shaykh Muhammad ibn 'Abdul 'Azeez al-Mutawwi'. Shaykh Muhammad (al-'Uthaymeen) ؒ, read with them: *Mukhtasar al-'Aqedah al-Waasitiyyah* by Shaykh 'Abdur-Rahmaan as-Sa'dee, *Minhaaj as-Saalikeen feel Fiqh* by Shaykh 'Abdur-Rahmaan as-Sa'dee; as well as, *Aajuroomiyyah*, and *Alfiyyah* concerning grammar and morphology. He read with Shaykh 'Abdur-Rahmaan ibn 'Alee ibn 'Awdaan in inheritance and *Fiqh*. He read

¹ Taken from *Sharh Kitaab Hiliyyatu Taalibil 'Ilm* by Imaam 'Uthaymeen (p. 11 - 13)

with Shaykh 'Abdur-Rahmaan ibn Naasir as-Sa'dee who is considered his primary Shaykh since he constantly accompanied him. He read with him in *Tawheed*, *Tafseer*, *Hadeeth*, *Fiqh*, and Principles of *Fiqh*, Inheritance, *Hadeeth* Terminology, Grammar, and Morphology.

His Academic Life:

When the *Ma'had al-'Ilmee* was opened in *Riyaadh*, he enrolled there in the year 1372H. The Shaykh stated ؒ: "I entered the *Ma'had al-'Ilmee* in the second year. I enrolled there due to the advice of Shaykh 'Alee as-Saalihee and after I sought permission from Shaykh 'Abdur-Rahmaan as-Sa'dee ؒ. In that time, the *Ma'had al-'Ilmee* was divided into two sectors: advanced and general. I was in the advanced sector. During that time, whoever so desired could spring ahead, as they say, meaning he (a person) would study the proceeding year during the school vacation then test in the beginning of the succeeding year. If he passed, he would advance to the next year, and due to this I shortened time." (The end of his speech.)

After two years, he graduated and was appointed as a teacher of the *Ma'had al-'Ilmee* in *'Unayzah* while continuing to study in the Faculty of *Sharee'ah* and at the hands of Shaykh 'Abdur-Rahmaan as-Sa'dee.

When Shaykh 'Abdur-Rahmaan as-Sa'dee passed away in the year 1376H ؒ, Shaykh Muhammad (al-'Uthaymeen) ؒ was promoted to *Imaam* of *al-Jaami' al-Kabeer (Masjid)* and head of education at *Maktabah 'Unayzah al-Wataniyyah* while continuing to teach in the *Ma'had al-'Ilmee*. He then transferred to teach in both the Faculty of *Sharee'ah* and *Usoolud-Deen* in a branch of the Islaamic University of Muhammad ibn Sa'ood in *Qaseem*. He did not cease (to teach there) until his death ؒ, all the while being a member of the Committee of Major Scholars of the Kingdom of Saudi Arabia.

His Books & Works:

The Eminent *Shaykh* has many works exceeding eighty (in number), from them:

- 1 - *Izaalatus Sitaar 'an al-Jawaab al-Mukhtaar li Hidaayatul Muhtaar*
- 2 - *Usool fee at-Tafseer*
- 3 - *Usool fee 'Ilmil Usool*
- 4 - *ad-Diyaa al-Laami' minal Khutb al-Jawaami'*
- 5 - *al-Qawaa'id al-Muthlaa fee Sifaatillah wa Asmaa'ih al-Husnaa*
- 6 - *al-Qawlul Mufeed 'alaa Kitaab at-Tawheed*
- 7 - *Sharh al-'Aqeedah al-Waasitiyyah*
- 8 - *Sharh Kitaab at-Tawheed min Saheeh al-Bukhaaree*
- 9 - *Sharh Kashf ash-Shubuhaat*
- 10 - *Sharh Lum'atul 'I'tiqaad al-Haadee ilaa Sabeel ar-Rishaad*

His Illness & Death:

The *Shaykh* passed, may clouds of mercy be upon him, on Wednesday coinciding with the 15th of *Shawwaal* in the year 1421H.

We ask Allaah, The Most High, The All Capable to immerse him in His mercy, to raise his rank and degree, and to gather him amongst the ranks of the righteous and martyrs. Aameen.



Introduction

All praise and thanks are to Allaah. We praise Him, seek His forgiveness, and we repent to Him. We seek refuge with Allaah from the evils of our own selves and from our evil deeds. Whoever Allaah guides, there is no one who can lead him astray. Whoever He leaves to go astray, there is no other guide for him. I testify that nothing deserves any worship except Allaah alone with no partner. I testify that Muhammad is His servant and messenger - may Allaah send prayers and peace upon him, his family, his companions, and upon all those who follow them in righteousness.

As to what follows:

Certainly, within every science it is important for a person to learn its fundamentals, so they may generously serve in understanding the science and extracting the principles of what the science has to offer based on those fundamentals. This way, a person's knowledge will be built upon a strong foundation and firmly established roots. It is said that whoever is prevented from learning the fundamentals, he is prevented from arriving (at what benefits the science has to offer.)

One of the most important sciences of knowledge, rather the most important and noble of all sciences is the knowledge of Tafseer, which is the explanation of the meanings of Allaah's speech. The people of knowledge have established fundamentals for it, just as they have with the science of Hadeeth or Fiqh.

I have already written a simple work regarding this knowledge for the students attending the Knowledge Institute at Imaam

Muhammad ibn Su'ood Islaamic University. Some people requested that I make it a separate book to make it easier and more thorough. As a result, I have now done this, and I ask Allaah to benefit others by it.

The points covered within this book are summarized as follows:

The Noble *Qur'aan*

1. When was the *Qur'aan* revealed to the Prophet ﷺ and which one of the angels descended with it?
2. The first revelation of the *Qur'aan*.
3. The revelation of the *Qur'aan* in two ways: due to specific circumstantial reasons, and not due to any specific circumstances.
4. The *Qur'aan's* *Makkee* and *Madanee Soorahs*, the wisdom of the *Qur'aan's* revelation in separated parts, and the arrangement of the *Qur'aan*.
5. The writing of the *Qur'aan* and its memorization during the lifetime of the Prophet ﷺ and the collection of the *Qur'aan* during the lifetimes of *Aboo Bakr* and *'Uthmaan*.

Tafseer

1. The linguistic and Islaamic terminological meaning of *Tafseer*, its rulings, and its purpose.

2. What is obligatory upon every Muslim to know regarding the *Tafseer* of the *Qur'aan*?
3. The sources of *Tafseer* being:
 - The speech of Allaah in that *Tafseer* of the *Qur'aan* is to first be made by the *Qur'aan* itself.
 - The *Sunnah* of Allaah's Messenger ﷺ because he conveys the message of Allaah and he is the most knowledgeable of all people regarding what Allaah means by His statements in His book.
 - The statements of the Companions ﷺ, especially those among them who were known for a strong knowledge of *Tafseer*. This is because the *Qur'aan* was revealed in their language and in their time period.
 - The statements of the major successors and students of the Companions who concerned themselves with learning *Tafseer* directly from the Companions ﷺ.
 - The actual linguistic or legislative meanings of words taken within their correct context. If the linguistic meaning differs from a meaning provided by the Islaamic legislation, then the legislative meaning is taken, unless there is a proof to clearly indicate otherwise.
4. The types of differing that has been reported regarding *Tafseer*.
5. Translating the *Qur'aan* - its definition, types, and rulings.

6. Five short biographies of the famous scholars of *Tafseer*: three from the Companions and two from the students of the Companions.

The categories of the *Qur'aan* from the perspective of *Muhkam*, or clear verses, and *Mutashaabih*, or controversial, unclear verses.

1. The position of those firmly grounded in knowledge as well as the deviants concerning the controversial, unclear texts.
2. The *Mutashaabih* verses: the absolute and the partial.
3. The wisdom of classifying the *Qur'aan* into *Muhkam* and *Mutashaabih* verses.

The accusation that there are contradictory verses within the *Qur'aan* and the refutation of this and some of the alleged examples.

Oaths within the *Qur'aan* *

1. Its meaning, forms, and benefits derived from it.

Qasas, or Narrative Stories within the *Qur'aan*

1. Their meaning, purpose, the wisdom in repeating them, and their differences in length and style.
2. The *Israaeeliaat*, or Jewish narrations, which have entered into the science of *Tafseer*, and the position of the scholars towards them.

Pronouns: the definition and their many usages in the *Qur'aan*. *

*** Publisher's/Translator's Note:**

All praise and thanks are due to Allaah, and we ask Him to send His prayers and peace upon His last and final Prophet, Muhammad.

Due to their great dependency on the Arabic language and its associated grammar rules, two short chapters from the original Arabic book regarding oaths in the Qur'aan and the various usages of pronouns within it, have both been left untranslated and therefore are not included in this English translation. This decision was made in unison by the translator and the publisher because fully understanding the usage, wisdom, and benefits of the material covered within these two chapters would require at least an elementary level of knowledge of the Arabic language and grammar. By no means, were these chapters left out due to a lack of benefit. Rather, the Shaykh, Muhammad ibn Saalih al-'Uthaymeen, included them in his original book for a reason, and that is the enormous benefit they provide.

If our decision for excluding these chapters in the English translation is genuinely considered to be incorrect by any brother or sister, then we apologize and ask Allaah to guide us to the correctness in all of our future decisions.

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PART 1

THE NOBLE QUR'AAAN

1. What is the Qur'aan?

The Arabic word **قُرْءَانٌ** Qur'aan linguistically means: that which is read or recited. It can also mean that which collects or combines. Therefore, upon the first meaning, it is something that is recited and upon the second, it means that which collects together for its collecting and combining of information and rulings.²

The *Qur'aan* in Islaamic terminology is: The speech of Allaah ﷻ revealed to His messenger and the last of His prophets, Muhammad ﷺ. It begins with *Sooratul-Faatihah* and ends with *Sooratun-Naas*. Allaah said:

﴿ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْءَانَ تَنْزِيلًا ﴾

“Indeed, We have revealed the *Qur'aan* to you.”

[*Sooratul-Insaan*, 76:23]

And He said:

﴿ إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

“Indeed, We have revealed it as an Arabic *Qur'aan* so that you might comprehend.”

[*Soorah Yoosuf*, 12:2]

² It is also possible to mean that which is collected itself in that it has been collected together in the books as well as within the chests of people.

Allaah has preserved this great *Qur'aan* from any change, additions, deletions, or substitutions by taking it upon Himself to protect it. He says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

“Indeed, We have revealed the reminder and surely We will preserve it.”

[Sooratul-Hijr, 15:9]

For this reason, many generations have passed and not one of His enemies has ever been able to make even the slightest change by adding, removing, or replacing anything within it except that Allaah exposed and disgraced him.

Allaah has described it with many characteristics indicating its greatness, its blessings, the effects it has on people, its comprehensiveness, and the fact that it presides over all other books that have been revealed before it.

Allaah, the Most High, says:

﴿ وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴾

“And We have given you seven of the repeatedly recited verses (Soorah al-Faatihah) and the great *Qur'aan*.”

[Sooratul-Hijr, 15:87]

﴿ وَالْقُرْآنَ الْمَجِيدَ ﴾

“By the glorious *Qur'aan*.”

[Soorah Qaaf, 50:1]

As well, He said:

﴿ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴾

“(This is) a book that We have sent down to you, full of blessings, that they may ponder over its verses and that men of understanding may remember.”

[Soorah Saad, 38:29]

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾

“And this is a blessed book which We have sent down so follow it. And fear (Allaah) that you may receive mercy.”

[Sooratul-An’aam, 6:155]

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ﴾

“Certainly, this *Qur’aan* guides to that which is most just and right.”

[Sooratul-Israa, 17:9]

In addition, Allaah ﷻ says:

﴿ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

“Had We sent down this *Qur’aan* upon a mountain, you would surely have seen it humbling itself and crushed from

the fear of Allaah. Those are the examples which We put forward to mankind that they may reflect.”

[Sooratul-Hashr, 59:21]

﴿ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ
إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿٢١﴾
وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ
وَمَاتُوا وَهُمْ كَافِرُونَ ﴾

“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 only add more suspicion and doubt to their suspicion, disbelief and doubt, and they die while they are disbelievers.”

[Sooratut-Tawbah, 9:124-125]

﴿ وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ وَمَن بَلَغَ ﴾

“This *Qur'aan* has been revealed to me (Muhammad) that I may warn you with it and whomsoever it may reach.”

[Sooratul-An'aam, 6:19]

﴿ فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴾

“So do not obey the disbelievers but strive with the utmost endeavor against them (by preaching) with it (the *Qur'aan*).”

[Sooratul-Furqaan, 25:52]

He also said:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ

لِّلْمُسْلِمِينَ﴾

“And We have sent down to you (Muhammad) the book as an explanation of everything, a guidance, a mercy, and glad tidings for the Muslims.”

[Sooratur-Nahl, 16:89]

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنْ

الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۚ

“And We have sent down to you (Muhammad) the book in truth confirming the scripture that came before it and as a witness over it. So judge between them by what Allaah has revealed.”

[Sooratul-Maaidah, 5:48]

And the noble Qur'aan is the main source of Islaamic legislation with which Muhammad ؓ has been sent to all people. Allaah said:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ ۚ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

“Blessed is He Who sent down the criterion to His servant so that he may be a warner to all the creations.”

[Sooratul-Furqaan, 25:1]

﴿الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١٤﴾ اللَّهُ الَّذِي لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿١٥﴾﴾

“Alif Laam Raa. (This is) a book which We have revealed unto you (Muhammad) in order that you might lead mankind out of darkness and into light by their Lord's permission and to the path of the All-Mighty, the Owner of all praise - Allaah, to Whom belongs all that is in the heavens and all that is in the earth. And let the disbelievers beware of a severe torment.”

[Soorah Ibraaheem, 14:1-2]

And the Prophet's ﷺ Sunnah is also a source of legislation just as the Qur'aan has affirmed. Allaah says:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
حَفِيفًا ﴿٨٠﴾﴾

“Whoever obeys the messenger has indeed obeyed Allaah but he who turns away, then We have not sent you (Muhammad) as their guardian.”

[Sooratu-Nisaa, 4:80]

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا ﴿٣٦﴾﴾

“And whoever disobeys Allaah and His messenger, he has indeed strayed in a plain error.”

[Sooratul-Ahzaab, 33:36]

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

“And whatsoever the Messenger gives you, take it and whatsoever he forbids you from, abstain (from it).”

[Sooratul-Hashr, 59:7]

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ﴾

ذُنُوبِكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿

Say (Muhammad): “If you (really) love Allaah then follow me. Allaah will love you and forgive you of your sins. And Allaah is forgiving, merciful.”

[Soorah Aali-'Imraan, 3:31]



PART 1

The Noble Qur’aan

2. The Revelation of the Qur’aan

The first revelation of the *Qur’aan* was revealed to the Messenger ﷺ on a night known as the Night of Decree (*Laylatul-Qadr*) in the month of *Ramadh*aan. Allaah ﷻ said:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾

“Indeed, We have revealed it on the Night of Decree
(*Laylatul-Qadr*).”

[*Sooratul-Qadr*, 97:1]

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ

حَكِيمٍ ﴾

“Indeed, We have sent it down in a blessed night and We are ever warning (mankind). Therein (that night), every matter is decreed with wisdom.”

[*Sooratud-Dukhaan*, 44:3-4]

He also ﷺ says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ

الْهُدَى وَالْفُرْقَانِ ﴾

“The month of *Ramadhaan* in which the *Qur’aan* was revealed, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).”

[Sooratul-Baqarah, 2:185]

When the first of the revelation descended upon the Prophet ﷺ, he was forty years old according to what is most commonly stated by the people of knowledge. This has been reported by *Ibn ‘Abbaas* ﷺ, ‘*Ataa*, *Sa’eed ibn al-Musayyib*, and others. This is the age at which a person often reaches his full mature guidance, the completion of his intellect, and full perception.

The one who descended with the *Qur’aan* from Allaah ﷻ to the Prophet ﷺ was *Jibreel* ﷺ, one of the honored angels close to Allaah. Allaah spoke about him in the *Qur’aan*:

﴿ وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَىٰ

قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

“And truly, it (the *Qur’aan*) is a revelation from the Lord of all creations. The trustworthy *RooH* (*Jibreel*) has brought it down upon your heart (Muhammad) that you may be one of the warners. (It is) in plain Arabic language.”

[Sooratush-Shu’araa, 26:192-195]

Jibreel ﷺ has been described with many great praiseworthy characteristics such as honor, strength, closeness to Allaah, having a praised position and respect among the other angels, trustworthiness, beauty, and purity. The most honorable status he possesses is that Allaah has made him the Messenger among the

angels delivering His revelations to His messengers among mankind. Allaah, the Most High, says:

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٨١﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٨٢﴾
مُطَاعٍ ثَمَّ أَمِينٍ ﴿٨٣﴾

“Indeed, this is the word (this *Qur’aan* brought by) a most honorable messenger (*Jibreel*), possessing power and high rank with the Lord of the throne (Allaah), obeyed (by the angels) and trustworthy.”

[Sooratut-Takweer, 81:19-21]

He ﷺ also said:

﴿ عَمَّهُ شَدِيدُ الْقُوَى ﴿٥٦﴾ ذُو مِرَّةٍ فَاسْتَوَى ﴿٥٧﴾ وَهُوَ بِالْأُفُقِ
الْأَعْلَى ﴿٥٨﴾

“He has been taught (this *Qur’aan*) by one mighty in power (*Jibreel*), *Dhoo Mirrah* (free from any defect in body and mind), then he (*Jibreel*) rose up in the highest part of the horizon.”

[Sooratu-Najm, 53:5-7]

Allaah ﷻ also says:

﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا
وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠١﴾

Say (Muhammad): “The pure *RooH* (*Jibreel*) has brought it (the *Qur’aan*) down from your Lord in truth that it may

strengthen those who believe and as a guidance and glad tidings to the Muslims.”

[Sooratun-Nahl, 16:102]

Allaah has explained to us some of *Jibreel's* characteristics which indicate the greatness of the *Qur'aan* and His concern and care of it, for He would never send someone so great and honorable (i.e. *Jibreel*) except for a great and honorable matter (i.e. the *Qur'aan*).



PART 1

THE NOBLE QUR'AAN

3. The First of the Qur'aan to be Revealed

The first verses of the Qur'aan to be individually revealed, as unanimously agreed upon, were the first five verses of Soorah al-'Alaq which are:

﴿ أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ ﴿٣﴾
 وَرَبُّكَ الْأَكْرَمُ ﴿٤﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٥﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٦﴾

“Read! In the name of your Lord Who has created. He created mankind from only a clot (of blood). Read! And your Lord is the most generous – Who has taught (mankind) the pen (how to write). He has taught mankind what he did not know.”

[Sooratul-'Alaq, 96:1-5]

Then, the inspiration ceased for a short time. Later the first five verses of Sooratul-Muddaththir were revealed, and they are:

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبُّكَ فَكَبِيرٌ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾
 وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

“Oh you (Muhammad) wrapped (in garments), arise and warn and your Lord magnify, and your garments purify, and keep away from the idols.”

[Sooratul-Muddaththir, 74:1-5]

It has been recorded in the two authentic collections of *Hadeeth*, *Saheeh al-Bukhaaree* and *Saheeh Muslim*³, that 'Aishah ؓ, said regarding the beginning of revelation:

The truth (revelation) came while he (Muhammad ؐ) was in the Cave of *Hiraa*. An angel came and said, "Read." So the Prophet ؐ said:

مَا أَنَا بِقَارِئٍ
"I cannot read."

She went on to mention the rest of the *Hadeeth* and within it she says:

And then he said:

﴿ اِقْرَأْ بِاِسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

"Read in the name of your Lord Who has created."

[Sooratul-'Alaq, 96:1]

Until the verse:

﴿ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ﴾

"He has taught mankind what he did not know."

[Sooratul-'Alaq, 96:5]

³ Recorded by *al-Bukhaaree* (no. 3) and *Muslim* (no. 403).

Also within these two *Hadeeth* collections,⁴ *Jaabir* ؓ narrates that the Prophet ﷺ said while speaking about the time inspiration began:

يَبِينَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ...

“I was walking when I heard a voice from the heavens...”

He (*Jaabir*) then went on to mention the remainder of the *Hadeeth*, and within it:

Then Allaah revealed:

﴿يَتَأْتِيهَا الْمُدَّثِرُ ﴿١﴾ فَمَنْ فَانذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَتِيَابَكَ فَطَهِّرْ ﴿٤﴾﴾

﴿وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾﴾

“Oh you (Muhammad) wrapped (in garments), arise and warn and your Lord magnify, and your garments purify, and keep away from the idols.”

[Sooratul-Muddaththir, 74:1-5]

Within this *Hadeeth*, the wording is: “The first of what was revealed...” However, what is meant is the first revelation regarding something specific (Muhammad and his circumstances). This is so because we have another *Hadeeth* of *Jaabir* also recorded in the two authentic *Hadeeth* collections⁵ that *Aboo Salamah ibn Abdur-Rahmaan* asked him, “What part of the *Qur’aan* was revealed first?” So *Jaabir* replied:

³ Recorded by *al-Bukhaaree* (no. 4) and *Muslim* (no. 406).

⁵ Recorded by *al-Bukhaaree* (no. 4924) and *Muslim* (no. 409).

﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾

“Oh you (Muhammad) wrapped (in garments).”

[Sooratul-Muddaththir, 74:1]

So Aboo Salamah, said: But I was informed that the first revelation was actually:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

“Read! In the name of your Lord Who has created.”

[Sooratul-‘Alaq, 96:1]

So Jaabir answered:

I only tell you what I heard from Allaah’s Messenger ؐ; he said:

جَاوَرْتُ فِي حِرَاءَ فَلَمَّا فَضَيْتُ جَوَارِي هَبِطْتُ...

“I stayed in the Cave of Hiraah and after I had spent some time there, he (i.e. Jibreel or it, i.e. the Qur’aan) descended...”

He then narrated the entire Hadeeth and in it is the Prophet’s ؐ statement:

فَأْتَيْتُ خَدِيجَةَ فَقُلْتُ: دَرُّوْنِي، وَصَبُّوا عَلَيَّ مَاءً بَارِدًا، وَأُنزِلَ عَلَيَّ:

“So I came to Khadeejah and said, ‘Wrap me and pour cold water on me.’ Then it was revealed upon me:

﴿يَتَأْتِيهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾﴾

﴿وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾﴾

“Oh you (Muhammad) wrapped (in garments), arise and warn and your Lord magnify, and your garments purify, and keep away from the idols.”

[Sooratul-Muddaththir, 74:1-5]

So what Jaabir ؓ mentioned of these verses (of Sooratul-Muddaththir) being the first of revelation is with regards to the first after the initial beginning of the inspiration, or the first revelation explicitly relating to the Prophet's ﷺ messenger-ship. So the first revealed verses of Sooratul-'Alaq (96:1-5) established his prophet-hood while the verses from Sooratul-Muddaththir established his responsibility and messenger-ship with the statement:

﴿قُمْ فَأَنْذِرْ ﴿٢﴾﴾

“Arise and warn.”

[Sooratul-Muddaththir, 74:2]

Regarding this, some of the people of knowledge said that the Prophet ﷺ was made a prophet with:

﴿اقْرَأْ ﴿١﴾﴾

“Read!”

[Sooratul-'Alaq, 96:1]

He was made a messenger with:

﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾

“Oh you (Muhammad) wrapped (in garments).”

[Sooratul-Muddaththir, 74:1]



PART 1

THE NOBLE QUR'AAN

4. Reasons for the Revelation of the Qur'aan:
Circumstantial & Otherwise

The revelation of the Qur'aan is divided into two categories:

1. *Ibtidaaee*: These verses are revealed unassociated with any specific circumstantial reasons. The majority of the Qur'aan's verses are of this type such as Allaah statement:

﴿ وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَإِذَا آتَيْنَا مِنْ فَضْلِهِ لِنَصَّدَّقَنَّ وَلِنَكُونَنَّ

﴿ مِنَ الصَّالِحِينَ ﴾

“And of them are some who made a covenant with Allaah (saying): If He bestowed on us His bounty, we would surely give charity and would certainly be among the righteous.”

[Sooratut-Tawbah, 9:75]

This verse and the following verses were revealed exposing some of the hypocrites, yet they were not specifically due to any certain incident. As for what some people say, that these verses were actually revealed regarding *Tha'labah ibn Haatib*, many scholars of *Tafseer* mentioned it and many preachers spread it. However, it is weak, having no authenticity to it.⁶

⁶ *at-Tabaraanee* recorded it, yet within the chain is a man called 'Alee ibn Yazeed al-Alhaanee and his *Hadeeth* reports are rejected.

2. *Sababee*, or Circumstantial: These are verses that were revealed based upon specific circumstances or incidents. The reasons could be:

- a. A question asked that Allaah is answering. An example is His statement:

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾

“They ask you about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.”

[Sooratul-Baqarah, 2:189]

- b. An incident that occurred requiring clarification or warning from it, an example being:

﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ﴾

If you ask them (about this incident), they declare: “We were only talking idly and playing.”

[Sooratul-Tawbah, 9:65]

This verse and the following one were both revealed regarding a man from the hypocrites during the Battle of *Tabook*. He said while sitting with his companions:

“We have never seen fatter, lying, nor cowardly people than these reciters (of the *Qur'aan*) of ours!”

By this, he was referring to Allaah's Messenger ﷺ and his Companions. So when the Messenger ﷺ was informed of this, verses of the *Qur'aan* were revealed. The man then came to the Prophet ﷺ apologizing with the words in the preceding verse. The Prophet ﷺ responded by saying:

﴿ قُلْ أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٦﴾ لَا تَعْتَذِرُوا
قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾

“Say: Was it at Allaah, His verses, and His Messenger that you were mocking? Make no excuses. You have disbelieved after your belief.”

[Sooratut-Tawbah, 9:65-66] ⁷

- c. A specific action that took place requiring a ruling. An example is:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

“Indeed, Allaah has heard the statement of her (*Khawlah bint Tha'labah*) that disputes with you (*Muhammad*) concerning her husband. (*Aws ibn as-Saamit*), and complains to Allaah. And Allaah hears the conversation between you both. Verily, Allaah is hearing, seeing.”

[Sooratul-Mujaadilah, 58:1]

⁷ Ibn Katheer mentioned this incident in his *Tafseer* (2/368) as well as at *Tabaraanee* (10/172).

The Benefits of Knowing the Reasons for Revelation

Knowing the reasons and incidents for the revelation of specific verses is very important because it leads to many benefits. From these:

1. It is a clear proof that the *Qur'aan* was indeed revealed by Allaah, because whenever the Prophet ﷺ was asked about something, he would not answer immediately sometimes, waiting for the inspiration to descend upon him. Another reason is that sometimes the incident that occurred was not known or was concealed, so the revelation would expose and clarify it. An example of the first type is Allaah's ﷻ statement:

﴿ وَتَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنْ
الْعِلْمِ إِلَّا قَلِيلًا ﴾

“And they ask you (Muhammad) concerning the spirit.

Say: The spirit is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.”

[Sooratul-Israa, 17:85]

Furthermore in *Saheeh al-Bukhaaree*,⁸ 'Abdullaah ibn Mas'ood ؓ narrated that a Jewish man asked, “Oh, Aboo al-Qasim (Muhammad), what exactly is the spirit?” As a result, the Prophet ﷺ remained silent and did not reply to him. I (Abdullaah ibn Mas'ood) then knew he was receiving revelation.

⁸ Recorded by *al-Bukhaaree* (no. 125) and *Muslim* (no. 2794).

He then stood up in the exact place I (*Abdullaah ibn Mas'ood*) am standing and said:

﴿وَسَأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنْ
الْعِلْمِ إِلَّا قَلِيلًا﴾

“And they ask you (Muhammad) concerning the spirit.
Say: The spirit is one of the things, the knowledge of which
is only with my Lord. And of knowledge, you (mankind)
have been given only a little.”

[Sooratul-Israa, 17:85]

An example of the second type, the *Qur'aan* exposing and clarifying particular incidents, is the verse:

﴿يَقُولُونَ لِنَ رَبِّ جَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْزَمُ مِنْهَا الْأَذَلَّ﴾

“They (hypocrites) say: When we return to Medina, indeed
the more honorable (*Abdullaah ibn Ubayy ibn Salool*, the
chief of hypocrites) will expel therefrom the meaner (i.e.
Muhammad).”

[Sooratul-Munaafiqoon, 63:8]

Also in *Saheeh al-Bukhaaree*,⁹ *Zayd ibn Arqam* ﷺ heard *Abdullaah ibn Ubayy*, the chief of hypocrites, make that comment. By it, he was referring to himself as the “more honorable” and to Allaah’s Messenger ﷺ and his Companions as the “meaner” or “humiliated.” *Zayd* informed his uncle of this who in turn informed the Prophet ﷺ. So the Prophet ﷺ called for *Zayd* and after confirming what he heard, he sent a questioner to

⁹ Recorded by *al-Bukhaaree* (no. 4900) and *Muslim* (no. 367).

‘Abdullaah ibn Ubayy and his companions but they lied and swore they had never said such a thing. The Prophet ﷺ accepted that from them. So Allaah then revealed this verse as a confirmation to what Zayd had heard and exposing the matter to the Messenger of Allaah ﷺ.

2. Another benefit gained by knowing the reasons for revelation is to show the concern and care Allaah has for His Messenger ﷺ in that He defends him. An example of this is the verse:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴾

“And the disbelievers say, “Why isn’t the *Qur’aan* revealed to him all at once?” Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually in stages.”

[Sooratul-Furqaan, 25:32]

Another example is the “Verses of the Lie”¹⁰ in which Allaah defends the Prophet’s wives and testifies to their purity against what the liars and slanderers tried to spread of defamation.

3. Knowing the reasons also shows Allaah’s concern and care for His servants in that He relieves their hardships and removes from them their grief and worry. An example of this is the verse that establishes the permissibility of making *Tayammum*, or making purification for prayer with clean sand when water is not available.

¹⁰ These are verses 11-17 of Soorah an-Noor, 24. – T.N. (Translator’s Note)

In *Saheeh al-Bukhaaree*,¹¹ it is narrated that one of ‘Aaishah’s necklaces was lost while she was accompanying the Prophet ﷺ on one of his journeys. So the Prophet ﷺ fulfilled a need of his and the Companions did likewise (relieved themselves), yet they had no water. Therefore, they complained about that to Aboo Bakr and within the *Hadeeth*, it mentioned that Allaah then revealed the verse allowing *Tayammum*.¹²

Afterwards, *Usayd ibn Hudhayr* said to *Aboo Bakr*, “This is not the first time you have been a source of blessing for us, oh *Aboo Bakr*!” This *Hadeeth* in *Saheeh al-Bukhaaree* is quite long.

4. Knowing the reasons and circumstances for revelation also helps to correctly understand the verses themselves. One such example is the statement of Allaah ﷻ:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۗ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۗ ﴾

“Verily, *as-Safaa* and *al-Marwah* (two mountains in Mecca) are some of the honored symbols of Allaah. So whoever

¹¹ Recorded by *al-Bukhaaree* (no. 334) and *Muslim* (no. 367).

¹² The verse is:

﴿ وَإِن كُنتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ۗ ﴾

“And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have touched women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands. Truly, Allaah is ever-pardoning, forgiving.” [*an-Nisaa*, 4:43] – T.N.

performs *Hajj* to the House (Ka'bah) or *'Umrah*, then it is no sin on him to make the *Tawwaaf* (pacing, walking) between them (*as-Safaa* and *al-Marwah*).”

[Sooratul-Baqarah, 2:158]

From the verse, it may initially appear that the statement, “Then it is no sin on him...” would indicate that making this *Tawwaaf* between *as-Safaa* and *al-Marwah* holds a ruling of simply being permissible, yet not obligatory based upon the wording. But there is a narration in *Saheeh al-Bukhaaree*¹³ that 'Aasim ibn Sulaymaan said: I asked Anas ibn Maalik about *as-Safaa* and *al-Marwah* and he said:

We used to regard them as symbols of *Jaahiliyyah* (the pre-Islaamic period of ignorance). So when Islaam came, we stopped honoring them (and making *Tawwaaf*). So Allaah revealed:

﴿ إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ﴾

“Verily, *as-Safaa* and *al-Marwah* (two mountains in Mecca) are some of the honored symbols of Allaah. So whoever performs *Hajj* to the House (Ka'bah) or *'Umrah*, then it is no sin on him to make the *Tawwaaf* (pacing, walking) between them (*as-Safaa* and *al-Marwah*).”

[Sooratul-Baqarah, 2:158]

By this narration, it is known that the negation of any sin being on the one who makes the *Tawwaaf* between them is not the

¹³ Recorded by *al-Bukhaaree* and *Muslim* (no. 1278).

complete meaning. What is meant by this verse is not to give the overall ruling about pacing between them, as a religious act. Rather, it means that the Companions should not forget about them and they should not continue to hold the two mountains as matters of *Jaahiliyyah*. As for the actual ruling and status of making this *Tawwaaf* between them, it is clear from the statement:

﴿ إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ﴾

“Verily, *as-Safaa* and *al-Marwah* are from the honored symbols of Allaah.”

[Sooratul-Baqarah, 2:158]

Verses of General Wordings, Yet Due to Specific Reasons:

Even when a verse is revealed for a specific reason, yet the wording is general and inclusive, then the ruling is that the verse applies generally to everyone in the same circumstance or for the same reason for which it was initially revealed, and is included under the general wording. This is because the *Qur'aan* was revealed to act as a comprehensive legislation for all people and nations so the general wording is to be applied and not only the exact, specific circumstance in which it was originally revealed. An example of this is the “Verses of the Curse” which are the statements of Allaah, ﷻ:

﴿ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ ﴾

فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

وَالْخَمِيسَةُ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرُؤُا عَنْهَا

الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٥﴾
وَالْخَمْسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٦﴾

“And for those who accuse their wives (of adultery) but have no witnesses except themselves, let the testimony of one of them be four testimonies (they swear four times) by Allaah that he is speaking the truth And the fifth (testimony) (should be) invoking the curse of Allaah on himself if he is lying (against her). But it shall avert the punishment (of stoning to death) from her if she bears witness four times by Allaah that he (her husband) is telling a lie, and the fifth (testimony) should be that the curse of Allaah be upon herself if he (her husband) speaks the truth.”

[Sooratur-Noor, 24:6-9]

In *Saheeh al-Bukhaaree*,¹⁴ Ibn 'Abbaas رضي الله عنه narrated a Hadeeth that Hilaal ibn Umayyah accused his wife (of committing adultery) with Shurayk ibn Sahmaa in front of the Prophet ﷺ. So the Prophet ﷺ said:

الْبَيِّنَةُ أَوْ حَدٌّ فِي ظَهْرِكَ

“Either you come clear (produce your four witnesses) or (suffer) the punishment upon your back.”¹⁵

¹⁴ Recorded by *al-Bukhaaree* (no. 2671).

¹⁵ The punishment referred to here is based upon the verse:

Hilaal then said:

“I swear by the One who has sent you with the truth, I am surely truthful and for sure Allaah will reveal something that will show my innocence and spare my back from the punishment.”

Therefore, *Jibreel* descended and revealed upon him ﷺ:

﴿ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ ﴾

“And for those who accuse their wives (of adultery)...”

[Sooratum-Noor, 24:6-9]

These verses were revealed due to a specific circumstance when Hilaal ibn Umayyah accused his wife. However, the ruling within the verse is general for him and everyone else based upon the proof recorded in *Saheeh al-Bukhaaree* from the *Hadeeth* of Sahl ibn Sa’d. He narrated that ‘Uwaymir al-‘Ajlaanee came to the Prophet ﷺ and said:

“Oh Messenger of Allaah, a man finds another man with his wife and so kills him. You all will then kill him (in retaliation and as a punishment)?! Then what should he do?”

﴿ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً

وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤١﴾

“And those who accuse chaste women, but do not produce four witnesses, whip them with eighty stripes, and reject their testimony forever, they indeed are the *Faasiqoon* (liars, wicked, disobedient to Allaah).” [Sooratum-Noor, 24:4] - T.N.

So Allaah's Messenger ؓ said:

قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ فِيكَ وَفِي صَاحِبَتِكَ

“Allaah has already revealed the Qur'aan regarding you and regarding your companion (Hilaal ibn Umayyah).”

So the Messenger of Allaah ؓ ordered them both to make the four testimonies and the fifth one by invoking the curse of Allaah should one of them be lying as Allaah instructed in His book.¹⁶

The Prophet ؓ applied the ruling of these verses inclusively, regarding *Hilaal ibn Umayyah* and other than him.



¹⁶ Recorded by *al-Bukhaaree* (no. 4745) and *Muslim* (no. 1492).

PART 1

THE NOBLE QUR'AAAN

5. The Makkee & Madanee Soorahs

The *Qur'aan* was revealed to the Prophet ﷺ in individual, separated parts over a period of twenty-three years. The Messenger of Allaah spent most of that time in Mecca. Allaah, the Most High, says:

﴿ وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴾

“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.”

[*Sooratul-Israa*, 17:106]

Based upon this, the scholars have divided the *Qur'aan* into two categories: *Makkee* and *Madane*.

Makkee: These are the verses or *Soorahs* that were revealed to the Prophet ﷺ before he made his *Hijrah*, or migration to the city of Medina, (regardless of the exact place the verses descended).

Madane: These are any verses or *Soorahs* that were revealed to the Prophet ﷺ after he made the migration to Medina, (regardless of the exact place the verses descended).

Knowing this, Allaah's statement:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الْإِسْلَامَ دِينًا﴾

“Today, I have perfected for you your religion, I have completed my favor upon you, and I have chosen for you
Islam as a religion.”

[Sooratul-Maaidah, 5:3]

is considered to be *Madanee*, even though it was actually revealed to the Prophet ﷺ during his Farewell Pilgrimage on Mt. 'Arafah (near Mecca, not Medina).

Also, in *Saheeh al-Bukhaaree*,¹⁷ it is reported that 'Umar ؓ said:

“We know that day and the place in which it was revealed to the Prophet ﷺ. It was revealed while he was standing on Mt. 'Arafah on a Friday.”

The *Makkee* verses and *Soorahs* are distinguished from the *Madanee* with regards to the style of the verses as well as the topics.

As for the distinguishing characteristics in the style of the verses:

1. Most of the *Makkee* verses are very strong in style and address the people harshly. This is because most of the people they were addressing were the arrogant ones, rejecting and turning away from them and this style befits them. Read the verses of *al-Muddaththir* (74) and *al-Qamar* (54) for example.

¹⁷ Recorded by *al-Bukhaaree* (no. 45) and *Muslim* (no. 3015).

As for the *Madanee* verses, most of them are softer in style and address the people in a gentler way because, most of the people being addressed by them at that time were more obedient and receptive to them. Read *Sooratul-Maaidah* (5).

2. Most of the *Makkee Soorahs* had short verses yet powerful in debating and establishing proofs. This is because most of the people being addressed were difficult and in stubborn opposition to them. So they were addressed with that which their condition requires. Read *Sooratul-Toor* (52) for example.

As for the *Madanee Soorahs*, most of them contained longer verses mentioning various rulings and they were mostly informative rather than argumentive. This manner was suitable to the condition of most people at that time. Read for example the verse regarding debts in *Sooratul-Baqarah* (2:282).

As for the distinguishing characteristics in the topics of the verses:

1. Most *Makkee* verses repeatedly mention the aspect of *Tawheed* and the correct '*Aqeedah*, especially the concept of *Tawheed al-Uloohiyyah*, or singling out Allaah alone for any act of worship. They also cover the subject of believing in resurrection after death because most of the people addressed by them used to deny those concepts.

As for the *Madanee* verses, most contain detailed matters of worship and the ways of interacting among people because they had already accepted *Tawheed* within themselves as well as the correct '*Aqeedah*. So they were in need of the details of acts of worship and dealing with others.

2. Fighting was mentioned, along with its rules and conditions, as well as the hypocrites and their circumstances in the *Madanee* verses as the situation necessitated that. Fighting had been allowed and hypocrisy had emerged at that time as opposed to the time of the *Makkee* verses.

The Benefits of Knowing the *Madanee* and *Makkee* Verses

Knowing the *Makkee* verses from the *Madanee* is one of the necessary sciences of the *Qur'aan* because in this knowledge, there are the following virtues:

1. The *Qur'aan*'s eloquence in the highest manner is exemplified in that it addresses each group of people in the manner that best suits their circumstances and condition, whether being with harshness and severity, or with ease and gentleness.
2. The legislative wisdom is shown in its highest form in that legislations are made gradually, step-by-step, with the most important matters emphasized according to the situation of the people and taking into consideration their willingness to accept and abide by them.
3. This knowledge illustrates the education and nurturing of the callers to Allaah and directing them to follow the guidelines established in the *Qur'aan* in their manners and the topics they begin with as they relate to those being called (to Islaam). So the most critical issues are given precedence and then likewise the other issues. Harshness is used in its place and time, and gentleness is used in its proper place and time.

4. By this knowledge, verses that abrogate and overrule others are distinguished from the verses they supersede. If two verses are considered, one being *Makkee* and the other *Madanee*, then the conditions for abrogation and verses overruling others is clarified - *Madanee* verses will always supersede *Makkee* ones because they were revealed after them.

The Wisdom Behind the *Qur'aan's* Revelation:

By dividing the *Qur'aan* into *Makkee* verses and *Madanee* verses, it becomes clear that it was revealed to the Prophet ﷺ at intervals in individual, separated parts. There are many points of wisdom in revealing the *Qur'aan* in this manner. Some of them are as follows:

1. This manner of revelation strengthens and sets firm the Prophet's heart ﷺ based upon the statement of Allaah ﷻ:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جَعَلْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴾

“And the disbelievers say, Why isn't the *Qur'aan* revealed to him all at once? Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually in stages. And no example or similitude do they bring (to oppose or to find fault in you or in this *Qur'aan*) but We reveal to you the truth (against that similitude or example) and the better explanation thereof.”

[Sooratul-Furqaan, 25:32-33]

2. In this way, it is easier upon the people to memorize, understand, and act upon what is revealed in that it is gradually read to them little by little as Allaah said:

﴿ وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴾

“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.”

[Sooratul-Israa, 17:106]

3. This manner also instills eagerness to accept and apply that which is revealed. It instills a desire and anxiousness in the people for verses to be revealed especially in times or dire need for them such as the case was with the Verses of the Lie¹⁸ and the Verse of the Curse.¹⁹
4. It demonstrates a system of gradual legislation, step-by-step thereby eventually reaching completion and perfection. An example is the verses revealed in association with intoxicants and alcohol, the very substance upon which the people were raised and become accustomed to indulging in. It would have been very difficult upon them to cope with and accept an absolute prohibition all at once. So regarding this, Allaah ﷻ first revealed:

¹⁸ These are verses 11-17 of Sooratun-Noor, 24. - T.N.

¹⁹ Refer to pg. 39 of this book. - T.N.

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

“They ask you about alcohol and gambling. Say: There is within them both a great sin as well as (some) benefit for people. But the sin is greater than their benefit.”

[Sooratul-Baqarah, 2:219]

In this verse, there is a preparation to encourage the people to inwardly accept its prohibition in that the intellect would agree not to try something that contains a harm greater than its benefit.

Later, this verse was revealed:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا
مَا تَقُولُونَ ﴾

“Oh you who believe, do not approach the prayer when you are drunk until you know what you are saying (during prayer).”

[Sooratur-Nisaa, 4:43]

In this verse, there is training and encouragement to leave alcohol only at special times like the time of prayer. Thirdly and finally, Allaah ﷻ revealed the verse:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٦٦﴾ إِنَّمَا يُرِيدُ

الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
 وَيُضِدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾ وَأَطِيعُوا
 اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عَلَى
 رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿٩٢﴾

“Oh you who believe, (all kinds of) intoxicants, gambling, *al-Ansaab* (sacrificial stone alters of idolatry), and *al-Azlaam* (superstitiously shooting arrows for seeking luck or decision) are an abomination of *Shaytaan's* (Satan) handiwork. So avoid that so that you may be successful. *Shaytaan* wants only to provoke enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allaah and from prayer. So will you not then abstain? And obey Allaah and the Messenger and beware (of even coming near to these sins) and fear Allaah. Then if you turn away, then know that Our Messenger's duty is only to clearly convey (the message).”

[Sooratul-Maaidah, 5:90-92]

Finally, within these last verses, there is a complete prohibition of all kinds of intoxicants (drugs, alcohol, etc.) at all times. So first the souls were prepared, then became used to leaving intoxicants at certain times, and finally all kinds of intoxicants were absolutely forbidden at any time.

The Arrangement of the *Qur'aan*:

The arrangement and order of the *Qur'aan* is that it is to be recited verse after verse as it is written in the copies and preserved in

people's chests by memory. The order is arranged in three different ways:

1. **Order of Wording:** Each and every word is in its proper place within the verses. This is confirmed by textual proofs and by the unanimous agreement of the Muslims. We are not aware of anyone who opposes this order or denies the fact that it is impermissible to recite the words in other than the order in which they are written. So it is not permissible, for example, to recite:

“To Allaah belong all the praise and thanks - the Lord of all the creations.”

Rather than the actual verse, which is:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

“All praise and thanks are due to Allaah, the Lord of all the creations.”

[Sooratul-Faatihah, 1:1]

2. **Order of Verses:** Each verse is arranged and placed in its proper place within each *Soorah*. This arrangement is also confirmed by the texts themselves as well as by unanimous agreement and, based upon the most correct opinion; it is not permissible to recite them out of order. So it is impermissible to recite:

“Owner of the Day of Recompense - the Most Merciful, the Bestower of all mercy.”

Instead, the correct order of the two verses is:

﴿الرَّحْمَنُ الرَّحِيمُ ﴿٢١﴾ مَلِكِ يَوْمِ الدِّينِ﴾

“The Most Merciful, the Bestower of all mercy. The owner of the Day of Recompense.”

[Sooratul-Faatihah, 1:2-3]

Also in *Saheeh al-Bukhaaree*,²⁰ it is reported that ‘Abdullaah ibn az-Zubayr said to ‘Uthmaan ibn ‘Affaan ﷺ regarding the verse:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ
مَّتَّعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ﴾

“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...”

[Sooratul-Baqarah, 2:240]

He (‘Abdullaah ibn az-Zubayr) said, “The other verse (2:234) has already abrogated and overruled this one. So why do you still write it (2:240)?” The abrogating verse he was referring to is:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ
وَعَشْرًا﴾

²⁰ Recorded by *al-Bukhaaree* (no. 4530).

“And those of you who die and leave wives behind them, they (the wives) shall wait (regarding their marriage) for four months and ten days...”

[Sooratul-Baqarah, 2:234]

This latter verse is even before the one it overrules as they pertain to their arrangement and order in the *Qur'aan*. However, when 'Abdullaah ibn az-Zubayr asked, “So why do you still write it (since its ruling has been canceled)?” 'Uthmaan replied:

“My nephew, I will never change anything within it (the *Qur'aan*) from its place.”

It is also narrated by 'Uthmaan in a *Hadeeth* recorded by *Imaam Ahmad*, *Aboo Daawood*, *an-Nasaaee*, and *at-Tirmidhee* that when long-versed *Soorahs* were revealed to the Prophet ﷺ, he used to call some people who could write, saying:

ضَعُوا هَذِهِ الْآيَاتِ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا

“Put these verses in the *Soorah* in which such and such is mentioned.”²¹

3. **Order of *Soorahs*:** Every *Soorah* is in its correct place as it appears in the copies of the *Qur'aan*. This is confirmed by the scholars' *Ijtihad*, or knowledge-based reasoning, but it is not something compulsory. This is proven by the *Hadeeth* of

²¹ Recorded by *Ahmad* (no. 399), *Aboo Daawood* (no. 786), *an-Nisaaee* (no. 8007), and *at-Tirmidhee* (no. 3086).

Hudhayfah ibn al-Yamaan in *Saheeh Muslim*.²² He narrated that he prayed with the Prophet one night and the Prophet recited *Soorahs al-Baqarah* (2), then *an-Nisaa* (4), and then *Aali-Imraan* (3) during the prayer. *al-Bukhaaree* also recorded, in the form of supporting notes to another *Hadeeth*,²³ from *al-Ahnaaf* who narrated that the Prophet recited *Soorah al-Kahf* (18) in the first (*Rak'ah* of prayer) and *Soorah Yoosuf* (12) or *Yoonus* (10) in the second (*Rak'ah* of prayer). He mentioned that he also prayed with *'Umar ibn al-Khattaab* with the same two *Soorahs*.

The famous scholar of Islaam, *Ibn Taymiyyah*, said: "It is permissible to recite any *Soorah* before another, and likewise in writing them. For this reason, the copies of the *Qur'aan* that were with the Companions differed in the order they were written. However, whenever the Muslims all agreed upon one specific copy in the time of *'Uthmaan*, then this became a matter of the *Sunnah* of the rightly-guided successors and the *Hadeeth*²⁴ shows that it is required to follow their *Sunnah*."



²² Recorded by *Muslim* (no. 772).

²³ Recorded by *al-Bukhaaree* in *Kitaab al-Athaan*, Chapter: *al-Jamu' bayna Sooratayn*.

²⁴ The *Hadeeth* referred to here is:

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ
الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

"It is incumbent upon you (to follow) my *Sunnah* and the *Sunnah* of the Rightly-Guided Successors after me. Hold fast to it and bite onto it with your molars. And beware of the newly-invented matters, for every newly-invented matter is an innovation and every innovation is misguidance." It is recorded by *at-Tirmidhee* (2676) and he said it is *Hasan Saheeh*. It is also recorded by *Aboo Daawood* (4607), *Ibn Maajah* (42), and *Ahmad* (4/126). *Ibn Hibbaan* and *al-Haakim* declared it to be *Saheeh*. - T.N.

PART 1

THE NOBLE QUR'ĀAN

6. The Collection & Writing of the Qur'aan

There are three phases with respect to the collection and writing of the *Qur'aan* into one book.

The first phase was during the lifetime of the Prophet ﷺ and they relied mostly upon memorization rather than writing. This is due to the strong and quick memory for which the Companions ؓ were known. There were also few people who could write at that time as well as very few means of writing. For these reasons, there was no single complete copy of the entire *Qur'aan*. Rather, the people would simply hear a verse and then memorize it or perhaps write it down on anything they could find such as date-tree leaves, animal skins, stone tablets, or even the shoulder bones of animals. Those who memorized the entire *Qur'aan* were numerous at that time.

It is narrated in *Saheeh al-Bukhaaree*²⁵ that *Anas ibn Maalik* ؓ reported that the Prophet ﷺ sent seventy men from the tribe of *Banee Saleem* who were known as "The Reciters" (due to their memorization of the *Qur'aan*) to the tribes of *Ra'l* and *Thakwaan* to teach them the *Qur'aan*. However, they murdered these seventy reciters at a well called *Ma'oonah*. There were also many others from the Companions that memorized the *Qur'aan* such as the four successors (*Aboo Bakr as-Siddeeq*, *'Umar ibn al-Khattaab*, *'Uthmaan ibn 'Affaan*, and *'Alee ibn Abee Taalib*), *'Abdullaah ibn Mas'ood*, *Saalim* the

²⁵ Recorded by *al-Bukhaaree* (no. 3064).

freed servant of *Aboo Hudhayfah*, *Ubayy ibn Ka'b*, *Mu'aadh ibn Jabal*, *Zayd ibn Thaabit*, and *Aboo ad-Dardaa* ﷺ.

The second phase was during the leadership of *Aboo Bakr* in the twelfth year after the *Hijrah*. The reason for writing the *Qur'aan* at this time was because many of those who memorized the *Qur'aan* were killed during the incident at *al-Yamaamah* (while fighting against *Musaylamah* the Liar who claimed to be a prophet). Among the slain was *Saalim*, the freed servant of *Aboo Hudhayfah*, who was one of the people that the Prophet ﷺ himself instructed that others should learn the *Qur'aan* from him.

So *Aboo Bakr* ordered that the *Qur'aan* be collected together so that its verses would not be lost. It is reported in *Saheeh al-Bukhaaree*²⁶ that *'Umar ibn al-Khattaab* suggested the collection of the *Qur'aan* to *Aboo Bakr* ﷺ after the incident at *al-Yamaamah*. At first, *Aboo Bakr* refused. *'Umar* persisted in recommending this until Allaah guided *Aboo Bakr* to accept that. He sent for *Zayd ibn Thaabit* who came to *Aboo Bakr* while *'Umar* was with him. *Aboo Bakr* said:

“You are certainly a young man with a strong intellect and we do not suspect you (of telling lies or of forgetfulness). You used to write down the revelation for Allaah’s Messenger ﷺ. So get all the verses and collect the *Qur'aan* (into one manuscript).”

Zayd ibn Thaabit said:

²⁶ Recorded by *al-Bukhaaree* (no. 4349).

“So I began collecting the *Qur'aan* from parchments, date-tree leaves, and from the chests of men (their memorization). This copy of the *Qur'aan* remained with *Aboo Bakr* until Allaah took him (in death), then with 'Umar during his lifetime, and then with *Hafsah*, 'Umar's daughter ؓ.”

al-Bukhaaree recorded this in a long *Hadeeth*.²⁷

All of the Muslims agreed with *Aboo Bakr's* decision and they have since considered it as one of his righteous deeds, so much so that 'Alee ؓ said:

“The greatest of the people in reward regarding the written copy (of the *Qur'aan*) is *Aboo Bakr*.”

May Allaah be merciful to *Aboo Bakr*, the first person to collect the book of Allaah.

The third phase was during the time of the leader of the believers, 'Uthmaan ibn 'Affaan ؓ, in the twenty-fifth year after the *Hijrah*. The cause of this collection and writing was that the people began differing and disagreeing regarding the correct recitation. They disputed based upon the differences in the written portions that many of the Companions ؓ possessed. 'Uthmaan, fearing that trials and tribulations would result, ordered that all the various portions were to be collected and written into one single copy in order to

²⁷ This is an amazing *Hadeeth* proving the Companions' stance against innovations, the status of *Zayd ibn Thaabit al-Ansaaree*, and many other virtues. To read the full *Hadeeth*, see <http://www.sahihalbukhari.com/sps/sbk/>. Navigate to Contents, view Volume 6: “The Book of Exegesis of the *Quraan*”, and scroll down to *Hadeeth* no. 4349. - T.N.

prevent the people from further differing and disagreement over the book of Allaah, thus causing their unity to split.

It is reported in *Saheeh al-Bukhaaree*²⁸ that *Hudhayfah ibn al-Yamaan* came to 'Uthmaan after conquering Armenia and Azerbaijan and the people had already begun to differ and dispute over each other's recitation. So (*Hudhayfah*) said:

“Oh leader of the believers, control this nation before they differ and split up as the Jews and Christians did.”

So 'Uthmaan requested *Hafsah* to send the copy that was with her so they could make all the copies based upon that one and then afterwards return it to her. She agreed. So he instructed *Zayd ibn Thaabit*, 'Abdullaah ibn az-Zubayr, Sa'eed ibn al-'Aas, and 'Abdur-Rahmaan ibn al-Haarith ibn Hishaam to make copies of this manuscript. *Zayd ibn Thaabit* was from the *Ansaar* (in Medina) while the other three were from *Quraysh* (in Mecca). So 'Uthmaan said to the three:

“If you and *Zayd ibn Thaabit* disagree with a particular recitation of the *Qur'aan*, then write it in the dialect of *Quraysh* as it was revealed in their dialect.”

They completed the copies and then 'Uthmaan returned the original back to *Hafsah*. He then sent to every region one of the copies and ordered that any other copy, whether written in a book or individually on sheets, was to be burned.

²⁸ Recorded by *al-Bukhaaree* (no. 4987).

'Uthmaan only did this after consulting with the other Companions as is reported by *Ibn Abee ad-Dardaa*²⁹ that 'Alee said:

“By Allaah, he did not do what he did with the copy except upon consultation with us. He said, ‘I think we should unite the people upon one single copy so that they will not split up nor differ.’ We responded, ‘An excellent idea.’”

Mus'ab ibn Sa'd also said, “I met many people after 'Uthmaan burned the different copies and they were pleased with that.” or he said, “Not one of them opposed that.”³⁰

This is one of the many excellent accomplishments of the leader of the believers, 'Uthmaan upon which the Muslims supported and agreed with him. This action of his was merely the completion of the collection of Allaah's Messenger's direct successor - *Aboo Bakr*.

The difference between 'Uthmaan's collection of the *Qur'aan* and *Aboo Bakr's* is that the purpose of the collection during *Aboo Bakr's* leadership was simply to gather all together and record any written or unwritten portion of the *Qur'aan* in accumulated writings so that nothing of it would be lost. He was not concerned, at that time, with uniting all the people upon a particular, single

²⁹ Recorded by *al-Khattaab* in *al-Fasl lil-Wasl* (2/954) and in the chain of narration, there is *Muhammad ibn Abaan al-Ja'fee* who was criticized by *ad-Daaruuqutnee* (3/229-230). *Ibn Ma'een* said he is weak - *al-Jarh wa at-Ta'deel* by *ar-Raazee* (7/200). *Aboo Daawood* also recorded it in *Kitaab al-Masaahif*, pg. 22.

³⁰ Recorded by *Aboo Daawood* in *Kitaab al-Masaahif*, pg. 22.

manuscript because the effects of differing and disputation in the people's recitations were not yet apparent.

As for its collection during 'Uthmaan's leadership, the objective was to collect all the verses of the *Qur'aan* together in one single manuscript, uniting the people upon it due to the feared disputation in its recitation and splitting that was beginning to manifest.

The effects of this collection were evident in that an enormous benefit was achieved for the Muslims by uniting the nation, unifying their objectives, and binding the hearts. At the same time, it prevented a major catastrophe of a disunited nation and the spread of enmity and hatred.

The Muslims have remained in undisputed unity on this issue up until our time. The young learn it (the *Qur'aan*) in this way from the old. The hands of the corruptors cannot affect it; the evil desires of the deviants cannot touch it. So all thanks and praise is for Allaah, the Lord of the heavens and earth, the Lord of all creations.



PART 2

TAFSEER

1. Its Meaning, Ruling, & Purpose

The Arabic word تَفْسِيرٌ *Tafseer* linguistically means: an explanation, which is to reveal something that may be hidden or unknown.

In Islaamic terminology, *Tafseer* is the explanation of the meanings of the Noble *Qur'aan*.

Learning ³¹ *Tafseer* is mandatory based upon the statement of Allaah ﷻ:

³¹ Saalih, bin Fawzaan Al-Fawzaan was asked, Noble *Shaykh*, may Allaah preserve you, the explanations of the *Qur'aan* are very numerous, and so what is the explanation that you advise should be read? May Allaah reward you a great reward.

He answered: There is no doubt that the explanations of the *Qur'aan* are very numerous and all praises is due to Allaah and this is from the blessings of Allaah, the glorified and exalted. The explanations are different. Some of them are long and some of them are condensed, and some of them are free from error and some of them have errors in them especially in the section of '*Aqeedah* or beliefs. What I advise my brothers from amongst the youth is the explanation of Ibn Katheer. For verily it is from amongst the greatest explanations in the best manner and method despite its abridgement, because it explains the *Qur'aan* with the *Qur'aan* first and then with the Prophetic *Sunnah*, and then with the statements of the predecessors and then by way of the Arabic language-the language in which the *Qur'aan* was sent down. Therefore, it is a precise and creditable *Tafseer*. Also, there is a *Tafseer* of Al-Baghawee and the *Tafseer* of Al-Hafifs Ibn Jareer At-Tabaree, and it is a vast and comprehensive *Tafseer*. In addition, the explanation of the *Shaykh*, Abdur-Rahmaan As-Sa'adee, for it is a good *Tafseer* and it is easy in its explanation and it is abundant in its knowledge. As for the rest of the explanations, then they are good in some aspects but you will find in them some errors especially in the affair

﴿ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ ۖ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴾

“(This is) a book which We have sent down to you, full of blessings, that they may contemplate over its verses, and that men of understanding may remember.”

[Soorah Saad, 38:29]

Furthermore in His statement:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ أَمْرًا عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴾

“Do they not then reflect over the *Qur’aan* or are there locks upon their hearts?”

[Soorah Muhammad, 47:24]

The proof from the first verse is that Allaah ﷻ clarifies that the wisdom of revealing this blessed *Qur’aan* is for people to contemplate over its verses and take lessons from what they contain. This contemplation means to reflect over the words in order to arrive at their intended meanings. Hence, if this is not done, then the very wisdom for which the *Qur’aan* was revealed is lost and they become nothing more than useless words with no effects. It is not possible to benefit from what the *Qur’aan* contains without understanding its meanings.

of ‘*Aqeedah* or beliefs. It is not befitting that these *Tafseers* with errors in them should be read by anyone except for the one who is very firm such that he can take from it the good and leave alone the errors in it. However, as for the beginner, then he is not able to do this, so upon him is to stick with the *Tafseers* or the explanation that do not have any dangers in them and that do not have any mistakes in them like the explanation of Ibn Katheer and the explanation of Al-Baghawee and the explanation of Al-Hafeef Ibn Jareer. All of these *Tafseers* by the praise of Allaah are valuable and very good. (This is the text from a lecture the shaykh delivered at Al-Hareesh Masjid in Riyaadh on the topic reflecting upon the *Qur’aan*) -E.N.

The proof in the second verse is that Allaah censures those who do not think deeply about the *Qur'aan*. He indicates that this is a form of locking their hearts, preventing any good from reaching them.

The *Salaf*,³² or the righteous Muslim predecessors, of this nation were upon this same way. They would learn the *Qur'aan*, its words

³² Shaykh Ahmad bin Yahyaa an-Najmee was asked, What is salafiyah and who is their leader?

He answered: *Salafiyah* is an ascription to the *Salaf*. The *Salaf* are the companions of the Messenger of Allaah ﷺ and those that followed them in righteousness from those first three favored generations. So, whoever follows their way after them, this is *Salafiyah*. The meaning of ascribing to it is ascribing to what the companions of the Messenger of Allaah ﷺ were upon and to the methodology of *Ahlul Hadeeth* (the people of Hadeeth). Therefore, *Salafiyah* is a creed and belief regarding the names and attributes of Allaah. It is a creed and belief regarding the *Qadar* (divine decree). It is a creed and belief regarding the companions and so on and so forth. The *Salaf* believe in Allaah, The Mighty, The Majestic. They believe in His beautiful names and lofty attributes which Allaah and the Messenger of Allaah ﷺ described Him with. They believe in them (i.e. His names and attributes) in the way that is appropriate to believe in the loftiness and sublimity of Allaah, The Glorified, The Exalted, without *Tahreef* (distortion), nor *Tamtheel* (resembling Allaah to the creation), nor *Tashbeeh* (resembling Allaah to the creation), nor *Ta'teel* (negation), nor *Ta'weel* (distortion). They believe in the *Qadar* (divine decree), the good of it and the bad of it. They believe that the *Eemaan* (faith) of the slave is not complete until he believes in the *Qadar* (divine decree) that which Allaah, The Glorified, The Exalted, has decreed over His slaves, The Majestic, The Exalted, says:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

“Verily, We have created all things with Qadar (divine decree).”

[Sooratul-Qamar (54): 49]

As for the creed and belief regarding the companions, the meaning of this is to have *Eemaan* (faith) that it is obligatory to be pleased with the companions of the Messenger of Allaah ﷺ as well as to believe in their integrity and virtue, to believe

and meanings. By this, they were able to achieve the objective of acting in accordance with the *Qur’aan* as Allaah intended. Acting according to something that one cannot even understand is not possible.

Aboo ‘Abdur-Rahmaan as-Sulamee said:

“Those who used to teach us the *Qur’aan* such as ‘Uthmaan ibn ‘Affaan, ‘Abdullaah ibn Mas’ood, and others; they narrated to us that when they used to learn ten verses from the Prophet ﷺ, they would not go beyond them until they

that they are the best of nations and the best of generations, and to believe that all of them are honorable, just, and virtuous. This is in opposition to the *Shee’ah* and *Khawaarij* who pronounce *Takfeer* on the companions taking them outside the fold of Islaam and do not give them their due right.

Salafiyah does not have any leader except the Messenger of Allaah ﷺ. The Messenger of Allaah ﷺ he is the leader of *Salafiyah* and his example is to be followed along with the companions of the Messenger of Allaah ﷺ being an example to be followed. The foundation and origin of that is the statement of the Prophet ﷺ: The Jews have divided into 71 sects, the Christians have divided into 72 sects, and this Ummah (Muslim nation) will be divided into 73 sects. All of them will be in the Hell Fire except one. So they (i.e. the companions) then asked: Who are they, oh Messenger of Allaah (i.e. who is that saved sect)?

He said: “They are those who are upon that which I and my companions are upon.”

As well as his statement ﷺ in the Hadeeth of al-‘Irbaad bin Saariyah, ﷺ that describes the sermon of the Prophet ﷺ and thereafter he advised them to have *Taqwaa* (fear of Allaah), so he said: I advise you with having *Taqwaa* (fear of Allaah) and hearing and obeying (the rulers) even if you are ruled by an Abyssinian slave. Then he ordered with following his Sunnah and the Sunnah of the rightly guided khalifates. He then said, Bite on to that and cling to that with your back molar teeth, and beware of newly invented matters for indeed every newly invented matter is an innovation and every innovation is misguidance. (*al-Fataawaa al-Jalliyyah ‘an al-Manaahij ad-Da’wiyyah*) -E.N.

learned what they contained of knowledge and action (acting according to it). They would say, 'We learned the *Qur'aan*, the knowledge and the action thereof, all together.'

The famous scholar of Islaam, *Ibn Taymiyyah*, said:

"It is abnormal that people would read any book of science such as medicine or mathematics, yet would not seek its explanation. So why would they do so with the speech of Allaah - their protection, their success and happiness depending upon it and the establishment of their religion and worldly life?"

It is essential for the people of knowledge to clarify it (the *Qur'aan*) to the people, whether in writing or verbally, based upon Allaah's statement:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا

تَكْتُمُونَهُ﴾

(And remember) when Allaah took a covenant from those who were given the scripture to make it known and clear to mankind, and not to conceal it.

[Soorah Aali-'Imraan, 3:187]

Making clear the book to people includes its words and meanings. So explaining *Tafseer* of the *Qur'aan* is part of the covenant that Allaah prescribed upon the people of knowledge.

The purpose of learning *Tafseer* is to achieve by it a praiseworthy goal and its benefits which is to believe in what it informs of, benefiting thereby, and to apply its rulings in the manner in which Allaah intended so that one would worship Allaah upon certainty.



PART 2

TAFSEER

2. The Obligation upon a Muslim Regarding Tafseer

The obligation upon every Muslim regarding *Tafseer* of the *Qur'aan* is that he should feel within himself, when the *Qur'aan* is explained to him, that it is the direct interpreter from Allaah establishing what Allaah intends by His speech so that the Muslim will honor this and fear speaking about Allaah without knowledge³³. If he did, he would

³³ In reference to the issue, Shaykh Saaleh al Fawzaan al-Fawzaan said, "Fifthly, it is incumbent to safe guard one's self from explaining the glorious *Qur'aan* without knowledge. The Messenger of Allaah ﷺ, said,

مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

'Whoever speaks about the *Qur'aan* using his opinion or that which he does not know, then let him take his seat in the hellfire.'

At-Tirmidhi said that this *Hadeeth* is good. Therefore, as regards to the *Qur'aan*, then it is incumbent that it is explained with the *Qur'aan* itself or with the *Sunnah* of the Messenger of Allaah ﷺ, or with the statements of the companions, or with the statements of those that followed the companions, or from the standpoint of the Arabic language—the language that it was sent down in—like this, in the aforementioned order. As for explaining the *Qur'aan* with ones opinion then this is *Haraam*, and it comes with a severe warning. And this is considered speaking about Allaah without knowledge. For example, explaining it with these new theories that which are most of the time from the fabrications of the ignorant ones, and you will find that it is contradictory and that it changes and that part of it refutes other parts of it. Therefore, it is not permissible to make up *Tafseer* or explanations for the book of Allaah, the mighty and majestic. Like some of the ignorant people do today and they called it "The scientific inimitability". So this affair is very dangerous and it is considered to be playing with the book of Allaah, the mighty and majestic. Therefore it is incumbent upon the Muslims to be leery of this and to warn from this. May Allaah give us all success to beneficial

then be falling into something Allaah has prohibited and perhaps he would be held accountable for it on the Day of Resurrection.

Allaah ﷻ says:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَأَلَّا تُمَّ
وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ
تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

“Say: My Lord has only forbidden immoral acts whether committed openly or secretly, sins (of all kinds), unjust oppression, that you join partners (in worship) with Allaah for which He has given no authority, and that you say about Allaah what you don’t know.”

[Sooratul-A'raaf, 7:33]

Allaah ﷻ said:

﴿ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴾

“And on the Day of Resurrection you will see those who lied about Allaah; their faces will be black. Is there not in Hell an abode for the arrogant ones?”

[Sooratus-Zumar, 39:60]



knowledge and righteous actions, and peace and blessings be upon Prophet, Muhammad, and upon his family and his companions. E.N

PART 2

TAFSEER

3. The Sources of Tafseer

The *Tafseer* of the *Qur'aan* is determined by referring to the following sources:

1. **The Speech of Allaah** ﷻ: First, the *Qur'aan* is to be explained by the *Qur'aan* itself because it is Allaah Who revealed it so He is most knowing of what He intended by it. There are many examples of this type, such as:

The statement of Allaah:

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

“Indeed, the *Awliyaa* (close, righteous servants) of Allaah - no fear will come upon them nor will they grieve.”

[Soorah Yoonus, 10:62]

Allaah further explains who these *Awliyaa* are in the following verse:

﴿ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴾

“Those who believed and were always fearfully conscious of Allaah.”

[Soorah Yoonus, 10:63]

Another example is the verse:

﴿ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴾

“And what will make you to know what *at-Taariq* is?”

[Sooratut-Taariq, 86:2]

Allaah then explains just what *at-Taariq* is in the very next verse:

﴿ النَّجْمُ الثَّاقِبُ ﴾

“(It is) the star of piercing brightness.”

[Sooratut-Taariq, 86:3]

Another example is that Allaah ﷻ says:

﴿ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴾

“And after that He *dahhaa* the earth.”

[Sooratun-Naazi'aat, 79:30]

Afterwards, He explained the meaning of this Arabic verb “*dahhaa*” in the two following verses:

﴿ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَهَا ﴿٣١﴾ وَالْجِبَالَ أَرْسَنَهَا ﴾

“He brought forth from it its water and its pasture, and the mountains He has fixed firmly.”

[Sooratun-Naazi'aat, 79:31-32]

2. The second source of *Tafseer* is the speech of the Messenger of Allaah ﷺ. The *Qur'aan* is explained by the *Sunnah* because Allaah's Messenger is the one responsible for conveying the

message of Allaah ؓ. He is the most knowledgeable person of what Allaah intends with His speech. Some examples of this type are:

Allaah mentions in His book:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

“Those who have done righteousness, for them is the best reward (Paradise) and something more.”

[Soorah Yoonus, 10:26]

The Prophet ﷺ explained this “something more” as being the pleasure of looking at the face of Allaah ؓ based upon the Hadeeth of Aboo Moosaa³⁴ and Ubayy ibn Ka'b³⁵ as is explicitly recorded by Ibn Jareer and Ibn Abee Haatim. *at-Tabaree* recorded it from the Hadeeth of Ka'b ibn 'Ujrah.³⁶ There is also a Hadeeth in *Saheeh Muslim*³⁷ narrated by Suhayb ibn Sinaan from the Prophet ﷺ. Within the Hadeeth is the statement (of the narrator):

“...then the covering will be removed and they will not have been given anything more beloved to them than looking at their Lord ﷻ.” Then he recited this verse:

³⁴ Ibn Abee Haatim recorded it in his *Tafseer* (6/1945), Hadeeth no. 10341 and by *al-Laalikaanee* in *Sharh Usool al-'Itiqaad* in the second volume, 3/458-459, Hadeeth no. 785.

³⁵ *at-Tabaree* recorded it in his *Tafseer* (15/69), Hadeeth no. 17633 and by *al-Laalikaanee* in *Sharh Usool al-'Itiqaad* in the second volume, 3/456.

³⁶ *at-Tabaree* recorded it in his *Tafseer* (15/68), Hadeeth no. 17631 and by *al-Laalikaanee* in *Sharh Usool al-'Itiqaad* in the second volume, 3/456-457.

³⁷ Recorded by *Muslim* (no. 449).

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

“Those who have done righteousness, for them is the best reward (Paradise) and something more.”

[Soorah Yoonus, 10:26]

Another example of the *Qur’aan* being explained in the *Sunnah* is the statement of Allaah ﷻ:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

“And prepare against them all you can of strength.”

[Sooratul-Anfaal, 8:60]

The Prophet ﷺ explained “strength” here as being projectile weapons (archery, spears, etc.) in a *Hadeeth* recorded by *Muslim*³⁸ and others from ‘Uqbah ibn ‘Aamir ﷺ.

3. The third source of *Tafseer* is the speech of the Companions of the Prophet ﷺ, especially those among them who were known for their knowledge and understanding of *Tafseer*, because the *Qur’aan* was revealed in their language and during their time. After the prophets, they are the most truthful and sincerest of the people in seeking the truth. They are the most secure of the people from one’s own desires and personal inclinations, and they are the ones most free of possessing any opposition which would prevent them from accepting correct guidance. There are many examples of this third type of *Tafseer*. One example is regarding Allaah’s statement:

³⁸ Recorded by *Muslim* (no. 4946), *at-Tirmidhee* (no. 3083), *Aboo Daawood* (no. 2514), *Ibn Maajah* (no. 2813), and others.

﴿ وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ

لَمَسْتُمُ النِّسَاءَ ﴾

“And if you are ill or on a journey, or one of you comes after answering the call of nature, or you have touched women...”

[Sooratur-Nisaa, 4:43]

It is authentically reported that *Ibn 'Abbaas* explained this “touch” of women to actually mean having sexual relations, and not simply a touch.

4. The fourth source of *Tafseer* is the explanation of the successors and students of the Companions who concerned themselves with learning *Tafseer* directly from the Companions. These are the best people after the Companions and free of following their personal desires and inclinations, more so than anyone after them. In addition, the Arabic language had not changed much during their time so they were closer to the correct understanding of the *Qur'aan* than those who came after them.

Ibn Taymiyyah said:

“If they, the students of the Companions, unanimously agreed upon something, then it is evidence that should not be doubted. If they differed, then in that case the position of some of them should not be taken as an unconditional proof over others among them nor over those who come after them. In such a case, one should refer back to the

language of the *Qur’aan*, the *Sunnah*, what is commonly understood from the Arabic language, or back to the statements of the Companions regarding such issues.”

He also said:

“Whoever turns away from the methodology of the Companions, their successors, and their *Tafseer*, and instead chooses something contradictory, then he would be mistaken in doing so. Rather, he would then be an innovator. If he were making sincere, knowledge-based reasoning by doing so, then perhaps his mistake would be forgiven.”

Then he stated:

“So whoever opposes their position by explaining the *Qur’aan* with an explanation that contradicts their *Tafseer*, then he has erred both in his argument and in whatever he uses as proof.”

5. The fifth source of *Tafseer* is to explain the verses based upon what the words themselves imply of the Islaamically legislative or linguistic meanings, and taking into consideration the context in which they are used. Allaah says:

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ﴾

“Indeed, We have sent down to you (Muhammad) the book in truth that you might judge between men by that which Allaah has shown you.”

[Sooratur-Nisaa, 4:105]

Also, He said:

﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

“Indeed, We have made it an Arabic *Qur'aan* that you may be able to understand.”

[Sooratur-Zukhruf, 43:3]

With His statement:

﴿ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ﴾

And We have not sent a Messenger except with the language of his people in order that he might make (the message) clear for them.

[Soorah Ibraaheem, 14:4]

If the legislative and linguistic meanings differ from one another, then the meaning that is confirmed by Islamic legislation is to be taken. This is because the *Qur'aan* was revealed to explain and establish the legislation, a code of teachings and rulings, and not to explain the details of the language. But if there is a supportive proof indicating the linguistic meaning, then that is to be taken.

An example of a difference in these two meanings (legislative and linguistic) in which the legislative meaning is given precedence is the statement of Allaah ﷻ regarding the hypocrites:

﴿ وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّا تَأْتِيهِمْ مَّاتَ أَبَدًا ﴾

“And never pray for any one of them when they die.”

[Sooratur-Tawbah, 9:84]

The word “prayer” in Arabic linguistically means “supplication.” Yet, in the Islaamic legislation, the prayer being referred to here is the action of Muslims standing over a deceased person, asking Allaah’s forgiveness for him. This prayer has specific characteristics. Thus, the legislative meaning is given precedence; it is the meaning intended by the speaker (Allaah) and understood by the one spoken to (Muhammad). As for the impermissibility of even supplicating for them, then this is also established, yet from another different proof.

An example of a difference in the two meanings, but the linguistic meaning is given precedence based on a proof, is the statement of Allaah ﷻ:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ﴾

“Take charity from their wealth in order to purify them and sanctify them with it and pray for them.”

[Sooratur-Tawbah, 9:103]

The word “prayer” in this case does mean “supplication” as proven by the *Hadeeth* of ‘Abdullaah Ibn Abee Awfaa in which he said:

“When the Prophet ﷺ would be brought the charity of a certain people, he used to pray for them. So my father once ﷺ took his charity to him and he ﷺ said:

اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى

‘Oh Allaah, send prayers and peace upon the family of Aboo Awfaa.’³⁹

As for examples where both the legislative and linguistic meanings agree on the same meaning, these are many such as the Arabic words for heavens, earth, truthfulness, deceit, stone, person, etc.

³⁹ Recorded by *al-Bukhaaree* (no. 4166), *Muslim* (no. 1078), *an-Nasaaee* (no. 2459), *Aboo Daawood* (no. 1590), *Ibn Maajah* (no. 1796), and others.

PART 2

TAFSEER

4. The Reported Differences in Tafseer

The differences in *Tafseer* that have been reported and transmitted are categorized into three main categories. They are:

The first category is simply a difference in wording, and not in meaning, that has been reported (from some of the Companions, students of the Companions, or scholars). This type of difference has no negative effect on the actual meaning of the verse. An example would be the verse:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾

“And your Lord has decreed (*qadhaa*) that you worship none but Him.”

[*Sooratul-Israa*, 17:23]

Ibn 'Abbaas (the famous Companion of *Tafseer*) explained the Arabic word “*qadhaa*” to mean “commanded.” *Mujaahid* (a famous student of the Companions known for his *Tafseer*) explained it as “advised,” while *ar-Rabee' ibn Anas* said it means “obligated.” With each of these individual *Tafseers*, the meaning is generally still one and the same or at least very similar in meaning. So this kind of differing has no ill effect on the meaning of the verse.

The second type of reported differing in *Tafseer* is in both wording and meaning, yet the verse could be taken upon both meanings because they are not in direct contradiction of each other. So the

verse is taken to comprise both meanings and explained with them both. Combining between the different explanations is made by considering the different reports to merely be different examples or slight variations as indicated by a verse. An example is the statement of Allaah ﷻ:

﴿وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ
الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ
أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ﴾

“And recite to them the story of him to whom We gave Our *Ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away so Shaytaan followed him up and he became of those who went astray. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire.”

[Sooratul-A'raaf, 7:175-176]

Ibn Mas'ood said, “He was a man from *Banee Israa'eel* (the Israelites, the Jews).” *Ibn 'Abbaas* mentioned, “He was a man from the people of *Yemen*.” It is also said that he was a man from the people of *Balqaa*.

The conciliation between all of these statements is made by explaining the verse with all of them because there is no direct contradiction between them. Each one of them mentions an additional aspect.

Another example pertains to Allaah's statement:

﴿وَكَأْسًا دِهَاقًا﴾

“And a *dihaaqan* cup (of the wine of Paradise).”

[Sooratur-Naba, 78:34]

Ibn 'Abbaas explained دِهَاقًا (*Dihaaqan*) as “full.” Mujaahid said it means “continuously filled,” while 'Ikrimah explained it to mean “pure.” There is no contradiction between any of these statements as the verse could be inclusive of all of these meanings. So each statement is just another part of the overall meaning.

The third type of differing that has been reported in *Tafseer* is a difference in wording and meaning and the relevant verse cannot be understood upon both meanings due to a contradiction between them. Therefore, the verse is then explained with the most correct meaning as indicated by the context or other proof.

And example of this type is Allaah's statement:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ
لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ﴾

“He has forbidden you only (from eating) carrion, blood, the flesh of swine, and that which is slaughtered as a sacrifice for other than Allaah. But if one is forced by necessity without *baaghin* (willful disobedience) nor *'aadin*

(returning to the sin), then there is no sin on him. Truly,
Allaah is forgiving, merciful.”

[Sooratul-Baqarah, 2:173]

Ibn 'Abbaas said, “...without *باغ* *Baaghin* (willful disobedience) regarding carrion nor repeatedly eating it.” Another reported meaning is: “...without leaving the obedience to the leader nor sinning in his absence.” The most correct statement is the first because there is no proof within this particular verse to indicate the second meaning. And the wisdom of mentioning the case of it being lawful is in circumstances of necessity - this may occur whether the leader is obeyed or not, and during his absence and otherwise.

Another example is the verse:

﴿ وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً

فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ

النِّكَاحِ ﴿

“And if you divorce them before you have touched them and you have appointed unto them their requirement (the monetary bridal gift given by the husbands to his wife at the time of marriage), then pay half of that unless they (the women) agree to forego it or he in whose hands is the marriage contract agrees to forego it (and go ahead and pay it).”

[Sooratul-Baqarah, 2:237]

'Alee ibn Abee Taalib ؓ said regarding “he in whose hands is the marriage contract” that it is the husband. Yet, Ibn 'Abbaas ؓ said it

is the wife's guardian. The first statement is more correct as the meaning indicates, and because a *Hadeeth* of the Prophet ﷺ has been reported regarding this issue.



PART 2

TAFSEER

5. Translating the *Qur'aan*

The Arabic word for translation, *تَرْجَمَةٌ* *Tarjamah*, linguistically refers to the clarification and explanation of meanings.

In Islaamic terminology, it refers to interpreting one language into the speech of another language. So regarding the *Qur'aan*, it means translating its meanings into another language. This translation is of two types, the first being a word-for-word translation in that every single word is replaced with its equivalent in the other language. The second type is a translation in meaning or in *Tafseer* which is to convey the meanings of the speech into another language but without being primarily concerned with the actual words and their exact order.

As an example of this, take the statement of Allaah ﷻ:

﴿ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴾

“Indeed, We have made it an Arabic *Qur'aan*, that you may be able to understand.”

[*Sooratur-Zukhruf*, 43:3]

The word-for-word translation would be something like *إِنَّ* “Indeed, We,” then *جَعَلْنَاهُ* “made it,” then *قُرْءَانًا* “a *Qur'aan*,” then *عَرَبِيًّا*

“Arabic,” (“Indeed, We made it a *Qur’aan* Arabic.”) and similarly with the other words.

A translation in meaning would be to translate the overall meanings of the verses without paying so much attention to each and every word and its order. This is close to the general definition of *Tafseer*.

The Ruling of Translating the *Qur’aan*:

A word-for-word translation regarding the Noble *Qur’aan* is impossible according to many people of knowledge because it would mean that many different conditions must be met which would be almost impossible. Some of these conditions would be:

- ❖ There must exist, in the language being translated into, exact equivalents in words between it and the language that is being translated.
- ❖ There must also exist in the second language the equivalent, or at least very similar, grammatical articles and expressions that are used in a language to affect, enhance, or alter meanings.
- ❖ The order in which words are placed in both languages must be similar such as that pertaining to sentences, adjectives, possessives, etc. Some scholars say that even if it may be possible to translate some verses word-for-word or close to it, it is still not permissible because there is no way to fully convey the complete meaning. There is also no real way to affect people (of another language) as the clear Arabic *Qur’aan* does (in Arabic). Besides,

there is no necessity requiring a word-for-word translation because a translation of the meanings is sufficient.

Based upon this, even if it were possible to translate some words exactly, it is impermissible except in the case of translating a certain word in the listener's language to help him understand without translating every single word in the exact Arabic order.

As for a translation of the *Qur'aan* in meaning, then this is generally permissible because there is no harm in it. Rather, it is compulsory if this would be the means of conveying the *Qur'aan* and Islaam to non-Arabic speakers since conveying this message is an obligation and whatever is required to fulfill an obligation, then that itself becomes an obligation likewise.

In spite of this, this permissibility must also meet certain conditions, such as:

- The translation should not be taken as a substitute to the actual Arabic *Qur'aan* in that the translation is considered sufficient and that understanding the Arabic text is no longer necessary. For this, the Arabic text should be written along with the translated text beside it so that it acts simply like a *Tafseer*, or explanation of the original Arabic.
- The translator must be fully knowledgeable of the meanings and connotations of the words in both languages, and what they indicate based upon different contexts in which they may be used.

- The translator must also know the specific meanings of the *Qur'aan*'s words as they are used in the Islaamic legislation. A translation of the *Qur'aan* is not to be accepted from someone, unless he is reliable. He must be a Muslim known for his uprightness and correct adherence in the religion.



PART 2

TAFSEER

6. Biographies of the Famous Scholars of Tafseer

The Famous Scholars of *Tafseer* from the Companions of the Prophet ﷺ

Many Companions were well known for being proficient in the science of *Tafseer*. The great scholar, *as-Suyootee*, mentioned some of them as being: the four successors and leaders - *Aboo Bakr*, *'Umar*, *'Uthmaan*, and *'Alee* ﷺ, although there are not many narrations pertaining to the first three as there were many occupying events and trials during each of their leaderships. In addition, there was not a huge need for narrations to be transmitted during those times because many people knew *Tafseer* at that time.

Also from those well-known for *Tafseer* from the Companions are *'Abdullaah ibn Mas'ood* and *'Abdullaah ibn 'Abbaas*. Therefore, we will give a short biography of the lives of *'Alee ibn Abee Taalib* as well as these two ﷺ.

1. *'Alee ibn Abee Taalib*:

He is the cousin of the Messenger of Allaah ﷺ and the husband of *Faatimah*, the daughter of the Messenger of Allaah ﷺ. He was the first of the Prophet's relatives to believe in him. He is famously known by this name (*'Alee ibn Abee Taalib*), but he also had the nicknames, *Aboo al-Hasan* and *Aboo Turaab*.

He was born ten years before the mission of the Prophet ﷺ and was raised in his care. He witnessed all of the expeditions and battles along with the Prophet ﷺ and he was the flag-bearer during most of them. He never remained behind any expedition except during the Battle of *Tabook*. The Prophet ﷺ left him to care for his family, saying to him:

أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى ، إِلَّا أَنَّهُ لَا
نَبِيَّ بَعْدِي ؟

“Are you not pleased that you are to me in the same position as Haaron was to Moosaa, except there will be no other prophet after me?”⁴⁰

There have been many virtues narrated about him with which others have not been described. Due to him, two sects were destroyed: the *Nawaasib*, those who showed enmity and hatred towards him and tried to conceal his status, and the *Rawaafidh* who went to extremes in their so-called love for him, describing him with superior characteristics, which they innovated, yet he is free from them.

He was notorious for bravery and intellect based upon sound knowledge. It is reported that 'Alee ؓ used to say:

“Ask me, ask me, ask me about the book of Allaah ﷻ. For by Allaah, there is no verse except that I know the day or night in which it was revealed.”

⁴⁰ Recorded by *al-Bukhaaree* (no. 4416) and *Muslim* (no. 6218).

Ibn 'Abbaas ؓ said:

“If anything reliable (in narration) comes to us from ‘Alee, we do not reject it.”

And it is reported that he (*Ibn 'Abbaas*) also said:

“Whatever I have learned from the *Tafseer* of the *Qur'aan*, it was from ‘Alee *ibn Abee Taalib*.”

He was one of those whom ‘Umar ؓ proposed for the leadership after him. ‘Abdur-Rahmaan ibn ‘Awf ؓ suggested it to him (‘Alee) but he refused to accept the responsibility unless certain conditions were fulfilled which were not. Consequently, he then gave the pledge of obedience to ‘Uthmaan and ‘Alee did likewise. Then the rest of the people gave ‘Uthmaan the oath of allegiance. ‘Alee was then later given the same pledge after the death of ‘Uthmaan, becoming the fourth leader of the Muslims after the Prophet ﷺ. He remained so until he was killed as a martyr in *Koofah* (in Iraq) on the 17th night of the month of *Ramadhaan* in the year 40 after the *Hijrah* ؓ.

2. ‘Abdullaah ibn Mas’ood:

He is ‘Abdullaah ibn Mas’ood ibn Ghaafil al-Huzalee. His mother was *Umm ‘Abd* and he was sometimes known by being associated with her name.⁴¹ He was one of the foremost people in accepting *Islaam*. He made both migrations (first to *Habashah* and then to *Medina*.) He witnessed the Battle of *Badr* as well as the campaigns afterwards.

⁴¹ This is because his father died in *Jaahiliyyah* but his mother lived until the emergence of *Islaam* so she accepted it.

He learned about seventy Soorahs of the Qur’aan directly from the Prophet ﷺ and he was told by the Prophet ﷺ at the beginning of Islaam:

إِنَّكَ لَغُلَامٌ مُّعَلِّمٌ

“You are certainly a young teacher.”⁴²

He ﷺ also said regarding him:

مَنْ أَحَبَّ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا أُنزِلَ فَلْيَقْرَأْهُ عَلَيَّ

قِرَاءَةَ ابْنِ أُمِّ عَبْدِ

“Whoever would like to recite the Qur’aan exactly as it was revealed, let him recite it upon the recitation of Ibn Umm ‘Abd (‘Abdullaah ibn Mas’ood).”⁴³

There is a narration in Saheeh al-Bukhaaree⁴⁴ in which Ibn Mas’ood ؓ said:

“The Companions of Allaah’s Messenger ﷺ used to consider me to be one of the most knowledgeable people from them about the book of Allaah.”

And he said:

“By Allaah Whom there is no god other than Him, not one Soorah of the book of Allaah was revealed except that I know

⁴² Recorded by Ahmad (1/379, 462).

⁴³ Recorded by Ibn Maajah (no. 138).

⁴⁴ Recorded by al-Bukhaaree (no. 5000).

where it was revealed. No verse of the book of Allaah was revealed except that I know about whom it was revealed. If I knew there to be anyone more knowledgeable than myself about the book of Allaah and I were able to reach him by camel, I would definitely travel to him.”

He was also among those who used to serve the Prophet ﷺ; he used to tend to his sandals, his water for washing, and his pillow (cushion, or mat). He was continuously in his service that *Aboo Moosaa al-Ash'aree* said regarding him:

“When my brother and I came from Yemen, we used to think that ‘*Abdullaah ibn Mas'ood* was one of the Prophet’s ﷺ relatives because he and his mother used to constantly enter upon the Prophet ﷺ.”⁴⁵

Due to his constant accompaniment of the Prophet ﷺ, he was greatly affected by him (the Prophet) and his guidance that *Hudhayfah* said about him:

“I don’t know anyone closer to the guidance and way of the Prophet ﷺ more than *Ibn Umm ‘Abd*”⁴⁶

‘Umar ibn al-Khattaab sent him to *Koofah* to teach the people there about the affairs of their religion along with *‘Ammaar* as the leader and said:

⁴⁵ Recorded by *al-Bukhaaree* (no. 3763) and *Muslim* (no. 2460).

⁴⁶ Recorded by *al-Bukhaaree* (no. 2762).

“Indeed, they are both from the most excellent of the Companions of Muhammad ﷺ so take them as examples to be followed.”

Later, 'Uthmaan made him the leader of *Koofah* but later relieved him and asked him to return back to Medina. He died there in the year 32 after the *Hijrah* while he was about seventy years old. He was buried in the famous graveyard called *al-Baqee'*.

3. 'Abdullaah ibn 'Abbaas:

He is the cousin of Allaah's Messenger ﷺ and he was born three years before the *Hijrah*. As his cousin, he constantly accompanied the Prophet ﷺ. His aunt was *Maymoonah*.

Once, the Prophet ﷺ patted him on the chest and said:

اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ

“Oh Allaah, teach him wisdom.”

And in another narration:

اللَّهُمَّ عَلِّمَهُ الْكِتَابَ

“Oh Allaah, teach him the book.”⁴⁷

The Prophet ﷺ also supplicated for him when he (*Ibn 'Abbaas*) once brought him his water for washing:

⁴⁷ Recorded by *al-Bukhaaree* (no. 3756).

اللَّهُمَّ فَتِّهِ فِي الدِّينِ

“Oh Allaah, grant him the understanding of the religion.” ⁴⁸

Due to this blessed supplication, he became the most well-known of the Muslim nation for spreading *Tafseer* and *Fiqh* (understanding the details of performing acts of worship). Allaah ﷻ has supported him and provided him with the persistence to gain knowledge and seriousness in seeking it. He was blessed with patience upon his learning and living by simple means. With this, he attained a high and honorable status that the leader of the believers, ‘Umar ibn al-Khattaab, used to invite him to his gatherings and used to accept his opinions. Upon this, some of the *Muhaajiroon* (those who migrated from Mecca to Medina) used to ask ‘Umar:

“Aren’t you going to invite our sons as you do Ibn ‘Abbaas?”

So he replied:

“This young man possesses wisdom, an inquisitive tongue, and an intellectual heart”

He (‘Umar) then gathered all of them that day along with Ibn ‘Abbaas so that they could witness firsthand what ‘Umar already knew of him. As a result ‘Umar asked the (elder members):

“What do you all say regarding the statement of Allaah:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴾

⁴⁸ Recorded by *al-Bukhaaree* (no. 143).

“When the victory of Allaah comes and the liberation (of Mecca)..”

[*Sooratu-n-Nasr*, 110:1]

And he finished reciting the complete *Soorah*. So some of them said, “Allaah is instructing us to praise Him and seek His forgiveness if He gives us this victory and conquest.” Others among them remained silent. So *'Umar* asked *Ibn 'Abbaas*:

“Is that what you say?”

He replied:

“No.”

So he further asked:

“Then what do you say (about the *Soorah*)?”

Ibn 'Abbaas replied:

“It is referring to the death of the Messenger of Allaah ؐ. Allaah informs him that when the victory of Allaah comes, and this liberation is the conquest of Mecca, then that is a sign that your death (Muhammad) is approaching. Hence glorify and praise your Lord and seek His forgiveness, for He is ever accepting repentance.”

'Umar replied in confirmation:

“We don’t know any differently than you know (and have stated).”

Ibn Mas’ood ؓ said:

“What an excellent interpreter of the *Qur’aan* *Ibn ‘Abbaas* is. Even if he were to reach our age, not one of us would be close to him (in knowledge).”

By his latter statement, he meant that there is hardly anyone similar to him (of the people in this knowledge). He said this and *Ibn ‘Abbaas* even lived thirty-six more years after his (*Ibn Mas’ood’s*) death. So how much more knowledge do you think he gained after that?

Ibn ‘Umar said to someone who asked about a particular verse:

“Go to *Ibn ‘Abbaas* and ask him, for he knows better than the rest about what was revealed to Muhammad ؐ.”

‘Ataa said:

“I have never seen a more noble gathering than that of *Ibn ‘Abbaas* with regards to *Fiqh* and humbleness. The people of *Fiqh* are with him, the people of the *Qur’aan* are with him, and even the people of (praiseworthy) poetry are with him. All of them originate from a wide, expansive valley (of knowledge).”

Aboo Waail said:

“Ibn ‘Abbaas was delivering a lecture to us during *Hajj*. He began with *Sooratun-Noor* (24) - we would recite and he would explain the *Tafseer*. So I began to speak about what I witnessed. I have never heard a man like him. If the Persians, the Romans, and the Turks had heard him speak, they would have accepted *Islaam*!”

‘*Uthmaan* made him the leader over the *Hajj* journey in the year 35 and ‘*Alee* appointed him the leader of *al-Basrah* (in Iraq). After ‘*Alee* was killed, he moved to *al-Hijaaz* (the areas near Syria), then to Mecca, and then he left for *at-Taaif* (in Saudi Arabia). There, he died in the year 68 *Hijrah*. He was seventy-one years old.

The Famous Scholars of *Tafseer* from the Successors to the Companions:

Many of the successors to the Companions, their students who came after them and learned directly from them, were also well known for possessing the knowledge of *Tafseer*. Thus from them were:

- The people of Mecca: These were the followers and students of Ibn ‘Abbaas such as *Mujaahid*, ‘*Ikrimah*, and ‘*Ataa ibn Abee Rabaah*.
- The people of Medina: These were the followers and students of *Ubayy ibn Ka’b*. Some of the more famous ones were *Zayd ibn Aslam*, *Aboo al-‘Aaliyah*, and *Muhammad ibn Ka’b al-Qurthee*.
- The people of *Koofah*: These were the students of *Ibn Mas’ood* like *Qataadah*, ‘*Alqamah*, and *ash-Sha’bee*.

We will give short biographies of two of them: *Mujaahid* and *Qataadah*.

1. Mujaahid:

He is *Mujaahid ibn Jabr al-Makkee*, the freed servant of *as-Saaib ibn Abee as-Saaib al-Makhzomee*. He was born in the year 21 after the Hijrah. He learned *Tafseer* of the *Qur'aan* directly from *Ibn 'Abbaas* ؒ. *Ibn Ishaaq* narrates from him that he said:

“I studied the copy of the *Qur'aan* upon *Ibn 'Abbaas* three times from (*Soorah*) *al-Faatihah* to the end. I would stop him at every verse and ask him about it.”

Sufyaan ath-Thawree used to say, “If the *Tafseer* comes by way of *Mujaahid*, then it is sufficient for you.” *Imaam ash-Shaafi'ee* relied upon his *Tafseer* as did *al-Bukhaaree* and he reported many narrations from him (*Mujaahid*) in his *Saheeh* (collection). The great scholar *ath-Thahabee* said at the end of his (*Mujaahid's*) biography:

“The whole nation is agreed upon the superiority of *Mujaahid* and accepting him (his narrations, statements) as a proof.”

He died in Mecca while he was in prostration in the year 104 Hijrah. He was eighty-three.

2. Qataadah:

He is *Qataadah ibn Du‘amah as-Sadoosee al-Basree*. He was born blind in the year 61 *Hijrah*. He was diligent in the seeking of knowledge, and he had a strong memory. He said about himself:

“I never once said to one teaching *Hadeeth*, ‘Repeat that for me.’ My two ears have never heard anything except that my heart memorized it.”

Imaam Ahmad mentioned him and elaborated upon him, describing him and praising his memorization and his knowledge of *Fiqh*, his knowledge of different opinions, and *Tafseer*. He (*Imaam Ahmad*) said:

“You rarely find someone who has surpassed him; as for someone similar to him, then maybe so.”

And he said:

“He is the strongest of the people of *al-Basrah* (in Iraq) in memorization. He never heard anything except that he memorized it.”

He died in *Waasit* in the year 117 *Hijrah* when he was fifty-six years old.



PART 3

THE QUR'AN:
The *Muhkam* & *Mutashaabih* Verses

1. What Are the *Muhkam* & *Mutashaabih* Verses?

The Noble *Qur'aan* is categorized into three types with regards to the *Muhkam* and *Mutashaabih* verses (the meanings of which will follow):

1. **The General *Muhkam*:** This is the type that the entire *Qur'aan* is described with. An example is the statement of Allaah:

﴿ كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنِّ حَكِيمٍ خَبِيرٍ ﴾

“(This is) a book, the verses whereof are perfected and then explained in detail from One (Allaah) Who is wise and well-acquainted (with all things).”

[Soorah Hood, 11:1]

And He says:

﴿ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴾

“These are the verses of the wise book.”

[Soorah Yoonus, 10:1]

And:

﴿ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّ حَكِيمٌ ﴾

**“And Verily, it (this Qur’aan) is in the Mother of the Book
(i.e. The Preserved Tablet that is with Allaah) before Us,
exalted and full of wisdom.”**

[Sooratu-Zukhruf, 43:4]

The meaning of this particular usage of “*Muhkam*” is the perfection and excellence within its wordings and meanings. It is of the highest level of eloquence and conveyance. Every bit of information it provides is true and beneficial. There is no lying within it, no contradiction, and none of it is mere useless, purposeless words containing no good. All of its rulings are just and fair containing no discrimination, no contradiction, and no thoughtless rulings.

2. **The General *Mutashaabih*:** The second type, the General *Mutashaabih*, also describes all of the Qur’aan in this general meaning (which will follow shortly). An example is the verse:

﴿ اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي تَقْشَعِرُّ مِنْهُ جُلُودُ
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ﴾

“Allaah has sent down the best statement, a book, its parts resembling each other (*Mutashaabih*), oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allaah.”

[Sooratu-Zumar, 39:23]

The meaning of “*Mutashaabih*” here in a general sense is that parts of the Qur’aan resemble each other in perfection, excellence, and exemplary objectives.

﴿ أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ

﴿ اٰخْتِلَافًا كَثِيرًا ۚ

“Do they not then consider the *Qur'aan* carefully? Had it been from other than Allaah, they would surely have found many contradictions within it.”

[Sooratur-Nisaa, 4:82]

3. The Specific *Muhkam* and the Specific *Mutashaabih*: The third type is that some verses are described with the specific meaning of *Muhkam* or the specific meaning of *Mutashaabih*. An example would be:

﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ

الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا

تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۗ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا

يَذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۗ

“It is He Who has sent down to you (Muhammad) the book. From it are verses that are entirely clear (*Muhkam*) - they are the foundations of the book, and others not entirely clear (*Mutashaabih*). So as for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking *Fitnah* (argument, causing problems, trials, etc.) and searching for its interpretation (that suits them). But none knows its interpretation except Allaah.

And those who are firmly grounded in knowledge say:
 “We believe in it, all of it (the *Muhkam* and *Mutashaabih*
 verses) is from our Lord.” And none receive admonition
 except men of understanding.”

[Soorah Aali-'Imraan, 3:7]

The specific meaning of “*Muhkam*” as it is used here refers to verses that are completely clear with nothing (of wording or meanings) hidden in them. Examples of this type are the statements of Allaah ﷻ:

﴿يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ
 لِتَعَارَفُوا﴾

“Oh mankind, We have created you from a male and a female, and made you into nations and tribes, that you may know one another.”

[Sooratul-Hujuraat, 49:13]

And the verse:

﴿يَتَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ
 لَعَلَّكُمْ تَتَّقُونَ﴾

“Oh mankind, worship your Lord Who created you and those before you, so that you may attain *Taqwaa* (a constant, fearful consciousness of Allaah).”

[Sooratul-Baqarah, 2:21]

And another example of *Muhkam* verses as the term is used in this specific sense:

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ ﴾

“Allaah has made trading permissible.”

[Sooratul-Baqarah, 2:275]

And His statement:

﴿ حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ﴾

“Forbidden to you (as food) are carrion, blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for other than Allaah.”

[Sooratul-Maaidah, 5:3]

There are many examples in the *Qur'aan* of this type of specific *Muhkam* verses.

As for the specific meaning of “*Mutashaabih*” as it is used here, it is that the exact, detailed meaning of a verse may not be as clear as others or even hidden so that someone lacking the correct knowledge may assume the meaning to be something that does not benefit Allaah ﷻ, His book, or His Messengers. Excluding a scholar who is firmly grounded in knowledge understands from these verses other than that. They do not assume the meaning to be something that is not appropriate to be attributed to Allaah, His book, or His Messengers.

An example that pertains to an assumption that does not befit Allaah is that someone lacking knowledge may assume the verse:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ﴾

“Rather, His two hands are widely outstretched. He spends as He wills.”

[Sooratul-Maaidah, 5:64]

He may assume this verse means that Allaah has two hands that resemble the hands of the creation.

An example pertaining to a false assumption regarding the book of Allaah is that one without knowledge may suppose there is contradiction in the *Qur'aan* and that some parts conflict with others. An example of this is the verse:

﴿مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ

نَفْسِكَ﴾

“Whatever of good reaches you is from Allaah, yet whatever of evil befalls you, it is from yourself.”

[Sooratu-Nisaa, 4:79]

Someone may, based upon a lack of understanding, assume this verse contradicts the previous verse:

﴿ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَتُولَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴾

“And if some good reaches them, they say, This is from Allaah,” but if some evil befalls them, they say, This is from you (Muhammad). Say: All things are from Allaah.”
So what is wrong with these people that they fail to understand any word?”

[Sooratur-Nisaa, 4:78]

An example of falsely assuming something about Allaah's Messenger ﷺ is that one may imagine that, from the apparent meaning of the verse, the Prophet ﷺ was in doubt as to what was being revealed to him based upon the verse:

﴿ فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴾

“So if you (Muhammad) are in doubt concerning that which We have revealed unto you, then ask those who read the book (the *Tawraah* and the *Injeel*) before you. Indeed, the truth has come to you from your Lord. So do not be one of those who doubt (it).”

[Soorah Yoonus, 10:94]



PART 3

THE QUR‘AAN:

*The Muhkam & Mutashaabih Verses**2. The Position of the Firmly-Grounded in Knowledge & the Deviants
Regarding the Mutashaabih Verses*

The positions of those firmly grounded in knowledge towards the *Mutashaabih* verses (those that are not entirely clear in wording or meaning or controversial) as well as the deviants have both been clarified by Allaah ﷻ. He said about the deviants:

﴿ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ

وَابْتِغَاءَ تَأْوِيلِهِ ﴾

“So as for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking *Fitnah* (argument, causing problems, trials, etc.) and searching for its interpretation (that suits them).”

[Soorah Aali-‘Imraan, 3:7]

Furthermore, He ﷻ said regarding those people who are firmly-grounded in knowledge:

﴿ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ ؕ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ﴾

“And those who are firmly grounded in knowledge say: We believe in it; all of it (the *Muhkam* and *Mutashaabih* verses) is from our Lord.”

[Soorah Aali-‘Imraan, 3:7]

So the deviants use these *Mutashaabih* verses as a means of criticizing the book of Allaah, causing *Fitnah* for people, and they interpret them with meanings other than those intended by Allaah. By this, they go astray and cause others to stray.

As for those firmly grounded in knowledge, they believe that whatever has come in the book of Allaah ﷻ is the truth and there is no opposition or contradiction within it because all of it is from Allaah.

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

“And had it been from other than Allaah, they would surely have found many contradictions within it.”

[Sooratu-Nisaa, 4:82]

And whatever comes in the form of *Mutashaabih* verses, they refer back to the *Muhkam* verses (those that are completely clear in wording in meaning) so that all of them are understood as the *Muhkam* verses are.

They say regarding the first example⁴⁹ that Allaah ﷻ has two actual hands understood in a way that befits His majesty and greatness. They do not resemble in any way the hands of the creation just as He, Himself, does not resemble the creation as He says:

⁴⁹ The first example was mentioned on page 101 of the previous chapter regarding the verse:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ﴾

“Rather, His two hands are widely outstretched. He spends as He wills.” [*al-Maa'idah*, 5:64] – T.N.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like Him and He is the All-Hearing, the All-Seeing.

[Sooratush-Shooraa, 42:11]

Furthermore, they say regarding the second example⁵⁰ that good and bad both occur by the decree of Allaah ﷻ. However, good is a result of the preference that Allaah gives to some of His servants over others. As for the bad that occurs, it is a result of the servants' actions as Allaah says:

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾

“And whatever of misfortune befalls you, it is because of what your hands have earned, and He pardons much.”

[Sooratush-Shooraa, 42:30]

As a result, attributing misfortune to the servant is from the point of attributing to something that which results from it and not from the point of attributing it to the one who decrees it. As for the

⁵⁰ The second example referred to was mentioned on pages 101-102 of the previous chapter regarding the verse:

﴿مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ

رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾﴾

“Whatever of good reaches you is from Allaah, yet whatever of evil befalls you, it is from yourself.” [an-Nisaa, 4:79] and the verse: “And if some good reaches them, they say, ‘This is from Allaah,’ but if some evil befalls them, they say, ‘This is from you (Muhammad).’ Say: ‘All things are from Allaah.’ So what is wrong with these people that they fail to understand any word?” - T.N.

good, it is attributed to Allaah from the point that it is He who causes and decrees it. Understanding this, there should be no more alleged contradiction between the two verses.

The people of knowledge say with regards to the third example⁵¹ that the Prophet ﷺ had no doubt regarding that which was revealed to him. Rather, he was the most knowledgeable person of the revelation and had the strongest certainty in it as Allaah said in the same Soorah:

﴿ قُلْ يَتَّيِّبُهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ ﴾

“Say (Muhammad): “Oh mankind, if you are in doubt as to my religion, then (know that) I will never worship those whom you worship besides Allaah.”

[Soorah Yoonus, 10:104]

The meaning is that if you are in doubt regarding it, I am upon certain belief in it. For this, I do not worship those whom you

⁵¹ The third example is mentioned on pages 102-103 of the preceding chapter regarding the verse:

﴿ فَإِن كُنْتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾ ﴾

“So if you (Muhammad) are in doubt concerning that which We have revealed unto you, then ask those who read the book (the *Tawraah* and the *Injeel*) before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).” [Soorah Yoonus, 10:94] - T.N.

worship other than Allaah. I disbelieve in them and worship Allaah alone.

As for the verse:

﴿ فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ ﴾

“So if you (Muhammad) are in doubt concerning that which We have revealed unto you...”

[Soorah Yoonus, 10:94]

This verse does not mean that the Messenger of Allaah actually had doubt. Have we not seen the statement of Allaah:

﴿ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِينَ ﴾

“Say (Muhammad): If the Most Merciful actually had a son (as you pretend), then I am the first of Allaah’s worshippers.”

[Sooratuz-Zukhruf, 43:81]

Does this verse also mean that it is possible that Allaah may actually have a son? Of course not; this was never the case and never will be. Allaah says:

﴿ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۗ إِنَّ كُلُّ مَنْ فِي السَّمَوَاتِ ﴾

﴿ وَالْأَرْضِ إِلَّا ءَاتَى الرَّحْمَنَ عَبْدًا ﴾

“But it is not suitable for the Most Merciful that He should beget a son. There is no one in the heavens and the

earth except that comes before the Most Merciful as a servant.”

[Soorah Maryam, 19:92-93]

Likewise, this verse:

﴿ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴾

“And don’t be one of those who doubt.”

[Sooratul-Baqarah, 2:147]

This verse also does not mean that the Prophet ﷺ had doubt or uncertainty because negating something could be a form of directing someone to, or away from, something, even though he may not actually possess that characteristic. Look at the verse:

﴿ وَلَا يَصُدُّنَكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ^ط وَادْعُ إِلَىٰ رَبِّكَ ^ط وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴾

“And let them not turn you (Muhammad) away from the verses of Allaah after they have been sent down to you.

And invite (men) to (believe in) your Lord, and do not be of those who make *Shirk*.”

[Sooratul-Qasas, 28:87]

It is well-known that they (the polytheists) did not actually fulfill their objective of turning the Prophet ﷺ away from the verses of Allaah, nor did he ﷺ ever actually commit *Shirk*. The purpose behind directing and guiding someone by way of negating a characteristic that he does not possess is a way of criticizing others

who do possess the blameworthy characteristic and also acts as a warning from following this way. Understanding this, the doubt should be clear as well as any false assumptions against the Messenger ؓ.



PART 3

THE QUR'AAN:
The *Muhkam* & *Mutashaabih* Verses
3. The Types of *Mutashaabih* Verses in the *Qur'aan*

The *Mutashaabih* verses within the *Qur'aan* are further classified into two types:

1. The first type is the **Absolute *Mutashaabih*** and it is that which is impossible for any person to know such as the actual reality of Allaah's attributes. Consequently, even though we know the meanings of these attributes, we still are not able to perceive the actuality of how they really are, and this is based upon Allaah's statement:

﴿وَلَا تُحِيطُونَ بِهِ عِلْمًا﴾

“And they will never encompass the full knowledge of Him (or know fully about Him).”

[Soorah Taa-Haa, 20:110]

And the saying of Allaah ﷻ:

﴿لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

“No vision can grasp Him but His grasp is over all vision. He is the Most Courteous, Well-Acquainted with all things.”

[Sooratul-An'aam, 6:103]

For this reason, when *Imaam Maalik* was asked about the verse:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

“The Most Merciful rose over the throne.”

[Soorah *Taa-Haa*, 20:5]

He was asked, “How did He rise over it?” He (*Imaam Maalik*) replied:

“The meaning of rising over is not unknown, ‘How’ it is done (by Allaah) is not comprehensible. Believing in it is an obligation, and asking about it is an innovation.”

This type, the **Absolute *Mutashaabih***, is not to be asked about and delved into due to the impossibility of fully understanding it.

2. The second type of *Mutashaabih* verses is known as the **Partial *Mutashaabih*** verses. These are known as “partial” because they are unclear only to some of the people and not others - their meanings are known to those firmly grounded in the correct knowledge yet unknown to other than them. This type of *Mutashaabih* should be asked about and its meanings clarified for the people because it is definitely possible to understand them. Rather, there is nothing in the *Qur’aan* that its meaning should not be made clear to everyone (and this is different to the first type which is regarding the actual reality and ‘How’ the meanings are, not simply the understanding of the meaning).

Allaah ﷻ says:

﴿ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴾

“This (the *Qur’aan*) is a plain statement for mankind, a guidance and instruction to those who are *Muttaqoon* (constantly and fearfully conscious of Allaah).”

[Soorah Aali-Imraan, 3:138]

He ﷺ says:

﴿ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ ﴾

“And We have sent down to you the book as an explanation of everything.”

[Sooratun-Nahl, 16:89]

And:

﴿ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۖ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۗ ﴾

“And when We have recited it to you (Muhammad), then follow its recital. Then it is for Us (Allaah) to make it clear to you.”

[Sooratul-Qiyaamah, 75:18-19]

Allaah ﷻ says:

﴿ يَتَأْتِيهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴾

“Oh mankind, verily, there has come to you a convincing proof from your Lord and We have sent down to you a clear light (this *Qur’aan*).”

[Sooratur-Nisaa, 4:174]

There are many examples of this second type, the **Partial *Mutashaabih***. From them is the verse:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

“There is nothing like Him.”

[Sooratush-Shooraa, 42:11]

For the people of *Ta’teel*, or those who deny the names and/or attributes of Allaah, this verse is unclear, and they understand from it an absolute negation of Allaah ؒ having any attributes. They claim that by affirming Allaah’s attributes, one is then declaring Allaah to be like His creation. They abandon all of the many other verses that prove the affirmation of Allaah’s attributes.⁵² And it should be known that by simply affirming a base meaning for them is not equivalent to declaring Allaah to be like or in resemblance to the creation.

Another example of the **Partial *Mutashaabih*** verses is the statement of Allaah ؒ:

⁵² Such as the next words in the exact, same verse: “**There is nothing like Him and He is the All-Hearing, the All-Seeing.**” This verse affirms the attributes of Allaah (hearing and seeing) in the second part while still negating any resemblance to the creation of them in the first part. For this explanation, see the beginning of *Shaykh Ibn al-‘Uthaymeen’s* explanation of *‘Aqeedah al-Waasitiyyah*. - T.N.

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

“And whoever kills a believer intentionally, his recompense is Hell to abide therein forever, and the anger and the curse of Allaah are upon him, and He has prepared a great punishment for him.”

[Sooratur-Nisaa, 4:93]

The misguided ones who only follow the texts of the threats and punishments (with the exclusion of those pertaining to the forgiveness and mercy of Allaah), for them this verse is unclear causing them to understand from it that anyone who kills a believer on purpose will remain in the Fire forever. They apply this (wrong belief) to many people who commit major sins, thereby abandoning the verses proving that any sin less than (dying upon) *Shirk* is left up to the decision of Allaah ﷻ, whether He decides to forgive it or justly punish due to it.

Another example is the verse:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

“Do you not know that Allaah knows all that is in heaven and on earth? Verily, it (the pre-decree of everything) is (all) in the book (i.e. The Preserved Tablet that is with Allaah).

Certainly, that is easy for Allaah.”

[Sooratul-Hajj, 22:70]

This verse is unclear to the misguided ones who understand from it that the servant is compelled and forced (by Allaah) to do whatever actions he does. They claim that he has no choice or capability over any of it, thereby abandoning all of the verses that prove he actually does have a choice (to do good or bad) and that the actions of the servants are of two types: those based upon his own choice, and those that are not.

Those firmly grounded in knowledge are the people of intellect. They know how to understand the meaning of these *Mutashaabih* verses based upon other verses so that the entire *Qur'aan*, in a way, remains *Muhkam* - clear in meaning and wording, containing nothing unclear or controversial.



PART 3

THE QUR'AAN:

*The Muhkam & Mutashaabih Verses**4. The Wisdom of Classifying the Qur'aan into Muhkam & Mutashaabih*

If the entire *Qur'aan* were classified all as *Muhkam*, then the wisdom behind informing of some issues within it for the purpose of the servants accepting and believing in it and acting according to it would be lost due to its clear and obvious meanings. In addition, even the wisdom behind allowing some people the opportunity for arguing and distorting it, and solely adhering to the *Mutashaabih* verses seeking *Fitnah* and a false interpretation would also be lost.

In the same way, if the entire *Qur'aan* were all *Mutashaabih* verses, then its clarity would be lost, as would its being a clear guidance for all people. It would be almost impossible to act according to it, build a firm, and correct '*Aqeedah* upon it. However, Allaah, with His infinite wisdom, made some of its verses *Muhkam* and completely clear to be referred back to if issues of uncertainty arise. Furthermore, He made others *Mutashaabih* as a test for the servants, to manifest the true believers from those in whose hearts is deviation. The true and certain believers know that all of it is from Allaah and that anything from Him is indeed the truth. It is impossible for anything of falsehood or contradiction to be within the *Qur'aan* as Allaah ؓ says:

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

﴿ حميد ﴾

“Falsehood cannot come to it from before it or behind it.
(It is) sent down by the One wise, worthy of all praise
(Allaah).”

[Soorah Fussilat, 41:42]

He رحمته الله also says:

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

“Had it been from other than Allaah, they would surely
have found many contradictions within it.”

[Sooratur-Nisaa, 4:82]

As for he in whose heart is a form of deviation, he takes the *Mutashaabih* verses as an opportunity to distort and misinterpret the *Muhkam* verses. He follows his personal desires, doubting that which he is informed of (in the *Qur'aan*) and arrogantly rejecting the rulings. For this reason, you find many of the deviant people, concerning their beliefs or actions, using these *Mutashaabih* verses to try to prove their distorted views and religious perversions.



PART 4

THE ALLEGED CONTRADICTIONS
IN THE QUR'AAN

A contradiction in the *Qur'aan* means that two or more verses conflict with each other in that what is proven by one of them prevents the possibility of what the other proves, such as one of them affirming something and the other negating it.

It is impossible for a contradiction to exist between two verses that both inform of some news or information because that would require one of them to be a lie, which is impossible regarding the information that Allaah gives us. Allaah ﷻ says:

﴿ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴾

“And who is more truthful than Allaah in speech?”

[Sooratun-Nisaa, 4:87]

﴿ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴾

“And who is more truthful than Allaah in statement?”

[Sooratun-Nisaa, 4:122]

It is also impossible for there to exist any contradiction between two verses that both give legal rulings because if this were the case, then the one that was revealed last would simply be abrogating and overruling the previous first, thus not actually contradicting it. Allaah ﷻ says:

﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّمَّهَا أَوْ مِثْلَهَا ﴾

“Whatever a verse We abrogate or cause to be forgotten,
We bring a better one or similar to it.”

[Sooratul-Baqarah, 2:106]

Therefore, if an abrogation in the ruling is definitely confirmed, then the first ruling is no longer applied and therefore not conflicting with the ruling in the last verse.

If you see something that appears to be contradictory from that, try to sincerely combine between them both. If even then they are not clear to you, then it is incumbent upon you to withhold from making a decision and refer the issue back to someone who is knowledgeable about the matter.

The scholars ؒ, have mentioned many examples in which people assume there is a contradiction between two verses, yet they have clarified the combined meaning between them both. The most comprehensive book I have seen on this topic is the book, *Dafu' Eehaam al-Idhtiraab 'an ayy al-Kitaab* by the scholar Muhammad al-Ameen ash-Shinqeetei ؒ.

From these examples is the statement of Allaah ﷻ in the *Qur'aan*:

﴿ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴾

“This is the book, wherein there is no doubt, a guidance to
the *Muttaqeen* (those who are constantly and fearfully
conscious of Allaah).”

[Sooratul-Baqarah, 2:2]

Also, the verse:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ ﴾

“The month of *Ramadh*aan in which was revealed the *Qur’aan*, a guidance for mankind.”

[Sooratul-Baqarah, 2:185]

As a result, He has made the guidance of the *Qur’aan*, as stated in the first verse, specifically for those who are constantly and fearfully conscious of their Lord. As well as in the second verse, the guidance is general for all people. The combination between them is that the guidance in the first verse is that of giving success and benefit while in the second verse, it is the guidance of explaining and directing (to the straight path).

A similar verse pertaining to these two types of guidance are the verses:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴾

“Indeed, you (Muhammad) do not guide who you like, but it is Allaah Who guides whomever He wants.”

[Sooratul-Qasas, 28:56]

In addition:

﴿ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

“And indeed, you (Muhammad) guide to a straight path.”

[Sooratush-Shooraa, 42:52]

So the first relates to the guidance of success and the second is the guidance of explaining and showing the straight path.

Another example of an alleged contradiction between verses is between the statements of Allaah:

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ ﴾

“Allaah bears witness that nothing has any right to be worshipped but He, and the angels and those with knowledge (also bear witness to this).”

[Soorah Aali-'Imraan, 3:18]

Also:

﴿ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ﴾

“And there is no god except Allaah.”

[Soorah Aali-'Imraan, 3:62]

Then Allaah says in the following two verses:

﴿ فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴾

“So do not call upon, with Allaah, another god lest you be among the punished.”

[Sooratush-Shua'raa, 26:213]

Then:

﴿فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا
جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ﴾

“So their gods that they called upon other than Allaah did not profit them in anything when the command of your Lord came, nor did they (the gods) add anything (of help to them) except destruction.”

[Soorah Hood, 11:101]

In the first two verses, there is a negation of any ‘Uloohiyyah, or right to be worshipped, from anything except Allaah, yet in the second two verses it seems that other gods are affirmed.

The combination between this is that the specific *Uloohiyyah* that relates to Allaah is a true god-hood and right of worship. Affirming this god-hood to others is a false *Uloohiyyah* as it relates to false gods taken by the people. This is based on Allaah’s statement:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ
الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

“That is because Allaah, He is the truth (the only true God), and what they invoke besides Him is falsehood. And verily, Allaah, He is the Most High, the Greatest.”

[Sooratul-Hajj, 22:62]

Yet another example of these alleged contradictions is between the verses:

﴿ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ﴾

“Say: Certainly Allaah never commands *Faahishah* (evil, immoral deeds, sinning, etc.).”

[Sooratul-A’raaf, 7:28]

In addition to His ﷺ statement:

﴿ وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا

الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴾

“And when We decide to destroy a town (population), We (first) send a definite order to the luxurious among them so they transgress therein, and thus the word (of torment) is justified against it (them). So We destroy it with complete destruction.”

[Sooratul-Israa, 17:16]

In the first verse, there is a negation that Allaah commands evil deeds, sinning, etc. and it could be apparently understood from the second verse that Allaah orders that which is evil and wicked. Yet both verses are understood together in that the first is the legislative command in that He does not, in fact, command evil and wicked deeds as He says:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ

الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ ﴾

“Indeed, Allaah commands justice, righteousness, and giving to (helping) relatives. And He prohibits *Fahshaa* (evil, immoral deeds, sinning, etc.), sinning, and oppression. He admonishes you that you may take heed.”

[Sooratur-Nahl, 16:90]

The command in the second verse (17:16) is the universal command or decree. Allaah commands and decrees what He wills to happen in this sense according to His wisdom as He says:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

“Verily, His command, when He intends a thing, is only that He says to it, ‘Be!’ and it is.”

[Soorah YaaSeen, 36:82]

Whoever would like more examples relating to this topic should refer to the book by *Shaykh ash-Shinqeetee* that was previously mentioned.



PART 5

NARRATIVE STORIES IN THE QUR'AN

1. What Are the Narrative Stories in the Qur'aan?

The Arabic word **قَصَص** *Qasas* (narrative stories) is plural for **قَصٌّ** *Qass* which linguistically means “the following of narrations.”

The word in specific terminology as used here refers to the informing of an issue of the different circumstances of another.

The narrative stories in the *Qur'aan* are the most truthful of stories as Allaah has said:

﴿ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴾

“And who is more truthful than Allaah in speech?”

[*Sooratun-Nisaa*, 4:87]

They are the truest because they are still relevant to current circumstances and they are the best of narrations:

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ ﴾

“We relate to you the best of stories by Our revelations to you of this *Qur'aan*.”

[*Soorah Yoosuf*, 12:3]

This is because they contain the highest level of perfection in eloquence and in meaning.

They are also the most beneficial of all stories to be told as Allaah says:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

“Certainly in their stories there is a lesson for people of understanding.”

[Soorah Yoosuf, 12:111]

This is due to the great affect it produces in rectifying the hearts, actions, and manners.

The narrative stories in the *Qur'aan* are of three types:

1. Those pertaining to the Prophets and Messengers and their experiences with their believers and disbelievers.
2. Stories pertaining to certain individuals and groups. Their experiences which contain lessons are narrated by Allaah. Some examples are the stories of *Maryam*, *Luqmaan*, the man who passed by a destroyed lifeless town, the story of *Thu al-Qarnayn*, *Qaaroon*, the people of the cave, the people of the elephant, the people of the trench, and others.
3. The third type of narratives is the stories of the people and circumstances during Prophet Muhammad's ﷺ time. Examples are the story of the battles of *Badr*, *Uhud*, and *al-Ahzaab*. Other examples are the stories of the tribes *Banu Quraythah* and *Banu Natheer*, the story of *Zayd ibn Haarithah*, *Aboo Lahab*, and others.

The stories found in the *Qur'aan* all contain many great points of wisdom and virtues. Among them are the following:

1. They clearly illustrate Allaah's wisdom in the information these stories contain, such as His statement:

﴿وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٥﴾ حِكْمَةٌ بَالِغَةٌ ﴿٤﴾ فَمَا تُغْنِ الْأُنذُرُ﴾

“And there has already come to them the news in which there is (sufficient) deterrence - perfect wisdom, but the warning does not benefit them.”

[Sooratul-Qamar, 54:4-5]

2. They also show Allaah's complete justice and fairness in His retribution and punishment of the deniers and liars. He says:

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ ﴿١٠١﴾ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ ﴿١٠٠﴾﴾

“We did not wrong them, but they wronged themselves. So their gods that they invoked instead of Allaah did not profit them in anything when the command of your Lord came.”

[Soorah Hood, 11:101]

3. These narrative stories also show Allaah's favors in that He rewards the believers as He رحمته says:

﴿ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا عَالَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾ نِعْمَةٌ
مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴾

“Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of *Loot* whom We saved in last hour of the night - a favor from Us. Thus do We reward he who was thankful.”

[Sooratul-Qamar, 54:34-35]

4. They show the consolation of the Prophet ﷺ in face of what he was afflicted with by the hands of those who denied him. Allaah ﷻ says:

﴿ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴾

“And if they belie you, those before them also belied (their Prophets). Their Messengers came to them with clear signs, and with the scriptures, and the book giving light.”

[Soorah Faatir, 35:25]

5. The stories reported in the *Qur'aan* encourage the believers with regards to their *Eemaan*, or faith, and they keep them steadfast upon it. The stories increase them in faith when they learn of the success and salvation of the former believers and the triumph of those who strove and fought. Allaah ﷻ says:

﴿ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُشَجِّي الْمُؤْمِنِينَ ﴾

“So We answered his call and delivered him from the distress. And thus do We save the believers.”

[Sooratul-Anbiyaa, 21:88]

In addition, He ﷻ says:

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ

﴿فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا ۗ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

“And indeed, We sent Messengers before you to their own people. They came to them with clear proofs then We took vengeance on those who committed crimes and (as for) the believers, it was incumbent upon Us to help (them).”

[Sooratur-Room, 30:47]

6. The narrations within the *Qur'aan* also serve as a warning to the disbelievers from persisting upon their disbelief as Allaah said:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ

﴿دَمَّرَ اللَّهُ عَلَيْهِمْ ۗ وَلِلْكَافِرِينَ أَمْثَلُهَا﴾

Have they not traveled through the earth and seen how those before them were punished? Allaah destroyed them completely and for the disbelievers is a similar (fate).

[Soorah Muhammad, 47:10]

7. They also confirm the mission and prophet-hood of the Prophet ﷺ as information of the previous nations is only fully known to Allaah ﷻ. He said:

﴿ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴾

“This is of the news of the unseen which We reveal unto you (Muhammad). Neither you nor your people knew it before this. So be patient. Surely, the (good) end is for the *Muttaqeen* (those who are constantly and fearfully conscious of Allaah).”

[Soorah Hood, 11:49]

Moreover, He ﷻ says:

﴿ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ﴾

“Has not the news reached you of those before you, the people of *Nooh*, *'Aad*, and *Thamood*, and those after them? None knows about them but Allaah.”

[Soorah Ibraaheem, 14:9]

The Repetition of the Narrative Stories:

From the stories narrated in the *Qur'aan*, there are those that are mentioned only once such as the story of *Luqmaan* and the people of the cave. Moreover, from them are those that are mentioned repeatedly as the need and benefit arose. However, these recurring stories are not repeated in the same way; they differ in length, harsh or gentle styles and some aspects of the stories are mentioned in some places and not others.

From the benefits we gain from these stories' repetition are some of the following:

1. It shows the important and significance of the particular story because its repetition indicates the concern for which Allaah has for it.
2. Repeating the stories emphasizes and instills them within the hearts of people.
3. The consideration for those addressed by the *Qur'aan* is shown with regards to their time period and condition. Because of this, you find conciseness and a harsher style in the stories within the *Makkee Soorahs* as opposed to the *Madanee* ones.
4. The eloquence of the *Qur'aan* is also shown in that the stories are narrated in a certain way and then again in a different way, highlighting different aspects as is appropriate to the situation (of the people).
5. The truthfulness of the *Qur'aan* is also illustrated in that it is indeed from Allaah as these stories are repeated in different ways, yet with no contradictions.



PART 5

NARRATIVE STORIES IN THE QUR'AN

2. The Israaeeliyyaat Narrations

The term *إِسْرَائِيلِيَّاتٍ* *Israaeeliyyaat* refers to the information and narrations reported from *Banu Israaeel* from the Jews or the Christians, but the reports of the Jews are the majority. These narrations are classified into three categories:

1. The first type is those narrations that Islaam has accepted and confirmed their truthfulness. An example of this type is what *al-Bukhaaree* and other have recorded from *Ibn Mas'ood* that he said:

A rabbi came to the Messenger of Allaah and said, "Oh Muhammad, we find (in our books) that Allaah will place the heavens on one of His fingers and the rest of the creation on another and say, 'I am the king.'" Thus the Prophet smiled so much that his back teeth could be seen in confirmation to the truthfulness of the rabbi's statement. Then Allaah's Messenger recited:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴾

"They did not make a just estimate of Allaah such as is due to Him. And on the Day of Resurrection, He will grasp the

entire earth and the heavens will be rolled up in His right hand. Glorified is He, and high is He above all that they associate as partners with Him.”

[Sooratu-Zumar, 39:67] ⁵³

2. The second type is those narrations that are denied by Islaam testifying that they are in reality lies or falsehood. These narrations are therefore rejected. An example is what *al-Bukhaaree* reported from *Jaabir* ؓ that he said:

“The Jews used to say that if a man had intimate relations with his wife from behind (yet in the proper place), then any offspring would be born cross-eyed as a result.”

So Allaah ؓ revealed:

﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنِي سَعْتُمْ ﴾

“Your wives are a place of cultivation for you, so approach your places of cultivation as you wish.”

[Sooratul-Baqarah, 2:223] ⁵⁴

3. The third type of *Israaeeliyyaat* narrations are those, which Islaam neither confirms nor denies so one, must refrain from them. One such case is what has been recorded by *al-Bukhaaree*⁵⁵ that *Aboo Hurayrah* ؓ that he said:

⁵³ Recorded by *al-Bukhaaree* (no. 4811) and *Muslim* (no. 2786).

⁵⁴ Recorded by *al-Bukhaaree* (no. 4528) and *Muslim* (no. 1435).

⁵⁵ Recorded by *al-Bukhaaree* (no. 4485).

The Jews used to read the *Tawraah* in Hebrew and explain it in Arabic to the people of Islaam. So the Messenger of Allaah ﷺ said:

لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكْذِبُوهُمْ، وَقُولُوا:

Do not fully believe nor fully deny the People of the Book, but rather say:

﴿ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ

وَاحِدٌ وَخَنُّ لَهُ مُسْلِمُونَ ﴾

“And say: We believe in that which has been revealed to us and revealed to you. Our God and your God is one and to Him we have submitted ourselves (as Muslims).”

[Sooratul-'Ankaboot, 29:46]

At the same time, narrating this type of *Israaeeliyyaat* narrations is permissible as long as there is no fear of falling into error, based upon the Prophet's ﷺ statement:

بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَن بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ

كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

“Convey from me even it is one verse, and narrate from Banu Israaeel and there is no problem (with this). But whoever intentionally lies upon me, then let him take his seat from the Fire.”

This Hadeeth is recorded by *al-Bukhaaree*.⁵⁶

⁵⁶ Recorded by *al-Bukhaaree* (no. 3461).

Most of what has been reported of this type is narrations containing no real benefit in the religion such as the report about the exact color of the dog of the people of the cave and other similar issues.

As for asking the People of the Book (Jews and Christians) about something of the affairs of religion, this is impermissible based upon the *Hadeeth* recorded by *Imaam Ahmad* from *Jaabir ibn 'Abdullaah* that he said: Allaah's Messenger said:

لَا تَسْأَلُوا أَهْلَ الْكِتَابِ عَنْ شَيْءٍ فَإِنَّهُمْ لَنْ يَهْدُوكُمْ، وَقَدْ ضَلُّوا،
فَإِنَّكُمْ إِمَّا أَنْ تُصَدِّقُوا بِيَاطِلٍ، أَوْ تُكَذِّبُوا بِحَقٍّ، وَإِنَّهُ لَوْ كَانَ
مُوسَى حَيًّا بَيْنَ أَظْهَرِكُمْ مَا حَلَّ لَهُ إِلَّا أَنْ يَتَّبِعَنِي

“Do not ask the People of the Book about anything, for they will not be able to guide you. Rather, they may misguide (you). You would either be accepting and believing something false, or rejecting and denying something true. Indeed, if Moosaa were alive among you, it would not be permissible for him except to follow me.”⁵⁷

al-Bukhaaree also reported⁵⁸ that ‘*Abdullaah ibn 'Abbaas* said:

“Oh Muslims, how can you ask the People of the Book about something while your book that Allaah revealed to your Prophet, the most recent information about Allaah, has not been distorted? He (Allaah) has informed you that the People of the Book have replaced (verses) from the book of Allaah (that is with them, the *Tawraah*, *Injeel*, etc.). They

⁵⁷ Recorded by *Ahmad* (3/338, 387).

⁵⁸ Recorded by *al-Bukhaaree* (no. 2685, 6929).

changed it and wrote it with their own hands saying, 'This is from Allaah!' so that they may gain by it a small price. On the other hand, is there nothing from what has come to you of knowledge that which prohibits you from asking them? No, by Allaah, a man from **them** should be asking **you** about what was revealed to you."

The Position of the Scholars Regarding the *Israaeeliyyaat* Narrations:

The scholars are of different opinions regarding the acceptance of these *Israaeeliyyaat*, especially the scholars of *Tafseer*. The scholars that do narrate them are of three main positions:

1. Some (*Tafseer* scholars) often narrate them along with their chains of transmission. They believe that by mentioning their associated chains of narrators, they are free from any responsibility (should the narrations be weak or fabricated). One such scholar was *Ibn Jareer at-Tabaree*.
2. Others often narrate them yet most often mention them without their chains of transmission such as *al-Baghawee*. The scholar of Islaam, *Ibn Taymiyyah*, said about *al-Baghawee's Tafseer*:

"It is more concise than *ath-Tha'labee's (Tafseer)* but he took care to safeguard it from fabricated *Hadeeths* and innovative opinions."

He (*Ibn Taymiyyah*) said regarding *ath-Tha'labee*:

“He reports whatever he finds in the books of *Tafseer* from the authentic narrations, the weak, and even the fabricated.”

3. Other scholars of *Tafseer* narrate many of these *Israaeeliyyaat* narrations and follow some of them up by mentioning their weakness and indicating those that have been rejected. One scholar from this group is *Ibn Katheer*.
4. The fourth category is for those who go to extremes in denying the *Israaeeliyyaat* narrations and never mention anything of them, making their own *Tafseer* of the *Qur’aan* such as *Muhammad Rasheed Ridhaa*.



BOOK TWO:

*Tafseer of Soorahs: al-Faatihah,
al-Ikhlaas, al-Falaq, & an-Naas*

*Introduction*⁵⁹

...And the scholars of Islaam, ؒ, have considered the book of Allaah ؒ. One aspect of this consideration is the *Tafseer* of the *Qur'aan*, explaining its meanings and extracting the rulings and benefits from its verses according to what Allaah has given them of knowledge, *Eemaan*, understanding, and *Taqwaa*.

From these scholars is our *Shaykh*, *al-'Allaamah Shaykh Muhammad ibn Saalih al-'Uthaymeen*, may Allaah grant him expansive mercy and allow him to reside in the expansiveness of His paradise. He dedicated some of his gatherings to the *Tafseer* of the book of Allaah ؒ, deriving the benefits and rulings from it. From these gatherings were his lectures known as "Open Door Meetings" in which Allaah bestowed the favor upon the honorable *Shaykh* by allowing him to complete the *Tafseer* of *Juz 'Amma* (the 30th part of the *Qur'aan* beginning with *Sooratun-Naba*, no. 78). He began with (the *Tafseer* of) *Sooratul-Faatihah*. I suggested to our honorable *Shaykh* the publishing of this *Tafseer* and he accepted and agreed. However, after I transcribed it from the cassettes, he was unable to review it except for *Sooratul-Faatihah*. It is known that oral lectures from cassette recordings are not like written ones in that the latter is better for their lack of unnecessary words, editing, and lack of repetitions, and other virtues.

⁵⁹ One of *Shaykh Ibn al-'Uthaymeen's* students, *Fahd ibn Naasir as-Sulaymaan*, wrote this introduction. It is taken from the book, *Tafseer Juz 'Amma*, prepared by *Fahd ibn Naasir as-Sulaymaan* from the taped recordings of *Shaykh ibn al-'Uthaymeen*. This introduction is included mainly due to the statements of *Ibn 'Uthaymeen* it contains. - T.N.

The *Shaykh* clarified his method in explaining the *Tafseer* of this particular part of the *Qur'aan*; he said at the end of explaining the *Tafseer* of Soorah 'Abasa (no. 80):

“Regarding what we say pertaining to these verses, we don't want to go too detailed into them. Rather, we want to clarify their close meanings in a simple way.”

He also said:

“We chose this part (the 30th part of the *Qur'aan*) because it is often read in the prayers so it is appropriate that its meanings be known. The *Qur'aan* was revealed for three main purposes: first, to worship Allaah with it by reciting it; second, to reflect over its meanings; and third, to learn lessons from it. Allaah ﷻ said:

﴿ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴾

“(This is) a book that We have sent down to you, full of blessings, that they may ponder over its verses and that men of understanding may remember.”

[Soorah Saad, 38:29]

It is impossible for anyone to take a reminder from the *Qur'aan* unless he knows the meaning because someone who does not know the meaning is at the same level as someone who does even read (it), as Allaah ﷻ says:

﴿ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانًا ﴾

**“And from them are illiterates who do not know anything
of the book except *Amaaniyy*.”**

[Sooratul-Baqarah, 2:78]

‘...except *Amaaniyy*’ here means ‘except mere reading (without understanding the meanings).’ For this, it is incumbent upon the Muslim to be persistent in seeking to learn the meanings of the Noble *Qur’aan*. In this way, he will gain the benefit of it and likewise will be following in the footsteps of the *Salaf*, or pious predecessors. They used to not go beyond ten verses until they fully learned them, and what they contain of knowledge and action.⁶⁰”

He (*Shaykh Ibn al-'Uthaymeen*) also said:

“It is befitting for the students of knowledge that when they gather with the common people, they must continually, and in all appropriate circumstances, mention verses of the book of Allaah and explain their *Tafseer*, especially those verses that are often repeated among the common people such as *Sooratul-Faatihah* (no. 1). If you were to ask a common person, or rather many people, about the meanings of *Sooratul-Faatihah*, they will probably know nothing about it.”

This particular *Tafseer* of our *Shaykh* is distinguished by clear and simple wordings, precise meanings, making *Tafseer* of the *Qur’aan* with the *Qur’aan* itself, and avoiding going into too much detail. He also provides beneficial lessons and admonishments from the *Qur’aan*, as the *Qur’aan* is sufficient for this. Thus, he combined in

⁶⁰ Recorded by *Ibn Jareer* in his *Tafseer* (1/80) and *Ahmad Shaakir* said its chain of narrators is authentic.

this *Tafseer* between the clarifying of meanings and the virtues of taking lessons from the book of Allaah.

May Allaah reward him on behalf of Islaam and the Muslims with the best reward and from the highest levels among the guided ones and place him in the expansiveness of His paradise. Indeed, Allaah hears and answers. May Allaah send prayers and peace upon our Prophet Muhammad, his family, and his Companions.

Fahd ibn Naasir as-Sulaymaan



Tafseer of Sooratul-Faatihah (no. 1)⁶¹

⁶¹ As an extra benefit we have added the explanation of Shaykh 'Abdur Rahmaan bin Naasir as-Sa'dee, I begin with every name of Allaah, The Exalted since the term **إِسْمٌ** (Ism) "Name" is singular **مُفْرَدٌ** (Mufrad) and of genitive construction **مُدَافٌ** (Mudaaf). It is universal for all beautiful names. Allaah is the One Who is worshipped and venerated. He deserves that He be singled out in His worship due to His Attributes of Divine worship, and they are Attributes of perfection.

"The Most Merciful, The Bestowal of Mercy:"

Two names that indicate that He, The Exalted, possesses expansive Mercy that encompasses everything. It encompasses every living thing. It has been prescribed for those who fear Allaah and follow the Prophets and the Messengers. These people will have the absolute mercy and the others will have a portion of that.

Know that from the agreed upon principles by the Salaf and Imaams of this Ummah (Muslim nation) is belief in His Names and Attributes and the verdicts concerning those Attributes. For instance, they believe that He is **Ar-Rahmaan** (The Merciful) and **Ar-Raheem** (The Bestowal of Mercy). He possesses the mercy that He is described with, and that is connected to the one who receives that mercy. So, blessings in entirety are a result of His Mercy. The remainders of the Names (of Allaah) are likewise. It is said regarding All Knower; He is the All Knower possessing knowledge and knows all by way of it. He is Capable, possessing ability, and can do all things.

"All praise belongs to Allaah:"

It is a praise of Allaah by His perfect Attributes and His actions that encircle excellence and justice. Therefore, He possesses complete praise from all angles.

"Lord of all in existence:"

The Lord is the One Who nurtures all in existence and they (i.e. all in existence) are everything besides Allaah since He created them, prepared devices for them, and due to blessing them with magnificent blessings that if lost, they (i.e. the creation) would have no means of survival. Thus, whatever they have of blessing is from Him, The Exalted.

The *Tarbiyyah* (nurturing) that Allaah, The Exalted, has for His creation is of two types: General and specific.

1. The general (*Tarbiyyah*) is by His creating the creation, providing for them, and guiding them to what benefits them allowing them to survive in this world.
2. The specific (*Tarbiyyah*) is the *Tarbiyyah* that He has for His allies. He nurtures them upon Eemaan (faith), grants them success concerning it, completes it for them, and deflects distractions and hindrances that become obstacles between them and Him.

As for its reality: The *Tarbiyyah* of being granted success to every good, and protected from every evil. Perhaps this is the secret concerning most of the invocations of the Prophets with the term *Rabb* (Lord), since all of their requests fall under His specific *Ruboobiyyah* (Lordship).

His statement, “**Lord of all in existence,**” indicates singling Him out in creating, disposing the affairs, and blessing. It also indicates His complete self-sufficiency and the complete dependency the entire universe has on Him from every aspect and angle.

“The Only Owner of the Day of Recompense:”

He is the One Who is described with Ownership. From the results of it, He commands and forbids; rewards and punishes, and disposes all of the affairs of His Kingdom from all angles. *Maalik* (The Owner) is connected to the Day of Recompense, and it is the Day of Judgment. It is the day that the good and evil deeds of the people will be brought forth since that day the perfection of His Sovereignty, Justice, and Wisdom, will be made completely evident to the people. The sovereignty of the creation will be cut off until the kings and peasants; the slaves and the free are equal on that day. They will all be submissive to His Magnificence and Might, awaiting His recompense, hoping for His reward and fearing His punishment. Due to this, it was mentioned specifically, and He is the Owner of the Day of Recompense and the rest of other days.

His statement, “**You Alone do we worship and in You Alone we seek aid.**” i.e. we specify You alone in worship and seeking aid since preceding the one who the action is performed on restricts it. It (i.e. this restriction) is affirming the mentioned characteristic and negating it for others. It is as if He is saying, ‘We worship you, and we do not worship other than You. We seek aid in You, and we do not seek aid in other than You.’

Worship is mentioned before seeking aid from the angle of preceding the general before the specific, and giving precedence to the right of Allaah over the right of the servant. Worship is a comprehensive term that includes everything that Allaah loves and is pleased with of statements and actions, whether they are

apparent or hidden. Isti'aanah (seeking aid) is dependence on Allaah, The Exalted, in obtaining benefit and deflecting harm while firmly believing that He is capable of that.

Carrying out the worship of Allaah and seeking aid in Him is the corridor to eternal bliss and salvation from all evil. There is no path to salvation except that both are upheld. Worship is only considered worship when taken from the Messenger of Allaah ﷺ and the intent with it is seeking the Face of Allaah. So only by these two affairs is something considered worship. *Isti'aanah* (seeking aid) is mentioned after worship, even though it is included in it, because the servant is in need of Isti'aanah (seeking aid) in Allaah, The Exalted, during all of his acts of worship. If

Allaah does not aid him; he will not be able to attain what he desires of enacting His commands and abstaining from His prohibitions.

He, The Exalted, then said, **“Guide us to the Straight Path,”** i.e. direct us, guide us, and grant us success to the Straight Path, and it is the clear path that leads to Allaah and His Paradise. It is having knowledge of the truth and acting in accordance with it, so guide us to the path and guide us along the path. Guidance to the path is having strong adherence to Islaam and abandoning all other religions besides it. Guidance along the path encompasses guidance to all details and specifics of the Religion in knowledge and action. So this supplication is the most comprehensive and beneficial to the servant. Due to this, it is obligatory upon a person to invoke Allaah with it in every *Rak'ah* of his prayer because of his need for it.

This Straight Path is: **“The path of those on whom you have bestowed Your Grace,”** from the Prophets, truthful, martyrs, and righteous **“not”** the path **“of those who earned Your Anger;”** those that knew the truth and abandoned it, such as the Jews and others, nor the path **“of those who were misguided;”** those that abandoned the truth upon ignorance and misguidance, such as the Christians and others.

This chapter, with its brevity, grasps what no other chapter of the Qur'aan possesses. It gathers the three categories of Tawheed:

1. *Tawheed ar-Ruboobiyyah* (Lordship) is extracted from His statement, **“Lord of all in existence.”**
2. *Tawheed al-Uloohiyyah* (Worship) - and it is singling out Allaah alone in worship - is extracted from the word **“Allaah”** and from his statement, **“You Alone do we worship.”**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, the Most Merciful, the Bestower of all mercy.

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

1. All praise and thanks are for Allaah, the Lord of all creations.

﴿الرَّحْمَنِ الرَّحِيمِ﴾

-
3. *Tawheed al-Asmaa* was Sifaat is to affirm the Attributes of Perfection for Allaah, The Exalted, that He affirmed Himself with and that His Messenger affirmed without *Ta'teel* (negation), *Tamtheel* (resembling Allaah to the creation), or *Tashbeeh* (resembling Allaah to the creation). This is proven by His statement, "All praise" as has proceeded. It incorporates an affirmation of the Prophethood in His statement, "Guide us to the Straight Path," since that is impossible without revelation.

The affirmation of being recompensed for actions in His statement, "The Only Owner of the Day of Recompense." The Recompense is going to be with justice since *ad-Deen* (Recompense) means a Recompense with justice.

It also incorporates affirming the *Qadr* (Divine Decree). The servant is the actual enactor in contrast to the *Qadariyyah* and *Jabariyyah*. Rather, it incorporates a refutation of all of the people of innovation and misguidance in His statement, "Guide us to the Straight Path," since it is knowledge of the truth and acting in accordance with it. Every innovator and misguided person is in contrast to that.

It also incorporates making the Religion sincerely for Allaah, The Exalted, in worship and *Isti'aanah* (seeking aid) in His statement "You Alone do we worship and in You Alone we seek aid." So all praise is due to Allaah, Lord of all in existence.-E.N

2. The Most Merciful, the Bestower of all mercy.

﴿ مَلِكِ يَوْمِ الدِّينِ ﴾

3. The owner of the Day of Recompense.

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

4. You alone we worship, and from You alone we seek help.

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

5. Guide us to the straight path.

﴿ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴾

6. The path of those upon whom You bestowed Your grace.

﴿ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

7. Not of those who earned anger upon themselves,
nor of those who are astray.

[Sooratul-Faatihah, 1:1-7]

Sooratul-Faatihah ("The Opening") has been named this because the Qur'aan is opened and begun with this Soorah, or chapter. It has also been said that it was the first complete Soorah to be revealed entirely.

The scholars have said this Soorah comprises, in general, the meanings of the whole Qur'aan concerning Tawheed (The singling

out of Allaah alone for any act of worship), legislative rulings, rewards and recompense, the different paths the children of *Adam* (Adam) take, and other issues. For this, it has been referred to as أم القرآن (*Ummul-Qur'aan*), or "The Mother of the *Qur'aan*,"⁶² as the foundation or origin of something is referred to in Arabic as "Mother."

This *Soorah* has some distinguishing characteristics, which set it apart from others. It is a main pillar of the prayers, which are themselves the best pillar of Islaam after the two testimonies (i.e. I testify that nothing has any right to worship except Allaah alone, and I testify that Muhammad is His last Messenger). There is no prayer for one who does not recite this opening chapter of the book. It is also a cure. If it is read over someone sick, he or she will be cured by the permission of Allaah. The Prophet ﷺ said to someone who recited it over another person suffering from a scorpion sting who was healed by it:

وَمَا يُدْرِيكَ أَنَّهَا رُقِيَّةٌ ؟

"How did you know it was a cure?"⁶³

Today, unfortunately some people do various innovated acts regarding this *Soorah*. You find some of them closing their supplications by reciting it, opening their lectures with it, and reading it in specific circumstances as they see fit. This is wrong. You will see, for example, when someone supplicates, he says to those around him, "*al-Faatihah!*" meaning: "Recite *al-Faatihah.*"

⁶² Recorded by *al-Bukhaaree* (no. 772) and *Muslim* (no. 395) and *at-Tirmidhee* (no. 3124) with the wording, "*al-Hamdu lillaah' is the Mother of the Quraan, the Mother of the Book, and seven often-repeated similar verses.*"

⁶³ Recorded by *al-Bukhaaree* (no. 2276) and *Muslim* (no. 2201).

Others make it a point to always begin their lectures with it or recite it religiously in certain situations they have deemed as being appropriate for it. This is wrong because any act of worship must be based upon and according to what has authentically been reported to us (by way of the *Qur'aan*, the *Sunnah*, consensus, etc.).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(*Bismillaahir-Rahmaanir-Raheem*)

**In the name of Allaah, the Most Merciful, the
Bestower of all mercy.**

The Tafseer of the Basmalah⁶⁴:

The statement of Allaah بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (*Bismillaahir-Rahmaanir-Raheem*) contains a preposition and object of the preposition which are both actually associated with a delayed, missing verb appropriate to the situation. Accordingly, if you say, "In the name of Allaah," while you are beginning to eat, then the meaning with the missing verb included would be, "In the name of Allaah, I eat."

We say that there must be an associated missing verb because a preposition and the object of the preposition, in Arabic, must both refer to an action. This delayed action or verb is deferred until after mentioning the name of Allaah for two benefits: first, to seek the blessing of mentioning Allaah's name first and foremost and second, a delayed action indicates that it is restricted, as if you are

⁶⁴ The term "Basmalah" refers to the statement بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (*Bismillaahir-Rahmaanir-Raheem*) "In the name of Allaah, the Most Merciful, the Bestower of all mercy" - T.N.

saying, "I do not eat in the name of anyone, seeking blessings and help by that name, except with the name of Allaah."

We say the delayed missing word is a verb because action words are verbs and this is known to the specialists of Arabic grammar and for this, nouns do not apply except with specific conditions.

We also say that it (the deferred, missing verb) is appropriate to the situation in which the statement is made because the statement itself indicates the intended verb which is according to the situation. For this, Allaah's Messenger ﷺ said specifying the verb:

مَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ

"Whoever has not already slaughtered (his animal), then let him slaughter in the name of Allaah."⁶⁵

Or he said:

عَلَى اسْمِ اللَّهِ

"...upon the name of Allaah."⁶⁶

(اللَّهُ) (Allaah) "Allaah":

"Allaah" is the proper name for the Lord of all the creations. No one else is named with this name. It is the base origin of all the other names (of Allaah) and all of them follow and describe this name.

(الرَّحْمَنُ) (ar-Rahmaan) "The Most Merciful":

⁶⁵ Recorded by *al-Bukhaaree* (no. 985) and *Muslim* (no. 1970).

⁶⁶ Recorded by *al-Bukhaaree* (no. 5500) and *Muslim* (no. 1970).

It is a name meaning the One Who is described with expansive, all-encompassing mercy. Even the Arabic word form upon which this name comes, concerning the rules of Arabic conjugation, indicates a sense of expansiveness.

(الرَّحِيم) (*ar-Raheem*) **“The Bestower of all mercy”**:

It is a name meaning the One Who bestows mercy on whomever He wills of His servants. The Arabic form of the word indicates the occurrence of the action.

So here, mercy is one of Allaah’s characteristics or attributes proven by the name *ar-Rahmaan*. Mercy also relates to His action - bestowing mercy on the creation and this is indicated by His name *ar-Raheem*.

Ar-Rahmaan and *ar-Raheem* are both actual names of Allaah with which He describes Himself. They prove the attribute of mercy and its associated effect.

This attribute of mercy that Allaah has affirmed to Himself is an actual characteristic of mercy as is proven by the legislation and the intellect. As for the legislative proofs, they are those, which have come in the Qur’aan or the Sunnah confirming the attribute of Allaah’s mercy, and there are many such proofs. As for the intellect, then whatever occurs of favors and whatever adversity is prevented, then these are the effects of the mercy of Allaah.

Even after this, some people still deny and reject describing Allaah with a real, actual characteristic of mercy. They distort its meaning and misinterpret it to mean, “the bestowing of favors” or the “intent to bestow favors.” They claim it is impossible for one’s intellect to describe Allaah with mercy saying, “...because mercy is a swaying emotion consisting of softness, humbleness, and sympathy. Such

things do not befit Allaah.” This statement of theirs is refuted in two ways:

1. Firstly, this is untrue because we even find the characteristic of mercy among the powerful kings with no humbleness, sympathy, or being overcome with sorrow.
2. Secondly, even if this were the case with the attribute of mercy and what it indicates, this is regarding mercy as it pertains to the creation. As for the mercy of the Creator, it is an attribute that befits His greatness and majesty indicating no sense of deficiency in any way.

We then say that the intellect actually does indicate the affirmation of a real attribute of mercy to Allaah ؒ. Whatever we witness of mercy from the creation between themselves, this itself indicates the mercy of Allaah. It is a perfect attribute of mercy and Allaah is the most deserving of attributes of perfection. More so, we also witness particular acts of mercy that only pertain to Allaah such as the sending of rain, ending drought, and similar acts that prove the mercy of Allaah.

The astounding thing is that these people who deny Allaah’s attribute of mercy based upon their claim that the intellect does not indicate it or makes it impossible; you find the same people affirming an actual attribute of intent or decision to Allaah based upon a similar intellectual proof. They say, “The fact that some of the creation have distinguishing characteristics specific to each of them indicates, from the intellect, the attribute of decision and will.” No doubt, this is correct. However, this indication is even much less than the effects of mercy we see among the creation because noticing such minute distinguishing features is specific to those of this field. As for the effects of Allaah’s mercy, even the common people notice this. If you were to ask a common,

uneducated person in the morning after a rainy night, “Why did we receive rain?”, he would probably reply with something like, “By the favor of Allaah and His mercy.”

Question: Is the Basmalah⁶⁷ an actual verse of Sooratul-Faatihah or not?

The scholars hold differing opinions regarding this issue. Some say that it is definitely a verse from *Sooratul-Faatihah* and it should be recited aloud in those prayers, which are recited out-loud. They believe it is not correct unless the *Basmalah* is recited since it is part of *al-Faatihah*. Other scholars say that it is not a verse from *al-Faatihah*. Rather, it is a separate verse from the book of Allaah. This latter opinion is the correct one, and it is proven by other texts as well as the context of the *Soorah* itself.

As for the textual proof, *Aboo Hurayrah* ؓ narrated a *Hadeeth* that the Prophet ﷺ said:

قَالَ اللهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، إِذَا قَالَ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ قَالَ اللهُ تَعَالَى: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿الرَّحْمَنُ الرَّحِيمُ﴾ قَالَ اللهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِي، وَإِذَا قَالَ: ﴿مَلِكِ يَوْمِ الدِّينِ﴾ قَالَ اللهُ تَعَالَى: مَجَّدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

⁶⁷ The term “Basmalah” refers to the statement بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (*Bismillaahir-Rahmaanir-Raheem*) “In the name of Allaah, the Most Merciful, the Bestower of all mercy” that *Shaykh Ibn al-‘Uthaymeen* just finished explaining. – T.N.

قَالَ اللَّهُ تَعَالَى: هَذَا بَيْنِي وَبَيْنَ عَبْدِي نَصْفَيْنِ، وَإِذَا قَالَ:
﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾ الْخ، قَالَ اللَّهُ تَعَالَى: هَذَا لِعَبْدِي،
وَلِعَبْدِي مَا سَأَلَ

“Allaah ﷻ says, ‘I have divided the prayer in two parts between Myself and my servant.’ When the servant says, ‘All praise and thanks are to Allaah, the Lord of all creations,’ Allaah says, ‘My servant has praised Me.’ And when he says, ‘The Most Merciful, the Bestower of all mercy,’ Allaah says, ‘My servant has honored Me.’ When he says, ‘The Owner of the Day of Recompense,’ Allaah says, ‘My servant has glorified Me.’ When he says, ‘You alone we worship and You alone we seek help from,’ Allaah replies, ‘This is two parts between my servant and I.’ When he says, ‘Guide us to the straight path...’ Allaah replies, ‘This is for My servant and he will have what he asks for.’”⁶⁸

This is a textual proof that the *Basmalah* is not an actual verse from *Sooratul-Faatihah* (because it was not the first statement the servant says as mentioned in this *Hadeeth*).

There is another authentic statement of *Anas ibn Maalik* ؓ in *Saheeh Muslim* in which he said:

“I prayed behind the Prophet ﷺ, *Aboo Bakr*, and *‘Umar* and they all used not to mention ‘In the name of Allaah, the Most Merciful, the Bestower of all mercy’ at the beginning of their recitation nor at the end of it.”⁶⁹

What is meant is that each of them used not to mention it aloud. The fact that there is a distinction between it not being recited

⁶⁸ Recorded by *Muslim* (no. 395).

⁶⁹ Recorded by *Muslim* (no. 399).

aloud and the rest of *al-Faatihah* being recited indicates that it is not a part of the *Soorah*.

As for the proof from the context of the other verses' meanings; *Sooratul-Faatihah* consists of seven verses as is unanimously agreed upon. If you wanted to measure out seven verses as they pertain to the topic of the *Soorah*, you will find that the middle verse is:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

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

[*Sooratul-Faatihah*, 1:4]

This is the same verse that Allaah says, “This is two parts between my servant and I.” This is because the first verse is:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“All praise and thanks are for Allaah, the Lord of all creations.”

[*Sooratul-Faatihah*, 1:1]

The second verse is:

﴿الرَّحْمَنُ الرَّحِيمُ﴾

The Most Merciful, the Bestower of all mercy.

[*Sooratul-Faatihah*, 1:2]

The third verse:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

“The owner of the Day of Recompense.”

[Sooratul-Faatihah, 1:3]

These three previous verses each pertain to the right of Allaah. And the verse:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You alone we worship, and from You alone we seek help.”

[Sooratul-Faatihah, 1:4]

This is the fourth and the half-way point, and it is divided into two parts, one part for Allaah (You alone we worship) and one part for the servant (You alone we seek help from). The following verses are:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

“Guide us to the straight path.”

[Sooratul-Faatihah, 1:5]

This is for the servant.

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

“The path of those upon whom You bestowed Your grace.”

[Sooratul-Faatihah, 1:6]

This is also for the servant.

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

“Not of those who earned anger upon themselves, nor of those who are astray.”

[Sooratul-Faatihah, 1:7]

And finally, this last verse is also for the servant.

So three verses are for Allaah ﷻ and these are the first three. Three verses are for the servant and they are the last three. One verse is between both the servant and his Lord and it is the fourth and middle verse.

As for the proof from the context of the wordings, if we say that the *Basmalah* is a verse of *al-Faatihah*, then the seventh verse would be very long, as long as two of the other verses (thus making the last verse “The path of those upon whom You bestowed Your grace, not of those who earned anger, nor of those who are astray.”). It is known that the principle of the verses being similar is regarding their length as well.

So the correct opinion is, no doubt, that the *Basmalah* is not a verse of *Sooratul-Faatihah* just as it is not a verse (at the beginning) of the other *Soorahs*.

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

(*al-Hamdu lillaahi Rabbil-'Aalameen*)

“All praise and thanks are for Allaah, the Lord of all creations.”

[*Sooratul-Faatihah*, 1:1]

The Tafseer of *al-Faatihah*, Verse 1:

﴿ الْحَمْدُ ﴾ (*al-Hamd*) “All praise and thanks” :

This word, *al-Hamd*, is used to describe someone with perfection of self, attributes, and actions out of love and honor. Therefore, Allaah is perfect in His self, His attributes, and His actions. This praising

must be with a condition - it must be made out with love and honor. The people of knowledge say that simply describing someone with perfection yet not out of real love and honor for the praised one, then it is not called *Hamd*. Rather, it is only called *Madh* (a lesser degree of praise or admiration). Therefore, this (second) type of praising occurs often from people while they do not really love the one they are praising. They only want to gain something from them. Some of the poets stand before the leaders and come with poetry of amazing praiseworthy descriptions of them yet void of any real love for them. Their love is for the wealth they are given, or they do this out of fear of them. On the contrary, our praise for our Lord is a form of praise out of love and honor. Consequently, *al-Hamd* is to praise the One described with total perfection out of love and honor for Him.

The ﴿ اَل ﴾ (*al*) in ﴿ اَلْحَمْدُ ﴾ (*al-Hamd*) is inclusive meaning that it includes all forms of praise and thanks.

﴿ لِلّٰهِ ﴾ (*lillaahi*) “are for Allaah” :

The ﴿ ل ﴾ (*li*) is to show possession and a sense of deserving. The name *Allaah* is the proper name of our Lord ﷻ and no one else is given this name. It means the One God, which is worshipped out of love and honor.

﴿ رَبِّ ﴾ (*Rabb*) “the Lord” :

The word “Lord” is comprised of three descriptions: the Creator, the Owner, and the Controller of affairs. So He is the Creator of all that exists, the Owner of all that exists, and the Controller of all affairs.

﴿الْعَلَمِينَ﴾ (al-'Aalameen) “(of) all the creations” :

As for the word 'Aalameen, the scholars say it refers to anything and everything other than Allaah. They are described with this word because their very existence is a sign or indication ('Alam) that they have a Creator ؓ.

In every form of creation there is a sign indicating the existence of its Creator, His capability, wisdom, mercy, power, and the rest of His attributes of *Ruboobiyyah* (Allaah's Lordship).

Points of Benefit of al-Faatihah, Verse 1:

1. From the beneficial points we gain from this verse is the affirmation of a praise of perfection to Allaah ؓ. This is shown by the *al-* in the word *al-Hamd* as this definite article in Arabic grammar is inclusive to include all forms or praise and gratitude.
2. It also shows that Allaah alone deserves all forms of praise and gratitude. For this reason, the Prophet ؐ used to say whenever something occurred that pleased him:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تُتِمُّ الصَّالِحَاتِ

“All praise and thanks are for Allaah by Whose favor righteous deeds are fulfilled.”

He would also say when something did not please him:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

“All praise and thanks are for Allaah in all situations.”⁷⁰

3. Another point of benefit from this verse is the description of Allaah with *Uloohiyyah* (Allaah’s God-ship, or His sole right to any form of worship) first before describing Him with *Ruboobiyyah*. This is either indicated because the name *Allaah* is His proper name, specific to Him and the source of all the rest of His names; or it is due to the fact that those to whom the Messengers were sent to used to only deny Allaah’s *Uloohiyyah*, or His sole right to worship alone. Most of them did not deny His *Ruboobiyyah*.
4. This verse also proves Allaah’s complete *Ruboobiyyah*, or Lordship, over all of the creations due to His statement, “The Lord of all creations.”

﴿الرَّحْمَنُ الرَّحِيمُ﴾

(*ar-Rahmaanir-Raheem*)

“The Most Merciful, the Bestower of all mercy.”

[Sooratul-Faatihah, 1:2]

The Tafseer of al-Faatihah, Verse 2:

﴿الرَّحْمَنُ﴾ (*ar-Rahmaan*) “The Most Merciful” :

This is a description and name of Allaah.

﴿الرَّحِيمُ﴾ (*ar-Raheem*) “The Bestower of all mercy” :

⁷⁰ Recorded by *Ibn Maajah* (no. 3803) and *al-Haakim* in his *Mustadrak* (1/449) and he said, “This *Hadeeth* has an authentic chain of narrators.” *ath-Thahabee* agreed with him.

This is another description and name. *ar-Rahmaan* means the One Who has all-expansive mercy and *ar-Raheem* is the One Who bestows and is the source of all mercy. Therefore, *ar-Rahmaan* refers to the description and *ar-Raheem* refers to the action. Yet when either of these two names comes separately, not along with the other, then they each indicate both the description and action. When joined together, *ar-Rahmaan* is explained as the description of mercy and *ar-Raheem* is the action of mercy.

Points of Benefit of al-Faatihah, Verse 2:

1. From the virtues of this verse is that these two perfect names, *ar-Rahmaan* and *ar-Raheem*, are established and affirmed to Allaah ﷻ. Their associated descriptions are also established: the description of mercy as a characteristic and the description of being merciful as an action.
2. The *Ruboobiyyah*, or Lordship, of Allaah is based upon all-encompassing mercy and this mercy constantly reaches the creation because right before this verse, Allaah says, “**The Lord of all creation.**” So one could ask, “What is this Lordship based upon? Is it a Lordship of retribution and revenge or one of mercy and favors?” Then Allaah says, describing Himself further, “**The Most Merciful, the Bestower of all mercy**” indicating His Lordship is based upon mercy.

﴿ مَلِكِ يَوْمِ الدِّينِ ﴾

(Maaliki Yawmid-Deen)

“The Owner of the Day of Recompense.”

[Sooratul-Faatihah, 1:3]

The Tafseer of al-Faatihah, Verse 3:

﴿ مَلِكِ يَوْمِ الدِّينِ ﴾ (Maaliki Yawmid-Deen) “The Owner of the

Day of Recompense” :

This verse is another description of Allaah and *Yawmid-Deen* is the Day of Resurrection.

﴿ مَلِكِ ﴾ (Maalik) “The Owner” :

Regarding the word *Maalik*, there are two different ways of reciting it according to the seven permissible ways of recitation. The second way of reciting it is ﴿ مَلِكِ ﴾ (*Malik*) “The king.” The word “King” is more specific than “Owner.”

There is an amazing point here to be taken from both of these two different recitations. His kingdom and ownership are true and perfect. There are some of the creation that may be a “king” yet not a true “owner.” Such a one is merely referred to as a king, yet has no real ownership or control over anything. And there are many people who are owners (of something) yet not kings, like most of the people. But our Lord is the true and complete Owner and King.

﴿ الدِّينِ ﴾ (*ad-Deen*) “Recompense” :

Here the word *ad-Deen* means recompense, meaning that Allaah is the only owner of that day on which the creations will be rewarded or recompensed (for whatever was earned of good or evil). On that day, there will be no other owner or decision-maker. Sometimes the word *ad-Deen* is used to refer to recompense as in this verse, and other times it refers to actions (or religion) as in the verse:

﴿ لَكُمْ دِينُكُمْ وَآلِ دِينِ ﴾

**“To you is your action (or religion) and to me is my action
(or religion).”**

[Sooratul-Kaafiroon, 109:6]

A form of the same word is also used to refer to both meanings in the Arabic phrase:

كَمَا تَدِينُ تُدَانُ

“As you act, you shall be judged.”

Points of Benefit of al-Faatihah, Verse 3:

1. From the benefits of this verse is the confirmation of a true and perfect ownership to Allaah and complete authority on the Day of Recompense because on that day, all ownership, decision-making, and kingship of anyone else will vanish.

It may be asked, “But isn’t He the Owner of this life as well as the Day of recompense?”

The answer is without a doubt yes, but His complete ownership, kingship, and absolute authority will be very apparent to all on that day. He will ask:

﴿لِمَنِ الْمُلْكُ الْيَوْمَ﴾

“To whom belongs all kingship today?”

[Soorah Ghaafir, 40:16]

No one would dare answer so He Himself replies:

﴿لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

“To Allaah, the One, the Prevailing.”

[Soorah Ghaafir, 40:16]

In this life, the kingship and power of the worldly kings is apparent, rather some of their people even believe there is no king as powerful as their own. The Communists, for example, do not believe in the existence of a Lord of the heavens and earth. They believe that life is only deliverance from the wombs, then decay in the ground, and their president or leader is their lord.

2. Another point of benefit from this verse is the proof of the resurrection and that everyone will be recompensed according to what they have earned of good or evil. This is based upon the statement, **“The Owner of the Day of Recompense.”**
3. This verse also encourages mankind to act and prepare for that day on which they will be repaid according to what they have done.

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

(Iyyaaka na'budu wa Iyaaka nasta'een)

“You alone we worship, and from You alone we seek help.”

[Sooratul-Faatihah, 1:4]

The Tafseer of al-Faatihah, Verse 4:

﴿إِيَّاكَ﴾ (Iyyaaka) **“You alone”** :

This is the direct object, which comes before the verb *na'budu* “we worship.” In Arabic grammar, when the direct object precedes the verb, it gives a sense of restriction so the meaning would be, “We don't worship anyone or anything except You alone.”

﴿ نَعْبُدُ ﴾ (*na'budu*) “we worship” :

We humble ourselves to you in complete humbleness. In this way, you find the believers placing the most honorable part of their bodies (their faces) at the level of their feet in humility to Allaah ﷻ. They prostrate on the ground, covering their foreheads with dirt. This is from their humbleness before Allaah. In addition, if another person were to say, “I will give you the whole world and what it contains, just prostrate to me once,” you will never find the true believers accepting this because this type of humility is worship specifically for Allaah alone.

The word “worship” includes doing everything Allaah commands and avoiding everything He prohibits. Whoever is not in accordance with this, not carrying out what he is commanded and avoiding what he is forbidden, then he is not a true worshipper and servant. A worshipper is one who obeys the One he worships in what He legislates. So worship requires that mankind carry out everything they are commanded with and avoid everything they are forbidden. However, it is not possible to carry out all of this without the help and assistance of Allaah. For this, Allaah ﷻ then says:

﴿ وَإِلَيْكَ نَسْتَعِينُ ﴾ (*wa Iyyaaka nasta'een*) “and from You alone we seek help.” :

Meaning, “We do not seek the help of anyone else in worship and otherwise.” This “seeking of help” is to request the help, assistance, and Allaah ﷻ combines between worship and the seeking of assistance or reliance in many places within the Noble *Qur'aan*. This is because worship could not be completely established except with the help of Allaah, trusting the affairs to Him and relying upon Him.

Points of Benefit of al-Faatihah, Verse 4:

1. From the virtues of this verse is the sincerity in worship, which is due to Allaah alone as He says, **“You alone we worship.”** It shows that this worship is due only to Allaah alone by the direct object (You) coming before the verb (we worship) according to the rules of Arabic grammar.
2. Another point is that the seeking of help is also sincerely and solely for Allaah based upon the statement, **“and from You alone we seek help.”** Likewise, the direct object preceded the verb indicating this restriction as in the first part of the verse.

These points being said, what if someone asks: How is it that seeking help is exclusively for Allaah alone when there has come in another one of His statements:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ﴾

“And Help one another in righteousness and piety.”

[Sooratul-Maaidah, 5:2]

So how do we understand these two statements when, here in this verse, Allaah is confirming the seeking of help from other than Himself? In addition, the Prophet ﷺ said:

تُعِينُ الرَّجُلَ فِي دَائِيَّتِهِ، فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ
صَدَقَهُ

*“Helping a man onto his riding animal, carrying him upon it, or lifting his belongings up to him while he is upon it - all of these are (considered) acts of charity.”*⁷¹

The answer to this question is that the act of seeking help and assistance is of two types: seeking help and entrusting all affairs to the one ask from. You rely completely upon Allaah and you realize the result does not come from your own power or capability - this type is seeking help is specific to only Allaah ﷻ.

The second type is seeking help by cooperation in something you want to accomplish. This type is permissible as long as the one being requested is living and capable of doing what is asked of him. This is not considered a form of worship. This is the type that Allaah refers to when saying:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى ﴾

“And Help one another in righteousness and piety.”

[Sooratul-Maaidah, 5:2]

If it is further asked, “Is seeking help from the creation permissible at all times and in all situations?”

The answer is no. Requesting help from the creation is only allowed when the one being asked is fully capable of what he is being asked for, otherwise seeking his help is not permissible. An example would be asking help from someone dead in his grave; this is prohibited, rather it is major *Shirk* (the associating of partners with Allaah in worship)! This is because the person in his grave does not even possess the ability to help himself so how could he help someone else? Similarly, if someone seeks the help of another person who is not present with him such as a person believing that someone else

⁷¹ Recorded by *al-Bukhaaree* (no. 2891) and *Muslim* (no. 1009).

in the far eastern part of the world could help him with something in his (the one seeking help) land. This is also major *Shirk* because the other person is not capable of helping him while he is there in another land.

So if it is now asked, "So is it permissible to seek help from the creation if these conditions are met?"

The answer is that it is better not to ask anyone for any help unless it is absolutely necessary or if it is known that providing such help would please that person. In this case, one could request his assistance in order to make him happy. The act which you seek another's help in fulfilling must also not be something sinful and prohibited.

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

(Ihdinas-Siraatal-Mustaqeem)

"Guide us to the straight path."

[Sooratul-Faatihah, 1:5]

The Tafseer of al-Faatihah, Verse 5:

﴿ الصِّرَاطَ ﴾ (as-Siraat) "the path" :

Regarding this word, there are two permissible recitations, one with the Arabic letter س (seen) as in ﴿ السِّرَاطَ ﴾ and another with the

letter ص (saad) as it is here in the verse ﴿ الصِّرَاطَ ﴾. The meaning of *as-Siraat* is the way or path. The meaning of "Guide us" refers to the guidance of showing and directing to the right path as well as the guidance of giving success. So by reciting, "Guide us to the straight path," you are asking Allaah for beneficial knowledge (which is the

guidance of direction) and righteous action (which is the guidance of success).

﴿الْمُسْتَقِيمَ﴾ (*al-Mustaqeem*) “straight” :

This means the path with no crookedness or deviation.

Points of Benefit of al-Faatihah, Verse 5:

1. From the benefits we gain from this verse is mankind's resorting back to Allaah ﷻ in that, after requesting His help in the fulfilling of His worship in the previous verse, they now ask Him to guide them to the straight path. There must be sincerity solely to Allaah in worship as indicated by the verse, “**You alone we worship**” and help must be sought in fulfilling and strengthening this worship as indicated by the verse, “**and from You alone we seek help.**” What's more, one must follow the legislation which is shown by the verse, “**Guide us to the straight path**” as the straight path is nothing but the complete legislation with which the Messenger ﷺ has come with.
2. Another point from this verse is that the eloquence of the *Qur'aan* is shown in that there is no preposition after “**Guide us.**”⁷² This point is made so that the verse would contain the seeking of guidance, which is of two types: the guidance of knowledge and direction, and the guidance of success and action. This first type is only the directing and showing of the straight path. Allaah guides all mankind with this type of guidance as in His statement:

⁷² The point *Shaykh Ibn al-'Uthaymeen* is making here refers to the original Arabic text. The verse is ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ which would literally translate to “Guide us the straight path” with the absence of an Arabic preposition such as “to.” - T.N.

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ ﴾

“The month of *Ramadhaan* in which the *Qur'aan* was revealed, a guidance for mankind.”

[Sooratul-Baqarah, 2:185]

The second type is the giving of success with the guidance and the following of the legislation as Allaah ﷻ says:

﴿ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴾

“This is the book, wherein there is no doubt, a guidance for the *Muttaqeen* (those who are constantly and fearfully conscious of Allaah).”

[Sooratul-Baqarah, 2:2]

This type of guidance may not be achieved by some people as Allaah says:

﴿ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَىٰ الْهُدَىٰ ﴾

“And as for (the people of) *Thamood*, We guided them (i.e. showed them the right way), but they preferred blindness to guidance.”

[Soorah Fussilat, 41:17]

Here, “We guided them” means We made clear to them the truth and directed them to follow it but they did not accept.

3. Another benefit we get from this verse is that the “path” is of two types: one straight and the others crooked. Whatever is in accordance with the truth, it is the straight path as Allaah ﷻ said:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ

بِكُمْ عَن سَبِيلِهِ ۗ ﴾

“And this is my straight path so follow it and don’t follow (other) paths for they will separate you away from His Path.”

[Sooratul-An'aam, 6:153]

Anything that opposes the truth is a crooked path.

﴿ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

(Siraatal-ladheena An'amta 'alayhim ghayril-Maghdhoobi 'alayhim wa ladh-Dhaaleen)

“The path of those upon whom you bestowed Your grace, not of those who earned anger upon themselves, nor of those who are astray.”

[Sooratul-Faatihah, 1:6-7]

The Tafseer of al-Faatihah, Verses 6-7:

﴿ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴾ (Siraatal-ladheena An'amta 'alayhim)

“The path of those upon whom You bestowed Your grace” :

This verse is connected to the previous verse and provides further clarification of “the straight path.”

﴿ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴾ (alladheena An'amta 'alayhim) “those upon

whom You bestowed Your grace” :

They are those mentioned in the statement of Allaah:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴾

“And whoever obeys Allaah and the Messenger, then they will be in the company of those on whom Allaah has bestowed His Grace of the Prophets, the truthful, the martyrs, and the righteous. How excellent these companions are!”

[Sooratur-Nisaa, 4:69]

﴿ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ ﴾ (*ghayril-Maghdhoobi 'alayhim*) “not of those who earned anger upon themselves” :

They are the Jews and anyone else who knows the truth yet does not act according to it.

﴿ وَلَا الضَّالِّينَ ﴾ (*wa ladh-Dhaaleen*) “nor of those who are astray” :

They are the Christians before the mission of the Prophet ﷺ began. It also refers to anyone that works contradictory to the truth, choosing to remain ignorant of it.

Regarding the word ﴿ عَلَيْهِمْ ﴾ (*'alayhim*) “upon them” it has two

acceptable recitations from among the seven forms: one is with a

(*Dhammah*) on the letter ه (*haa*) making the reading ﴿ عَلَيْهِمْ ﴾

(*'alayhum*) and the other reading is the common one with a

(*Kasrah*) on the ه (*haa*) which is read as ﴿ عَلَيْهِمْ ﴾ (*'alayhim*).

It is important to know that any different form of recitation that is not within the copies of the *Qur'aan* that most people have; this different recitation, even though it is permissible, should not be read among the common people who may not be aware of the different ways of reciting. This is so due to three reasons:

1. Even the common people, although unaware of the different forms of recitation, hold this *Qur'aan* to be amazing and honorable. Their hearts are filled with its greatness and respect. If they began to hear it read sometimes one way and then other times a different way, then this may result in the *Qur'aan* being lower with them from the high status it was once given. This is only because they are not aware of the various recitations and therefore cannot distinguish between them.

2. If someone recites with the different forms of recitation, he may be accused of making mistakes and not knowing how to recite. This is because he recites in a way that is unknown to most people. Therefore, this reciter, even though he is correct, is then spoken about in a negative way amongst the majority of the people.

3. Even if a common person gives the reciter the benefit of the doubt and believes that he knows what he recites, then such a person may begin to blindly follow the one reciting in the various ways of reading. So perhaps he, the common person, may then make a mistake and recite different from any of the permissible ways believing it to be one of the seven allowable recitations of the *Qur'aan*. This would then be a distortion and corruption. For this, 'Alee ؓ said:

“Speak to the people according to what they know, (otherwise), would you like that they (unknowingly) deny what Allaah and His Messenger say?”⁷³

Ibn Mas'ood said:

“You will never speak to any people with something that they cannot comprehend except that it will become a *Fitnah* (negative trial or tribulation) for some of them.”⁷⁴

And whenever *'Umar ibn al-Khattaab* heard *Hishaam ibn Hakeem* recite a verse that he had never heard recited in that way before, he (*'Umar*) dragged him to the Prophet ﷺ and informed him of this. The Prophet ﷺ said to *Hishaam*:

اقْرَأْ

“Recite.”

When he was finished reading, the Prophet ﷺ said:

هَكَذَا أُنزِلَتْ

“It was revealed in this way.”

Then the Prophet ﷺ told *'Umar* to recite and afterwards again said:

هَكَذَا أُنزِلَتْ

“It was revealed in this way.”⁷⁵

⁷³ Recorded by *al-Bukhaaree* as notes to another Hadeeth (no. 127).

⁷⁴ Recorded by *Muslim* (no. 14).

⁷⁵ Recorded by *al-Bukhaaree* (no. 4992) and *Muslim* (no. 818).

The *Qur’aan* was revealed in seven different dialects and the people used to recite in all of them until ‘*Uthmaan* gathered the people together upon one common recitation because they were beginning to differ and dispute over them. He feared that the differences would become severe, dividing the people. So he gathered them all together upon one recitation which was the dialect of *Quraysh* as the Prophet ﷺ, upon whom the *Qur’aan* was revealed, was sent from and among them. The other forms of recitation were somewhat forgotten by most people. So if ‘*Umar* ؓ did what he did to another Companion, then what about an ordinary person who hears you recite in a way different from the familiar copy of the *Qur’aan* he has?

All thanks and praise are to Allaah, for the scholars have always been in agreement that it is not obligatory for people to recite upon all the different allowable ways. If a person remains reciting upon one particular recitation, there is not problem with this. So leave the *Fitnah* and what could lead to it.

Points of Benefit of al-Faatihah, Verses 6-7:

1. From the benefits we gain from these two verses is the mentioning of descriptive details after a general description. This is from the verse, **“Guide us to the straight path.”** This is a general description and **“The path of those upon whom You bestowed Your grace”** is a more detailed description of the path. The benefit in mentioning something general and then afterwards more relevant details is that when a person hears of something general that could benefit him, he would eagerly anticipate more details and a clearer explanation. Then, after being aware of the detailed descriptions, he is ready to accept it and anxiously hopes to obtain it. Another benefit is the explanation that those upon whom Allaah has bestowed His

favors and grace - they are only those who are upon the straight path as a result of this grace.

2. Another thing we learn from this verse is that the blessing of guidance with which some have been favored is directly from Allaah alone. It is a pure favor from Allaah.
3. From this verse, we understand that all of mankind is of either one of three categories: those upon whom Allaah has bestowed His grace, those who have earned anger upon themselves, or those who are astray. Each of these categories has already been explained previously.

The ways leading away from the straight path are either ignorance or arrogant disobedience. The ones who were taken away from the straight path due to arrogance and disobedience, they are those who earned anger upon themselves, the head of this group being the Jews. The other group, those who have been taken from the straight path due to ignorance, they are anyone who does not know the truth, the main ones among these being the Christians. However, this was their, the Christian's, situation before the advent of the Prophet ﷺ. Now that the Prophet's mission has been established and completed, they have known the truth but in spite of that, opposed it. So they and the Jews both have become the same - all of them are those who have earned anger upon themselves.

4. These last two verses also illustrate the eloquence of the *Qur'aan* in that the expression used to refer to those who have earned anger upon themselves, مَعْضُوبٌ (Maghdhoob), is in the Arabic form known as the مَفْعُولٌ (Maf'ool), an Arabic conjugal form that indicates that the anger upon them has already begun and is continuously occurring from Allaah and from His close allies.

5. Another point we learn from these verses is that the severest type of misguided group is placed first, then the next in severity. Allaah mentioned those who earned anger upon themselves before those who are astray because the first are more severe in opposition to the truth than the ones astray. Opposing something while being fully aware of it is much harder to return from than opposing something simply based upon ignorance of it.

This is an amazing *Soorah* and it is not possible for me or anyone else to fully encompass all of its great meanings and virtues. This, what I have mentioned, is only a drop from the ocean. Whoever would like more details on this topic, then let him refer to the book *Madaarij as-Saalikeen* by *Ibn al-Qayyim al-Jawziyyah*.



Tafseer of Sooratul-Ikhlaas (no. 112)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, the Most Merciful, the Bestower of all mercy.

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

1. Say: He is Allaah, (the) One.

﴿ اللَّهُ الصَّمَدُ ﴾

2. Allaah, *as-Samad*.

﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴾

3. He does not beget (offspring) nor was He born (of any parentage).

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

4. And there is no one like Him.

[Sooratul-Ikhlaas, 112:1-4]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillaahir-Rahmaanir-Raheem) “In the name of Allaah, the Most Merciful, the Bestower of all mercy.” : As for the *Basmalah*, its explanation has already preceded.⁷⁶

⁷⁶ Refer to page 145 for Shaykh Ibn al-'Uthaymeen's explanation. - T.N.

It has been mentioned that the reason for this *Soorah* being revealed is that the polytheists or the Jews said to the Prophet ﷺ, “Describe your Lord to us.” So Allaah revealed this *Soorah* in reply.⁷⁷

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

(*Qul Huwa-llaahu Ahad*)

“Say: He is Allaah, (the) One.”

[*Sooratul-Ikhlaas*, 112:1]

The Tafseer of al-Ikhlaas, Verse 1:

﴿ قُلْ ﴾ (*Qul*) “Say” :

This is addressed to the Messenger ﷺ specifically and to the whole nation generally.

﴿ هُوَ اللَّهُ أَحَدٌ ﴾ (*Huwa-llaahu Ahad*) “He is Allaah, (the) One.” :

The word *Huwa* “He” is a third-person pronoun and the subject of the sentence. The word “Allaah” is the predicate of the sentence and *Ahad* “One” is the second predicate according to Arabic grammar. The meaning here is that Allaah, Whom you are speaking and asking about, is “One” in His majesty and greatness; there is no one like Him and He has no partner. Rather, He is single and alone in His greatness ﷻ.

﴿ اللَّهُ الصَّمَدُ ﴾

(*Allaahus-Samad*)

⁷⁷ Recorded by *Imaam Ahmad* in his *Musnad* (5/133) and *at-Tirmidhee* (no. 3364).

“Allaah, *as-Samad*.”

[Sooratul-Ikhlaas, 112:2]

The Tafseer of al-Ikhlaas, Verse 2:

﴿ اللَّهُ الصَّمَدُ ﴾ (Allaahus-Samad) **“Allaah, *as-Samad*.”** :

This is a separate sentence in which Allaah explains that He is “*as-Samad*.” The most comprehensive meaning that has been given is that it means He is perfect and complete in all of His attributes and the One Whom all of His creatures are in need of and destitute before Him.

It has been reported that *Ibn ‘Abbaas* said *as-Samad* means He Who is perfect and complete in His knowledge, His leniency, His honor and might, His capability, to the end of what he mentioned in the narration.⁷⁸

This implies that Allaah is completely self-sufficient and in no need of any of the creations because He is perfect. It has also been reported that the *Tafseer* of *as-Samad* is the One Whom all the creations are constantly and eternally reliant upon in all of their needs. They are destitute before Him. So understanding this, the general meaning is He Who is perfect in all of His attributes, Whom all of the creations are destitute and in need of.

﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴾

(*Lam Yalid wa Lam Yoolad*)

“He does not beget (offspring), nor was He born (of any parentage).”

[Sooratul-Ikhlaas, 112:3]

⁷⁸ Recorded by *at-Tabaree* in his *Tafseer* (30/346) and *al-Bayhaqee* in *al-Asmaa was-Sifaat* (pg. 58-59).

The Tafseer of al-Ikhlaas, Verse 3:

﴿لَمْ يَلِدْ﴾ (Lam Yalid) “He does not beget (offspring).” :

Because there is nothing similar or like Him in any way. A son, for example, is derived from his father and a part of him as the Prophet ﷺ said about his daughter, *Faatimah*:

إِنَّهَا بَضْعَةٌ مِنِّي

“Indeed, she is a part of me.”⁷⁹

As for Allaah, there is nothing like Him. Furthermore, a son is needed either to relieve some of the hardships of this life or to carry on one’s lineage; Allaah is in no need at all for such things. Thus He has no offspring because there is nothing similar to Him and because He is in no need of anyone for anything.

Allaah ﷻ has also pointed out the absurdity of having any children saying:

﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ

صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.”

[Sooratul-An'aam, 6:101]

The birth of offspring would require someone to beget him yet He is the Creator of all things. Furthermore, if He were the Creator of

⁷⁹ Recorded by *al-Bukhaaree* (no. 3714) and *Muslim* (no. 2449).

all things, then everything else would be a separate existence to Him.

﴿ وَلَمْ يُوَلَّدْ ﴾ (wa Lam Yoolad) “nor was He born (of any parentage).” :

This next statement of His contains a refutation of three deviated groups from among the children of *Aadam*. They are the polytheists, the Jews, and the Christians. Some of the polytheists claimed the angels were females and the daughters of Allaah, while in fact they are nothing but true servants of the Most Merciful. A faction of the Jews said 'Uzayr (Ezra) is the son of Allaah and the Christians say the Messiah, 'Eesaa (Jesus) is the son of Allaah. For this reason Allaah declares them all to be liars saying, “He does not beget (offspring), nor was He born (of any parentage).” because Allaah is the First Whom there was never anything before Him. So how could He be born?

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

(wa Lam Yakul-lahu Kufuwan Ahad)

“And there is no one like Him.”

[Sooratul-Ikhlaas, 112:4]

The Tafseer of al-Ikhlaas, Verse 4:

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾ (wa Lam Yakul-lahu Kufuwan Ahad) “and there is no one like Him.” :

There is no one equal to Him in all of His attributes. Allaah ﷻ negates from Himself that He is a father, a son, or that there is anything similar to Him.

This Soorah contains a great virtue, the Prophet ﷺ said:

إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ

“Indeed, it equals one-third of the Qur’aan.”⁸⁰

It equals a third of it but this does not mean it actually takes the place of one-third of the Qur’aan. That’s why, if a person were to repeat it three times in his obligatory prayers, this would still not be sufficient as taking the place of Sooratul-Faatihah, for example, which is required to be recited in the prayers. On the other hand, if he recites it three times, it is as if he has recited the whole Qur’aan but he is not rewarded with the same reward as if he did actually read the entire Qur’aan. It is not strange that something could be equivalent to something else yet not be rewarded with the same reward nor takes it place. Another example is the statement of the Prophet ﷺ when he said that whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Laa ilaaha illAllaah Wahdahu laa Shareeka lahu. Lahul-Mulku
wa lahul-Hamdu, wa Huwa ‘alaa kulli shayin Qadeer.

(Nothing has any right to be worshipped except Allaah alone with no partner. To Him belongs the kingdom and all praise and He is capable of anything.)”

⁸⁰ Recorded by al-Bukhaaree (no. 5015) and Muslim (no. 811).

فَكَأَنَّمَا أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ بَنِي إِسْمَاعِيلَ، أَوْ مِنْ وَدِّ
 إِسْمَاعِيلَ

“Then it is as if has freed four slaves from the lineage of Ismaa’eel
 (Ishmael) or the sons of Ismaa’eel.”⁸¹

Even with this, if a person had a legal obligation to free a slave as an expiation for some sin he had committed and then he were say this, this would not take the place of and fulfill his obligation of actually freeing the slave. So just because something may be equal to another in some way, that does not necessarily mean it completely takes its place and its same reward.

The Messenger ﷺ used to recite this *Soorah* during the second *Rak’ah* of the optional prayers before the obligatory *Fajr*⁸² and *Maghrib*⁸³ prayers as well as during the prayer after making *Tawwaaf*, or circulating the *Ka’bah* in Mecca.⁸⁴ He used to also recite it during the optional nighttime *Witr* prayer because it contains complete sincerity and sole worship for Allaah alone. Thus, it has been named *Sooratul-Ikhlaas*, or Sincerity.



⁸¹ Recorded by *Muslim* (no. 2693).

⁸² The *Hadeeth* that refers to this is recorded by *Muslim* (no. 726).

⁸³ This is recorded by *at-Tirmidhee* (no. 4310 and *Ibn Maajah* (no. 1166).

⁸⁴ This *Hadeeth* is recorded by *Muslim* (no. 1218).

Tafseer of Sooratul-Falaq (no. 113)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, the Most Merciful, the Bestower of all mercy.

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

1. Say: I seek refuge with the Lord of the daybreak.

﴿ مِنْ شَرِّ مَا خَلَقَ ﴾

2. From the evil of what He created.

﴿ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴾

3. And from the evil of (the darkness of) night when it settles.

﴿ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴾

4. And from the evil of those who blow on knots (practicing magic).

﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

5. And from the evil of the envier when he envies.

[Sooratul-Falaq, 113:1-5]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillaahir-Rahmaanir-Raheem) “In the name of Allaah, the Most Merciful, the Bestower of all mercy.” : Again, the explanation of the *Basmalah* has already preceded.⁸⁵

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

(Qul A'oothu bi Rabbil-Falaq)

“Say: I seek refuge with the Lord of the daybreak.”

[Sooratul-Falaq, 113:1]

The Tafseer:

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾ (Qul A'oothu bi Rabbil-Falaq) “Say: I seek refuge with the Lord of the daybreak.” : The Lord of the *al-Falaq* is Allaah and *al-Falaq* is the early morning daybreak. Other forms of the word *al-Falaq* could also be more general than that including anything that breaks or splits. Allaah has used forms of this word with regards to the daybreak, the grain, and the seed. Allaah رحمته says:

﴿ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ﴾

“Indeed, Allaah is the One who splits and sprouts

(Faaliq) the grain and seed.”

[Sooratul-An'aam, 6:95]

And He said in the following verse:

﴿ فَالِقُ الْإِصْبَاحِ ﴾

⁸⁵ See page 148 for its explanation. - T.N.

“(He is) the cleaver (*Faaliq*) of the daybreak.”

[*Sooratul-An'aam*, 6:96]

﴿ مِنْ شَرِّ مَا خَلَقَ ﴾

(*min Sharri maa Khalaq*)

“From the evil of what He created.”

[*Sooratul-Falaq*, 113:2]

The *Tafseer*:

﴿ مِنْ شَرِّ مَا خَلَقَ ﴾ (*min Sharri maa Khalaq*) “From the evil of what

He created.” : From the evil of all types of creations, even the evil of one’s own self as the soul is often inclined to evil. So when you say, “from the evil of what He created,” then the first thing that enters among this is your own self. Similarly, this has come in *Khutbah al-Haajah* in which the Prophet ﷺ said:

نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا

“We seek refuge with Allaah from the evils of our own selves.”⁸⁶

The verse, “from the evil of what He created,” includes the evils ones (*Shayaateen*) from among mankind, *Jinns* (other coexisting creatures unseen by mankind), and other creatures.

﴿ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴾

(*wa min Sharri Ghaasiqin ithaa Waqab*)

⁸⁶ Recorded by Imaam Ahmad in *al-Musnad* (1/203).

“And from the evil of (the darkness of) night when it settles.”

[Sooratul-Falaq, 113:3]

The Tafseer:

﴿ غَاسِقٍ ﴾ (Ghassiq) **“night.”** : It is said that *Ghaasiq* (and other words derived from the same Arabic root word) means the darkness of night and its meaning has also been given as the moon. The most correct saying is that it is general to mean both. As for the meaning of night, this is due to Allaah’s saying:

﴿ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ ﴾

“Establish prayer at mid-day until the darkness (Ghasaq) of the night.”

[Sooratul-Israa, 17:78]

As for the night, many creatures are active at that time so refuge should be sought from the evil of the *Ghaasiq* - the darkness of night.

As for the word meaning of the moon, there has come in a *Hadeeth* that the Prophet ﷺ once showed ‘*Aaishah* the moon and said:

هَذَا هُوَ الْغَاسِقُ

“This is the *Ghaasiq*.”⁸⁷

It is used to refer to the moon because the moons presence is mostly at night. The verse, **“And from the evil of (the darkness of) night when it settles,”** is connected to the previous verse **“, from the evil**

⁸⁷ Recorded by *at-Tirmidhee* (no. 3366) and he said the *Hadeeth* is *Hasan Saheeh*.

of what He created,” from the point of mentioning descriptive details after a general statement because the *Ghaasiq* is indeed one of the creations of Allaah ﷻ.

﴿ إِذَا وَقَبَ ﴾ (*ithaa Waqab*) “when it settles.” : The means when it comes and settles. When the night comes with its darkness, it is then *Ghaasiq*, just as when the moon is illuminated with its light, it is then referred to as *Ghaasiq*. Both occur only at night.

﴿ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴾

(*wa min Sharrin-Naffaathaati fil-'Uqad*)

“And from the evil of those who blow on knots
(practicing magic).”

[Sooratul-Falaq, 113:4]

The Tafseer:

﴿ النَّفَّاثَاتِ فِي الْعُقَدِ ﴾ (*an-Naffaathaati fil-'Uqad*) “Those who blow on knots.” : They are the female practitioners of black magic. They tie ropes, strings, and other things then blow and spit on them while reciting indecipherable incantations sometimes mentioning the names of devils. They tie a knot, then blow, then tie a knot, then blow and carry on likewise. While doing so, she intends a particular person, thus affecting that person with magic. Allaah mentions the female practitioners of magic rather than the males because it is most often women that use this specific type of magic, so He says, “Those (women) who blow on knots.” It is also acceptable that *an-Naffaathaat* could be referring to the souls of such magicians, which are described with the feminine form of the word in Arabic. In this way, it could refer to both men and women.

﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

(*wa min Sharri Haasidin ithaa Hasad*)

“And from the evil of the envier when he envies.”

[Sooratul-Falaq, 113:5]

The *Tafseer*:

﴿ حَاسِدٍ ﴾ (*Haasidin*) **“The envier.”** : *Haasidin* is one who dislikes that another person should have any favors or blessings from Allaah. You find such a person that he cannot stand it if Allaah were to bless someone else with His favors of wealth, position, knowledge, or any other bounty. He is jealous and envies that person.

The enviers are of two types. Once type envies and dislikes in his heart the favors of Allaah upon someone else. However, this does not harm the envied person at all. You find such a person is troubled and grieved if anyone other than himself receives some of the favors of Allaah, yet he does not transgress the limits against the other person. The damage of such people is not continuous; it is only caused if and when they are envious as Allaah says, **“...when he envies.”**

Another form of envy is when a person has within himself a hatred that someone else has received something of Allaah's favors so he gives him the “evil eye” which is something we cannot explain because its reality is unknown. However, it is real and perhaps a person may even die from it or become sick or even possessed (by the *Jinn*). It could even affect something inanimate such as a car so that it breaks down or is broken down, or a crop's harvest. Along

these lines, the “evil eye” is true and harms by the permission of Allaah ﷻ.

Allaah mentions the *Ghaasiq* when it settles with its darkness, those who blow on knots, and the envier when he envies because the harm and damage of these three things is usually hidden and discreet. The night is a covering and concealment just as Allaah says:

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾

“By the night as it covers.”

[*Sooratul-Layl*, 92:1]

The evil is unknown, concealed, and hidden during it. Similarly, the evil practitioners of magic who blow on knots – their magic is also hidden and unknown. Likewise is the envier when he envies; the “evil eye” is also discreet. It could come from a person you believe is the most beloved person to you and you to him. Yet he could still affect you with this “evil eye.” For this reason (the evil not being obvious and apparent), Allaah has specified these three situations: “(The darkness of) **night when it settles**,” “**Those who blow on knots** (practicing magic),” and “**The envier when he envies**.” Any other evils are generally included in the verse, “**From the evil of what He created**.”

Now if it is asked, “So how does one save oneself from these three evils?”

We say that the salvation lies in connecting one’s heart with his Lord, entrusting his affairs to Him, and achieving complete reliance upon Allaah. He uses the authentically reported and legislated means with which he protects himself from such harms. These issues of magic, envy and jealousy, and similar evils are prevalent among people only due to the negligence and lack of consciousness

of Allaah, the weakness of one's reliance upon Him, and not learning about the reported means and supplications of protecting oneself. If the people did use these authentically reported means of protecting oneself, we know for sure they will prevent such evils and block them stronger than the barrier blocks the *Yajooj* and *Majooj* peoples (Gog and Magog)! But, unfortunately, most people know nothing of these reported supplications and means. Even those who know of them often forget and neglect them or recite them with their hearts inattentive. This is a major deficiency. If people were to use the legislated means as intended, they would be saved from many evils. We ask Allaah for success and safety.



Tafseer of Sooratun-Naas (no. 114)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, the Most Merciful, the Bestower of all mercy.

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

1. Say: I seek refuge with the Lord of mankind.

﴿ مَلِكِ النَّاسِ ﴾

2. The king of mankind.

﴿ إِلَهِ النَّاسِ ﴾

3. The God of mankind.

﴿ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴾

4. From the evil of the whisperer who withdraws.

﴿ الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴾

5. The one who whispers into the hearts of men.

﴿ مِنْ الْجِنَّةِ وَالنَّاسِ ﴾

6. From the *Jinns* and mankind.

[Sooratun-Naas, 114:1-6]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillaahir-Rahmaanir-Raheem) “In the name of Allaah, the Most Merciful, the Bestower of all mercy.” : Again, the explanation of the *Basmalah* has already proceeded.⁸⁸

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

(Qul A’oodhu bi Rabbin-Naas)

“Say: I seek refuge with the Lord of mankind.”

[Sooratun-Naas, 114:1]

The Tafseer

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾ (Qul A’oodhu bi Rabbin-Naas) “Say: I seek refuge with the Lord of mankind.” : He is Allaah ﷻ, the Lord of mankind and every other creation. He is the Lord of people, the angels, the *Jinn*, the heavens and earth, the sun and moon, the Lord of everything. But for a certain appropriate reason, He has specified mankind in this verse.

﴿ مَلِكِ النَّاسِ ﴾

(Malikin-Naas)

“The king of mankind.”

[Sooratun-Naas, 114:2]

The Tafseer

⁸⁸ See page 152 for its explanation. - T.N.

﴿مَلِكِ النَّاسِ﴾ (Malikin-Naas) “The king of mankind.” : The one who possesses the highest authority among mankind and complete control of their affairs is Allaah ﷻ.

﴿إِلَهِ النَّاسِ﴾

(Ilaahin-Naas)

“The God of mankind.”

[Sooratur-Naas, 114:3]

The Tafseer:

﴿إِلَهِ النَّاسِ﴾ (Ilaahin-Naas) “The God of mankind.” : He is their God and the only One deserving of all of their worship. The true God to Whom the hearts turn to out of love and honor is Allaah.

﴿مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ﴾

(Min Sharril-Waswaasil-Khannaas, Alladhee Yuwaswisu fee Sudoorin-Naas)

“From the evil of the whisperer who withdraws -
The one who whispers into the hearts of men.”

[Sooratur-Naas, 114:4-5]

The Tafseer:

﴿الْوَسْوَاسِ﴾ (al-Waswaas) “the whisperer” : The whisperings are the ideas, superstitions, and confusions that are thrown into the heart yet having no truth to them.

﴿ الْخَنَّاس ﴾ (*al-Khannaas*) “who withdraws” : The one who withdraws and retreats when Allaah is mentioned favorably which is *Shaytaan*. For this reason, whenever the call to prayer is made, *Shaytaan* turns back, retreating and breaking wind so that he does not hear the call. Then when it is finished, he returns until the prayer is actually begun and established; he then retreats again. Then, he returns during the prayer to confuse the one praying, saying, “Remember this and that.” He continues until the person does not even know what he has prayed.⁸⁹ Thus, it has come in a narration: “If you become overcome by *al-Gheelaan*, then begin saying the *Adhaan* (call to prayer).”⁹⁰ *al-Gheelaan* refers to the *Shaytaans* that confuse and play tricks on the minds of travelers or can be more broadly applied to any evil such as an enemy or similar things. So when a person remembers Allaah, these devils leave.

﴿ مِنْ الْجِنَّةِ وَالنَّاسِ ﴾

(*Min al-Jinnati wan-Naas*)

“From the *Jinns* and mankind.”

[*Sooratur-Naas*, 114:6]

The Tafseer:

﴿ مِنْ الْجِنَّةِ وَالنَّاسِ ﴾ (*Min al-Jinnati wan-Naas*) “From the *Jinns* and mankind.” : These whispering occur from the evils ones among the *Jinns* as well as from the children of *Aadam*. As for the evil suggestions of the *Jinn*, this is known as the *Shaytaans* run through

⁸⁹ The *Hadeeth* referring to this is recorded by *al-Bukhaaree* (no. 608) and *Muslim* (no. 389).

⁹⁰ This narration is recorded by *Imaam Ahmad* in *al-Musnad* (14277).

mankind as the blood does. As for the evils ones from mankind; it is very common that people come to others suggesting evil, beautifying it to their hearts until they accept it and act upon it.

These three *Soorahs*: *al-Ikhlaas* (112), *al-Falaq* (113), and *an-Naas* (114), the Prophet ﷺ used to recite them when he would sleep by blowing into his palms and then wiping his face and what he was able to of his body.⁹¹ He would even sometimes recite them after the five daily prayers.⁹² As a result, it is necessary for people to learn about the *Sunnah* and apply it in the specific circumstances as has been reported from the Prophet ﷺ.

With this, we complete the last part of the *Qur'aan* which is (the last three *Soorahs* of) *Juz an-Naba* (beginning with *Soorah* no. 78). And, Allaah knows best.

May Allaah send prayers and peace upon our Prophet Muhammad and upon his family and Companions.

⁹¹ Recorded by *al-Bukhaaree* (no. 5017).

⁹² Recorded by *Aboo Daawood* (no. 1523), *an-Nisaaee* (no. 1337), and *al-Haakim* (1/253) and he declared it to be authentic according to the conditions of *Muslim*.

Glossary

'Aqeedah: The creed and beliefs of a person.

Eesaa: The Arabic name for the commonly known English name, "Jesus," used to refer to the Prophet and Messenger before Muhammad.

Aadam: The Arabic name for the commonly known English name, "Adam," used to refer to the first man created.

al-Ansaab: Sacrificial stone alters used by the polytheists.

al-Azlaam: The act of superstitiously shooting arrows to determine a good or evil omen in something.

al-Baqee': A famous graveyard in Medina where many Companions of the Prophet Muhammad ؐ are buried.

al-Basrah: A city still existing in present-day Iraq.

al-Bukhaaree, Muslim: The names of two of the most famous *Hadeeth* scholars. Their respective collections are unanimously considered to be the most authentic sources of Prophetic *Hadeeths*.

al-Gheelaan: This term refers to the confusion and tricks caused by *Shaytaans*. It can also be more broadly applied to any evil.

al-Hijaaz: An are of land formally used to describe present-day Syria and surrounding countries.

Allaah: The Arabic formal name of God.

Amaaniyy: A term use to describe people who only read without any understanding of what they read. See page 142.

ar-Raheem: One of Allaah’s names meaning “The Bestower of all mercy.” It describes Allaah’s action of bestowing mercy. See pages 148 and 159 for a further explanation.

ar-Rahmaan: One of Allaah’s names meaning “The Most Merciful.” It describes Allaah’s characteristic of mercy. See pages 148 and 159 for a further explanation.

as-Safaa and al-Marwah: The names of two small mountains between which Muslim pilgrims are required to pace between during the pilgrimage to Mecca.

as-Samad: One of Allaah’s names meaning the One perfect and complete in all of His attributes and the One Whom all of His creatures are in need of and destitute before Him. For more details, see page 180.

at-Taariq: The name of a star as mentioned in the *Qur’aan*.

Awliyaa: A term used to describe the close righteous servants of Allaah who believe correctly and are always fearfully conscious of Allaah.

Banee Israa’eel, Banu Israa’eel: The tribe of Israel and similar former nations and people from the Jews and Christians.

Basmalah: A term referring to the statement, “*Bismillaahir-Rahmaanir-Raheem*” - In the Name of Allaah, the Most Merciful, the Bestower of all mercy.

Dahhaa: A verb describing the action of Allaah in that He brought forth the earth's water and placed thereon firmly standing mountains. See page 67.

Dhammah: The name of an Arabic vowel marking producing the "u" sound. It is indicated by the symbol: [ُ].

Dihaaqan: Meaning, "full," "continuously filled," or "pure." See page 77.

Dhoo Mirrah: A description of the angel *Jibreel* mentioned in the *Qur'aan* (*Soorah an-Najm*, 53:5-7). See page 20.

Eemaan: The correct belief in Allaah, His angels, His books, His messengers, the last day, and in predestination.

Faahishah, Fahshaa: Evil, immoral, or wicked sins.

Faasiqoon: Wicked people, disobedient to Allaah.

Fajr: The Arabic word for "dawn." It is also commonly used as the name of the formal morning prayer.

Fiqh: An Islaamic science of deriving supportive proofs for religious acts of worship and the manner in which they are carried out. It is sometimes translated as jurisprudence.

Fitnah: Trials, tribulations, or problems caused by some people.

Haaroom: The Arabic name for the commonly known English name, "Aaron," used to refer to Prophet *Moosaa's* brother.

Habashah: Abyssinia.

Hadeeth: A recorded statement, action, or approval of the Prophet Muhammad.

Hijrah: Migration. It is commonly used to refer to the migration of the Prophet Muhammad from Mecca to Medina.

Ibtidaaee: A term referring to verses of the *Qur'aan* that are revealed unassociated with any specific circumstantial reasons. See page 28.

Injeel: The Arabic name for the commonly known English name, "Gospel," or "New Testament," used to refer to the book given by Allaah to Prophet 'Eesaa.

Israaeeliyaat: Informative narrations reported from *Banu Israaeel* from the Jews or the Christians. See page 133.

Jaahiliyyah: A term generally referring to the pre-Islaamic time of religious ignorance. It may also be used to describe beliefs or actions associated with that time period.

Jibreel: The Arabic name for the commonly known English name, "Gabriel," used to refer to the angel responsible for descending to the Prophets and Messengers with Allaah's revelations.

Jinn: A creation co-existing with mankind, yet unseen by man. They are held accountable before Allaah for the beliefs and actions just as mankind is.

Juz: The written copy of the *Qur'aan* is divided into 30 parts for ease of memorization. The singular term, *Juz*, is used to describe these parts.

Juz 'Amma, Juz an-Naba: The 30th part of the *Qur'aan* beginning with *Sooratu-Naba* (no. 78) and ending with *Sooratu-Naas* (no. 114).

Ka'bah: The black, cubed, stone structure located in the center of the central mosque in Mecca.

Kasrah: The name of an Arabic vowel marking producing the "i" or "e" sound. It is indicated by the symbol: ِ .

Koofah: An ancient city in present-day Iraq.

Loot: The Arabic name for the commonly known English name, "Lot," used to refer to the Prophet of Sodom and Gomorrah.

Luqmaan: The Arabic name for a particular wise man mentioned in the *Qur'aan*.

Madanee: A category of verses or *Soorahs* from the *Qur'aan* that were revealed to the Prophet ؐ after he made the migration to Medina, (regardless of the exact place the verses descended). See page 41.

Madh: A degree of praise or admiration. See page 156.

Maghrib: The Arabic word for "dusk." It is also commonly used as the name of the formal dusk prayer.

Makkee: A category of verses or *Soorahs* from the *Qur'aan* that were revealed to the Prophet ؐ before he made the migration to Medina, (regardless of the exact place the verses descended). See page 41.

Moosaa: The Arabic name for the commonly known English name, "Moses," used to refer to the Prophet sent to the Pharaoh of Egypt.

Mt. 'Arafah: A small mountain which is one of the main rites of a Muslim's pilgrimage to Mecca.

Muhaajiroon: Those Companions of the Prophet Muhammad ؐ who migrated from Mecca to Medina.

Muhkam: A detailed classification of verses of the *Qur'aan*. See page 95 for details.

Mutashaabih: A detailed classification of verses of the *Qur'aan*. See page 95 for details.

Muttaqoon, Muttaqeen: Those believers who are constantly and fearfully conscious of Allaah, obeying Him regarding His commandments, and avoiding what He prohibits.

Nawaasib: The name of a deviant sect that shows enmity and hatred towards Prophet Muhammad's Companion and cousin, 'Alee ibn Abee Taalib.

Nooh The Arabic name for the commonly known English name, "Noah," used to refer to the first Messenger of Allaah.

Qadhaa: An Arabic verb meaning "commanded" or "obligated." See page 75.

Qasas, Qass: The narrative stories mentioned in the *Qur'aan*. See page 125.

Rak'ah: A unit of formal prayer consisting of standing, bowing, and prostration.

Ramadhan: The ninth month of the Islaamic and Arabic calendar in which Muslims are required to fast.

Rawaafidh: A heretical group of Shiite 'Muslims' who go to extremes in their so-called love for Prophet Muhammad's Companion and cousin, 'Alee ibn Abee Taalib, describing him with god-like characteristics which they innovated. They degrade the other Companions, considering them to be disbelievers and traitors to the Prophet and Islaam.

Rooh al-Qudus: "The Pure Spirit." A term used to describe the angel *Jibreel*.

Ruboobiyyah, Tawheed ar-Ruboobiyyah: One of the three categories of *Tawheed* referring to the sole actions of Allaah alone in creating, sustaining, and controlling the affairs of all creations.

Shaykh: A scholar of Islaam.

Shaytaan: A term used to refer to specifically to Satan, or generally used to describe any evil being from among the *Jinn* or mankind.

Shirk: Associating partners with Allaah in anything that is exclusive to only Him of beliefs or worship.

Soorah: A chapter of the 114 chapters of the *Qur'aan*.

Sunnah: Any authentically established belief, statement, action, approval, or description of the Prophet Muhammad ؓ.

Ta'teel: The unlegislated deviant belief of denying the names and attributes of Allaah, or denying some of them.

Tafseer: Explaining the meanings of the *Qur'aan*. See page 60 for more details.

Tarjamah: A translation. See page 80.

Tawwaaf: The pacing between *as-Safaa* and *al-Marwah* during the pilgrimage to Mecca.

Tawheed: The singling out of Allaah alone for all acts of worship.

Tawraah: The Arabic name for the commonly known English name, "Torah," used to refer to the book given by Allaah to Prophet *Moosaa*.

Tayammum: The act of making physical purification with clean sand when water is not available.

Uloohiyah, Tawheed al-Uloohiyah: One of the three categories of *Tawheed* referring to the singling out of Allaah alone by the servants with any act of worship.

Ummul-Qur'aan: Literally - "The Mother of the *Qur'aan*." This is one of the descriptions of *Soorah al-Faatihah* (no. 1). The word "Mother" is often used in Arabic to describe the foundation of something or its main part.